

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 10
6:139 – 7:168



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# Tafsir Al-Qur'an: A Complete English Translation of
# Classical Qur'anic Commentaries (Version 0.1)
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In the name of God, the Most Beneficent, the Most Merciful.

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

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

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



The Tafsir Al-Qur'an: A Complete English

Translation of Classical Qur'anic Commentaries Volume 10 presents a simple, but **complete English translation** of the major classical commentaries on the Qur'an, covering the last verses of *Sūrat l-An'ām*, and the first verses of *Sūrat l-A'rāf*. These *tafsir* works are foundational to Islamic scholarship, each offering a distinct methodology and historical perspective:

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

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

Sincerely
Ben Abrahamson

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Surat al-An'am 6:139

And they say, "What is in the bellies of these livestock is exclusively for our males and forbidden to our wives. But if it is dead, then they are partners in it." He will recompense them for their description. Indeed, He is Wise and Knowing.

Surat al-An'am 6:139

And they say, "What is in the bellies of these livestock is exclusively for our males and forbidden to our wives. But if it is dead, then they are partners in it." He will recompense them for their description. Indeed, He is Wise and Knowing.

Tafsir al-Jalalayn

139 - **And they said, What is in the bellies of these livestock is pure for our males and forbidden to our wives, even if they are dead.** In the nominative and accusative cases with the feminine and masculine forms of the verb, (they are partners in it. God will recompense them.) He will describe them with what is permissible and forbidden, that is, His recompense. **He is Wise** in His creation, *Knowing* of His creation.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: The people of interpretation differed regarding the meaning of his saying: **What is in the bellies of these livestock.**

Some of them said: He meant milk.

Who said that?

Abu Kuraib told us, he said, Ibn Atiyah told us, he said, Israel told us, on the authority of Abu Ishaq, on the authority of Abdullah bin Abi Al-Hudhayl, on the authority of Ibn Abbas: **And they said, 'What is in the bellies of these livestock is exclusively for our males,'** he said: Milk.

Ibn Wakee' told us, Yahya told us, on the authority of Israel, on the authority of Abu Ishaq, on the authority of Ibn Abi Al-Hudhayl, on the authority of Ibn Abbas, the same.

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **And they said, 'What is in the bellies of these livestock is exclusively for our males and forbidden to our wives.'** The milk of the lakes was for the males only, not the women, and if it was dead, their males shared it with their females.

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **Purely for our males and forbidden to our wives,** he said: What is in the bellies of the lakes, meaning their milk, they used to reserve it for the men, not the women.

Al-Qasim told us, Al-Hussein told us, Isa bin Yunus told us, on the authority of Zakariya, on the authority of Amer, who said: Only men eat the milk of the lake, and

if something dies from it, both men and women eat it.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **And they say, 'What is in the bellies of these livestock is exclusively for our males,'** 10:10, meaning milk. They used to forbid it to their females, but their males would drink it. When a sheep gave birth to a male, they would slaughter it, and it was for the men but not the women. If it was a female to be ridden, it was not slaughtered. If it was dead, they would share in it. So God forbade that.

Others said: Rather, he meant by that what is in the bellies of lakes and rivers of fetuses.

Who said that?

Muhammad bin Al-Husayn told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: "And they said, 'What is in the bellies of these livestock is exclusively for our males and forbidden to our wives. But if it is dead, then they are partners in it.'" So these livestock, whatever is born from them alive is exclusively for the men and not the women. As for what is born from dead, both men and women eat it.

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Ibn Jurayj, on the authority of Mujahid: **What is in the bellies of these livestock is exclusively for our males,** the Sa'ibah and the Bahirah.

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

Abu Ja'far said: The most correct interpretation of this is that God Almighty informed us about these infidels that they said about specific livestock: **What is in the bellies of these livestock is exclusively for our males,** and the milk is from what is in their bellies, as well as their fetuses. God did not specify in the report about them that they said: Some of our milk is forbidden to them and not others.

Since this is the case, it must be said that they said: What is in the bellies of those animals of milk and fetuses is permissible for their males, exclusively, without their females, and that they were giving preference to their men in that, unless what is in their bellies of fetuses is dead, in which case men and women share in eating it.

The Arab scholars differed on the meaning for which Al-Khalisa was made feminine.

Some of the Basrans and some of the Kufians said: It was made feminine to achieve purity, as if when he achieved purity for them it was similar to abundance, so it became a narrator and a genealogist.

Some Kufi grammarians said: It was made feminine because of the femininity of livestock, because **what is**

in their bellies is the same, so it was made feminine because of its femininity.

And whoever mentions it, it is to remind what. He said: And in the reading of Abd al-Thah: pure. He said: And pure in its feminine form may be a source, as you say: well-being and consequence, and it is like his saying: **Indeed, We purified them with pure.**

Abu Ja'far said: The correct thing to say about that, in my opinion, is to say: What is meant by that is the exaggeration in the purity of what is in the bellies of the livestock that they had forbidden what is in their bellies to their wives, for their males but not their females, as was done with **the narrator, the genealogist, and the scholar**, if what is meant by it is the exaggeration in describing someone who has that characteristic, as it is said: So-and-so is the purest of so-and-so, and his purest.

As for his saying: **And it is forbidden to our wives**, the people of interpretation differed regarding the meaning of wives. Al-Majdhum said: He meant women by it.

Who said that?

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid: **And it is forbidden to our wives**, he said: women.

Others said: Rather, what he meant by wives is the daughters.

Who said that?

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: **And it is forbidden to our wives**, he said: The wives, the daughters. And they said: The daughters have nothing from it.

Abu Ja'far said: The correct thing to say about this is that God informed us about these polytheists that they used to say about what was in the bellies of these livestock - meaning their livestock - **This is forbidden to our wives**, and the wives are only their women in their speech, and they are undoubtedly the daughters of those who are his sons, and the wives of those who are his wives.

And in the statement of God Almighty: **And forbidden to our wives** is clear evidence that the feminization of *al-Khalisah* was due to the exaggeration in describing what is in the bellies of livestock as being pure for males, because if it were due to the feminization of livestock, it would have been said: And forbidden to our wives, but since the feminization of *al-Khalisah* was not mentioned, and then what was intended in *al-Muharram* was not intended in *al-Khalisah* of exaggeration, so it returned to the masculinization of what, and the use of what is more appropriate for its description.

As for his saying: **And if it is dead, then they are partners in it**, the readings differed in the reading of that.

Yazid bin Al-Qaqa' and Talha bin Masraf, among others, read it: **And if it is dead**, with the ta' in *itakun*, and raising the word *dead*, except that Yazid stressed the ya' in *dead* and Talha lightened it.

Al-Muthanna told me that. He said: Ishaq told us. He said: Ibn Abi Hammad told us. He said: Isa told us, on the authority of Talha bin Masraf.

Ahmad bin Yusuf told us, on the authority of Al-Qasim and Ismail bin Jaafar, on the authority of Yazid. Some of the readers of Medina, Kufa and Basra read it as: **And if it is dead** with a ya', and *dead* in the accusative case, with a light ya'.

And whoever read: **And if there is** with the letter ya "dead" in the accusative case, meant: And if there is what is in the bellies of those livestock, so he mentioned *dead* to remind what and put the accusative case of *dead* because it is the predicate of *dead*.

As for the one who reads it: **And if it is dead**, if he wishes he means: **And if what is in their bellies is dead**, so he made it feminine because of the femininity of *dead*.

His saying: **They are partners in it**, means that men and their wives are partners in eating it, and they do not forbid it to any of them, as we mentioned from those we mentioned before from the people of interpretation.

Ibn Zayd used to say about this:

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: **And if it is dead, then they are partners in it**. He said: Women eat with men, if what comes out of their bellies is dead, then they are partners in it. And they said: If we wish, we can give the girls a share in it, and if we wish, we can not give it.

Abu Ja'far said: The apparent meaning of the recitation is contrary to what Ibn Zayd interpreted, because its apparent meaning indicates that they said: If what is in their bellies is dead, then we are partners in it, without the condition of will. Ibn Zayd claimed that they made that up to their will.

Abu Ja'far said: God Almighty says: **He will recompense**, meaning: He will reward and recompense these slanderers for their lying about Him in forbidding what God did not forbid, and permitting what God did not permit, and their attributing their lie in that to the accusation. And my saying: **He described them**, means by **He described them**, the lie about God, and that is as God Almighty said in another place in His Book: **And their tongues describe the lie**.

Description and attribute in Western speech are one and the same, and they are two sources like weight and weight.

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

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **Their description will recompense them**, he said: Their statement is a lie in that.

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

Surat al-An'am 6:139

And they say, "What is in the bellies of these livestock is exclusively for our males and forbidden to our wives. But if it is dead, then they are partners in it." He will recompense them for their description. Indeed, He is Wise and Knowing.

Nujayh, on the authority of Mujahid, the same.

Ibn Wakee' told us, he said, Ibn Numayr told us, on the authority of Abu Ja'far al-Razi, on the authority of al-Rabi' ibn Anas, on the authority of Abu al-A'aliyah: **He will recompense them for their description**, he said: their lie.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **He will recompense them for their description**, meaning their lies. As for His statement, **He is Wise and Knowing**, He, the Most High, says: Indeed, in His recompense for their false description and their false statements about Him, **God is Wise**, in all of His management of His creation, *Knowing*, of what is good for them and other matters of theirs.

Tafsir al-Qurtubi

The Almighty said: **And they said, 'What is in the bellies of these livestock is exclusively for our males.'** This is another type of their ignorance. Ibn Abbas said: It is milk, they made it lawful for males and unlawful for females. It was also said: The fetuses, they said: It is for our males. Then if any of them died, the men and women would eat it. The *ha* in *khalasa* is for emphasis on purity, and the same applies to **rajul `alama wa nasaba**, according to Al-Kisa'i and Al-Akhfash. *Khalasa* in the nominative case is the predicate of the subject, which is *ma*. Al-Farra' said: Its feminization is due to the feminization of livestock. This statement is wrong according to some people, because what is in their bellies is not from them, so it is not similar to his statement **some caravan picks it up** (Yusuf 12:10) that some caravans are cars, and this is not necessary. Al-Farra' said: What is in the bellies of livestock is livestock like them, so it is feminized due to its feminization, meaning the livestock that are in the bellies of livestock are exclusively for our males. It was also said: Meaning a group of what is in the bellies. It was said: What goes back to milk or embryos, so the feminine came in the meaning and the masculine in the wording. That is why he said: **And forbidden to our wives** in the wording. If he had considered the meaning, he would have said and forbidden. This is supported by the reading of Al-A'mash Khalis without the *ha*'. Al-Kisa'i said: The meaning of Khalis and Khalisah is one, except that the *ha*' is for emphasis, as it is said, a shrewd man and a scholar, as mentioned above. Qatada read Khalisan in the accusative case as a state of the pronoun in the adverbial phrase which is a relative clause for -ma. The predicate of the subject is omitted, like you say: The one standing in the house is Zaid. This is the doctrine of the Basrans. It was in the accusative case according to Al-Farra' as a severance. The same is said in the reading of Saeed bin Jubair Khalisan. Ibn Abbas read Khalisah in the addition, so it is a second subject, and the predicate is for our males and the sentence is the predicate of what. It is permissible for Khalisah to be a substitute for what. So these are five readings. **And forbidden to our wives**

means our daughters, according to Ibn Zaid. And others: their women. **And if it is dead** is read with a *ya* and a *ta*, meaning if what is in the bellies of the livestock is dead, **then they are partners in it** meaning men and women. He said about it because what is meant by dead is the animal, and this strengthens the reading of the *ya*, and he did not say in it. Dead in the nominative meaning it occurs or happens. Dead in the accusative, meaning even if the soul is dead. **He will recompense them for their description** meaning their lies and slander, meaning He will punish them for that. Their description is in the accusative by removing the preposition, meaning by their description. And in the verse is evidence that the scholar should learn the saying of those who disagree with him even if he does not accept it, so that he knows the corruption of his saying, and knows how to respond to him, because God the Most High taught the Prophet (blessings and peace of God be upon him) and his companions the saying of those who disagreed with them from the people of their time, so that they would know the corruption of their saying.

Tafsir Ibn Kathir

Abu Ishaq al-Subai'i said on the authority of Abdullah bin Abi al-Hudhayl on the authority of Ibn Abbas, **And they said, 'What is in the bellies of these livestock is exclusively for our males,'** the verse means milk. Al-Awfi said on the authority of Ibn Abbas, **And they said, 'What is in the bellies of these livestock is exclusively for our males,'** meaning milk. They used to forbid their females from it, but their males used to drink it. When a sheep gave birth to a male, they would slaughter it, and it was for the men but not the women. If it was a female, it would be left and not slaughtered. If it was dead, they would share in it. So God forbade that. Al-Suddi said the same.

Al-Sha'bi said: Only men can eat the milk of the lake, and if any of it dies, both men and women can eat it. This is what Ikrimah, Qatadah, and Abd al-Rahman ibn Zayd ibn Aslam said.

Mujahid said about His statement, **And they say, 'What is in the bellies of these livestock is exclusively for our males and forbidden to our wives,'** he said, **They are the Sa'iba and the Bahira**. Abu Al-Aaliyah, Mujahid and Qatadah said about God's statement, **He will recompense them for their description**, meaning their false statement in that, meaning like His statement, the Most High, "And do not say about what your tongues describe falsely, 'This is lawful and this is unlawful,' to invent a lie about God. Indeed, those who invent a lie about God will not succeed. Enjoyment," the verse, **He is Wise**, meaning in His actions, words, law and decree, *Knowing* of the deeds of His servants, good and evil, and He will recompense them for them with the most complete recompense.

Fath al-Qadir

Then God the Almighty explained another type of their ignorance, saying: 139- "And they say, 'What is in the bellies of these livestock' meaning the wild animals and the free-ranging ones from the fetuses is purely for our males' meaning it is lawful for them, 'and forbidden to our wives' meaning the gender of the husbands, who are the women, including daughters, sisters, and the like. It was said: It is the milk, which they made lawful for the males and forbidden to the females. The 'ha' in 'khalasa' is for emphasis of purity, like 'alama' and 'nasaba', as Al-Kisa'i and Al-Akhfash said. Al-Farra' said: Its feminization is due to the feminization of livestock. It was responded that what is in the bellies of livestock is other than livestock, and this response was followed by saying that what is in the bellies of livestock are livestock, which are the fetuses, and 'ma' is an expression for them, so the feminization of 'khalasa' is based on the meaning of 'ma', and the masculinization of 'mahram' is based on its wording. Al-A'mash read it as Khalis. Al-Kisa'i said: The meaning of Khalis and Khalisah is the same, except that the ha' is for emphasis as mentioned above. Qatada read Khalisah in the accusative case as a state of the pronoun in the object of the circumstance which is the relative clause of ma, and the predicate of the subject is omitted, like you say: The one standing in the house is Zayd. This is the opinion of the Basrans. Al-Farra' said: It is in the accusative case as a severance. Ibn Abbas read Khalisah by adding Khalis to the pronoun as a substitute for ma. Sa'id ibn Jubayr read Khalisan. **And if it is dead** is read with the ta' and ta': meaning, if what is in the bellies of the livestock **is dead, then they are in it** meaning in what is in the bellies *partners* from it, males and females eat from it. **He will recompense them for their description** meaning for their description, as it is in the accusative case by removing the preposition, and the meaning is: He will recompense them for their description of lying about God. It was said that the meaning is: He will recompense them for their description.

Tafsir al-Baghawi

139- **And they said, 'What is in the bellies of these livestock is exclusively for our males and forbidden to our wives,'** meaning, our women. Ibn Abbas, Qatada, and Al-Sha'bi said: He meant the fetuses of the Baha'r and the Sawa'ib, so whatever is born alive from them is exclusively for the men without the women, and whatever is born dead is eaten by both men and women. The letter ha' was inserted in *khalasa* for emphasis, like the specific and general, like their saying: nasaba and alamah. Al-Farra' said: The letter ha' was inserted to feminize the livestock because what is in their bellies is like them, so it was made feminine by its feminization. Al-Kisa'i said: Khalas and Khalasa are one and the same, like wa'z and mu'azah.

"And if it is dead," Ibn 'Amir [and Abu Ja'far] read: **it is** with a ta' *dead* in the nominative case, the verb is mentioned with the feminine marker, because *dead* is feminine in wording. Abu Bakr read from 'Asim: **it is**

with a ta' *dead* in the accusative case, meaning: And if the fetuses are dead. Ibn Kathir read: **and if it is** with a ya' *dead* in the nominative case, because what is meant by *dead* is the dead, meaning: And if what is in the wombs is dead. The others read: **and if it is** with a ya' *dead* in the accusative case, referring it back to *what*, meaning: And if what is in the wombs is dead, [this is indicated by the fact that he said]: **Then they are partners in it**, and he did not say in it, and he meant that men and women are partners in it. **He will recompense them for their description**, meaning: for their description, or for their description of lying about God Almighty. **He is Wise and Knowing.**

Tafsir al-Baidawi

139 "And they said, 'What is in the bellies of these livestock' meaning the fetuses of the lakes and the sawa'ib 'is purely for our males and forbidden to our wives' is permissible for males in particular but not for females if it is born alive, according to His statement: 'And if it is dead, then they are partners in it' so males and females are equal in it and the feminization of pure is for the meaning, for what is in the meaning of fetuses and for this reason Asim agreed with Abu Bakr bin Amir in the narration of ta'an with the ta', and he and Ibn Kathir disagreed with him in "dead" so he put it in the accusative like others, or the ta' in it is for emphasis as in the narration of poetry or it is a source like al-afiyah that took the place of al-khalis, and it was read in the accusative as a confirmed source and the predicate is "for our males" or a state of the pronoun in the circumstance not of what is in our males nor of the males because it does not precede the moral agent nor its owner in the genitive case, and it was read purely in the nominative and accusative and "pure" in the nominative and added to the pronoun as a substitute for ha or a second subject and what is meant is what was Alive, and the masculine is in his mouth because what is meant by dead is what includes males and females, so the male is predominant. **He will recompense them for their description** meaning the recompense for their description of lying against God Almighty in what is forbidden and permitted from His saying: **And their tongues describe falsehood** "He is Wise and Knowing."

Surat al-An'am 6:140

Those who kill their children foolishly without knowledge and forbid what God has provided for them, inventing a lie against God, have certainly gone astray, and they were not [rightly] guided.

Surat al-An'am 6:140

Those who kill their children foolishly without knowledge and forbid what God has provided for them, inventing a lie against God, have certainly gone astray, and they were not [rightly] guided.

Tafsir al-Jalalayn

140 - **Those who killed** with emphasis and emphasis **their children** by burying them alive *foolishly* ignorantly **without knowledge and forbade what God has provided for them** of what was mentioned (inventing a lie against God. They have gone astray and were not guided.)

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Those who fabricated lies against their Lord, who equated idols and statues with Him, have perished. Their partners have made the killing of their children seem good to them, and the prohibition of what God has bestowed upon them of their wealth, so they killed their children in obedience to them, and prohibited what God has made lawful for them and made a provision for them from their livestock, *foolishly* on their part. They did what they did out of ignorance of what they had and what they were responsible for, and their lack of intelligence, weakness of dreams, and little understanding of the immediate harm and the detestable consequences of God's great punishment for them, **falsely attributing to God**, meaning lying about God and fabricating falsehood about Him. **They have gone astray**, meaning they have abandoned the path of truth in doing that, and have strayed from the straight path. **And they were not guided**, meaning those who did that were not guided and upright in their actions that they were doing before that, nor were they guided to what is right in them, nor were they successful in it. This verse was revealed about those whose story God mentioned in these verses in His statement: **And they assigned to God a portion of what He created of crops and livestock**, those who sailed the seas, let loose the free-ranging animals, and buried their daughters alive, as:

1393 - Al-Qasim narrated to us, he said, Al-Husayn narrated to us, he said, Hajjaj narrated to me, on the authority of Ibn Jurayj, he said, Ikrimah said, his statement: **Those who killed their children foolishly without knowledge**, he said: It was revealed about those from Rabi'ah and Mudar who buried their daughters alive. A man would stipulate to his wife that she should spare one slave girl and bury another alive. So when the slave girl was to be buried alive, the man would go out in the morning or come back from his wife and say to her: You are to me like the back of my

mother if she returns to you and you do not bury her alive. So she would dig a hole for her in the ground and send to her wives so that they would gather around her, then they would take turns with her, until when she saw him returning, she would bury her in her grave, then level the dirt over her.

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi, then he mentioned what they did to their children and their money, so he said: **Those who killed their children foolishly without knowledge and forbade what God provided for them have certainly lost.**

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **Those who kill their children foolishly without knowledge have certainly lost**, he said: This is the nature of the people of ignorance. One of them would kill his daughter for fear of captivity and poverty, and he would feed his dog. And his statement: **And they have forbidden what God has provided for them**, the verse, and they are the people of ignorance. They made Bahirah, Sa'ibah, Wasilah, and Hami, as control from the devils over their wealth.

Al-Harith told me, he said, Abdul Aziz told us: If you want to know the ignorance of the Arabs, then read what comes after the hundredth verse of Surat Al-An'am, His statement: **Those who kill their children foolishly without knowledge have certainly lost** *verse*.

Abu Razin interpreted his statement, **They have gone astray**, as meaning that they had gone astray before these actions - such as killing children and prohibiting the provision that God had provided them - with other matters.

Ibn Bashar told us, he said, Yazid told us, he said, Saeed told us, on the authority of Sufyan, on the authority of Al-A'mash, on the authority of Abu Razin, regarding his statement: **Those who killed their children have certainly lost**, to his statement: **They have gone astray**, he said: They had gone astray before that.

Tafsir al-Qurtubi

He informed of their loss by burying their daughters alive and forbidding the Bahira and other things with their minds, so they killed their children foolishly for fear of poverty, and they restricted themselves in their money and did not fear poverty, so this revealed the contradiction in their opinion.

I said: There were some Arabs who would kill their children for fear of poverty, as God Almighty mentioned in other places. And there were some of them who would kill him foolishly without any justification for their killing, and they were Rabi'ah and Mudar, who would kill their daughters for the sake of zeal. And there were some of them who said: The angels are the daughters of God, so they included the

daughters with the daughters. And it was narrated that "a man from the companions of the Prophet, may God bless him and grant him peace, was still sad in the presence of the Messenger of God, may God bless him and grant him peace, so the Messenger of God, may God bless him and grant him peace, said to him:

Why are you sad? He said: O Messenger of God, I committed a sin in the pre-Islamic era and I fear that God will not forgive me for it even if I become Muslim! He said to him: Tell me about your sin. He said: O Messenger of God, I was among those who killed their daughters, and I gave birth to a daughter. My wife pleaded with me to leave her, so I left her until she grew up and reached maturity, and became one of the most beautiful women. Then they proposed to her, but I was overcome with zeal and my heart could not bear to marry her or leave her in the house without a husband. So I said to the woman: I want to go to such and such a tribe to visit my relatives, so send her with me. She was happy with that and adorned her with clothes and jewelry, and took a covenant from me that I would not betray her. So I went with her to the top of a well and looked into the well. The girl realized that I wanted to throw her in the well, so she hugged me and began to cry and said: O my father! What do you want to do to me? I took pity on her, then I looked into the well and became angry, then she hugged me and started saying: O father, do not waste my mother's trust. So I kept looking into the well and looking at her and taking pity on her, until Satan overcame me, so I took her and threw her upside down into the well, while she was calling out in the well: O father, you have killed me. I stayed there until her voice died out, then she returned. The Messenger of God (may God bless him and grant him peace) and his companions wept and said: If I were commanded to punish someone for what he did in the pre-Islamic era, I would punish you.

Tafsir Ibn Kathir

God the Almighty says: Those who committed these actions have lost in this world and the Hereafter. As for this world, they lost their children by killing them, and their wealth was restricted, so they forbade things they invented of their own accord. As for the Hereafter, they will end up in the worst of positions because of their lies and fabrications against God, as God the Almighty says: "Indeed, those who invent lies against God will not succeed. Enjoyment in this world, then to Us is their return. Then We will make them taste the severe punishment for what they used to disbelieve." Al-Hafiz Abu Bakr bin Mardawayh said in his interpretation of this verse: Muhammad bin Ahmad bin Ibrahim told us, Muhammad bin Ayoub told us, Abd al-Rahman bin al-Mubarak told us, Abu Awana told us on the authority of Abu Bishr on the authority of Saeed bin Jubayr on the authority of Ibn Abbas, may God be pleased with them both, who said: If you want to know the ignorance of the Arabs, then read what is above one hundred and thirty from Surat al-An'am 6: **Indeed, those who kill their children foolishly without knowledge and forbid what God has provided for them, inventing a lie against God have gone astray and they were not..** "Guided." And thus Al-Bukhari narrated it

alone in the Book of the Virtues of Quraysh in his Sahih, on the authority of Abu Al-Nu'man Muhammad ibn Al-Fadl A'rim, on the authority of Abu Awana, whose name is Al-Waddah ibn Abdullah Al-Yashkari, on the authority of Abu Bishr, whose name is Ja'far ibn Abi Wahshiyya, ibn Iyas, on his authority.

Fath al-Qadir

Then God, the Most High, explained another type of their ignorance, saying: 140- **Those who kill their sons foolishly have certainly lost out**, meaning their daughters, by burying them alive, which they did foolishly: meaning for the sake of foolishness, which is rashness and frivolity, not for any rational or legal argument, whether that was from them, **without knowledge**, to guide them. His statement: **And they forbade what God had provided for them**, of the livestock that they called *Ha'ir* and *Sawa'ib*, "inventing a lie against God," meaning to invent a lie against Him, or they invent a lie against Him. **They have gone astray** from the right path with these actions, **and they were not guided** to the truth, nor were they among those who were prepared for that.

Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And they say, 'These are livestock and crops of stone,'** he said: The stone is what they forbade from the wasila and the prohibition of what they forbade. Ibn Abi Shaybah, Abd bin Humayd, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement: **And they say, 'These are livestock and crops of stone,'** he said: what they made for God and their partners. Abd Al-Razzaq and Abd bin Humayd narrated on the authority of Qatadah **And crops of stone**, he said: forbidden. Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Al-Suddi regarding the verse: they say it is forbidden for a son to feed anything. **And livestock whose backs are forbidden**, he said: the bahirah, the sa'ibah and the hami. **And livestock over which they do not mention the name of God**, if they slaughter them. Ibn Abi Shaybah, Abd bin Humayd, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Abu Wa'il regarding his statement: **And livestock over which they do not mention the name of God**, he said: it was not permissible to perform Hajj on it and it is the bahirah. Ibn Abi Shaybah, Abd bin Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Ibn Abbas, **And they say, 'What is in the bellies of these cattle?'** The verse: He said: Milk. All of them narrated, except Ibn Jarir, on the authority of Mujahid, regarding the verse: Sa'iba and Bahirah are forbidden to our wives. He said: Women. **Their description will suffice them.** He said: Their statement is a lie in that. Abu al-Shaykh and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding the verse: When a sheep gave birth to a male, they slaughtered it, so it was for the men but not the women. If it was a female, they left it and it was not slaughtered. If it was dead, they were partners in it. Abd bin Humayd, al-Bukhari, Abu al-Shaykh and Ibn Mardawayh narrated on the authority of Ibn Abbas, who said: If you want to know the ignorance of the Arabs, then read what is above thirty and one hundred of Surat al-An'am 6: **Indeed, those who kill their**

Surat al-An'am 6:140

Those who kill their children foolishly without knowledge and forbid what God has provided for them, inventing a lie against God, have certainly gone astray, and they were not [rightly] guided.

children have lost until His saying: **and they were not guided**. Ibn al-Mundhir and Abu al-Shaykh narrated on the authority of Ikrimah regarding the verse: It was revealed about those who buried their daughters alive from Mudar and Rabi'ah. Abd bin Hamid, Ibn al-Mundhir, Ibn Abi Hatim, and Abu al-Sheikh narrated on the authority of Qatada regarding the verse, saying: This is the practice of the people of ignorance. One of them would kill his daughter for fear of captivity and poverty, and feed his dog. **And they have forbidden what God has provided for them**. He said: They made it a *bahīrah*, a *sā'ibah*, a *wasilah*, and a *ḥāmi'*, as a means of control from Satan over their wealth.

Tafsir al-Baghawi

140- **Those who killed their children have certainly lost out**, Ibn Amir and Ibn Kathir read *killed* with emphasis on the ta' for emphasis, while the others read it without emphasis. *Foolishly*, ignorantly. **Without knowledge**, it was revealed about Rabi'ah and Mudar and some other Arabs. They used to bury their daughters alive for fear of captivity and poverty, but Banu Kinanah did not do that.

And they forbade what God had provided for them, meaning: the Bahira, the Sa'ibah, the Wasila, and the Ham, **as a slander against God**, as they said: God had commanded them to do it. **They have gone astray and were not guided**.

Tafsir al-Baidawi

140 **Those who killed their sons have certainly lost out** meaning the Arabs who used to kill their daughters for fear of captivity and poverty. Ibn Kathir and Ibn Amir read *killed* with emphasis, meaning to multiply. **Foolishly, without knowledge** due to their weak minds and their ignorance that God, the Most High, is the Provider of their children, not them. It is permissible to use it as a state or a source. **And they forbade what God had provided for them** of lakes and the like. **Falsely blaming God** can be interpreted in the ways mentioned in its like. **They have gone astray and were not guided** to the truth and right.

Surat al-An'am 6:141

And it is He who produced gardens trellised and untrellised, and palm trees and crops of varying fruit, and olives and pomegranates, some similar and some dissimilar. Eat of its fruit when it bears fruit, and give its due on the day of its harvest, and do not be excessive. Indeed, He does not like the extravagant.

Tafsir al-Jalalayn

141 - **And it is He who produced** He created *gardens* orchards *trellised* spread out on the ground like watermelons **and untrellised** that is, raised on a stalk like palm trees **and** He produced **palm trees and crops of different fruits** their fruits and seeds in form and taste **and olives and pomegranates, similar** their leaves, a state **but not similar** their taste **Eat of its fruit when it bears fruit** before ripening **and give its due** its zakat **on the day of its harvest** with the fat-ha and the kasra of a tenth or half of it **and do not be extravagant** by giving all of it so that nothing remains for your children **for He does not like the extravagant** those who exceed what is set for them.

Tafsir al-Suyuti

The Almighty said: **And give its due on the day of its harvest, and do not be extravagant.** The verse. Ibn Jarir narrated on the authority of Abu Al-Aaliyah who said: They used to give something other than zakat, then they were extravagant, and this verse was revealed.

And he narrated on the authority of Ibn Jurayj that it was revealed about Thabit bin Qais bin Shammās, the grandfather of Nakhalah, who ate until evening and had no fruit.

Tafsir al-Tabari

Abu Jaafar said: This is an announcement from God Almighty of what He has bestowed upon them of His grace, and an alert from Him to them of the place of His kindness, and an explanation from Him of what He has permitted and forbidden and the division of rights in their wealth for whomever He has divided a right in it.

God Almighty says: And your Lord, O people, *created*, that is, created and innovated a creation, not gods and idols, *gardens*, meaning orchards, *trellised*, which is what people have trellised of vines, **and untrellised**, not raised and built, people do not grow it or raise it, but God raises it, grows it, and makes it grow, as:

Al-Muthanna told me, he said, Abu Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: *trellised*, he said: elevated.

And on his authority, on the authority of Ibn Abbas: **And it is He who produced gardens, trellised and untrellised**, so trellised is what people have trellised, **and untrellised** is what grows in the land and mountains of fruits.

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: As for *gardens*, they are orchards, and as for trellises, they are not trellises like the shape of a vine.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Ata' Al-Khurasani, on the authority of Ibn Abbas, regarding his statement: **And it is He who produced gardens trellised**, he said: the vines that are trellised, **and untrellised**, he said: the vines that are not trellised.

Abu Ja'far said: God Almighty says: And He created the palm trees and the crops, of varying kinds of food, meaning by food, the fruit. He says: And He created the palm trees and the crops, of varying kinds of food, of fruit and grain, **and the olive and the pomegranate, similar and dissimilar**, in taste, including sweet, sour, and bitter, as in:

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement: **Similar and dissimilar**, he said: *Similar* in appearance, **and dissimilar** in taste.

As for his saying: **Eat of its fruit when it bears fruit**, he is saying: Eat of its dates when its fruit is dates, such as:

Al-Muthanna told me, he said, Ishaq told us, he said, Abu Hammam Al-Ahwazi told us, he said, Musa bin Ubaidah told us, on the authority of Muhammad bin Ka'b, regarding his statement: **Eat of its fruit when it bears fruit**, he said: of its dates and grapes.

Amr bin Ali told us, he said, Muhammad bin Al-Zubayrkan told us, he said, Musa bin Ubaidah told us regarding his statement: **Eat of its fruit when it bears fruit**, he said: of its dates and grapes.

The interpreters differed in their interpretation of this.

Some of them said: This is an order from God to give the obligatory charity of fruits and grains.

Who said that?

Amr bin Ali told us, Yazid bin Zari' told us, Yunus told us, on the authority of Al-Hasan, regarding his statement: **And give its due on the day of its harvest**, he said: Zakat.

Amr told us, Abd al-Samad told us, Yazid ibn Dirham told us, I heard Anas ibn Malik say: **And give its due on the day of its harvest**, he said: the obligatory zakat.

Amr told us, he said, Ma'la bin Asad told us, he said, Abd al-Wahid bin Ziyad told us, he said, al-Hajjaj bin Artah told us, on the authority of al-Hakam, on the authority of Mujahid, on the authority of Ibn Abbas, regarding his statement: **And give its due on the day of its harvest**, he said: A tenth and half a tenth.

Ibn Wakee' told us, he said, Hani' bin Saeed told us, on the authority of Hajjaj, on the authority of Muhammad bin Ubaid God, on the authority of Abdullah bin Shaddad, on the authority of Ibn Abbas: **And give its due on the day of its harvest**, he said: a tenth and half a tenth.

Surat al-An'am 6:141

And it is He who produced gardens trellised and untrellised, and palm trees and crops of varying fruit, and olives and pomegranates, some similar and some dissimilar. Eat of its fruit when it bears fruit, and give its due on the day of its harvest, and do not be excessive. Indeed, He does not like the extravagant.

Amr bin Ali, Ibn Wakee', and Ibn Basharr told us, they said: Abd al-Rahman told us, he said: Ibrahim bin Nafeh al-Makki told us, on the authority of Ibn Abbas, on the authority of his father, regarding his statement: **And give its due on the day of its harvest**, he said: Zakat.

Amr told us, Abd al-Rahman told us, Abu Hilal told us, on the authority of Hayyan al-A'raj, on the authority of Jabir ibn Zayd: **And give its due on the day of its harvest**, he said: Zakat.

Yaqub told me, he said, Ibn Ulayyah told us, he said, Yunus told us, on the authority of Al-Hasan, regarding his statement: **And give its due on the day of its harvest**, he said: It is charity. He said: Then he was asked about it again and he said: It is charity from grain and fruits.

Ibn Wakee' told us, he said, Muhammad ibn Bakr told us, on the authority of Ibn Jurayj, he said, Abu Bakr ibn Abdullah told me, on the authority of Amr ibn Sulayman and others, on the authority of Saeed ibn al-Musayyab that he said: **And give its due on the day of its harvest**, he said: the obligatory charity.

Yaqub told me, he said, Ibn Ulayyah told us, on the authority of Abu Raja', on the authority of Al-Hasan, regarding his statement: **And give its due on the day of its harvest**, he said: It is the charity of grain and fruits.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **And give its due on the day of its harvest**, meaning its due, its obligatory zakat, on the day it is measured or its measure is known.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, his saying: **And give its due on the day of its harvest**, that is, when a man planted, it was his day of harvest, which is that he would know what his measure and his due were, so he would take out one from every ten, and what the people would pick up from its ears.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **And give its due on the day of its harvest**, and **its due on the day of its harvest**, is the obligatory charity. It was mentioned to us that the Prophet of God, may God bless him and grant him peace, established the law of giving a full tenth of what was watered by the sky or a flowing spring, or was watered by dew - and dew is the first - or was rain-fed. And if it was watered by a bribe, half of the tenth. Qatada said: This is regarding the fruit that is measured. And this was when the fruit reached five wasqs, which is one-third of a hundred sa's, then zakat was due on it. And they preferred to give an amount equal to that of the fruit that was not measured.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada and Tawus: **And give its due on the day of its harvest**, they said: It is zakat.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Al-Hajjaj, on the authority of Salim Al-Makki, on the authority of Muhammad bin Al-Hanafiyyah, regarding his statement: **And give its due on the day of its harvest**, he said: on the day of its measurement, he gives a tenth or half a tenth.

Al-Muthanna told me, he said, Al-Hammani told us, he said, Sharik told us, on the authority of Salim Al-Makki, on the authority of Muhammad Ibn Al-Hanafiyyah, his saying: **And give its due on the day of its harvest**, he said: A tenth and half a tenth.

Al-Muthanna told me, he said, Suwaid told us, he said, Ibn al-Mubarak told us, on the authority of Muammar, on the authority of Ibn Tawus, on the authority of his father, and on the authority of Qatada: **And give its due on the day of its harvest**, they said: Zakat.

Al-Muthanna told me, he said, Ishaq told us, he said, Abu Muawiyah Al-Dharee' told us, on the authority of Al-Hajjaj, on the authority of Al-Hakam, on the authority of Muqsim, on the authority of Ibn Abbas: **And give its due on the day of its harvest**, he said: a tenth and half a tenth.

Al-Muthanna told me, he said, Suwaid told us, he said, Ibn Al-Mubarak told us, on the authority of Sharik, on the authority of Al-Hakam bin Utaybah, on the authority of Ibn Abbas, the same.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh, who said: Ubayd bin Sulayman told us: I heard Ad-Dahhak say regarding His statement: **And give its due on the day of its harvest**, meaning: on the day of its measurement, whether it was wheat, dates, or raisins. And **its due** is its zakat.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **Eat of its fruit when it bears fruit and give its due on the day of its harvest**, he said: Eat from it, and when you harvest it, give its due, and **its due** is its tenth.

Ibn Al-Muthanna told us, he said, Muhammad Ibn Ja'far told us, he said, Shu'bah told us, on the authority of Yunus Ibn 'Ubayd, on the authority of Al-Hasan: He said regarding this verse: **And give its due on the day of its harvest**, he said: The zakat is when you harvest it.

Amr told us, he said, Muhammad bin Ja'far told us, he said, Shu'bah told us, on the authority of Abu Raja', he said: I asked Al-Hasan about his statement: **And give its due on the day of its harvest**, he said: Zakat.

Ibn Al-Barqi told me, he said, Amr bin Abi Salamah told us, he said: I asked Ibn Zayd bin Aslam about the statement of God: **And give its due on the day of its harvest**, so I said to him: Is it the tithe? He said: Yes! So I said to him: On the authority of your father? He said: On the authority of my father and others.

Others said: Rather, it is a right that God has made obligatory in the money of those who have money, other than the obligatory charity.

Who said that?

Amr bin Ali told us, he said, Abdul Wahhab told us, he said, Muhammad bin Jaafar told us, on the authority of his father: **And give its due on the day of its harvest**, he said: Something other than the due due, he said: And it was in his book: On the authority of Ali bin Al-Hussein.

Amr told us, Yahya told us, Abdul Malik told us, on the authority of Ata', regarding his statement: **And give its due on the day of its harvest**, he said: A handful of food.

Ibn Wakee' told us, he said, Muhammad ibn Bakr told us, on the authority of Ibn Jurayj, on the authority of Ata': **And give its due on the day of its harvest**, for wealth: from palm trees, grapes, and all grain.

Ibn Wakee' narrated, he said: Muhammad ibn Bakr narrated, on the authority of Ibn Jurayj, he said: I said to Ata': What do you think of the fruits you harvest? He said: And some of them are also given. And he said: From everything you harvest, you give its due on the day of its harvest, from palm trees, grapes, grains, fruits, greens, or sugar cane, from everything of that. I said to Ata': Is all of that obligatory upon the people? He said: Yes! Then he recited: **And give its due on the day of its harvest**. He said: I said to Ata': **And give its due on the day of its harvest**. Is there something specific and specific about that? He said: No.

Al-Muthanna told me, he said, Suwaid told us, he said, Ibn al-Mubarak told us, on the authority of Abd al-Malik, on the authority of Ata', regarding his statement: **And give its due on the day of its harvest**, he said: He gives from those present on that day what is easy, and it is not zakat.

Ibn Wakee' told us, he said, Isa bin Yunus told us, on the authority of Abdul Malik, on the authority of Ata': **And give its due on the day of its harvest**, he said: It is not zakat, but whoever is present at that time should feed his harvest.

Ibn Wakee' told us, he said, Jarir told us, on the authority of Al-Ala' bin Al-Musayyab, on the authority of Hammad: **And give its due on the day of its harvest**, he said: They were given fresh dates.

Ibn Humayd and Ibn Wakee' told us, they said: Jarir told us, on the authority of Mansur, on the authority of Mujahid: **And give its due on the day of its harvest**, he said: When the poor are present, throw some of it away for them. And when you have cleaned it and taken its measure, gather some of it for them. And when you know its measure, set aside its zakat. And when you have taken the harvest of the date palms, throw some of the dates away for them. And when you

have taken its measure, gather some of it for them. And when you know its measure, set aside its zakat.

Ibn Wakee' told us, he said, Jarir told us, on the authority of Laith, on the authority of Mujahid: **And give its due on the day of its harvest**, he said: other than the obligatory portion.

Ibn Humayd narrated, he said, Hakam narrated, on the authority of Amr, on the authority of Mansur, on the authority of Mujahid: **And give its due on the day of its harvest**. He said: It is thrown to the questioners at the time of harvest from the ears of corn, and if it is mud - or clay, Abu Ja'far is not sure - it is thrown to them. Then if he carries it and wants to make it into a pile, he throws it to them. And if it is trampled, he feeds them from it. And if he is finished and knows how much he has measured, he sets aside its zakat. And he said about palm trees: When harvesting, he feeds them from the fruit and the spikes. And if it is at its measurement, he feeds them from the dates. And if he is finished, he sets aside its zakat.

Amr bin Ali and Muhammad bin Bashir told us, they said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Mansur, on the authority of Mujahid, regarding his statement: **And give its due on the day of its harvest**, he said: When the crop is harvested, it throws off the ears of corn, and when the palm trees are ripe, it throws off the clusters of dates. So when it is measured, it pays zakat on it.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, who said: At the time of harvest, at the time of threshing, and at the time of harvesting, he takes from it for them, and when he measures it, he sets aside its zakat.

And on his authority, on the authority of Sufyan, on the authority of Mujahid, the same, except that he said: other than zakat.

Amr bin Ali told us, Yahya bin Saeed told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And give its due on the day of its harvest**, he said: Something other than zakat, in the harvest and the harvesting, when they harvest and when they measure.

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, regarding the statement of God: **And give its due on the day of its harvest**, he said: It is obligatory, when it is harvested.

Ibn Al-Muthanna told us, he said, Muhammad Ibn Ja'far told us, he said, Shu'bah told us, on the authority of Mansur, on the authority of Mujahid: that he said regarding this verse: **And give its due on the day of its harvest**, he said: When it is harvested, it is fed, and when it is put into the threshing floor, and when it is trampled, it is fed from it.

Abu Kuraib told us, he said, Ibn Yaman told us, on the authority of Sufyan, on the authority of Ash'ath, on the authority of Ibn Umar, he said: The poor person is to be fed, other than what he is given of the tithe and half of the tithe.

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And it is He who produced gardens trellised and untrellised, and palm trees and crops of varying fruit, and olives and pomegranates, some similar and some dissimilar. Eat of its fruit when it bears fruit, and give its due on the day of its harvest, and do not be excessive. Indeed, He does not like the extravagant.

And on his authority, on the authority of Sufyan, on the authority of Mansour, on the authority of Mujahid, who said: A handful at harvest time, and a handful at the time of harvest.

Ibn Wakee' told us, he said, Hafs told us, on the authority of Ash'ath, on the authority of Ibn Sirin, he said: They used to give something to those who came to them.

Abu Kuraib told us, he said, Ibn Yaman told us, on the authority of Sufyan, on the authority of Hammad, on the authority of Ibrahim, he said: The bundle

Ibn Bashar told us, Yahya bin Saeed told us, on the authority of Sufyan, on the authority of Hammad, on the authority of Ibrahim, who said: He gives something like a bunch of dates.

Amr bin Ali told us, Yahya bin Saeed told us, Sufyan told us, Hammad told us, on the authority of Ibrahim: **And give its due on the day of its harvest**, he said: Something like this from the bunch, and Yahya placed his thumb on the second joint of the index finger.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Hammad, on the authority of Ibrahim, he said: It is similar to a bundle.

Ibn Wakee' told us, he said, my father told us, on the authority of Israel, on the authority of Jabir, on the authority of Abu Jaafar, and on the authority of Sufyan, on the authority of Hammad, on the authority of Ibrahim, they said: He gives a bundle.

Amr ibn Ali narrated, Kathir ibn Hisham narrated, Jaafar ibn Burqan narrated, on the authority of Yazid ibn al-Asamm, who said: When the palm trees were harvested, a man would bring a bunch of dates from his palm tree and hang it on the side of the mosque. A poor person would come and hit it with his stick, and when it fell apart, he would eat from it. Then the Messenger of God (peace and blessings of God be upon him) entered with Hasan and Husayn, and he took a date and pulled it out of his mouth. The Messenger of God (peace and blessings of God be upon him) did not eat charity, nor did his family. That is why God said: **And give its due on the day of its harvest.**

Ibn Wakee' told us, he said, Khalid bin Hayyan told us, on the authority of Ja'far bin Burqan, on the authority of Maimun bin Mihran and Yazid bin Al-A'sam, they said: When the people of Medina harvested, they would bring the bunch of dates and put them in the mosque, then the beggar would come and hit it with his stick and it would fall from it, and this is what He said: **And give its due on the day of its harvest.**

Ali bin Sahl told us, Zaid bin Abi Al-Zarqa told us, on the authority of Ja'far, on the authority of Yazid and Maymun, regarding his statement: **And give its due on the day of its harvest**, they said: When a man harvested the date palms, he would bring the clusters

and hang them on the side of the mosque, and a knife would come to him and strike it with his stick, and he would eat what fell from it.

Ibn Wakee' told us, he said, Ubaidullah told us, on the authority of Abu Jaafar Al-Razi, on the authority of Al-Rabi' bin Anas: **And give its due on the day of its harvest**, he said: the ears of corn were picked.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Abdul Karim Al-Jazari, on the authority of Mujahid, who said: They used to hang the cluster of dates in the mosque near the fire, and the weak would eat from it.

And with it, on the authority of Muammar, he said, Mujahid said: **And give its due on the day of its harvest**, meaning that something is fed when it is harvested.

Al-Muthanna told me, he said, Al-Hammani told us, he said, Sharik told us, on the authority of Salim, on the authority of Saeed bin Jubair: **And give its due on the day of its harvest**, he said: the bunch, and what falls from the ear of corn.

And on his authority, on the authority of Salim, on the authority of Saeed: **And give its due on the day of its harvest**, he said: fodder.

Al-Muthanna told me, he said, Suwaid told us, he said, Ibn al-Mubarak told us, on the authority of Sharik, on the authority of Salim, on the authority of Saeed, regarding his statement: **And give its due on the day of its harvest**, he said: This was before zakat, for the poor, a handful and a bunch of it for fodder for his beast.

Amr bin Ali told us, Abu Asim told us, Muhammad bin Rafa'ah told us, on the authority of Muhammad bin Ka'b, regarding his statement: **And give its due on the day of its harvest**, he said: Whether it is little or much.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Ibn Uaynah told us, on the authority of Ibn Abi Nujayh: **And give its due on the day of its harvest**, he said: When planting, he gives what is due, and when harvesting, he gives what is due, and by leaving them, they follow the traces of harvesting.

Others said: This was something that God commanded the believers to do before the temporary charity was imposed on them. Then the known charity abrogated it. So there is no obligation on wealth, whatever it may be, whether it is a crop or a plant, except the charity that God imposed on it.

Who said that?

Ibn Wakee' told us, he said, Abu Mu'awiyah told us, on the authority of Hajjaj, on the authority of Al-Hakam, on the authority of Muqsim, on the authority of Ibn Abbas, he said: It was abrogated by ten and half a tenth.

Ibn Wakee' told us, he said, Hafs told us, on the authority of Al-Hajjaj, on the authority of Al-Hakam, on

the authority of Ibn Abbas, he said: It was abrogated by ten and half a tenth.

And on his authority, on the authority of Hajjaj, on the authority of Salim, on the authority of Ibn al-Hanafiyyah, he said: It was abrogated by ten and half a tenth.

Ibn Wakee' told us, he said, Yahya bin Adam told us, on the authority of Sharik, on the authority of Salim, on the authority of Saeed bin Jubair: **And give its due on the day of its harvest.** He said: This was before zakat, then when zakat was revealed it abrogated it, so they would give the bunch of dates.

Ibn Hamid and Ibn Wakee' told us, they said: Jarir told us, on the authority of Mughira, on the authority of Shabak, on the authority of Ibrahim: **And give its due on the day of its harvest.** He said: They used to do that until the age of ten and a half ten. Then when the age of ten and a half ten was reached, he stopped.

Amr bin Ali told us, he said, Abd al-Rahman bin Mahdi told us, he said, Sufyan told us, on the authority of Mughira, on the authority of Shabak, on the authority of Ibrahim: **And give its due on the day of its harvest,** he said: It is abrogated, its abrogation is the tenth and half of the tenth.

Ibn Bashar told us, he said, Yahya told us, on the authority of Sufyan, on the authority of Al-Mughira, on the authority of Ibrahim: **And give its due on the day of its harvest,** he said: It was abrogated by a tenth and half a tenth.

Abu Kuraib told us, he said, Ibn Yaman told us, on the authority of Sufyan, on the authority of Mughira, on the authority of Shabak, on the authority of Ibrahim, he said: Its copy is ten and half a tenth.

And on his authority, on the authority of Sufyan, on the authority of Yunus, on the authority of Al-Hasan, he said: Zakat abrogated it.

And on his authority, on the authority of Sufyan, on the authority of al-Suddi, he said: It was abrogated by zakat: **And give its due on the day of its harvest.**

Yaqub told me, he said, Hisham told us, he said, Mughira told us, on the authority of Shabak, on the authority of Ibrahim, regarding his statement: **And give its due on the day of its harvest,** he said: This surah is Meccan, and it was abrogated by a tenth and a half of a tenth. I said: From whom? He said: From the scholars.

And on his authority, on the authority of Sufyan, on the authority of Mughira, on the authority of Shabak, on the authority of Ibrahim, he said: Its abrogation is ten and half a tenth.

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: As for **and give its due on the day of its harvest,** it was when someone passed by them on the day of harvest or the harvesting, they would feed him from it, so God abrogated it for them with zakat, and it was for what the earth produced, a tenth and half a tenth.

Ibn Wakee' told us, he said, Abd Al-A'la told us, on the

authority of Yunus, on the authority of Al-Hasan, he said: They used to submit to their kinship with the polytheists.

Abu Kuraib told us, he said, Ibn Idris told us, on the authority of his father, on the authority of Atiyah: **And give its due on the day of its harvest,** he said: It was abrogated by the tenth and half of the tenth.

They used to give when they harvested and when they winnowed, then it was abrogated by the tenth and half a tenth. Abu Ja'far said: The most correct of the sayings in this regard, in my opinion, is the saying of those who said: It was an obligation imposed by God on the believers in their food and fruits that their crops and plants produce, then God abrogated it with the obligatory charity and the known duty of the tenth and half a tenth. This is because everyone is unanimously agreed, with no disagreement among them: that the charity on tillage is not taken except after threshing, cleaning and winnowing, and that the charity on dates is not taken except after the harvest.

If that is the case, and His Most High's saying: **And give its due on the day of its harvest,** indicates that it is an order from God Most High to give its due on the day of its harvest, and the day of its harvest is the day of its harvest and its cutting, and the grain is undoubtedly in its ear on that day, and the dates, even if they are the fruit of a palm tree or a grapevine, are not completely dry and withered, and the charity from the grain is only taken after it has been threshed, winnowed, and purified by measuring, and the charity from the dates is only taken after they have completely dried and withered by measuring, then it is known that what is taken as charity after the time of its harvest is not what must be given to the poor on the day of its harvest.

If someone says: Why do you deny that this is an obligation from God regarding money, other than the obligatory charity?

It was said: Because it is either an obligatory duty or a voluntary act. If it is an obligatory duty, then it must be the way of the obligatory charity, and whoever neglects to pay it to its people is sinful towards his Lord and disobeys His command. And in establishing the argument that there is no obligation on wealth after zakat that makes the obligation of zakat compulsory other than what is obligatory for the expenses of those for whom a person is obligated to spend, what indicates that this is not the case.

Or it could be a voluntary act. If that is the case, then the choice must be made in giving it to the owner of the crops and fruits. And in the statement of those who say that this is obligatory, there is what indicates that this is not the case.

If the verse is not intended to be a recommendation, and it is not permissible for it to have an outlet for the obligation of it at this time, then it is known that it has been abrogated.

What supports what we have said about this statement as evidence of its correctness is that He, the Most High, followed His statement, **And give its due on the day of its harvest,** with, "And be not excessive. Indeed, He does not like those who commit excess." It is known that one of the rulings of God regarding His

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And it is He who produced gardens trellised and untrellised, and palm trees and crops of varying fruit, and olives and pomegranates, some similar and some dissimilar. Eat of its fruit when it bears fruit, and give its due on the day of its harvest, and do not be excessive. Indeed, He does not like the extravagant.

servants since He imposed the obligatory, temporary charity on their wealth is that the one who takes it is their leaders and shepherds. If that is the case, then what is the reason for the owner of the wealth to be forbidden from being excessive in giving it, when the one who takes it is compelled, and he only takes the right that God imposed on it.

If someone thinks that this is only a prohibition from God, the Guardian, to take that from the shepherds, from transgressing against the owner of the money, and going beyond taking what he is not permitted to take, then the last part of the verse, which is His saying: **And be not extravagant**, is connected to the first part, which is His saying: **And give its due on the day of its harvest**. So if the one who is forbidden from extravagance is the one who collects that, then it may be necessary that the one who is commanded to give it is the one who is forbidden from being extravagant in it, and that is the ruler.

This is a statement that, if someone were to say it, would be outside the scope of all the people of interpretation, and would contradict the usual discourse. This is sufficient evidence of his error.

If someone were to say: What is wrong with the meaning of his statement: **And give its due on the day of its harvest**, and give its due on the day of its measurement, not on the day of its cutting and severing, nor on the day of its harvesting and reaping? You know who among the people of interpretation said that. That is what:

Yaqub bin Ibrahim told us, Hisham told us, Juwaybir told us, on the authority of Ad-Dahhak, regarding his statement: **And give its due on the day of its harvest**, he said: the day of its measurement.

Al-Muthanna told us, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Al-Hajjaj, on the authority of Salim Al-Makki, on the authority of Muhammad bin Al-Hanafiyyah, regarding his statement: **And give its due on the day of its harvest**, he said: on the day of its measurement, he gives a tenth and half a tenth.

With others who have mentioned the narration previously about them? It was said: Because the day of its measurement is not the day of its harvest. The meaning of those who say this statement will not be without one of two things: Either they directed the meaning of harvest to the meaning of measuring, and that is not reasonable in the speech of the Arabs, because harvest and harvesting in their speech: the grandfather and the cutting, not the measuring, or they directed the interpretation of his saying: **And give its due on the day of its harvest** to: And give its due after the day of its harvest if you measure it, and that is contrary to the apparent meaning of the revelation. That is because the command in the apparent revelation is to give its due on the day of its harvest, not after the day of its harvest. There is no difference

between one who says: - God only meant by his saying: **And give its due on the day of its harvest**, after the day of its harvest, and another who said: He meant by that before the day of its harvest, because they are both saying a statement, the evidence of the apparent revelation is contrary to it.

Abu Jaafar said: The people of interpretation differed about the extravagance that God forbade in this verse, and who is forbidden.

Some of them said: What is prohibited is the owner of the palm trees, crops and fruits, and the extravagance that God prohibited in this verse is exceeding the amount in giving to what would be unfair to the owner of the money.

Who said that?

Amr bin Ali told us, Al-Mu'tamir bin Sulaiman told us, Asim told us, on the authority of Abu Al-Aaliyah, regarding his statement: **And give its due on the day of its harvest, and be not excessive**, the verse, he said: They used to give something other than zakat, then they were excessive, so God revealed: "And be not excessive. Indeed, He does not like those who commit excess."

Al-Qasim told us, Al-Hussein told us, Mu'tamir bin Sulayman told us, on the authority of Asim Al-Ahwal, on the authority of Abu Al-Aaliyah: **And give its due on the day of its harvest**, he said: They used to give something on the day of the harvest other than the zakat, then they competed over it and were extravagant, so God said: "And do not be extravagant. Indeed, He does not like the extravagant."

Al-Qasim told us, Al-Hussein told us, Mu'tamir bin Sulayman told us, on the authority of Asim Al-Ahwal, on the authority of Abu Al-Aaliyah: **And give its due on the day of its harvest**, he said: They used to give something on the day of the harvest, then they were extravagant, so God said: "And do not be extravagant. Indeed, He does not like the extravagant."

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said: It was revealed about Thabit bin Qais bin Shammas, who cut down a palm tree and said: Let no one come today without me feeding him! So he fed him, until evening came and he had no fruit. Then God said: "And be not excessive. Indeed, He does not like those who commit excess."

Ibn Wakee' narrated, he said: Muhammad ibn Bakr narrated, on the authority of Ibn Jurayj, he said: I said to Ata': **And do not be extravagant**, does he say: Do not be extravagant in what is brought on the day of harvest, or in everything? He said: Yes! In everything, it forbids extravagance. He said: Then I returned to him after a while and said: What does His statement: **And do not be extravagant, for He does not like those who commit excess** mean? He said: It forbids extravagance in everything, then he recited: **They neither were extravagant nor niggardly**.

Amr bin Ali told us, Yazid bin Harun told us, Sufyan bin Hussein told us, on the authority of Abu Bishr, who said: People went around Iyas bin Muawiyah in Kufa and asked him: What is extravagance? He said: Whatever is less than the command of God is extravagance.

Muhammad bin Al-Hussein told me, he said, Ahmad bin Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **And do not be extravagant**, do not give your money away and become poor.

Others said: The extravagance that God forbade in this place is withholding charity and the right that God commanded the owner of the wealth to give to its people by His saying: **And give its due on the day of its harvest**.

Who said that?

Ibn Wakee' told us, he said, Muhammad ibn Bakr told us, on the authority of Ibn Jurayj, he said, Abu Bakr ibn Abdullah told me, on the authority of Amr ibn Salim and others, on the authority of Saeed ibn al-Musayyab, regarding his statement: **And do not be extravagant**, he said: Do not withhold charity, lest you disobey.

Amr bin Ali told us, he said, Muhammad bin Al-Zubayrkan told us, he said, Musa bin Ubaidah told us, on the authority of Muhammad bin Ka'b: "And do not be extravagant. Indeed, He does not like those who commit excess." Extravagance means not giving what is right.

Others said: The Sultan was addressed with this. He was forbidden to take from the owner of the money more than what he was obligated to give him.

Who said that?

Yunus bin Abdul A'la told us, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **And do not be extravagant**, he said: He said to the ruler: Do not be extravagant, do not take unjustly, so this verse was between the ruler and the people, meaning his statement: **Eat of its fruit when it bears fruit**, the verse.

Abu Jaafar said: The correct thing to say about this, in my opinion, is that God Almighty forbade, with His saying: **And do not be excessive**, all meanings of extravagance, and He did not specify one meaning over another.

Since this is the case, and extravagance in the speech of the Arabs is: error in hitting the right in the gift, either by exceeding its limit in excess, or by falling short of its required limit, it was known that the one who distributes his money is a competition, and the one who spends it among people until his gift is unfair to him, is extravagant in exceeding the limit of God to what is not his. Likewise the one who falls short in spending in what God has obligated him to spend in, and that is like his preventing what he is obligated to give from it to the people of the two shares of charity when it is obligatory for it, or preventing the one who is obligated to spend from his family and children what he is obligated to from it. Likewise the ruler in taking from his subjects what God has not permitted him to take. All of these in what they did of that are extravagant, and are included in the meaning of the

one who did what God forbade of extravagance in His saying: **And do not be extravagant** in giving from your money what is unfair to you, since what preceded it from the speech was a command from God to give what is due to its people on the day of harvest. The verse was revealed to the Messenger of God, may God bless him and grant him peace, for a specific reason, and the ruling on it is general, and indeed, the general verses of the Qur'an are like that. So is His statement: "And do not be excessive. Indeed, He does not like those who commit excess."

And the evidence for the correctness of what we said about the meaning of extravagance is that, as we said, the poet said:

They gave Hanida eight hundred dirhams, and there was no extravagance in their giving.

It means extravagance: error in giving.

Tafsir al-Qurtubi

It contains twenty-three issues:

First: The Almighty's saying: **He created** meaning He created. **Gardens with trellises** meaning elevated, elevated orchards. **And un-trellised** meaning un-trellised. Ibn Abbas said: Trellised is what is spread out on the ground, such as vineyards, crops, and watermelons. And un-trellised is what stands on a trunk, such as palm trees and other trees. It was said: Trellised is what its trees are raised. The origin of trellising is to raise. And from Ibn Abbas also: Trellised is what people have established and raised. And un-trellised is what grows in the wilderness and mountains of fruits. This is indicated by the reading of Ali, may God be pleased with him, *planted* and *unplanted* with the voiced ghayn and the silent seen.

Second: The Almighty's statement: **And the palm trees and the crops**. He mentioned them separately, and they are included in the gardens because of the virtue in them, as was explained previously in Surat Al-Baqarah when He said: **Whoever is an enemy to God and His angels** (al-Baqarah 2:98) the verse. **Different in its food** means its taste, some of it good and some of it bad. He called it food because it is eaten. Its food is raised by the beginning. And different is its description, but because it preceded it and became accusative, it was made accusative. Just as you say: I have a young cook. He said:

Evil is spreading and it meets you from your side, while the door to good deeds is closed.

It was said: Different is in the accusative case as a state. Abu Ishaq Al-Zajaj said: This is a problematic issue in grammar, because it is said: He created it and its food did not differ, which is its fruit. The answer is that God, the Most High, created it by saying: **Creator of all things** (al-Ra'd 13:11). So know that He created it with different food, meaning that He created it with the ability to differ. Sibawayh explained this by saying: I passed by a man with a falcon hunting with it tomorrow, in the state, as you say: You will enter the house eating and drinking, meaning, expecting that. A third

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And it is He who produced gardens trellised and untrellised, and palm trees and crops of varying fruit, and olives and pomegranates, some similar and some dissimilar. Eat of its fruit when it bears fruit, and give its due on the day of its harvest, and do not be excessive. Indeed, He does not like the extravagant.

answer: That is, when He created it, its food was different, meaning that if it had food, its food would have been different. He did not say **their food** because He was satisfied with repeating the mention of one of them, like His saying: **And when they see a transaction or amusement, they disperse to it** (al-Jumu'ah 62:11), meaning to them. This meaning has been mentioned previously.

Third: The Almighty's saying: **And the olive and the pomegranate** is connected to it, **similar and dissimilar** is in the accusative case as a state, and we have already discussed it. There are three proofs in this: The first is what was mentioned above regarding the establishment of evidence that variables must have a changer. The second is on His grace upon us, for if He had willed when He created us, He would not have created food for us, and if He had created it, He would not have wanted it to be beautiful to look at and good to taste, and if He had created it like that, He would not have wanted it to be easy to harvest, then He would not have had to do that in the first place, because nothing is required of Him. The third is on the ability for the water that is meant to settle to rise by the power of the One God, the Knower of the Unseen, from the bottom of the tree to its top, until when it reaches the end of it, leaves grow in it that are not of its kind, and fruit that comes out of its description of abundant mass, bright color, new harvest, and delicious taste. So where are the natures and their kinds, and where are the philosophers and their people? Is it in the ability of nature to perfect this perfection, or arrange this wondrous arrangement? No! This is not accomplished in the minds except by a Living, All-Knowing, All-Powerful, Willing One. Glory be to Him who has a sign and an end in everything!

The connection between this and what came before it is that when the infidels fabricated lies against God, associated partners with Him, permitted and prohibited things, He showed them His oneness by saying that He is the Creator of things, and that He made these things their provisions.

Fourth: The Almighty's statement: **Eat of its fruit when it bears fruit and give its due on the day of its harvest.** These are two structures that came in the form of *af'al*, one of them is permissible, like His statement: **Then disperse throughout the land** (al-Jumu'ah 62:10), and the second is obligatory. It is not impossible in the Shari'ah to combine the permissible and the obligatory. He began by mentioning the blessing of eating before the command to give the due to show that the beginning of the blessing was from His grace before the obligation.

Fifth: The Almighty's saying: **And give its due on the day of its harvest.** People differed in the interpretation of what this right is. Anas bin Malik, Ibn Abbas, Tawus, Al-Hasan, Ibn Zayd, Ibn Al-Hanafiyyah, Ad-Dahhak, and Saeed bin Al-Musayyab said: It is the obligatory zakat, one-tenth and half of one-tenth. Ibn Wahb and

Ibn Al-Qasim narrated it on the authority of Malik in the interpretation of the verse, and some of the companions of Al-Shafi'i said the same. Al-Zajjaj narrated that it was said about this verse that it was revealed in Madinah. Ali bin Al-Hasan, Ata', Al-Hakam, Hammad, Saeed bin Jubair, and Mujahid said: It is a right in wealth other than zakat, which God commanded as a recommendation. It was also narrated on the authority of Ibn Umar and Muhammad bin Al-Hanafiyyah, and Abu Saeed Al-Khudri narrated it on the authority of the Prophet, may God bless him and grant him peace. Mujahid said: When you harvest and the poor are present, throw some ears of corn to them. When you harvest, throw some of the stalks to them. When you thresh it, crush it, and thin it, throw some of it to them. When you know its measure, take out its zakat from it. A third opinion is that it was abrogated by zakat, because this surah was revealed in Mecca and the verse on zakat was not revealed until Medina: **Take from their wealth a charity** (al-Tawbah 9:103), **And establish prayer and give zakat** (al-Baqarah 2:43). It was narrated on the authority of Ibn Abbas, Ibn Al-Hanafiyyah, Al-Hasan, Atiyah Al-Awfi, Al-Nakha'i and Saeed bin Jubayr. Sufyan said: I asked Al-Suddi about this verse and he said: It was abrogated by one-tenth and half-tenth. I said: From whom? He said: From the scholars.

Sixth: Abu Hanifa relied on this verse and the generality of what was in his, peace be upon him, saying:

On that which is watered by the sky, one-tenth is due, and on that which is watered by a waterwheel or a water-drawer, half of one-tenth is due. Regarding the obligation of zakat on everything that the earth produces, whether food or otherwise. Abu Yusuf said about it: Except for firewood, grass, reeds, figs, palm leaves, cane, and sugar cane. The majority rejected it, relying on the fact that the purpose of the hadith is to explain what is taken from one-tenth and what is taken from half of one-tenth. Abu Omar said: There is no disagreement among the scholars as far as I know that zakat is due on wheat, barley, dates, and raisins. A group said: There is no zakat on anything else. This was narrated from Al-Hasan, Ibn Sirin, and Al-Sha'bi. Among the Kufians, Ibn Abi Laila, Al-Thawri, Al-Hasan Ibn Salih, Ibn Al-Mubarak, and Yahya Ibn Adam said the same, and Abu Ubaid adopted the same view. This was narrated from Abu Musa from the Prophet, may God bless him and grant him peace, and it is the view of Abu Musa, for he would not take zakat except from wheat, barley, dates, and raisins. This was mentioned by Wakee' from Talhah Ibn Yahya from Abu Burdah from his father. Malik and his companions said: Zakat is obligatory on all stored food, and Al-Shafi'i said the same. Al-Shafi'i said: Zakat is only obligatory on what dries and is stored and eaten as food. There is nothing on olives because they are a condiment. Abu Thawr said something similar. Ahmad said statements, the most apparent of which is that Zakat is only obligatory on everything that Abu Hanifa said if it is measured in

wasqs. He made it obligatory on almonds because they are measured by volume, but not on walnuts because they are counted. He cited as evidence the saying of the Prophet, peace be upon him:

There is no zakat on less than five wasqs of dates or grains. He said: So the Prophet (peace be upon him) explained that the place of obligation is the wasq, and he explained the amount from which the right must be taken. Al-Nakha'i believed that zakat is obligatory on everything that the earth produces, even ten dasajs of vegetables, one dasaj of vegetables. There is a difference of opinion about this, and it is the opinion of Umar ibn Abd al-Aziz, who wrote that one-tenth should be taken from what the earth produces, whether little or much. Abd al-Razzaq mentioned it on the authority of Muammar on the authority of Samak ibn al-Fadl, who said: Umar wrote..., and he mentioned it. It is the opinion of Hammad ibn Abi Sulayman and his student Abu Hanifa. Ibn al-Arabi tended towards this in his rulings, and he said: As for Abu Hanifa, he made the verse his mirror, so he saw the truth, and he began to support and strengthen the Hanafi school of thought. He said in the book al-Qabas what Imam Malik ibn Anas said, and he said: God the Almighty said: **And the olive and the pomegranate, similar and dissimilar.** People differed about the obligation of zakat on all or some of what it included. We have explained this in the chapter on rulings, that zakat is only related to food, as we have explained, not vegetables. There were pomegranates, peaches, and citrons in Taif, but the Messenger of God, may God bless him and grant him peace, did not object to them, nor did he mention them, nor did any of his successors.

I said: Even though he did not mention it in Al-Ahkam, this is the correct view on the issue, and that there is nothing wrong with vegetables. As for the verse, there is a difference of opinion regarding it, is it decisive or abrogated or interpreted as recommended? There is no conclusive evidence that clarifies one of its interpretations, rather the known conclusive evidence is what Ibn Bakir mentioned in his Al-Ahkam: that Kufa was opened after the death of the Prophet, may God bless him and grant him peace, and after the rulings were established in Medina. Is it permissible for someone who imagines or has the slightest insight to imagine that a law like this was suspended and not implemented in the land of migration and the place of revelation, nor during the caliphate of Abu Bakr, until the people of Kufa implemented it? This is indeed a disaster for the one who thought this and said it!

I said: What indicates this from the meaning of the revelation is the Almighty's saying: "O Messenger, announce that which has been revealed to you from your Lord. And if you do not, then you have not conveyed His message." (al-Ma'idah 5:67) Do you think he would conceal something that he was commanded to convey or explain? Far be it from him to do so. And the Almighty said: **This day I have perfected for you your religion and completed My favor upon you.** (al-Ma'idah 5:3) And from the perfection of religion is that he did not take anything from vegetables. Jabir bin Abdullah said, as narrated by Al-Daraqutni: When the gourds came out, ten thousand would be left, and there would be nothing in them. Al-Zuhri and Al-Hasan said: The prices of

vegetables are subject to zakat if they are sold and the price reaches two hundred dirhams, and Al-Awza'i said the same about the price of fruits. There is no proof in their saying for what we have mentioned. Al-Tirmidhi narrated on the authority of Muadh that he wrote to the Prophet, may God bless him and grant him peace, asking him about vegetables, which are legumes, so he said:

There is nothing in it." This meaning has been narrated on the authority of Jabir, Anas, Ali, Muhammad ibn Abdullah ibn Jahsh, Abu Musa, and Aisha. Al-Daraqutni, may God have mercy on him, mentioned their hadiths. Al-Tirmidhi said: There is nothing authentic about this matter on the authority of the Prophet, may God bless him and grant him peace. Some of the companions of Abu Hanifa used as evidence the hadith of Salih ibn Musa on the authority of Mansur on the authority of Ibrahim on the authority of Al-Aswad on the authority of Aisha who said that the Messenger of God, may God bless him and grant him peace, said:

There is zakat on what the earth produces of vegetables. Abu Omar said: This is a hadith that none of the trustworthy companions of Mansur narrated in this way. Rather, it is from the words of Ibrahim.

I said: If the evidence from the Sunnah is dropped due to the weakness of its chains of transmission, then nothing remains except what we mentioned regarding the specification of the generality of the verse, and the generality of his saying, peace be upon him:

On what the sky waters, a tenth as we mentioned. Abu Yusuf and Muhammad said: There is no zakat on any vegetable except that which has a lasting fruit, except saffron and the like of it that is weighed, in which case zakat is due. Muhammad considered the seed in safflower and flax, so if their seed of safflower and flax reached five wasqs, the safflower and flax were subordinate to the seed, and a tenth or half a tenth was taken from it. As for cotton, he did not consider it anything less than five loads, and a load is three hundred Iraqis. As for saffron and wars, there is nothing on less than five amnas of them. So if one of them reaches five amnas, then zakat is due on it, a tenth or half a tenth. Abu Yusuf said: The same applies to sugar cane from which sugar is made, and it is in the land of the tenth and not the land of the kharaj, in it is what is in saffron. Abdul Malik bin Al-Majishun made zakat obligatory on the roots of fruits but not on legumes. This is contrary to what Malik and his companions held, as there is no zakat according to them on almonds, walnuts, or gooseberries and what is similar to them, even if it is stored. They do not have zakat on pears, apples, or plums, or anything similar to that which does not dry or is stored. They differed on figs, and the most famous view among the people of the Maghreb who follow the Maliki school of thought is that they do not have zakat on figs. Except for Abd al-Malik ibn Habib, who saw zakat on them according to the Maliki school of thought, by analogy with dates and raisins. This is the view of a group of Maliki scholars from Baghdad, Ismail ibn Ishaq and those who followed him. Malik said in al-Muwatta': The sunnah on which there is no difference of opinion among us, and what I heard from the scholars, is that

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And it is He who produced gardens trellised and untrellised, and palm trees and crops of varying fruit, and olives and pomegranates, some similar and some dissimilar. Eat of its fruit when it bears fruit, and give its due on the day of its harvest, and do not be excessive. Indeed, He does not like the extravagant.

there is no zakat on any fruit at all: pomegranates, pears, figs and the like. And whatever does not resemble them if they are fruits. Abu 'Umar said: So he included figs in this chapter, and I think **and God knows best** that he did not know that they dry and are stored and eaten, and if he had known that, he would not have included them in this chapter, because they are more similar to dates and raisins than to pomegranates. Al-Abhari and a group of his companions have told me that they issued fatwas regarding zakat on it, and they considered it to be the Maliki school of thought according to its principles. Figs are measured by weight, and the five wasqs and similar weights are taken into account. Figs are judged according to their ruling on dates and raisins, which are both considered. Al-Shafi'i said: There is no zakat on any fruit other than dates and grapes, because the Messenger of God (blessings and peace of God be upon him) took zakat from them and they were a staple food in the Hijaz that was stored. He said: Walnuts and almonds may be stored and there is no zakat on them, because they were not staple food in the Hijaz as far as I know, but they were fruits. There is no zakat on olives, because God the Almighty said: **And olives and pomegranates.** So He paired it with pomegranates, and there is no zakat on it. Also, figs are more beneficial than them in terms of staple food and there is no zakat on them. Al-Shafi'i said in Iraq regarding zakat on olives, and the first said in Egypt, so Al-Shafi'i's statement regarding olives was confused, and Malik's statement did not differ on it. This indicates that the verse is decisive according to them and has not been abrogated. They all agreed that there is no zakat on pomegranates, and they were obligated to impose zakat on them. Abu Omar said: If pomegranates were excluded by agreement, then the intended meaning is clear, that the verse is not general, and the pronoun refers to some of what was mentioned and not some. And God knows best.

I said: This is what those who made the tithe obligatory on vegetables used as evidence, for God the Almighty said: **And give its due on the day of its harvest.** What was mentioned before it were olives and pomegranates, and what was mentioned after a sentence refers to the latter without dispute, as stated by Al-Kaya Al-Tabari. It was narrated on the authority of Ibn Abbas that he said: No pomegranate was ever pollinated except with a drop of water from Paradise. It was narrated on the authority of Ali, may God be pleased with him, that he said: When you eat a pomegranate, eat it with its fat, for it tans the stomach. Ibn Asakir mentioned in Tarikh Dimashq on the authority of Ibn Abbas that he said: Do not break the pomegranate from its top, for it contains a worm that causes leprosy. The benefits of olive oil will come in Surat Al-Mu'minun, God willing. Among those who said that zakat on olives is obligatory are Al-Zuhri, Al-Awza'i, Al-Layth, Al-Thawri, Abu Hanifa and his companions, and Abu Thawr. Al-Zuhri, Al-Awza'i, Al-Layth said: Olives should be estimated and pure oil

should be taken. Malik said: It should not be estimated, but a tithe should be taken after it is pressed and its weight reaches five wasqs. Abu Hanifa and Al-Thawri said: It is taken from his love.

Seventh: The Almighty's saying: **The day of its harvest.** Abu Amr, Ibn Amir, and Asim read *Hassadah* with a fat-ha on the ha', while the rest read it with a kasra. These are two well-known languages. Similar to it are *Siram* and *Siram* and *Jadath* and *Jadath* and *Qataf* and *Qitaf*. The scholars differed regarding the time of obligation into three opinions:

First: It is the time of harvesting, as Muhammad bin Maslama said, based on the Almighty's saying: **The day of its harvest.**

The second: The day of goodness, because what precedes goodness is fodder, not sustenance or food. So when it is good and the food that God has bestowed is due, the right that God has commanded is due, because with the completion of the blessing, gratitude for the blessing is due, and giving is at the time of harvest for what is due on the day of goodness.

Third: It is after the completion of the estimation, because then the obligation of zakat is realized, and it is a condition for its obligation. Its origin is the arrival of the worker in the sheep, and this is what Al-Mughira said. The first is correct due to the text of the revelation. The well-known view of the second school, and this is what Al-Shafi'i said. The benefit of the disagreement is that if he dies after the harvest, zakat is paid on his property, or before the estimation on his heirs. Muhammad bin Maslama said: The estimation was brought forward to make it easier for the owners of the fruits, and if a man brought his zakat forward after the estimation and before the harvest, it is not permissible for him, because he paid it before it was obligatory. The scholars differed in their opinion on estimation, and it is:

Eighth: Al-Thawri disliked it and did not permit it under any circumstances, and said: The estimation is not used. He said: Rather, the owner of the wall must pay a tenth of what is in his possession to the poor if it reaches five wasqs. Al-Shaibani narrated on the authority of Al-Sha'bi that he said: The estimation today is an innovation. The majority disagree with this, then they differed, and the majority are of the opinion that it is permissible for palm trees and grapes, based on the hadith of 'Atab bin Asid:

"The Messenger of God, may God bless him and grant him peace, sent him and ordered him to estimate the value of grapes as he estimates palm trees, and to take its zakat in the form of raisins as the zakat of palm trees is taken in the form of dates." Narrated by Abu Dawud. Dawud ibn Ali said: Estimating the value of zakat is permissible for palm trees, but not for grapes. He rejected the hadith of Atab ibn Asid because it is disconnected and not connected via a sound chain of transmission, as Abu Muhammad Abd al-Haqq said.

Ninth: The method of estimation is to estimate how much is on his date palms that is wet and estimate what would be missing if it were to ripen, then he takes into account what remains after the loss and adds some of that to some until the wall is complete, and likewise with grapes in every vine.

Tenth: It is sufficient in the case of a single estimate, as in the case of a judge. If there is more in the dates than what was estimated, the owner of the wall is not required to give it, because it is a ruling that has been executed, as stated by Abdul Wahhab. Likewise, if there is less, the zakat is not less. Al-Hasan said: The Muslims used to estimate it for themselves, and then it was taken from them based on that estimate.

Eleventh: If the owner of the property considers the estimation too much, the tax collector shall give him the choice of giving him what he estimated and taking his estimation. Abd al-Razzaq mentioned that Ibn Jurayj told us on the authority of Abu al-Zubayr that he heard Jabir ibn Abdullah say: Ibn Rawahah estimated forty thousand wasqs, and he claimed that when the Jews were given the choice, they took the dates and gave him twenty thousand wasqs. Ibn Jurayj said: So I said to Ata': Is it right for the tax collector, if the master of the property considers the estimation too much, to give him the choice as Ibn Rawahah gave the Jews the choice? He said: Yes, by my life! And what sunnah is better than the sunnah of the Messenger of God, may God bless him and grant him peace?

Twelfth: The estimation should not be done except after the perfume, according to the hadith of Aisha, who said:

"The Messenger of God, may God bless him and grant him peace, used to send Ibn Rawahah to the Jews to estimate the dates of the palm trees when the first dates were ripe, before they were eaten. Then he would give the Jews the choice of taking them according to that estimate or giving them to him. The Messenger of God, may God bless him and grant him peace, ordered the estimation so that the zakat could be calculated before the fruits were eaten and distributed." Narrated by Ad-Daraqutni from the hadith of Ibn Jurayj, from Az-Zuhri, from Urwah, from Aishah. He said: It was narrated by Salih ibn Abi Al-Akhdar, from Az-Zuhri, from Ibn Al-Musayyab, from Abu Hurayrah, and Malik, Muammar, and Uqayl transmitted it from Az-Zuhri, from Saeed, from the Prophet, may God bless him and grant him peace.

Thirteenth: If the assessor estimates, he should deduct a certain amount from his estimate, based on what Abu Dawud, Al-Tirmidhi and Al-Busti narrated in his Sahih on the authority of Sahl ibn Abi Hathmah that the Prophet, may God bless him and grant him peace, used to say: "When you estimate, take and leave a third. If you do not leave a third, leave a quarter." The wording of Al-Tirmidhi. Abu Dawud said: The assessor leaves a third for the harvest. Yahya Al-Qattan said the same. Abu Hatim Al-Busti said: This hadith has two characteristics: One is that he leaves a third or a quarter of the tenth, and the second is that he leaves that from the dates themselves before they are tithed, if that is a large wall that can bear it. Al-Kharfah **with a damma on the kha'**: what is picked from the palm trees when their fruit is ripe, i.e. it is picked. It is said: Dates

are the harvest of the fasting person, based on Al-Jawhari and Al-Harawi. The well-known view of the Maliki school is that the assessor does not leave anything from the dates of the palm trees and grapes when he estimates them except his estimate. Some of the Medinans narrated that the estimate is made lighter and is left for the loans, the gift, and the like.

Fourteenth: If a disaster befalls the fruit after estimation and before harvesting, then zakat is waived on it by consensus of the people of knowledge, unless what remains of it is five wasqs or more.

Fifteenth: There is no zakat on less than five awsuq. This is what was explained from the Prophet, may God bless him and grant him peace. It is general in the Book. God Almighty said: **O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth** (al-Baqarah 2:267) and God Almighty said: **And give its due**. Then the explanation was made of one-tenth and half-tenth. Then since the amount at which the due is taken if the money reaches it is general, He also explained it and said:

There is no zakat on less than five wasqs of dates or grains. This negates zakat on vegetables, as they are not considered wasqs. So whoever has five wasqs in his share of dates or grains, zakat is due on him, and the same applies to raisins, which is called the nisab by scholars. It is said: wasq and wasq **with a kasra or fatha on the waw**, which is sixty sa's, and a sa' is four imdads, and a mudd is a pound and a third according to Baghdadi. The amount of five wasqs of imdads is one thousand and two hundred mudds, which is one thousand and six hundred pounds by weight.

Sixteenth: If a person has five wasqs of dates and raisins together, zakat is not obligatory on him by consensus, because they are two different types. They also agreed that dates are not to be added to wheat, nor wheat to raisins, nor camels to cows, nor cows to sheep. Sheep are to be added to goats by consensus. They differed about adding wheat to barley and sult, which are:

Seventeenth: Malik permitted it in these three in particular only, because they are in the meaning of one type due to their closeness in benefit and their commonality in the place of growth and harvest, and their separation in name does not necessitate their separation in ruling, such as buffalo and cows, goats and sheep. Al-Shafi'i and others said: They should not be combined, because they are different types, their characteristics are different, their names are different, and their taste is different, and that necessitates their separation. And God knows best. Malik said: Legumes are all one type, and some of them are combined with others. Al-Shafi'i said: A grain known by a separate name without its companion, and it is different in creation and taste from others, should not be combined with others. And each type is combined with others, its bad with its good, such as dates and their types, raisins, black and red, and wheat and its types, brown and others. This is the opinion of Al-Thawri, Abu Hanifah, his two companions Abu Yusuf, Muhammad and Abu Thawr. Al-Layth said: All grains, legumes and others, are combined with each other in zakat. Ahmad ibn Hanbal was reluctant to combine gold with silver,

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And it is He who produced gardens trellised and untrellised, and palm trees and crops of varying fruit, and olives and pomegranates, some similar and some dissimilar. Eat of its fruit when it bears fruit, and give its due on the day of its harvest, and do not be excessive. Indeed, He does not like the extravagant.

and combine grains with each other, but at the end of his life he used to say what al-Shafi'i said about it.

Eighteenth: Malik said: And what its owner consumed after it had become ripe or after it was crushed, it is counted against him. And what its owner gave him from it in its harvest and pruning, and from the olives in its picking, he investigated that and it is counted against him. Most of the jurists disagree with him in that, and they do not require zakat except for what he obtained in his hand after threshing. Al-Layth said about the zakat of grains: He begins with it before the expenditure, and what he and his family ate of the crushed grain is not counted against him, like the fresh dates that are left for the people of the garden to eat, so he is not keen on them. Al-Shafi'i said: The tax collector leaves for the owner of the garden what he and his family eat fresh, he does not estimate it for them. And what he ate while it was fresh is not counted against him. Abu Omar said: Al-Shafi'i and those who agreed with him cited as evidence the statement of God Almighty: **Eat of its fruit when it bears fruit and give its due on the day of its harvest.** And they cited as evidence that what was eaten before the harvest is not counted with this verse. And they cited as evidence the statement of the Prophet, peace be upon him:

"If you estimate, leave a third. If you do not leave a third, leave a quarter." And whatever the animals and cows eat from it when threshing is not counted against its owner, according to Malik and others.

Nineteenth: What is sold of green beans, chickpeas, and fennel, the amount of that is dry should be determined and its zakat should be paid as grain. Likewise, what is sold of green fruit should be considered and determined and its zakat should be paid as raisins and dates based on that estimate. It was said: It should be paid from its price.

Twenty: As for the fruit of the palm tree that does not turn into dates or into raisins from grapes, such as the grapes and dates of Egypt, as well as its olives that are not pressed, Malik said: Its zakat is taken from its price, and its owner is not required to pay anything else, and its price does not reach twenty mithqals or two hundred dirhams, but rather what is considered to reach five wasqs or more is taken into consideration. Al-Shafi'i said: A tenth or half a tenth of it is taken from its middle as dates if its family eats it fresh or feeds it to them.

Twenty-one: Abu Dawood narrated on the authority of Ibn Omar, who said: The Messenger of God, may God bless him and grant him peace, said:

"In what is watered by the sky, rivers and springs or is rain-fed, the tenth, and in what is watered by waterwheels or by a sprinkler, half of the tenth, and likewise if it is drunk by a runoff, in which there is a tenth." Which is the running water on the surface of the ground, said Ibn al-Sikkit. The word *runoff* is mentioned in the hadith, narrated by al-Nasa'i. If it is

drunk by a runoff, but the owner of the land does not own the water but rather rents it for him, then it is like the rain, according to the well-known view of the school. Abu al-Hasan al-Lakhmi saw it as being like the sprinkler, so if it is watered once by rain water and once by a bucket, Malik said: It is looked at what the crops were made to grow and were more, then the ruling is based on it. This is the narration of Ibn al-Qasim from him. Ibn Wahb narrated from him: If it is watered for half a year by springs then it stops and he waters the rest of the year by a sprinkler, then he must pay half of its zakat as a tenth, and the other half as a half of the tenth. He said once: Its zakat is according to what completed its life. Al-Shafi'i said: Each one of them is zakat according to its calculation. An example of this is if it is watered for two months by a sprinkler and four by the sky, then two-thirds of the tenth is for the rain water and one-sixth of the tenth is for the sprinkler! Thus, what increases and decreases is calculated. This is how Bakkar ibn Qutaybah issued his fatwa. Abu Hanifa and Abu Yusuf said: The majority is considered and zakat is given, and no attention is paid to anything else. It was narrated from al-Shafi'i. Al-Tahawi said: Everyone has agreed that if he watered it with rainwater for a day or two, it is not taken into account and no share is given to it. This indicates that the majority is taken into account, and God knows best.

I said: This is a summary of the rulings of this verse, and perhaps others will provide more than that based on what God opens up for them. A summary of the meaning of this verse has already been mentioned in Surat Al-Baqarah, and praise be to God.

Twenty-second: As for his saying, may God bless him and grant him peace:

There is no charity in love or dates. Narrated by al-Nasa'i. Hamzah al-Kinani said: No one mentioned in this hadith about love other than Ismail ibn Umayyah, who was a trustworthy Qurayshite from the descendants of Sa'id ibn al-'As. He said: This Sunnah was not narrated by any of the Companions of the Prophet (peace and blessings of God be upon him) except Abu Sa'id al-Khudri. Abu 'Umar said: It is as Hamzah said, and this is a great Sunnah that everyone accepted, and no one narrated it from the Prophet (peace and blessings of God be upon him) from a proven and preserved source except Abu Sa'id. Jabir narrated something similar from the Prophet (peace and blessings of God be upon him), but it is strange. We found it from the hadith of Abu Hurayrah with a good chain of transmission.

Twenty-third: The Almighty's saying: **And do not be extravagant.** Extravagance in the language is a mistake. An Arab said, referring to some al-Nas 114:1 sought you out and wasted you, meaning I missed your place. The poet said:

And their speaker said, while the horses were beating them, **You have been extravagant.** So we replied, **We**

have been extravagant.

Extravagance in spending: wastefulness. Musraf is the nickname of Muslim bin Uqbah al-Murri, the owner of the Battle of al-Harrah, because he was extravagant in it. Ali bin Abdullah bin Abbas said:

They prevented my dhimmi when the battalions of Masraf and Bani Al-Lakea came

The intended meaning of the verse: Do not take something unjustly and then put it in a place other than its rightful place. This was said by Asbagh bin Al-Faraj. Similar to this is the statement of Iyas bin Muawiyah: Whatever you do in excess of God's command is extravagance and wastefulness. Ibn Zayd said: This is addressed to the rulers, saying: Do not take more than your right and what is not obligatory on the people. Both meanings are possible in his statement, peace be upon him:

He who transgresses in charity is like he who withholds it. Mujahid said: If Abu Qubays were gold belonging to a man and he spent it in obedience to God, he would not be extravagant. But if he spent a dirham or a mudd in disobedience to God, he would be extravagant. In this sense, it was said to Hatim: There is no good in extravagance, so he said: There is no extravagance in goodness.

I said: This is weak. It is refuted by what Ibn Abbas narrated that Thabit bin Qais bin Shammās went to five hundred palm trees and cut them down, then divided them up in one day and did not leave anything for his family. So the verse: **And be not extravagant** was revealed, meaning: do not give all of it. Abd al-Razzaq narrated on the authority of Ibn Jurayj who said: Muadh bin Jabal cut down his palm trees and did not stop giving charity until nothing was left of them. So the verse: **And be not extravagant** was revealed. Al-Suddi said: **And be not extravagant** means: do not give your money and become poor. It was narrated on the authority of Muawiyah bin Abi Sufyan that he was asked about the statement of God the Almighty: **And be not extravagant**, and he said: Extravagance is when you fall short of the right of God the Almighty.

I said: According to this, giving charity with all of one's money and preventing the giving of the rights of the poor are included in the ruling on extravagance, and justice is the opposite of this, so one gives charity and keeps as he, peace be upon him, said:

The best charity is that given from surplus wealth. Unless one is strong-willed, rich in God, trusting in Him, and has no dependents, then he may give all of his money in charity. He may also give the zakat due from him and the specific rights of money that are necessary in some cases. Abdurrahman ibn Zayd ibn Aslam said: Extravagance is that which one cannot return to goodness. Extravagance is that which one can return to goodness. An-Nadr ibn Shumayl said: Extravagance is wastefulness and excess, and extravagance is heedlessness and ignorance. Jarir said:

They gave Hanida eight hundred dirhams, and there was no extravagance in their giving.

Any neglect, and it is said: a mistake. And a man who

is careless of heart, meaning he is mistaken of heart and negligent. Tarafa said:

A man who is extravagant in heart sees honey in the water of a cloud of insults.

Tafsir Ibn Kathir

The Almighty says, explaining that He is the Creator of everything from crops, fruits, and livestock that these polytheists have disposed of with their corrupt opinions, and divided and divided them, making some of them permissible and some of them forbidden. He said, **And it is He who has produced gardens, trellised and untrellised.** Ali ibn Abi Talhah said on the authority of Ibn Abbas: Trellised and untrellised. In another narration, the trellised are what people have trellised, and the untrellised are what grows in the land and mountains of fruits. Ata' al-Khurasani said on the authority of Ibn Abbas: Trellised are what is trellised from the grapevine, and the untrellised are what is not trellised from the grapevine. Al-Suddi said the same. Ibn Jurayj said, **Similar and dissimilar**, he said, **Similar in appearance and dissimilar in taste.** Muhammad ibn Ka'b said, **Eat of its fruit when it bears fruit**, he said, **From its dates and grapes.** And the Almighty's saying, **And give its due on the day of its harvest**, Ibn Jarir said, **Some of them said it is the obligatory zakat.** Amr told us, he told us, Abdul Samad, Yazid bin Dirham told us, he said: I heard Anas bin Malik say: **And give its due on the day of its harvest.** He said: The obligatory zakat.

Ali bin Abi Talha said on the authority of Ibn Abbas, **And give its due on the day of its harvest**, meaning the obligatory zakat on the day it is measured and its measure is known. Saeed bin Al-Musayyab said the same. Al-Awfi said on the authority of Ibn Abbas, **And give its due on the day of its harvest**, that is, when a man planted, and on the day of his harvest he did not produce anything from what he harvested, so God Almighty said, **And give its due on the day of its harvest**, that is, he knows what his measure and his due from every ten is one, and what people pick from its spike. Imam Ahmad and Abu Dawud narrated in his Sunan from the hadith of Muhammad bin Ishaq: Muhammad bin Yahya bin Habban told me, on the authority of his uncle Was' bin Habban, on the authority of Jabir bin Abdullah, that the Prophet, may God bless him and grant him peace, ordered from every harvester ten wasqs of dates to be hung in the mosque for the poor. This is a good, strong chain of transmission. Tawus, Abu Al-Sha'tha', Qatadah, Al-Hasan, Al-Dahhak and Ibn Jurayj said: It is zakat. Al-Hasan Al-Basri said: It is charity from grain and fruits. Zaid bin Aslam said the same, and others said: It is another right besides zakat. Ash'ath said: On the authority of Muhammad ibn Sirin and Nafi' on the authority of Ibn Umar regarding his statement, **And give its due on the day of its harvest**, he said: They used to give something other than zakat. Narrated by Ibn Mardawayh. Abdullah ibn al-Mubarak and others narrated on the authority of Abdul-Malik ibn Abi Sulayman on the authority of Ata' ibn Abi Rabah regarding his statement, **And give its due on the day of its harvest**, he said: He gives whoever is present on

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And it is He who produced gardens trellised and untrellised, and palm trees and crops of varying fruit, and olives and pomegranates, some similar and some dissimilar. Eat of its fruit when it bears fruit, and give its due on the day of its harvest, and do not be excessive. Indeed, He does not like the extravagant.

that day what is easy, and it is not zakat. Mujahid said: If the poor are present to you, you give them some of it. Abdul-Razzaq said on the authority of Ibn Uyaynah on the authority of Ibn Abi Nujayh on the authority of Mujahid, **And give its due on the day of its harvest**, he said: When planting, he gives a handful, and when harvesting, he gives a handful, and he leaves them to follow the traces of harvesting. Al-Thawri said: On the authority of Hammad on the authority of Ibrahim al-Nakha'i, he said: He gives like a bunch. Ibn al-Mubarak said on the authority of Sharik on the authority of Salim on the authority of Sa'id ibn Jubayr, **And give its due on the day of its harvest**, he said: This was before zakat. The poor were given a handful and a bunch for fodder for their beasts. In the hadith of Ibn Lahi'ah: On the authority of Daraj, on the authority of Abu Al-Haitham, on the authority of Saeed, with a chain of transmission traceable to the Prophet, **And give its due on the day of its harvest**. He said, **What falls from the ears of corn**. Narrated by Ibn Mardawayh. Others said: This was something that was obligatory, then God abrogated it by a tenth or half a tenth. Ibn Jarir narrated it on the authority of Ibn Abbas, Muhammad ibn Al-Hanafiyyah, Ibrahim Al-Nakha'i, Al-Hasan, Al-Suddi, Atiyah Al-Awfi, and others. Ibn Jarir, may God have mercy on him, chose it. I said: There is some doubt about calling this abrogation, because it was something that was obligatory in the original, then He explained it in detail and clarified the amount of the output and its quantity. They said: This was in the second year of the Hijrah, and God knows best.

God the Almighty has condemned those who harvest and do not give in charity, as He mentioned about the people of Paradise in Surah Nun: "When they swore to harvest it in the morning, and they made no exception. Then a company from your Lord swept over it while they were asleep. And it became like a black, scorched night. And they called to one another in the morning, 'Go forth to your tillage, if you are harvesters.' So they set out, whispering, 'Let no poor person enter it today upon you.' And they went forth in the morning, strong, resolute, and determined. But when they saw it, they said, 'Indeed, we are astray.' Rather, we are deprived. The most middle of them said, 'Did I not tell you, "Why do you not glorify God?"' They said, 'Glory be to our Lord. Indeed, we were wrongdoers.' So they turned to one another, blaming each other. They said, 'Woe to us! Indeed, we were transgressors! Perhaps our Lord will substitute for us one better than it. Indeed, we are toward our Lord aspiring.' Such is the punishment, and the punishment of the Hereafter is greater, if they only knew."

And the Almighty's saying: **And do not be extravagant, for He does not like the extravagant**. It was said that its meaning is do not be extravagant in giving, so that you give more than is appropriate. Abu Al-Aaliyah said: They used to give something on the day of harvest, then they competed over it and were extravagant, so God revealed: **And do not be extravagant**. Ibn Jurayj

said: It was revealed about Thabit bin Qays bin Shammash, who cut down his palm trees and said: No one will come to me today except that I will feed him, so he fed him until evening and he had no fruit, so God revealed: **And do not be extravagant, for He does not like the extravagant**. Narrated by Ibn Jarir from him. Ibn Jurayj said from Ata': They forbade extravagance in everything. Iyas bin Mu'awiyah said: Whatever you exceed the command of God is extravagance. Al-Suddi said regarding His saying: **And do not be extravagant**, he said: Do not give your money and remain poor. Sa'id bin Al-Musayyab and Muhammad bin Ka'b said regarding His saying: **And do not be extravagant**, he said: Do not withhold charity and disobey your Lord. Then Ibn Jarir chose the saying of Ata', that He forbade extravagance in everything, without a doubt. It is true, but it appears, and God knows best, from the context of the verse, where God Almighty said: **Eat of its fruit when it bears fruit and give its due on the day of its harvest, and be not excessive**, that it refers to eating, meaning do not be excessive in eating because of the harm it causes to the mind and body, as God Almighty said: **Eat and drink, but be not excessive**, the verse.

And in Sahih Al-Bukhari, there is a comment: **Eat, drink and dress without extravagance or vanity**. This is from this, and God knows best. And the Almighty's saying: **And of the livestock are loads and furnishings**. That is, He created for you from the livestock what is loads and what is furnishings. It was said that what is meant by the load is what is carried on from the camels, and the furnishings are the young ones among them, as Al-Thawri said on the authority of Abu Ishaq on the authority of Abu Al-Ahwas on the authority of Abdullah in his saying: The load is what is carried on from the camels and the furnishings are the young ones among the camels. Al-Hakim narrated it and said its chain of transmission is authentic, but they did not include it. Ibn Abbas said: The load is the large ones and the furnishings are the young ones among the camels, and Mujahid said the same. Ali bin Abi Talhah said on the authority of Ibn Abbas: **And of the livestock are loads and furnishings**. As for the load, it is camels, horses, mules, donkeys and everything that is carried on, and as for the furnishings, it is sheep, and Ibn Jarir chose it. He said: I think it was called furnishings because of its proximity to the ground. Al-Rabi' bin Anas, Al-Hasan, Al-Dahhak, Qatadah and others said: The load is the camels and cows and the furnishings are the sheep. And he said: As-Suddi: As for the load, it is camels, and as for the fursh, it is the two young camels, the ajajil, and the sheep. Whatever is carried on it is a load. Abd al-Rahman bin Zaid bin Aslam said: The load is what you ride, and the fursh is what you eat and milk. A sheep that does not carry, you eat its meat and make a blanket and a furnishing from its wool. What Abd al-Rahman said in the interpretation of this noble verse is good, as is supported by the Almighty's saying: **Have they not seen that We have created for them from what Our**

hands have made, livestock, so they own them? And We have subjected them to them, so some of them they ride, and some of them they eat. And the Almighty said: "And indeed, in the livestock is a lesson for you. We give you drink from what is in their bellies - between excrement and blood - pure milk, palatable to drinkers." Until he said: **And from their wool and their fur and their hair - furnishings and provisions for a time.**

God the Almighty said: "It is God who has made for you the grazing livestock that you may ride on them and eat from them. And there are benefits for you in them and that you may attain through them a need in your hearts and on them and on ships you are carried. And He shows you His signs. So which of the signs of God do you deny?" And God the Almighty said: **Eat of what God has provided for you** meaning fruits, crops and livestock, for God created them all and made them a provision for you. **And do not follow the footsteps of Satan** meaning his path and commands as the polytheists followed them who forbade what God provided for them, meaning fruits and crops, fabricating against God. **Indeed, Satan is to you a clear enemy** meaning his apparent enmity is clear, as God the Almighty said: "Indeed, Satan is an enemy to you, so take him as an enemy. He only invites his party to be among the companions of the Blaze" and God the Almighty said: **O children of Adam, let not Satan tempt you as he removed your parents from Paradise, stripping them of their clothing to show them their private parts** and God the Almighty said: **Will you then take him and his descendants as allies instead of Me while they are to you an enemy? Evil are the wrongdoers.** Instead, there are many verses in the Qur'an about this.

Fath al-Qadir

This is a reminder to them of the wonder of God's power and the greatness of His creation. 141- **He created** meaning He created, and the gardens are the orchards *trellised* raised on pillars **and untrellised** not raised on them, and it was said: the trellised is what is spread out on the surface of the earth that is trellised like grapevines, crops and watermelons, and untrellised is what stands on a trunk like palm trees and other trees, and it was said: the trellised is what people grow and trellise, and untrellised is what grows in the wilderness and mountains. His statement: **and the palm trees and the crops** is in apposition to gardens, and He mentioned them specifically with their inclusion in the gardens because of the virtue in them **of varying food** meaning the state of its food being different in taste, quality and poor quality. Al-Zajaj said: This is a problematic issue in grammar, meaning the accusative of different in the state because it is said: He created it and its eating did not differ, so the answer is that God, the Most High, created it with the difference in it estimated, and Sibawayh explained this by saying: I passed by a man with a falcon hunting with it *moral-Saff 61*: meaning, destined to hunt with it tomorrow, just as you say: You will enter the house eating and drinking: meaning, destined for that, and this is the estimated state that is famous among grammarians and recorded in grammar books. He said: **Different in its eating** and did not say **they ate them**

both sufficing with repeating the mention of one of them like his saying: **And when they see a trade or amusement, they disperse to it** or the pronoun is in the position of a demonstrative pronoun: meaning, they ate that. His saying: **And the olives and the pomegranates** is conjoined with gardens: meaning, He created the olives and the pomegranates in a state of being similar and not similar, and the explanation of this has been discussed previously **Eat of its fruit** meaning from the fruit of each one of them, or from the fruit of that **if it bears fruit** meaning if the fruit is produced in it even if it has not ripened and reached the point of harvest. He said: **And give its due on the day of its harvest.**

Scholars differed as to whether this verse is decisive, abrogated, or recommended. Ibn Umar, Ata, Mujahid, and Saeed ibn Jubayr were of the view that the verse is decisive, and that the owner must give a handful, a bunch, or the like to the poor who are present on the day of harvest. Ibn Abbas, Muhammad ibn al-Hanafiyyah, al-Hasan, al-Nakha'i, Tawus, Abu al-Sha'tha', Qatadah, al-Dahhak, and Ibn Jurayj were of the view that this verse was abrogated by zakat. Ibn Jarir chose this view, and it is evident that this verse was revealed in Mecca while the verse on zakat was revealed in Medina in the second year after the Hijra. This is the view of the majority of scholars from the early and later generations. A group of scholars said that the verse is recommended, not obligatory. His saying: **And do not be extravagant** means in giving charity. The root of extravagance in the language is: error, and extravagance in spending is: wastefulness. It was said: It is an address to the rulers, saying to them: Do not take more than your right. It was said that the meaning is: Do not take something without its right and spend it on someone who does not deserve it.

Tafsir al-Baghawi

141- The Almighty said: **And it is He who created,** originated. *Gardens*, orchards, **trellised and untrellised**, meaning: elevated, raised and untrellised. Ibn Abbas said: Trellised: what is spread out on the surface of the earth and spreads out from what is trellised, such as: grapevines, gourds, watermelons and others, and untrellised: what stands on a trunk and is covered, such as palm trees, crops and other trees.

Al-Dahhak said: Both, especially the vineyard, some of which are trellised and some of which are not.

And the palm trees and the crops, meaning: He created the palm trees and the crops, **of different kinds of food**, its fruit and its taste, including sweet and sour, good and bad, **and the olives and the pomegranates, similar**, in appearance, **but not similar**, in taste, like two pomegranates that are the same color but different in taste, **eat of its fruit when it bears fruit**, this is a command of permission.

And give its due on the day of its harvest. The people of Basra, Ibn Amir, and Asim read *Harvest* with a fat-ha on the ha', while the others read it with a kasra on it, and their meanings are the same, like *Saram* and *Saram* and *Jazzaz* and *Jazzaz*.

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And it is He who produced gardens trellised and untrellised, and palm trees and crops of varying fruit, and olives and pomegranates, some similar and some dissimilar. Eat of its fruit when it bears fruit, and give its due on the day of its harvest, and do not be excessive. Indeed, He does not like the extravagant.

They differed on this right: Ibn Abbas, Tawus, Al-Hasan, Jabir bin Zaid, and Saeed bin Al-Musayyab said: It is the obligatory zakat of one-tenth and half-tenth.

Ali Ibn Al-Hussein, Ata, Mujahid, Hammad, and Al-Hakam said: It is a right in money other than zakat. He ordered that it be given, because the verse is Meccan and zakat was imposed in Medina.

Ibrahim said: It is the bunch. Al-Rabi' said: It is the one who picks up the ears of corn.

Mujahed said: They used to hang the bunch of dates at the harvest time so that those who passed by would eat from it.

Yazid bin Al-Asamm said: When the people of Medina harvested the dates, they would bring a bunch of dates and hang them on the side of the mosque. A poor man would come and hit it with his stick, and it would fall, so he would pick it up.

Saeed bin Jubair said: This was a right that was commanded to be done at the beginning of Islam, but it was abrogated by the obligation of the tenth.

Muqsim said on the authority of Ibn Abbas: Zakat abrogated every expenditure in the Qur'an.

"And do not be extravagant. Indeed, He does not like those who commit excess." It was said that by extravagance he meant giving everything. Ibn Abbas said in Al-Kalbi's narration: Thabit bin Qais bin Shammah cut five hundred palm trees and divided them in one day and left nothing for his family, so God Almighty revealed this verse.

Al-Suddi said: Do not be extravagant, meaning do not give your money so that you remain poor. Al-Zajaj said: According to this, if a person gives all his money and does not give anything to his family, then he has been extravagant, because it was stated in the hadith: **Start with those you support.** Saeed bin Al-Musayyab said: Its meaning is do not withhold charity. So the interpretation of the verse according to this is: Do not exceed the limit in miserliness and withholding, so that you withhold the obligatory charity.

Muqatil said: Do not associate idols with you in farming and livestock.

Al-Zuhri said: Do not spend in disobedience. Mujahid said: Extravagance is that by which you fall short of the right of God, the Almighty. He said: If Abu Qubays was gold for a man and he spent it in obedience to God, he would not be extravagant. But if he spent a dirham or a mudd in disobedience to God, he would be extravagant. Iyas bin Muawiyah said: Whatever you do with exceeds the command of God is extravagance and wastefulness. Ibn Wahb narrated on the authority of Abu Zaid, who said: The address is to the sultans, saying: Do not take more than your right.

Tafsir al-Baidawi

141 **And it is He who created gardens** of vines *trellised* raised on what supports them **and untrellised** lying on the face of the earth. It was said that trellised is what people planted and trellised it, and untrellised is what grows in the wilderness and mountains **and palm trees and crops of varying fruit** its fruit that is eaten in form and quality, and the pronoun refers to the crops and the rest is analogous to it, or palm trees and crops are included in its ruling because it is conjoined with it, or for all of them on the assumption of eating that or each one of them and differing in an implied state because it was not that at the time of creation **and olives and pomegranates similar and dissimilar** some of their individuals are similar in colour and taste and some of them are not similar. **Eat of its fruit** from the fruit of each one of that. **When it bears fruit** even if it has not ripened or ripened yet. It was said that its benefit is the owner's permission to eat from it before fulfilling the right of God Almighty. **And give its due on the day of its harvest.** He means what was given in charity on the day of harvest, not the prescribed zakat, because it was made obligatory in Madinah and the verse is Meccan. It was said that the zakat and the verse are Medinan, and the command to give it on the day of harvest is to pay attention to it then so that it is not delayed beyond the time of payment, and to know that the obligation is by perception, not by technique. Ibn Kathir, Nafi', Hamzah, and Al-Kisa'i read *Harvest* with a kasra on the ha', which is a dialect for it. **And do not be extravagant** in giving charity, as God Almighty says: **And do not extend it completely.** "Indeed, He does not like the extravagant." He does not approve of their actions.

Surat al-An'am 6:142

And among the grazing livestock are burdens and furnishings. Eat of what God has provided for you and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.

Tafsir al-Jalalayn

142 - *And* He created **from the livestock loads** suitable for carrying loads, such as large camels **and bedding** that is not suitable for it, such as small camels and sheep. They were called beddings because they are like bedding for the ground, due to their proximity to it. **Eat of what God has provided for you and do not follow the footsteps of Satan** his methods of forbidding and permitting. **He is to you a clear enemy** between enmity.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: And He created from the livestock loads and furnishings, in addition to what He created from the gardens, trellised and untrellised.

The load, what is carried on it of camels and other things.

And the camels that are not yet mature enough to be carried. The interpreters differed in their interpretation of this.

Some of them said: The load is what is carried on the large and old camels, and **the litter** is the young ones that are not carried on because of their smallness.

Who said that?

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Abu Al-Ahwas, on the authority of Abdullah, regarding his statement: **Hawl and Furshan**, he said: *Hawl* is the large camels, and *Furshan* is the small camels.

He said, my father told us, on the authority of Abu Bakr al-Hudhali, on the authority of Ikrimah, on the authority of Ibn Abbas: *Humulah* refers to the large, small, and furry camels.

Ibn Wakee' told us, he said, Ubaid God told us, on the authority of Israel, on the authority of Abu Yahya, on the authority of Mujahid, who said: The load is what is carried from the camels, and the bedding is what is not carried.

And on his authority, on the authority of Israel, on the authority of Khasif, on the authority of Mujahid: The load is what is carried from the camels, and the bedding is what is not carried.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi

Nujayh, on the authority of Mujahid, regarding the statement of God: **And small camels**, he said: small camels.

Muhammad bin Bashir told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Abu Ishaq, on the authority of Abu al-Ahwas, on the authority of Abdullah, regarding his statement: **A load and a bed**, he said: The load! are the adults, and the *bed* are the children.

Yunus told me, he said, Ibn Wahb told us, he said, Sufyan told us, on the authority of Abu Ishaq, on the authority of Abu Al-Ahwas, on the authority of Ibn Masoud, regarding his statement: **A load and a bed**, the load is what the camels carry, and the bed is the small ones.

Muhammad ibn al-Muthanna told us, he said, Muhammad ibn Ja'far told us, he said, Shu'bah told us, on the authority of Abu Ishaq, on the authority of Abu al-Ahwas, on the authority of Abdullah: that he said regarding this verse: **A load and a bed**, he said: The load is what is carried on it of camels, and the bed is the small ones. Ibn al-Muthanna said, Muhammad said, Shu'bah said: It was only Sufyan who told me, on the authority of Abu Ishaq.

Ibn Abd al-A'la told us, he said, Al-Mu'tamir ibn Sulayman told us, on the authority of his father, he said, Al-Hasan said: The load, from camels and cows.

Some of them said: The load is from the camels, and what is not from the load is the bed.

Ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, on the authority of al-Hasan, **A load and a mattress**. He said: The load is what it is carried on, and the mattresses are its edges, meaning its small ones.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, his saying: **And among the livestock are loads and saddles**. So the load is what the camels carry, and the saddles are the young camels, the young camels and what is less than that which is not carried.

It is said: the load, of cows and camels, and the brush, of sheep.

Others said: The load is what is carried on it of camels, horses, mules, etc., and the fursh is the sheep.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **And among the livestock are loads and beds**. As for the loads, they are camels, horses, mules, donkeys, and everything that is carried on. As for the beds, they are sheep.

Ibn Wakee' told us, he said, Ubaidullah told us, on the authority of Abu Jaafar, on the authority of Al-Rabi' bin Anas: The load, from camels and cows, and *fursha* are goats and sheep.

Surat al-An'am 6:142

And among the grazing livestock are burdens and furnishings. Eat of what God has provided for you and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And among the livestock are burdens and furnishings**, he said: As for the burden, they are camels and cows. He said: As for the furnishings, they are sheep.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: Other than Al-Hasan, he used to say: The load is camels and cows, and the fursh is sheep.

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **And among the livestock are loads and beds**. As for the load, it is the camels, and as for the beds, it is the two young camels, the young sheep, and the sheep. And whatever is carried on it is a load.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh, who said: Ubayd bin Sulayman narrated to us, who said: I heard Al-Dahhak say regarding His statement: **A load and a bed**, the load is the camels, and the bed is the sheep.

Ibn Wakee' told us, he said, my father told us, on the authority of Abu Bakr Al-Hudhali, on the authority of Al-Hasan: **And furshan**, he said: The furs are the sheep.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **A load and a mattress**, he said: The load is what you ride, and the mattress is what you eat and milk, a sheep that does not carry a load, you eat its meat, and you make a blanket and a mattress from its wool.

Abu Ja'far said: The correct thing to say about this, in my opinion, is that the humulah refers to what is carried from the livestock, because that is a characteristic of them when they carry, not that it is a name for them, like camels, horses, and mules. If it is only called humulah because it carries, then it is obligatory for everything that is carried on the back of the livestock to be humulah. It is a plural that does not have a singular from its word, like rakubah and jazura. Likewise, fursh is only a description of what is soft and close to the ground in its body, and it is called fursh. I think it was called that to represent it in the straightness of its teeth and its softness with the fursh of the ground, which is the flat ground on which people perform ablution.

As for the word *hamulah*, with the letter *ha* pronounced with a damma, it refers to the loads, and it is also *hamul* with the letter *ha* pronounced with a damma.

Abu Ja'far said: God Almighty says: Eat of what God has provided for you, O believers. He has made lawful for you the fruits of your crops and your plants, and the meat of your livestock, since the polytheists forbade some of that for themselves, so they made a share for God from what He created of crops and livestock and a share for Satan, so they said: **This is for God**,

according to their claim, and this is for our partners, "And do not follow the footsteps of Satan," as the sailors of the lake and those who let loose the free-range animals followed, so you forbid yourselves from the good provision of God that He provided for you what they forbade, so you obey Satan and disobey the Most Merciful with it, as:

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement, **And do not follow the footsteps of Satan**, do not follow his obedience, it is sins for you, and it is obedience to the wicked. Indeed, Satan is an enemy to you who seeks your destruction and to turn you away from the path of your Lord, *clear*, he has made his enmity clear to you, by his opposition to your father in enmity, until he expelled him from Paradise with his plot and deception, out of envy of him and malice towards him.

Tafsir al-Qurtubi

The Almighty's saying: **And among the livestock are loads and furnishings** is in apposition to what came before. That is, He created loads and furnishings from the livestock. Scholars have three opinions regarding livestock: The first: That livestock are camels in particular, and this will be explained in An-Nahl. The second: That livestock are camels alone, and if there are cows and sheep with them, then they are also livestock. The third: And it is the most correct, said by Ahmad bin Yahya: Livestock are all animals that God the Almighty has made lawful. The correctness of this is indicated by the Almighty's saying: **Lawful to you are the beasts of grazing livestock, except what is recited to you** (al-Ma'idah 5:1), and it was mentioned before. Loads are what can carry and work, according to Ibn Mas'ud and others. Then it was said: The expression is specific to camels. It was said: Everything that a living animal can carry, whether a donkey, mule, or camel, according to Abu Zaid, whether it has loads on it or not. Antara said:

What surprised me was the load of its people in the middle of the country, pouring out the seeds of the hammam

Fa'ulah with the opening of the fa' if it means the doer, the feminine and masculine are the same, like when you say: a man who is foruqah and a woman who is foruqah for a coward or a fearful person. A man who is foruqah and a woman who is foruqah if he does not perform Hajj, and there is no plural for it. If it means the passive participle, the masculine and feminine are differentiated by the ha' like haluba and rikuba. Hamulah **with the damma of the ha'**: loads. As for hamul **with the damma of the ha'**: they are the camels that carry the howdahs, whether there are women on them or not, according to Abu Zaid. And farashan, Ad-Dahhak said: Hamulah from camels and cows. Farash: sheep. Ibn Abbas said: Hamulah is everything that is carried from camels, cows, horses, mules and donkeys. Farash: sheep. Ibn Zaid said: Hamulah is what is ridden, and farash is what its meat is eaten and

milked, like sheep, foals and ajajil. They are called farash because of the strength of their bodies and their proximity to farash, which is the flat ground that people tread on. The rajaz poet said:

He left me a load and a mattress that I walk on every day.

Another said:

We have provided you with the furniture from your livestock, the loads, and the partridges.

Al-Asma'i said: I have not heard of a plural for it. He said: It is possible that it is a source named after it, from their saying: God spread it out, meaning he spread it out. The furnishings are the furnishings of the house. The furnishings are the plants when they are spread out. The furnishings are the wide open spaces. The furnishings on the camel's leg: a little expansion, which is praiseworthy. And the thing was spread out, so it is a common word. The Almighty's saying: And furnishings may refer to this. An-Nahhas said: And among the best things that have been said about them is that the load is harnessed and tamed for the load. And the furnishings are what God Almighty created from skins and wool for sitting and relaxing on. The rest of the verse has been mentioned previously.

Tafsir Ibn Kathir

The Almighty says, explaining that He is the Creator of everything from crops, fruits, and livestock that these polytheists have disposed of with their corrupt opinions, and divided and divided them, making some of them permissible and some of them forbidden. He said, **And it is He who has produced gardens, trellised and untrellised.** Ali ibn Abi Talhah said on the authority of Ibn Abbas: Trellised and untrellised. In another narration, the trellised are what people have trellised, and the untrellised are what grows in the land and mountains of fruits. Ata' al-Khurasani said on the authority of Ibn Abbas: Trellised are what is trellised from the grapevine, and the untrellised are what is not trellised from the grapevine. Al-Suddi said the same. Ibn Jurayj said, **Similar and dissimilar**, he said, **Similar in appearance and dissimilar in taste.** Muhammad ibn Ka'b said, **Eat of its fruit when it bears fruit**, he said, **From its dates and grapes.** And the Almighty's saying, **And give its due on the day of its harvest**, Ibn Jarir said, **Some of them said it is the obligatory zakat.** Amr told us, he told us, Abdul Samad, Yazid bin Dirham told us, he said: I heard Anas bin Malik say: **And give its due on the day of its harvest.** He said: The obligatory zakat.

Ali bin Abi Talha said on the authority of Ibn Abbas, **And give its due on the day of its harvest**, meaning the obligatory zakat on the day it is measured and its measure is known. Saeed bin Al-Musayyab said the same. Al-Awfi said on the authority of Ibn Abbas, **And give its due on the day of its harvest**, that is, when a man planted, and on the day of his harvest he did not produce anything from what he harvested, so God Almighty said, **And give its due on the day of its harvest**, that is, he knows what his measure and his due from every ten is one, and what people pick from

its spike. Imam Ahmad and Abu Dawud narrated in his Sunan from the hadith of Muhammad bin Ishaq: Muhammad bin Yahya bin Habban told me, on the authority of his uncle Was' bin Habban, on the authority of Jabir bin Abdullah, that the Prophet, may God bless him and grant him peace, ordered from every harvester ten wasqs of dates to be hung in the mosque for the poor. This is a good, strong chain of transmission. Tawus, Abu Al-Sha'tha', Qatadah, Al-Hasan, Al-Dahhak and Ibn Jurayj said: It is zakat. Al-Hasan Al-Basri said: It is charity from grain and fruits. Zaid bin Aslam said the same, and others said: It is another right besides zakat. Ash'ath said: On the authority of Muhammad ibn Sirin and Nafi' on the authority of Ibn Umar regarding his statement, **And give its due on the day of its harvest**, he said: They used to give something other than zakat. Narrated by Ibn Mardawayh. Abdullah ibn al-Mubarak and others narrated on the authority of Abdul-Malik ibn Abi Sulayman on the authority of Ata' ibn Abi Rabah regarding his statement, **And give its due on the day of its harvest**, he said: He gives whoever is present on that day what is easy, and it is not zakat. Mujahid said: If the poor are present to you, you give them some of it. Abdul-Razzaq said on the authority of Ibn Uyaynah on the authority of Ibn Abi Nujayh on the authority of Mujahid, **And give its due on the day of its harvest**, he said: When planting, he gives a handful, and when harvesting, he gives a handful, and he leaves them to follow the traces of harvesting. Al-Thawri said: On the authority of Hammad on the authority of Ibrahim al-Nakha'i, he said: He gives like a bunch. Ibn al-Mubarak said on the authority of Sharik on the authority of Salim on the authority of Sa'id ibn Jubayr, **And give its due on the day of its harvest**, he said: This was before zakat. The poor were given a handful and a bunch for fodder for their beasts. In the hadith of Ibn Lahi'ah: On the authority of Daraj, on the authority of Abu Al-Haitham, on the authority of Saeed, with a chain of transmission traceable to the Prophet, **And give its due on the day of its harvest.** He said, **What falls from the ears of corn.** Narrated by Ibn Mardawayh. Others said: This was something that was obligatory, then God abrogated it by a tenth or half a tenth. Ibn Jarir narrated it on the authority of Ibn Abbas, Muhammad ibn Al-Hanafiyyah, Ibrahim Al-Nakha'i, Al-Hasan, Al-Suddi, Atiyah Al-Awfi, and others. Ibn Jarir, may God have mercy on him, chose it. I said: There is some doubt about calling this abrogation, because it was something that was obligatory in the original, then He explained it in detail and clarified the amount of the output and its quantity. They said: This was in the second year of the Hijrah, and God knows best.

God the Almighty has condemned those who harvest and do not give in charity, as He mentioned about the people of Paradise in Surah Nun: "When they swore to harvest it in the morning, and they made no exception. Then a company from your Lord swept over it while they were asleep. And it became like a black, scorched night. And they called to one another in the morning, 'Go forth to your tillage, if you are harvesters.' So they set out, whispering, 'Let no poor person enter it today upon you.' And they went forth in the morning, strong, resolute, and determined. But when they saw it, they said, 'Indeed, we are astray.' Rather, we are deprived.

Surat al-An'am 6:142

And among the grazing livestock are burdens and furnishings. Eat of what God has provided for you and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.

The most middle of them said, 'Did I not tell you, "Why do you not glorify God?"' They said, 'Glory be to our Lord. Indeed, we were wrongdoers.' So they turned to one another, blaming each other. They said, 'Woe to us! Indeed, we were transgressors! Perhaps our Lord will substitute for us one better than it. Indeed, we are toward our Lord aspiring.' Such is the punishment, and the punishment of the Hereafter is greater, if they only knew."

And the Almighty's saying: **And do not be extravagant, for He does not like the extravagant.** It was said that its meaning is do not be extravagant in giving, so that you give more than is appropriate. Abu Al-Aaliyah said: They used to give something on the day of harvest, then they competed over it and were extravagant, so God revealed: **And do not be extravagant.** Ibn Jurayj said: It was revealed about Thabit bin Qays bin Shammās, who cut down his palm trees and said: No one will come to me today except that I will feed him, so he fed him until evening and he had no fruit, so God revealed: **And do not be extravagant, for He does not like the extravagant.** Narrated by Ibn Jarir from him. Ibn Jurayj said from Ata': They forbade extravagance in everything. Iyas bin Mu'awiyah said: Whatever you exceed the command of God is extravagance. Al-Suddi said regarding His saying: **And do not be extravagant,** he said: Do not give your money and remain poor. Sa'id bin Al-Musayyab and Muhammad bin Ka'b said regarding His saying: **And do not be extravagant,** he said: Do not withhold charity and disobey your Lord. Then Ibn Jarir chose the saying of Ata', that He forbade extravagance in everything, without a doubt. It is true, but it appears, and God knows best, from the context of the verse, where God Almighty said: **Eat of its fruit when it bears fruit and give its due on the day of its harvest, and be not excessive,** that it refers to eating, meaning do not be excessive in eating because of the harm it causes to the mind and body, as God Almighty said: **Eat and drink, but be not excessive,** the verse.

And in Sahih Al-Bukhari, there is a comment: **Eat, drink and dress without extravagance or vanity.** This is from this, and God knows best. And the Almighty's saying: **And of the livestock are loads and furnishings.** That is, He created for you from the livestock what is loads and what is furnishings. It was said that what is meant by the load is what is carried on from the camels, and the furnishings are the young ones among them, as Al-Thawri said on the authority of Abu Ishaq on the authority of Abu Al-Ahwas on the authority of Abdullah in his saying: The load is what is carried on from the camels and the furnishings are the young ones among the camels. Al-Hakim narrated it and said its chain of transmission is authentic, but they did not include it. Ibn Abbas said: The load is the large ones and the furnishings are the young ones among the camels, and Mujahid said the same. Ali bin Abi Talhah said on the authority of Ibn Abbas: **And of the livestock are loads and furnishings.** As for the load, it is camels, horses, mules, donkeys and everything that is carried on, and as for the furnishings, it is sheep, and Ibn Jarir chose it. He said: I think it was called

furnishings because of its proximity to the ground. Al-Rabi' bin Anas, Al-Hasan, Al-Dahhak, Qatadah and others said: The load is the camels and cows and the furnishings are the sheep. And he said: As-Suddi: As for the load, it is camels, and as for the fursh, it is the two young camels, the ajajil, and the sheep. Whatever is carried on it is a load. Abd al-Rahman bin Zaid bin Aslam said: The load is what you ride, and the fursh is what you eat and milk. A sheep that does not carry, you eat its meat and make a blanket and a furnishing from its wool. What Abd al-Rahman said in the interpretation of this noble verse is good, as is supported by the Almighty's saying: **Have they not seen that We have created for them from what Our hands have made, livestock, so they own them? And We have subjected them to them, so some of them they ride, and some of them they eat.** And the Almighty said: "And indeed, in the livestock is a lesson for you. We give you drink from what is in their bellies - between excrement and blood - pure milk, palatable to drinkers." Until he said: **And from their wool and their fur and their hair - furnishings and provisions for a time.**

God the Almighty said: "It is God who has made for you the grazing livestock that you may ride on them and eat from them. And there are benefits for you in them and that you may attain through them a need in your hearts and on them and on ships you are carried. And He shows you His signs. So which of the signs of God do you deny?" And God the Almighty said: **Eat of what God has provided for you** meaning fruits, crops and livestock, for God created them all and made them a provision for you. **And do not follow the footsteps of Satan** meaning his path and commands as the polytheists followed them who forbade what God provided for them, meaning fruits and crops, fabricating against God. **Indeed, Satan is to you a clear enemy** meaning his apparent enmity is clear, as God the Almighty said: "Indeed, Satan is an enemy to you, so take him as an enemy. He only invites his party to be among the companions of the Blaze" and God the Almighty said: **O children of Adam, let not Satan tempt you as he removed your parents from Paradise, stripping them of their clothing to show them their private parts** and God the Almighty said: **Will you then take him and his descendants as allies instead of Me while they are to you an enemy? Evil are the wrongdoers.** Instead, there are many verses in the Qur'an about this.

Fath al-Qadir

His statement: 142- **And of the livestock, there is loads and furnishings** is in apposition to gardens: meaning, He created for you from the livestock loads and furnishings. The load is what is carried on, and it is specific to camels, so it is a fa'ulah with the meaning of fa'ilah. Furnishings: what is made from fur, wool, and hair as bedding that people spread out on. It was said: The load is the camels, and furnishings: sheep. It was said: The load is everything that is carried on from camels, cows, horses, mules, and donkeys, and furnishings: sheep. This is not complete except on the

assumption that it is correct to apply the name of livestock to all of these mentioned. It was said: The load is what is ridden, and the furnishings: what its meat is eaten. **Eat of what He has provided for you** from these things. **And do not follow the footsteps of Satan** as the polytheists did by forbidding what God did not forbid and permitting what He did not permit. *He* meaning Satan **is a clear enemy to you** showing enmity and revealing it.

Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And it is He who produced gardens trellised**, he said: Trellised are what people trellise, **and untrellised**, what grows in the mountains and the wilderness of fruits. Abd bin Hamid narrated on the authority of Qatadah, he said: Trellised with sticks and reeds, and untrellised, he said: Ad-Dahhi. Abu Al-Shaykh narrated on the authority of Ibn Abbas, *Trellised*, he said: The vineyard in particular. Ibn Al-Mundhir, An-Nahhas, Abu Al-Shaykh and Ibn Mardawayh narrated on the authority of Abu Saeed Al-Khudri, on the authority of the Prophet, may God bless him and grant him peace, regarding his statement: **And give its due on the day of its harvest**, he said: What falls from the ears of corn. Abu Ubaid, Ibn Abi Shaybah, Ibn Al-Mundhir, An-Nahhas, At-Tabarani, Abu Al-Shaykh, Ibn Mardawayh and Al-Bayhaqi narrated in his Sunan on the authority of Ibn Umar regarding his statement: **And give its due on the day of its harvest**, he said: They used to give those who were proud of them something other than charity. Saeed bin Mansour, Ibn Abi Shaybah, Abdul bin Hamid, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Al-Shaykh and Al-Bayhaqi narrated on the authority of Mujahid regarding the verse: **When you harvest and the poor are present with you, throw to them some of the ears of corn**. Ibn Abi Shaybah, Abdul bin Hamid, Ibn Al-Mundhir and Abu Al-Shaykh narrated on the authority of Maymun bin Mihran and Yazid Al-Asamm who said: When the people of Madinah harvested the palm trees, they would bring the clusters of dates and put them in the mosque. A beggar would come and hit them with a stick and they would fall from it. This is what God said: **And give its due on the day of its harvest**. Ahmad and Abu Dawud narrated in his Sunan from the hadith of Jabir bin Abdullah that the Prophet (peace and blessings of God be upon him) ordered for every eleventh wasq of dates to be hung in the mosque for the poor. Its chain of transmission is good. Saeed bin Mansour, Ibn Abi Shaybah, Ibn Al-Mundhir, Ibn Abi Hatim, An-Nahhas and Al-Bayhaqi narrated in his Sunan from Ibn Abbas who said: **And give its due on the day of its harvest** abrogated by the addition of a tenth and half a tenth. Ibn Abi Shaybah, Abd ibn Humayd, Abu Dawud in his Naskh and Ibn al-Mundhir narrated from al-Suddi something similar. An-Nahhas, Abu al-Shaykh and al-Bayhaqi narrated something similar from Saeed ibn Jubayr. Ibn Abi Hatim narrated something similar from Ikrimah. Abu Ubaid, Ibn Abi Shaybah, Abd ibn Humayd and Ibn al-Mundhir narrated something similar from al-Dahhak. Saeed ibn Mansur and Ibn al-Mundhir narrated from al-Sha'bi who said: There is a right in wealth other than zakat. Ibn Abi Shaybah, Ibn Jarir, Ibn Abi Hatim and Abu al-Shaykh narrated from Abu al-Aliyah who said: They did not give anything other than zakat, then they became extravagant and

wasteful, so God revealed: "And be not excessive. Indeed, He does not like those who commit excess." Ibn Jarir and Ibn Abi Hatim narrated from Ibn Jurayj who said: This was revealed about Thabit ibn Qays ibn Shammās, a palm tree grower, and he said: No one comes to me today except that I feed him. So he fed him until evening came and he did not have a single date, so God revealed: "And be not excessive. Indeed, He does not like those who commit excess." Ibn Abi Hatim narrated on the authority of Mujahid who said: If you spent the equivalent of Abu Qubays in gold in obedience to God, it would not be extravagance, but if you spent a Saa in disobedience to God, it would be extravagance. The early Muslims had long discussions on this. Al-Faryabi, Abu Ubaid, Abd ibn Humayd, Ibn al-Mundhir, Ibn Abi Hatim, al-Tabarani, Abu al-Shaykh and al-Hakim narrated **and authenticated it** on the authority of Ibn Mas'ud who said: The hamulah is what is carried on camels, and the farsh is the young camels that do not carry loads. Abu al-Shaykh narrated on the authority of Ibn Abbas who said: The hamulah is the large camels, and the farsh is the young camels. Abu al-Shaykh narrated on his authority who said: The hamulah is what is carried on, and the farsh is what is eaten from it. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim also narrated on his authority who said: The hamulah is camels, horses, mules, donkeys and everything that is carried on, and the farsh is the sheep. Abd ibn Humayd narrated on the authority of Abu al-Aliyah who said: The hamulah is camels and cows, and the farsh is sheep and goats.

Tafsir al-Baghawi

142- The Almighty said: **And from the livestock**, meaning: He created from the livestock *loads*, which are everything that is carried on from the camels, **and bedding**, which are the young camels that do not carry. **Eat of what God has provided for you and do not follow the footsteps of Satan**, do not follow his path and traces in forbidding cultivation and livestock. **He is to you a clear enemy**.

Tafsir al-Baidawi

142 **And of the livestock, loads and furnishings** is in apposition to gardens, meaning that He created from the livestock that which carries loads and that which is furnished for slaughter, or that which is spread out woven from its hair, wool, and fur. It was said that the large ones are suitable for carrying loads and the small ones that are close to the ground like furnishings spread out on them. **Eat of what God has provided for you** eat of what He has made lawful for you from it. **And do not follow the footsteps of Satan** in making permissible and forbidden from yourselves. **He is to you a clear enemy** apparent enmity.

Surat al-An'am 6:143

Eight pairs of sheep, two, and of goats, two. Say, "Is it the two males that He has forbidden, or the two females, or what the wombs of the two females contain? Inform me with knowledge, if you should be truthful."

Surat al-An'am 6:143

Eight pairs of sheep, two, and of goats, two. Say, **Is it the two males that He has forbidden, or the two females, or what the wombs of the two females contain? Inform me with knowledge, if you should be truthful.**

Tafsir al-Jalalayn

143 - **Eight pairs** types instead of a load and a mattress **of sheep** two pairs **of goats** with the fat-ha and the sukoon **two Say** O Muhammad to those who forbade the males of livestock sometimes and their females other times and attributed that to God **Did God forbid you the two males** of sheep and goats **or the two females** of them **or what the wombs of the two females contain** whether male or female **inform me with knowledge** about how that was forbidden **if you should be truthful** in it, the meaning is where did the prohibition come from? If it was from the male, then all males are forbidden, or the female, then all females, or the womb's inclusion, then the two pairs, so where did the specification come from? And the question is for denial

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: This is a rebuke from God, the Most High, to the idolaters who are just with Him, who sailed the seas, set the free animals free, and connected the connections, and a teaching from Him to His Prophet Jumzat and the believers in him, the proof against them in their prohibition of what they prohibited from that. So He said to the believers in Him and His Messenger: And it is He who created gardens, trellised and untrellised, and from the bounty He created burdens and furnishings. Then He, the Most High, explained the burdens and furnishings, and said: eight pairs.

The word *eight* is in the accusative case because it is a translation of *load* and *furnishings*, and a substitute for them. It is as if the meaning of the statement is: **And from the livestock He created eight pairs.** So when He presented *load* and *furnishings* before the eight, He explained that later and said: **eight pairs**, according to that meaning.

Of the sheep two and of the goats two, that is four, because each of the two sheep is a pair, so the female is the pair of the male, and the male is the pair of the female, and likewise of the goats and of all the other animals. Therefore, the Most High said: **Eight pairs**, as He said: **And of everything We have created mates**, because the male is the pair of the female, and the female is the pair of the male, so even if they are two,

they are two pairs, as the Most High said: **And He made from her her mate that he might dwell in tranquility with her**, and as He said: **Keep your wife for yourself**, and as:

Ibn Wakee' told us, he said, Abu Mu'awiyah told us, on the authority of Juwaybir, on the authority of Ad-Dahhak: **Of the sheep two**, a male and a female, **Of the cows two**, a male and a female, **Of the camels two**, a male and a female. And two are called a pair, as Labid said:

From every guarded one, his stick remains, his wife is upon him, his word and his punishment

Then he said to them: Eat from what God has provided you of these fruits and meats, and ride this load, O believers, and do not follow the footsteps of Satan in forbidding what these ignorant people have forbidden without my ordering them to do so.

Say, O Muhammad, to those who have forbidden what they have forbidden of tillage and livestock, following Satan, from the worshippers of idols and statues who claimed that God has forbidden them what they have forbidden of that: Is it the two males that your Lord has forbidden, O liars against God, of sheep and goats? For if they claim that and acknowledge it, they have lied to themselves and revealed their ignorance. For if they say: The two males are forbidden of that, they have made it obligatory to prohibit every two males from the offspring of sheep and goats, and they enjoy the meat of the two males among them and their backs. In that is the corruption of their claim and the falsity of their saying, **Or the two females**, for if they say: Our Lord has forbidden the two females, they have made it obligatory to prohibit the meat of every female from the offspring of sheep and goats for themselves and their backs. This also belies them and refutes their claim that their Lord forbade them that, since they were enjoying the meat of some of that and its backs, **or what the wombs of the two females contain**, meaning the wombs of female sheep and female goats. That is why He said, **the wombs of the two females**. This also belies that if they had acknowledged it and said, **It is forbidden to us, or what the wombs of the two females contain**, their statement would be long and their lie would be clear, because they were acknowledging that God forbade them male sheep and goats and their females, that they should eat their meat or ride their backs, and they were enjoying some of their males with their females.

And what is in His statement: **And what the wombs of the two females contain**, is the accusative in apposition to **the two females**. "Inform me with knowledge," meaning: Say to them: Inform me with knowledge of that, as to its authenticity: which of that has your Lord forbidden you, and how He forbade it? **If you are truthful**, in what you attribute to your Lord of your claim, and what you attribute to Him of your prohibition.

Rather, this is an announcement from God, may He be

glorified, to His Prophet that everything these polytheists said about this and attributed to God is a lie against God, and that He did not forbid anything of this, and that they only followed in the footsteps of Satan and disobeyed his command.

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

Who said that?

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **Eight pairs of sheep, two and of goats, two** the verse, that I did not forbid any of this, little or much, male or female.

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **Two of the sheep and two of the goats.** He said: Ask them: **Has He forbidden the two males, or the two females, or what the wombs of the two females contain?** That is: I have not forbidden anything of this, **with knowledge, if you should be truthful.** So he mentioned something similar to that from camels and cows.

Muhammad bin Amr told us, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **eight pairs**, regarding what God forbade of the bahīrah.

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement: **eight pairs**, he said: This is regarding what God has forbidden of lakes and swine. Ibn Jurayj said: He says: Where did you forbid this? From the males or from the females? Did the wombs of the females not contain it? Because they only contain a male or a female, so where did the prohibition come from? They answered: We found our fathers doing that.

Muhammad ibn al-Husayn told me, Ahmad ibn al-Mufaddal told us, Asbat told us, on the authority of al-Suddi: Eight pairs of sheep, two of goats, two of cows, and two of camels. He says: I have sent down to you eight pairs of what I have counted, male and female. So the two males have been forbidden to you, or the two females? Have the wombs of the two females not included it? He says: That is, what the wombs of the two females contain, they only include a male or a female. So neither male nor female of the eight have been forbidden to you. This was only mentioned because of what they were forbidden of the livestock.

Yaqub bin Ibrahim told me, he said, Ibn Ulayyah told us, on the authority of Abu Raja', on the authority of Al-Hasan: **And what the wombs of the two females contain**, he said: What the womb carries.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement, **Say, 'Is it the two males that are forbidden or the two females?'** He said, this is because of their statement, **What is in the bellies of these livestock is exclusively for our males and forbidden to our wives.** He said, and Ibn Zayd said about His statement, **Eight pairs of sheep, two, and of**

goats, two, He said: The livestock are the camels, cows, sheep, and goats, these livestock about which God said, **Eight pairs.** He said, and he said about His statement, **These are livestock and tillage which are forbidden,** We keep them restricted for whomever we want, and from whomever we want. And His statement, **And livestock whose backs are forbidden,** He said, no one rides them, **And livestock over which they do not mention the name of God,** He said, **Is it the two males that are forbidden or the two females?** Which of these two is forbidden to these? That is, that they are permissible for these, and forbidden to those.

- Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, his saying: "Eight pairs: of sheep, two, and of goats, two. Say: Is it the two males He has forbidden, or the two females, or what the wombs of the two females contain?" He means: Does the womb contain anything but a male or a female? So do they forbid some and permit others?

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: **Eight pairs of sheep, two of them, and of goats, two of them,** so these are four pairs, "And of camels, two of them, and of cattle, two of them. Say, "Has He forbidden the two males or the two females?" He said: I did not forbid any of that. **Inform me with knowledge, if you should be truthful,** he said: All of it is permissible.

Sheep is a plural noun that has no singular form. Sheep can be pluralized as day'in and day'in, like barley and barley, just as slave is pluralized as 'ubeed and 'ubeed. As for the singular of the males, it is da'in lama, and the female is da'inah, and the plural of da'inah is da'in. Likewise, goats are pluralized as more than one, as is the goat. As for goats, its plural is mawa'iz.

Tafsir al-Qurtubi

It has three issues:

First: The Almighty's saying: **eight pairs.** Eight is in the accusative case as a result of an implied verb, meaning, He created eight pairs, according to Al-Kisa'i. Al-Akhfash Saeed said: It is in the accusative case as a substitute for ḥamūlā and Ṣarshā.

Al-Akhfash Ali bin Sulaiman said: It is accusative with *eat* meaning eat the meat of eight pairs. It is permissible for it to be accusative as a substitute for *what* in place. It is permissible for it to be accusative with the meaning eat what is permissible, eight pairs of sheep, two. The verse was revealed about Malik bin Awf and his companions when they said: What is in the bellies of these livestock is exclusively for our males and forbidden to our wives. So God, the Almighty, alerted His Prophet and the believers with this verse to what He has permitted them, lest they be in the position of someone who has forbidden what God, the Almighty, has permitted. A pair is the opposite of an individual. It is said: a pair or an

Surat al-An'am 6:143

Eight pairs of sheep, two, and of goats, two. Say, "Is it the two males that He has forbidden, or the two females, or what the wombs of the two females contain? Inform me with knowledge, if you should be truthful."

individual. Just as it is said: loss or zaka, even or odd. So his saying: eight pairs means eight individuals. And every individual among the Arabs needs another called a pair. So a male is called a pair and a female is called a pair. The word *pair* is used for one and two. It is said: they are two pairs, and they are a pair, just as it is said: they are the same and they are equal. And you say: I bought my pair of pigeons. And you mean a male and a female.

The second: The Almighty's saying: **Of the sheep two** meaning the male and the female. Sheep: are those with wool from the sheep, and it is the plural of Dha'in. The female is Dha'inah, and the plural is Dhawa'in. It was said: it is a plural that has no singular. It was said in its plural: Dha'in, like 'Abd and 'Ubaid. And it is said in it: Dha'in. Just as it is said in Dha'ir: barley, the Dhad was broken in imitation. Talha bin Masraf read from the sheep two with the opening of the hamza, and it is a language heard by the Basrans. It is consistent with the Kufians in everything that has a throat letter as the second letter. Likewise the opening and the sukun in the goats. Aban bin Othman read from the sheep two and from the goats two in the nominative case with the beginning. And in the letter Abi. And from the goats two, and it is the reading of the majority. Ibn 'Amir and Abu 'Amr read with the opening. An-Nahhas said: The majority in the speech of the Arabs are goats and sheep with the sukun. This is indicated by their saying in the plural: Mu'iz, so this is the plural of Mu'iz. Just as it is said: 'Abd and 'Ubaid. Imru' al-Qais said:

And the Banu Shamji bin Jarim give it to them, their goat, your compassion, the compassionate one.

The same applies to two sheep and two lambs. The goat is the opposite of the lamb, and it is the one with hair and short tails. It is a generic name, as are the goats, the goats, the amooz, and the goat. The singular of the goat is a goat, like sahib and sahab and tajar and tajar. The female is a goat, which is a female goat, and the plural is mawaiz. The maaz of the people is the one whose goats are many. The maaz is the owner of the goats. Abu Muhammad al-Faqasi said, describing camels with a lot of milk and preferring them to sheep in times of hardship:

They measure not to be annihilated, if the goats are content to lick.

Al-Mu'izz is the hardness of the earth. Al-Ama'iz is the hard place with many pebbles, and also Al-Mu'aza. The man is serious about his matter: he is serious. **Say, 'Are the two males?'** is in the accusative case with *Haram*. "Umm al-Anthayyin" is in apposition to it. And so is "Amma Ashtamal." And a long vowel was added with the alif of connection to differentiate between the question and the report. And it is permissible to delete the hamza because "Umm" indicates a question. As he said:

Do you leave the neighborhood or innovate?

Third: The scholars said: The verse is an argument against the polytheists regarding the matter of the

bahirah and what was mentioned with it. And their saying: What is in the bellies of these livestock is exclusively for our males and forbidden to our wives. So it indicates the establishment of debate in knowledge, because God the Almighty commanded His Prophet, peace be upon him, to debate them and show them the corruption of their saying. And in it is the establishment of the saying by contemplation and analogy. And in it is evidence that if analogy is presented to a text, then the saying by it is invalid. And it is narrated: If it is refuted, because God the Almighty commanded them to use correct comparison, and commanded them to expel their excuse. The meaning is: Tell them that if the males are forbidden, then every male is forbidden. And if the females are forbidden, then every female is forbidden. And if what the wombs of the two females contain is forbidden, meaning of sheep and goats, then every newborn is forbidden, whether male or female. All of them are born, so all of them are forbidden because the cause is present in them. So, between the invalidity of their cause and the corruption of their statement, God Almighty informed us that what they did was a slander against Him.

Inform Me with knowledge, meaning with knowledge, if you have it, where did this prohibition that you fabricated come from? And they have no knowledge, because they do not read books.

Tafsir Ibn Kathir

This is a statement of the ignorance of the Arabs before Islam, regarding what they forbade from livestock and made them parts and types such as Bahirah, Sa'ibah, Wasilah, Ham, and other types that they invented in livestock, crops and fruits. So God the Almighty explained that He created gardens with trellises and without trellises, and that He created from livestock a burden and a bed, then He explained the types of livestock into sheep, which is white, which is the lamb, and black, which is the male and female goat, and camels, male and female, and cows as well, and that God the Almighty did not forbid any of that or any of their children, rather all of them were created for the children of Adam to eat, ride, carry, milk and other types of benefits, as He said, "And He has sent down for you from the livestock eight mates" *verse*. And His statement, the Almighty: "As for what the wombs of the two females contain **verse is a response to their saying**, What is in the bellies of these livestock is exclusively for our males and forbidden to our wives" *verse*. And the Almighty's saying: **Inform me with knowledge, if you should be truthful**. That is, tell me with certainty how God forbade you what you claimed to have forbidden, such as the bahirah, the sa'ibah, the wasilah, the ham, and the like.

Al-Awfi said on the authority of Ibn Abbas: His statement, **Eight pairs of sheep, two, and of goats, two**, so these are four pairs. **Say, 'Has He forbidden the two males or the two females?'** He says, **Is it not that the wombs of the two females contain?** Meaning, does the

womb contain anything but a male or a female? Why do you forbid some and permit others? **Inform Me with knowledge, if you should be truthful?** God Almighty says, **It is all lawful.** And God Almighty says, **Or were you witnesses when God enjoined this upon you?** He mocks them for what they innovated and fabricated against God of forbidding what they forbade of that. **Who is more unjust than he who invents a lie against God to lead people astray without knowledge?** That is, no one is more unjust than them. **Indeed, God does not guide the wrongdoing people.** The first to be included in this verse was Amr ibn Luhay ibn Qama'ah, because he was the first to change the religion of the prophets and the first to set free the stray animals, connect the connected ones, and protect the protected ones, as is proven in the Sahih.

Fath al-Qadir

There is a difference of opinion about the accusative of 143- "eight" on what? Al-Kisa'i said: By an implied verb, meaning and created eight pairs. Al-Akhfash Saeed said: It is accusative as a substitute for **فردان** and **حمولة**. Al-Akhfash Ali bin Sulayman said: It is accusative with **اكلوا**, meaning eat the meat of eight pairs. It was also said: It is accusative as a substitute for what is in **مَمَّ** **رَزَقَهُ** **الله**. The pair is the opposite of the individual. It is said: pair or individual, just as it is said: even or odd. So his saying: "eight pairs" means eight individuals. The individual is called a pair in this verse because each one of the male and female is a pair in relation to the other, and the word pair is used for one, so it is said: they are a pair and he is a pair. And he says: I bought my pair of pigeons: meaning a male and a female. The result is that if one is alone, whether male or female, it is called: individual. If the male is with a female of the same species, they are called a pair. Each one of them, when alone, has a pair. They are also called: two pairs. Hence the saying of God the Almighty: **Then He made from it the two mates, the male and the female.** His saying: **of the sheep two** is a substitute for eight, in the accusative case according to the previous disagreement. The sheep are the woolly sheep, and it is the plural of *da'in*. The female is called *da'inah*, and the plural is *da'in*. It was said: it is a plural without a singular. It was said in its plural: *dayeen* like *abd* and *ubeed*. Talhah ibn Musarraf read *dha'an* with a fatha on the hamza, and the rest read it with a sukoon. Abaan ibn Othman read: **of the sheep two and of the goats two** in the nominative case as a subject. **of the goats two** is conjoined with what precedes it, sharing its ruling. Ibn 'Amir, Abu 'Amr, Ibn Kathir, and the people of Basra read it with a fatha on the 'ayn of the goat. The rest read it with a sukoon on it. Al-Nahhas said: The majority of Arabic words use the word *goats* and *sheep* with a sukoon. The word *goats* is a type of sheep, unlike the word *lamb*. They are animals with short hair and tails. It is a generic name. The singular form of *goat* is *ma'iz*, like *sahib* and *sahib*, *rakab* and *rakib*, *tajar* and *tajar*, and the female is *ma'izah*. What is meant by this verse is that God, the Exalted, explained the state of livestock and its details into the mentioned categories, clarifying the gratitude that He bestows upon His servants, and repelling what the pre-Islamic era claimed of permitting some of them and forbidding others, falsely accusing God, the Exalted, and lying against Him. The hamza in "Say:

Has He forbidden the two males or the two females?" is for denial. What is meant by *males* is the ram and the male goat, and by *females* is the ewe and the goat. The accusative of *males* is *haram*, and *females* is conjoined to it and accusative with its accusative. Meaning: Denouncing the polytheists in the matter of the bahirah and what was mentioned with it, and their saying: **What is in the bellies of these livestock is exclusively for our males and forbidden to our wives,** meaning tell them that if the males are forbidden, then every male is forbidden, and if the females are forbidden, then every female is forbidden, and if what is contained in the wombs of the two females is forbidden, meaning sheep and goats, then every newborn is forbidden, whether male or female, and all of them are newborns, so it follows that all of them are forbidden. His saying: **Inform me with knowledge if you are truthful,** meaning inform me with knowledge, not ignorance, if you are truthful. The purpose of this is to rebuke and impose the argument because He knows that they do not have knowledge.

Tafsir al-Baghawi

143- Then he explained the burden and the furnishings, saying: **Eight pairs**, placing it in the accusative case as a substitute for the burden and the furnishings, meaning: And He created eight types of livestock pairs, **of sheep two** meaning: the male and the female, [the male is a pair and the female] is a pair, and the Arabs call one a pair if it is inseparable from the other, and sheep are ewes, and they are the woolly sheep, and the singular is a sheep and the female is a sheep, and the plural is *da'ain*, **and of goats two**, Ibn Kathir, Ibn 'Amir, and the people of Basra read **of the goats** with the opening of the 'ain, and the rest with its sukoon, and the goats and the goats are a plural that has no singular from its word, and they are the hairy sheep, and the plural of the goat is *ma'iz*, and the plural of the goat is *mawa'iz*, *Say*, O Muhammad, **Have the two males been forbidden**, meaning the male sheep and the goats, **or the two females**, meaning the female sheep and the goat, **or what the wombs of the two females contain**, from them, It only includes male or female. **Inform me**, tell me **with knowledge**. Al-Zajaj said: Explain what you have forbidden with knowledge, **if you are truthful**, that God Almighty has forbidden that.

Tafsir al-Baidawi

143 "Eight pairs" instead of a load and a furnishing, or the object of eat, and do not follow an object between them or a verb that indicates it or a state of what means different or multiple and the pair is what has another of its kind with it to mate it. It may be said for their group and the first is meant. "Of the sheep two" two pairs, the ram and the ewe, and it is a substitute for eight and two was read as the beginning. And "the sheep" is a generic name like camels and its plural is

Surat al-An'am 6:143

Eight pairs of sheep, two, and of goats, two. Say, "Is it the two males that He has forbidden, or the two females, or what the wombs of the two females contain? Inform me with knowledge, if you should be truthful."

two or the plural of a sheep like a merchant and a merchant. And it was read with the opening of the hamza and it is a language in it. "Of the goats two" the male goat and the female goat, and Ibn Kathir read

Abu Amr, Ibn Amir, and Yaqub with the fat-ha, which is the plural of ma'iz, like sahib and sahab, haris and hars, and the goat was read **Say, 'Are the two males?' or the two females?** "Or their two females?" And the accusative of the two males and the two is with haram, **Am Istamma alayhi arham al-antheen** or what the females of both sexes carry, whether male or female, **Inform me with knowledge** with a known matter indicating that God Almighty has forbidden something of that, **if you are truthful**, claiming that it is forbidden.

Surat al-An'am 6:144

And of the camels, two, and of the cattle, two. Say, "Is it the two males that He has forbidden, or the two females, or what the wombs of the two females contain, or were you witnesses when God enjoined this upon you? Then who is more unjust than he who invents a lie against God to mislead people without knowledge? Indeed, God does not guide the wrongdoing people." The oppressors

Tafsir al-Jalalayn

144 - (And of the camels, two, and of the cattle, two. Say, **Has He forbidden the two males, or the two females? Or what the wombs of the two females contain? Or were you witnesses when God enjoined this upon you?**) the prohibition, and you relied on that. Rather, you are liars in it. **So who** meaning no one is **more unjust than he who invents a lie against God** with that to **lead people astray without knowledge? Indeed, God does not guide the wrongdoing people.**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: The interpretation of His statement: "And of camels, two, and of cattle, two. Say: Has He forbidden the two males, or the two females, or what the wombs of the two females contain?" is similar to the interpretation of His statement: **Of sheep, two, and of goats, two.** These are four pairs, in the same way as we explained about the four pairs before of sheep and goats, so that is eight pairs, as God, the Most High, described. As for His statement: **Or were you witnesses when God enjoined this upon you? Who is more unjust than he who invents a lie against God to lead people astray without knowledge?** God, the Most High, commanded His Prophet, may God bless him and grant him peace, to say to these ignorant polytheists whose stories he related in these verses that have passed. He, the Most High, says to him: Say to them, O Muhammad: Which of these I asked you about prohibiting has your Lord forbidden you from these eight pairs? If they answer you about something you asked them about, then say to them: Did you say that God has forbidden this to you, and a messenger from your Lord informed you about it? Or did you witness your Lord and see Him and He commanded you to do what you say and fabricate about God? For what you say of your reports from God that it is forbidden according to what you claim, according to what you claim, is not known except by revelation from Him with a messenger He sends to His creation, or by hearing from Him. So by which of these two aspects did you know that God has forbidden this in this way, through a messenger He sent to you? So inform me with knowledge if you are truthful. Or did you witness your Lord and He commanded you to do this and said to you: I have forbidden this to you, and you heard His prohibition from Him and His covenant with you about it? For neither of these two matters happened. God the

Almighty says: **Who is more unjust than he who invents a lie against God?** He says: Who is more unjust to himself, and further from the truth than he who invents a lie against God, and adds to it the prohibition of what He has not prohibited, and the permissibility of what He has not permitted, to **mislead people without knowledge**, He says: To turn them away from His path, **Indeed, God does not guide the wrongdoing people**, He says: God does not guide to the right path whoever invents a lie against God and speaks falsehood and lies about Him, and adds to it the prohibition of what He has not prohibited, out of disbelief in God and denial of the prophethood of His Prophet Muhammad, may God bless him and grant him peace, like the one who:

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **Or were you witnesses when God enjoined upon you this**, what you say.

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi, he said: They used to say, meaning those who used to make lakes and swā'ib: God has commanded this. So God said: **Who is more unjust than he who invents a lie against God to lead people astray without knowledge?**

Tafsir al-Qurtubi

And the statement in: **And of the camels two** and what follows it is as mentioned previously, **Or were you witnesses?** meaning, did you witness God forbidding this? And when the proof became necessary for them, they began to fabricate and said: This is what God has commanded. So God Almighty said: **Then who is more unjust than he who invents a lie against God to lead people astray without knowledge?** He made it clear that they lied, as they said what there was no evidence for.

Tafsir Ibn Kathir

This is a statement of the ignorance of the Arabs before Islam, regarding what they forbade from livestock and made them parts and types such as Bahirah, Sa'ibah, Wasilah, Ham, and other types that they invented in livestock, crops and fruits. So God the Almighty explained that He created gardens with trellises and without trellises, and that He created from livestock a burden and a bed, then He explained the types of livestock into sheep, which is white, which is the lamb, and black, which is the male and female goat, and camels, male and female, and cows as well, and that God the Almighty did not forbid any of that or any of their children, rather all of them were created for the children of Adam to eat, ride, carry, milk and other types of benefits, as He said, **And He has sent down for you from the livestock eight mates** *verse*. And His statement, the Almighty: **As for what the wombs of the two females contain** *verse* is a response to their saying, **What is in the bellies of these livestock is exclusively for our males and forbidden to our wives** *verse*. And

Surat al-An'am 6:144

And of the camels, two, and of the cattle, two. Say, "Is it the two males that He has forbidden, or the two females, or what the wombs of the two females contain, or were you witnesses when God enjoined this upon you? Then who is more unjust than he who invents a lie against God to mislead people without knowledge? Indeed, God does not guide the wrongdoing people." The oppressors

the Almighty's saying: **Inform me with knowledge, if you should be truthful.** That is, tell me with certainty how God forbade you what you claimed to have forbidden, such as the bahīrah, the sā'ibah, the wasīlah, the ḥām, and the like.

Al-Awfi said on the authority of Ibn Abbas: His statement, **Eight pairs of sheep, two, and of goats, two**, so these are four pairs. **Say, 'Has He forbidden the two males or the two females?'** He says, **Is it not that the wombs of the two females contain?** Meaning, does the womb contain anything but a male or a female? Why do you forbid some and permit others? **Inform Me with knowledge, if you should be truthful?** God Almighty says, **It is all lawful.** And God Almighty says, **Or were you witnesses when God enjoined this upon you?** He mocks them for what they innovated and fabricated against God of forbidding what they forbade of that. **Who is more unjust than he who invents a lie against God to lead people astray without knowledge?** That is, no one is more unjust than them. **Indeed, God does not guide the wrongdoing people.** The first to be included in this verse was Amr ibn Luhay ibn Qama'ah, because he was the first to change the religion of the prophets and the first to set free the stray animals, connect the connected ones, and protect the protected ones, as is proven in the Sahih.

Fath al-Qadir

And so is the speech in His statement: 144- **And of the camels two and of the cows two** to the end. His statement: **Or were you witnesses when God enjoined this upon you?** "Am is the disconnected one, and the question is for denial, and it has the meaning of rather" and the hamza: meaning, rather, were you witnesses, present and observing when God enjoined this prohibition upon you. What is meant is rebuke and compelling the argument as mentioned before. His statement: **Who is more unjust than he who invents a lie against God?** That is, no one is more unjust than he who invents a lie against God, forbidding something that God did not forbid, and attributing that to Him, inventing a lie against Him, as the leaders of the polytheists did. The lam in **to lead people astray without knowledge** is for the reason: that is, in order to lead people astray out of ignorance, and it is related to *invented*. "Indeed, God does not guide the wrongdoing people," in general. And those mentioned in the context are included in that primarily, and one should look into the reason for giving precedence to goats and sheep over camels and cows, even though camels and cows are more beneficial, larger in body, and more beneficial, especially in terms of loads and furnishings, which were replaced in what is the clearest way in the parsing of eight.

Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Al-Bayhaqi narrated in his Sunan, through various chains of transmission, on the authority of Ibn Abbas, who said: The eight pairs are camels, cows,

sheep, and goats. I wonder what is the benefit of narrating this statement on the authority of Ibn Abbas from such Imams, for there is no benefit attached to it, and the fact that the eight pairs are mentioned is thus stated in the verse, clearly and unambiguously. Abd bin Hamid narrated on the authority of Qatada, who said: The male and female are two pairs. Abd bin Hamid, Ibn Al-Mundhir, Ibn Abi Hatim, and Abu Al-Shaykh narrated on the authority of Mujahid, regarding his statement: **eight pairs**, he said: Concerning what God has forbidden of the bahīrah and the sā'ibah. Ibn Abi Hatim narrated on the authority of Layth bin Abi Salīm, who said: The buffalo and the camel are among the eight pairs. Ibn al-Mundhir and Ibn Abi Hatim narrated through various chains of transmission on the authority of Ibn Abbas regarding his statement: **Eight pairs of sheep, two, and two of goats.** He said: So these are four. "Say: 'Has He forbidden the two males or the two females?'" He said: I did not forbid any of that. **Or what the wombs of the two females contain?** He meant: Does the womb contain a male or a female, so why did they forbid some and permit others? **Inform me with knowledge, if you should be truthful.** He said: All of them are permissible, meaning what was mentioned previously of what the people of ignorance forbade.

Tafsir al-Baghawi

144- "And of the camels, two, and of the cows, two. Say, 'Is it the two males that He has forbidden, or the two females, or what the wombs of the two females contain?'" This is because they used to say: These are livestock and cultivation of Hajar, and they said: What is in the bellies of these livestock is exclusively for our males and forbidden to our wives, and they forbade the Bahirah, the Sa'ibah, the Wasilah, and the Ham, and they used to forbid some of them to men and women, and some of them to women but not to men. When Islam came and the rulings were established, they argued with the Prophet, may God bless him and grant him peace, and their orator was Malik ibn Awf Abu al-Ahwas al-Jashmi, and he said: "O Muhammad, [it has reached us] that you forbid things that our fathers used to do." The Messenger of God, may God bless him and grant him peace, said to him: You have forbidden types of sheep without a basis, and God created these eight pairs for eating and benefiting from them, so where did this prohibition come from? From the male or from the female? So Malik ibn Awf was silent and confused and did not speak. If he had said that the prohibition came because of the males, it would have been necessary to All males are forbidden, and if he said because of femininity, then all females must be forbidden, and if it is because the womb contains him, then all should be forbidden, because the womb only contains a male or a female. As for specifying the prohibition to the fifth child or the seventh or some, where does that come from?

It is narrated that the Prophet, may God bless him and grant him peace, said to Malik: **O Malik, why don't you speak?** Malik said to him: **Rather, speak and I will listen to you.**

"Or were you witnesses," present, **when God enjoined this upon you? Who is more unjust than he who invents a lie against God to lead people astray without knowledge?** It was said that he meant by this: Amr ibn Luhay and those who came after him on his path, **Indeed, God does not guide the wrongdoing people.**

Tafsir al-Baidawi

144 "And of the camels, two, and of the cows, two. Say, 'Has He forbidden the two males, or the two females, or what the wombs of the two females contain?'" As mentioned previously, the meaning is to deny that God has forbidden anything from the four kinds, whether male or female, or what their females carry, in response to them, for they used to forbid the males of livestock at one time and their females at another time, and their offspring, however they were, at other times, claiming that God had forbidden them. "Or were you witnesses? **Rather, were you present witnesses** when God enjoined this upon you?" When He enjoined this prohibition upon you, since you do not believe in a prophet, then you have no way to know such things except by witnessing and hearing. "So who is more unjust than he who invents a lie against God? **So he attributed to him the prohibition of what He had not forbidden, and what is meant is their leaders who established that, or Amr ibn Luhay ibn Qama'ah, the founder of that** to mislead people without knowledge. Indeed, God does not guide the wrongdoing people."

Surat al-An'am 6:145

Say, "I do not find in what has been revealed to me anything forbidden to one who would eat it unless it be a dead animal or blood poured forth or the flesh of swine - for indeed, it is impure - or an abomination dedicated to other than God. But whoever is forced [by necessity], neither desiring [it] nor transgressing [it] - then indeed, your Lord is Forgiving and Merciful."

Surat al-An'am 6:145

Say, "I do not find in what has been revealed to me anything forbidden to one who would eat it unless it be a dead animal or blood poured forth or the flesh of swine - for indeed, it is impure - or an abomination dedicated to other than God. But whoever is forced [by necessity], neither desiring [it] nor transgressing [it] - then indeed, your Lord is Forgiving and Merciful."

Tafsir al-Jalalayn

145 - (Say: I do not find in that which has been revealed to me) anything **forbidden to one who would eat it unless it be** with the ya and the ta **dead meat** in the accusative and in a reading with the nominative with the ta **or blood poured forth** flowing unlike other things like the liver and spleen **or the flesh of swine, for it is impure** forbidden *or* unless it be **an act of disobedience dedicated to other than God** that is, slaughtered in the name of someone other than Him **but whoever is forced** to something of what was mentioned and eats it **neither desiring nor exceeding limits, then indeed, your Lord is Forgiving** to him for what he ate **and Merciful** to him. What is included in what was mentioned in the Sunnah is every fanged beast of prey and talon of birds.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: The Most High says to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to those who have assigned to God a share of what He has created of crops and livestock, and to their partners among the gods and equals the same, and those who say: These are livestock and crops of a place that no one can eat except whom We will, according to their claim, and those who forbid some of the livestock whose appearance has been delayed, and those who abandon the mention of the name of God over the last of them, and those who forbid some of what is in the bellies of some of their livestock to their females and their wives, and permit it to their males, those who forbid what God has provided for them, fabricating against God, and attributing what they forbid of that to the fact that God is the One who forbade it to them: Has a Messenger from God come to you forbidding that to you, so inform us about it, or has God commanded you to forbid it by witnessing it from you, so you heard from him forbidding that to you and so you forbade it? For you are liars if you claim that, and you cannot claim it, because if you claim it, people will know that you are lying. I do not find in what was revealed to me of His Book and the verses of His

revelation anything forbidden to an eater who eats what you mention that He has forbidden from these livestock that you describe as forbidden what He has forbidden to you from them, according to your claim, **unless it be a dead animal**, that is, it died without being slaughtered, **or blood poured forth**, which is the place of slaughter, or unless it be the flesh of a pig, **for it is impure or an act of immorality**, He says: or unless it be an act of immorality, meaning, by that: or unless it be slaughtered, slaughtered by a polytheist who worships idols for his idol and his gods, and he mentioned the name of his idol over it, for that slaughter is an act of immorality that God has forbidden and made unlawful, and He has forbidden whoever believes in Him from eating what was slaughtered in that way, because it is a dead animal.

This is an announcement from God, may He be glorified, to the polytheists who argued with the Prophet of God and his companions about the prohibition of dead meat, that what they argued with them about is the forbidden thing that God has prohibited, and that what they claimed that God has prohibited is permissible, God has permitted it, and that they lied about their attribution of its prohibition to God.

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

Who said that?

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Ibn Tawus, on the authority of his father, regarding his statement: **Say, 'I do not find in what has been revealed to me anything forbidden,'** he said: The people of the Age of Ignorance used to forbid some things and permit others, so he said: Say, 'I do not find of what you used to forbid and permit except this: **Except it be a dead animal or blood poured forth or the flesh of swine, for indeed it is impure, or an abomination dedicated to other than God.**

Al-Muthanna told me, he said, Suwaid told us, he said, Ibn al-Mubarak told us, on the authority of Muammar, on the authority of Ibn Tawus, on the authority of his father, regarding His statement: **Say, 'I do not find in what has been revealed to me anything forbidden,'** the verse, he said: The people of ignorance considered some things permissible and others forbidden, so God said to His Prophet: Say, 'I do not find in what has been revealed to me anything forbidden from what you used to consider permissible except this.' There were some things that they used to consider forbidden, but they are forbidden now.

Al-Qasim narrated to us, he said, Al-Husayn narrated to us, he said, Hajjaj narrated to me, on the authority of Ibn Jurayj, on the authority of Ibn Tawus, on the authority of his father: **Say, 'I do not find within what has been revealed to me anything forbidden to one**

who would eat it,' he said: **What is eaten.** I said: **In the Age of Ignorance?** He said: "Yes, and that is what he used to say: 'Except it be a dead animal or blood poured forth.'" Ibn Jurayj said: Ibrahim ibn Abi Bakr informed me, on the authority of Mujahid: **Say, 'I do not find within what has been revealed to me anything forbidden,'** he said: **From what they used to eat in the Age of Ignorance, I do not find anything forbidden to one who would eat it, except it be a dead animal or blood poured forth.**

As for his saying: **or spilled blood**, its meaning is: or flowing, shed blood. It is said: I spilled his blood, if I made it flow, I made it flow, so it is spilled blood, as Tarafa bin al-Abd said:

I found you, I did not satirize you, nor did I erect idols over which blood is shed.

As Ubaid bin Al-Abrash said:

If women return to it, they shed tears after the ringing

Meaning: They poured and shed tears.

And in His stipulation, may He be glorified, regarding blood when He informs His servants of His prohibition of it, that which is spilled and not otherwise, there is clear evidence that whatever is not spilled is permissible and not impure. This is like that which:

Ibn Wakee' told us, he said, Ibn Uyaynah told us, on the authority of Amr, on the authority of Ikrimah: **Or spilled blood**, he said: If it were not for this verse, the Muslims would have pursued the veins as the Jews pursued.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Ibn Uyaynah told us, on the authority of Amr bin Dinar, on the authority of Ikrimah, something similar, except that he said: The Muslims would not follow.

Al-Muthanna told me, he said, Suwaid told us, he said, Ibn al-Mubarak told us, on the authority of Ibn Uyaynah, on the authority of Amr bin Dinar, on the authority of Ikrimah, something similar.

Abu Kuraib told us, he said, Waki' told us, on the authority of Imran bin Hudayr, on the authority of Abu Majlaz, in the pot, the redness of blood rising from it. He said: God only forbade spilled blood.

Al-Muthanna told me, he said, Al-Hajjaj bin Al-Munhal told us, he said, Hammad told us, on the authority of Imran bin Hudayr, on the authority of Abu Majlaz, he said: I asked him about blood and what gets stained on the slaughterhouse from the head, and about the pot in which redness is seen? He said: God only forbade spilled blood.

Muhammad ibn Abd al-A'la told us, he said: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **Or spilled blood**, he said: What is forbidden is blood that has been spilled. As for meat mixed with blood, there is nothing wrong with it.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn

Abbas, his saying: **Say, I do not find in what has been revealed to me anything forbidden to one who would eat it, unless it be dead meat or blood poured forth**, meaning: spilled.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, Ibn Dinar told me, on the authority of Ikrimah: **Or blood poured out**, he said: If it were not for this verse, the Muslims would have followed the veins of the flesh as the Jews did.

Al-Muthanna told me, he said, Al-Hajjaj bin Al-Munhal told us, he said, Hammad told us, on the authority of Yahya bin Saeed, on the authority of Al-Qasim bin Muhammad, on the authority of Aisha: that she did not see anything wrong with the meat of wild animals, and the redness and blood are wrong according to the quantity, and she recited this verse: **Say, I do not find in what has been revealed to me anything forbidden to one who would eat it.**

Al-Muthanna told me, he said, Suwaid told us, he said, Ibn al-Mubarak told us, on the authority of Yahya ibn Saeed, he said, Al-Qasim ibn Muhammad told me, on the authority of Aisha, she said, and she mentioned this verse: **Or blood poured forth**, I said: And the pot can be seen to contain the yellowness in its water.

We have explained the meaning of filth in the previous part of this book, that it is impure and foul, and that which disobey God, with evidence, so there is no need to repeat it in this place.

Likewise, the meaning of immorality and His statement: **He has committed it to someone other than God.** All of that has been mentioned with sufficient evidence for whoever is guided to understand it, without repeating it or repeating it.

Abu Jaafar said: There is a difference in the reading of his statement, **unless it is dead.**

Some of the people of Medina, Kufa and Basra read it as: **except that it is**, with a *yaa*, "dead," with a light *yaa* in the accusative case, on the basis that *in* "it is" is unknown, and *dead* is a verb for it, so it was in the accusative case because it is a verb of **it is**, and they mentioned **it is**, to remind the implied in **it is**.

Some of the readers of Mecca and Kufa read it as: *illa an yakunu* **except that it is dead**, with the *ta'* of *yā'* from *yā'unu dead*, with a light *yā'* from *yā'unu dead*, and with its nasb **lower case**. The meaning of their nasb of *yā'unu dead* was the meaning of the first two, and they made it feminine to make it feminine, just as one says: *innahu qayma' jayyidati* **your slave girl**, and *innahu qayma' jayyidati* **your slave girl**, so the unknown is mentioned once and made feminine another time, to make the noun that comes after it feminine. Some of the Medinans read it as: *illa an yakunu* **except that it is dead**, with the *ta'* in *yā'unu to be*, and with a *shaddah* on the *yā'* from *yā'unu dead*, and with its *raf'* **higher case**, so they made *yā'unu dead* the noun of *yā'unu dead*, and they made *yā'unu dead* the feminine of *yā'unu dead*, and they made *yā'unu* suffice with the noun without the verb, because his saying: *illa an yakunu ya'unu* **except that it is dead**, is an exception, and the Arabs are satisfied with nouns instead of verbs in making an exception, so they say: the people stood

Surat al-An'ām 6:145

Say, "I do not find in what has been revealed to me anything forbidden to one who would eat it unless it be a dead animal or blood poured forth or the flesh of swine - for indeed, it is impure - or an abomination dedicated to other than God. But whoever is forced [by necessity], neither desiring [it] nor transgressing [it] - then indeed, your Lord is Forgiving and Merciful."

up, illa an yā'u akhāka **he is your brother**, and illa an yā'u akhūka **he is your brother**, so they do not use d yā'un as a verb, and they make it independent of the noun, just as one says: the people stood up, illa an akhāka **he is your brother**, and illa an akhūka **he is your brother**, so the noun that comes after the letter of exception is not lacking a verb.

Abu Ja'far said: The correct reading of this in my opinion is: **except that it is** with the letter *ya* "dead," with the letter *ya* softened and the word *dead* in the accusative case, because what is in **it is** is from the implied mention of the masculine, and it is: Say, I do not find in what has been revealed to me anything forbidden to one who eats it unless it is a dead animal or blood poured forth.

As for reading **dead woman** in the nominative case, since it is not wrong in Arabic, then the reading in this place is not correct. Because God says: **or blood poured out**, there is no disagreement among everyone in reading *blood* in the accusative case, and this is also the case in the copies of the Muslims' Qur'ans, and it is in apposition to **dead woman**. So since that is the case, it is known that if **dead woman** were in the nominative case, then the blood and His saying: **or transgression** would be in the nominative case, but they are in the accusative case, so they are in apposition to it in the accusative case. Abu Ja'far said: We have mentioned the difference of opinion among the people of interpretation in the interpretation of His statement: **But whoever is forced [by necessity], neither desiring [it] nor exceeding [its limits]**, and the correct statement regarding it, according to us, is what has preceded in this book of ours, in Surat al-Baqarah, which makes it unnecessary to repeat it in this place, and that its meaning is: So whoever is forced to eat what God has forbidden, such as eating dead animals, spilled blood, or pork, or that which has been dedicated to other than God, not desiring to eat it out of enjoyment, not out of necessity due to a state of hunger, nor exceeding in eating it by exceeding what God has set and permitted him to eat, that is, he eats from it what will remove the fear for himself from dying by not eating it, he does not exceed that to more than that, so there is no blame upon him for eating what he has eaten of that, for God is *Forgiving*, in what he did of that, so He covered it up for him by not punishing him for it, and if He had willed, He would have punished him for it, *Merciful*, in permitting him to eat that when he needed it, and if He had willed, He would have forbidden it to him and prevented him from it.

Tafsir al-Qurtubi

The Almighty said: "Say: I do not find in what has been revealed to me anything forbidden." In this verse, God the Almighty knows what is forbidden. The meaning is: Say, O Muhammad, I do not find in what has been revealed to me anything forbidden except these things,

not what you forbid with your desires. The verse was revealed in Mecca. There were no forbidden things in the Sharia at that time except these things. Then Surah Al-Ma'idah was revealed in Medina. And more were added to the forbidden things, such as strangled animals, animals beaten to death, animals that have fallen from a fall, animals that have been gored, alcohol, and others.

The Messenger of God, may God bless him and grant him peace, forbade in Medina the eating of all fanged beasts of prey and all talons of birds.

Scholars have differed on the ruling of this verse and its interpretation in several opinions: The first: What we have indicated, that this verse is Meccan, and every forbidden thing that the Messenger of God (peace and blessings of God be upon him) forbade or that came in the Book and is included in it, is an additional ruling from God the Almighty on the tongue of His Prophet (peace and blessings of God be upon him). This is the opinion of most scholars of contemplation, jurisprudence and tradition. Similar to it is the marriage of a woman to her paternal aunt and maternal aunt with His statement: **And all beyond that is lawful for you** (An-Nisa': 24) and His ruling on the oath with a witness with His statement: **But if there are not two men, then a man and two women** (al-Baqarah 2:282), which has been mentioned previously. It has been said that it was abrogated by His statement (peace and blessings of God be upon him):

Eating all fanged beasts of prey is forbidden. Narrated by Malik, and it is an authentic hadith. It was said that the verse is decisive and only what is in it is forbidden. This is a statement narrated from Ibn Abbas, Ibn Umar and Aisha, and it was narrated from them to be different. Malik said: There is nothing clearly forbidden except what is mentioned in this verse. Ibn Khuwaiz Mandad said: This verse includes the permissibility of everything from animals and others except what is excluded in the verse from dead animals, spilled blood and pork. For this reason we said: The meat of beasts of prey and all other animals except humans and pigs is permissible. Al-Kaya al-Tabari said: Al-Shafi'i based his permissibility of everything that is not mentioned, taking it from this verse, except what is indicated by evidence. It was said that the verse is an answer to someone who asked about a specific thing, so the answer was specific. This is the view of Al-Shafi'i. Al-Shafi'i narrated from Sa'id ibn Jubayr that he said: In this verse there are things that the Messenger of God (blessings and peace of God be upon him) asked about, and he answered them about the forbidden things among those things. It was said: That is, I do not find in what was revealed to me, that is, in this case, the case of the revelation and the time of its descent, then it is not impossible for a revelation to occur after that prohibiting other things. Ibn al-Arabi claimed that this verse is Medinan, but it is Meccan according to the majority. It was revealed to the Prophet, may God bless him and grant him peace, on the day **This day I**

have perfected for you your religion (al-Ma'idah 5:3) was revealed to him, and no abrogator was revealed after it, so it is decisive, and there is nothing forbidden except what is in it, and I am inclined to that.

I said: This is what I saw others say. Abu Omar bin Abdul Barr mentioned the consensus that Surat Al-Aam is Meccan except for the words of God Almighty: "Say: Come, I will recite what your Lord has prohibited to you" (al-Ma'idah 5:10). Much of the Qur'an and many Sunnahs were revealed after them. The prohibition of alcohol was revealed in Medina in Al-Ma'idah. They agreed that his prohibition of eating all fanged beasts of prey was only in Medina. Ismail bin Ishaq said: All of this indicates that it was a command that was in Medina after the words "Say: I do not find in what was revealed to me" were revealed because that was Meccan.

I said: This is the source of disagreement among scholars. A group of scholars have deviated from the apparent meaning of the hadiths that prohibit eating all fanged beasts of prey, because they came after them and the limitation to them is apparent, so taking them is more appropriate, because they either abrogate what came before them or outweigh those hadiths. As for those who say it is forbidden, it has become clear to them and proven to them that Surat Al-An'am is Meccan, revealed before the Hijrah, and that this verse was intended to refute the Jahiliyyah in forbidding the bahīrah, the sā'ibah, the wasīlah, and the Ḥāmī. Then after that, many things were forbidden, such as domesticated donkeys, the meat of mules, and others, and all fanged beasts of prey and all birds with talons. Abu 'Umar said: According to the opinion of those who say: There is nothing forbidden except what is in it, that what is not intentionally mentioned in the name of God is not forbidden, and the forbidden wine is considered permissible according to the group of Muslims. The consensus of Muslims on the prohibition of grape wine is clear evidence that the Messenger of God, may God bless him and grant him peace, found in what was revealed to him something forbidden other than what was in Surat Al-An'am from what was revealed after it in the Qur'an. The narrations from Malik differed regarding the meat of wild animals, donkeys and mules. He said once: It is forbidden, because of what was reported from his (peace be upon him) prohibition of that, and this is the correct statement according to what is in Al-Muwatta'. He said once: It is disliked, and this is the apparent meaning of Al-Mudawwana, because of the apparent meaning of the verse, and because of what was reported from Ibn Abbas, Ibn Omar and Aisha about the permissibility of eating it, and this is the statement of Al-Awza'i. Al-Bukhari narrated from the narration of Amr ibn Dinar who said: I said to Jabir ibn Zayd:

They claim that the Messenger of God, may God bless him and grant him peace, forbade the meat of domesticated donkeys. He said: Al-Hakam bin Amr Al-Ghifari used to say that in our place in Basra, but Al-Bahr bin Abbas refused that and recited: Say: I do not find in what has been revealed to me anything forbidden. It was narrated on the authority of Ibn Omar that he was asked about the meat of wild animals and he said: There is nothing wrong with it. He was asked: The hadith of Abu Tha'labah Al-Khushani, so he said:

We do not abandon the Book of God, our Lord, for the sake of a Bedouin who urinates on his legs. Al-Sha'bi was asked about the meat of elephants and lions, so he recited this verse. Al-Qasim said: Aisha used to say when she heard people saying that all fanged beasts of prey are forbidden: That is permissible, and she would recite this verse: "Say: I do not find within what has been revealed to me anything forbidden." Then she said: If the pot's water is yellow from blood and the Messenger of God, may God bless him and grant him peace, sees it, he does not forbid it. What is correct in this matter is what we began by mentioning, and that what is mentioned about the forbidden things after the verse is included in it and conjoined with it. Judge Abu Bakr Ibn Al-Arabi referred to this in his book Al-Qabas, contrary to what was mentioned in his Ahkam. He said: It was narrated from Ibn Abbas that this verse was among the last to be revealed, so the people of Baghdad among our companions said: Everything other than it is permissible, but eating beasts of prey is disliked. According to the jurists of the countries, including Malik, Al-Shafi'i, Abu Hanifa, and Abdul Malik, eating all fanged beasts of prey is forbidden. It is not impossible for the addition to occur after his saying: "Say: I do not find in what has been revealed to me anything forbidden," based on the evidence for it, as the Prophet, may God bless him and grant him peace, said:

The blood of a Muslim man shall not be shed except for one of three reasons, and he mentioned disbelief, adultery, and murder. Then our scholars said: The reasons for murder are ten according to the evidence that has been reported, since the Prophet, may God bless him and grant him peace, only informs of what he has attained of knowledge from the Almighty Creator, and He erases what He wills, confirms, abrogates, and decrees. It has been proven that the Prophet, may God bless him and grant him peace, said:

Eating all fanged beasts of prey is forbidden. It has been narrated that he forbade eating all fanged beasts of prey and all talons of birds. Muslim narrated on the authority of Ma'n on the authority of Malik: **He forbade eating all talons of birds.** The first is more correct, and the prohibition of all fanged beasts of prey is the explicit doctrine, and Malik translated it in Al-Muwatta' when he said: The prohibition of eating all fanged beasts of prey. Then he mentioned the hadith and followed it by saying: And this is the matter with us. So he informed that the action is consistent with the effect. Al-Qushayri said: Malik's saying that this verse was among the last to be revealed does not prevent us from saying: The prohibition of some of these things was proven after this verse, and God has permitted good things and forbidden bad things, and the Messenger of God, may God bless him and grant him peace, forbade eating all fanged beasts of prey, and eating all talons of birds, and he forbade the meat of domestic donkeys in the year of Khaybar. What indicates the correctness of this interpretation is the consensus on the prohibition of excrement, urine, disgusting insects, and red things that are not mentioned in this verse.

Second: The Almighty's saying: *Forbidden*. Ibn Atiyyah said: When the word prohibition is mentioned by the

Surat al-An'am 6:145

Say, "I do not find in what has been revealed to me anything forbidden to one who would eat it unless it be a dead animal or blood poured forth or the flesh of swine - for indeed, it is impure - or an abomination dedicated to other than God. But whoever is forced [by necessity], neither desiring [it] nor transgressing [it] - then indeed, your Lord is Forgiving and Merciful."

Messenger of God, may God bless him and grant him peace, then it is suitable to end with the mentioned thing, the ultimate prohibition and prevention, and it is also suitable according to the language to stop short of the ultimate in dislike and the like. So whatever is coupled with an indication of submission from the interpreting companions and all of them agreed upon it and the wording of the hadiths is not confused, then it is obligatory by the Shari'ah that its prohibition has reached the ultimate in prohibition and prevention, and is included with pigs, dead animals and blood, and this is the description of the prohibition of wine. And whatever is coupled with an indication of confusion in the wording of the hadiths and the imams differed about it despite their knowledge of the hadiths, such as his saying, peace be upon him:

Eating all fanged beasts of prey is forbidden. The Messenger of God (peace and blessings of God be upon him) forbade eating all fanged beasts of prey. Then the Companions and those who came after them differed about the prohibition of that. It is permissible for those who consider these aspects to interpret the wording of the prohibition to mean the prohibition, which is dislike and the like. And what is accompanied by an indication of interpretation, such as his (peace be upon him) prohibition of the meat of domesticated donkeys, some of the companions who were present interpreted that because it is impure, and some of them interpreted it so that people would not lose faith, and some of them interpreted it as pure prohibition. And it is proven in the nation that there is disagreement about the prohibition of its meat, so it is permissible for those scholars who consider the wording of the prohibition to mean the prohibition, which is dislike and the like, according to their own efforts and analogy.

I said: This is a good contract in this chapter and in the reason for the disagreement on what was mentioned above. It has been said: The donkey is not to be eaten, because it showed its evil nature when it mated with a male and committed sodomy, so it was called filth. Muhammad ibn Sirin said: There is no animal that does the work of the people of Lot except the pig and the donkey. Al-Tirmidhi mentioned it in Nawader al-Usul.

Third: Amr bin Dinar narrated on the authority of Abu Al-Shatha' on the authority of Ibn Abbas who said: The people of the Age of Ignorance used to eat some things and leave others. Then God sent His Prophet, peace be upon him, and revealed His Book and made lawful what He made lawful and forbade what He made unlawful. So whatever He made lawful is lawful, whatever He forbade is unlawful, and whatever He was silent about is pardoned. Then he recited this verse: "Say: I do not find in what has been revealed to me anything forbidden." Meaning, whatever is not clearly forbidden is permissible according to the apparent meaning of this verse. Al-Zuhri narrated on the authority of Ubaydullah bin Abdullah bin Abbas

that he recited: "Say: I do not find in what has been revealed to me anything forbidden." He said: The only thing forbidden from dead animals is what is eaten from them, which is the meat. As for the skin, bones, wool, and hair, they are permissible. Abu Dawud narrated on the authority of Mulqam bin Talb on the authority of his father who said:

I accompanied the Prophet, may God bless him and grant him peace, and I did not hear any prohibition against eating any insect on earth. Insects: small creatures of the earth, such as lizards, lizards, hedgehogs, and the like. The poet said:

We ate usury, O Umm Amr, and whoever is a stranger to you eats insects.

Anything that creeps and crawls. Rabbah is the plural of Rabbah, which is a mouse. Al-Khattabi said: His statement, **I have not heard of it being forbidden**, does not indicate that it is permissible, because it is possible that someone else may have heard it. People differed regarding the jerboa, the fur, the plural, and similar insects. Urwah, Ata, Al-Shafi'i, and Abu Thawr permitted the jerboa. Al-Shafi'i said: There is nothing wrong with the fur, but Ibn Sirin, Al-Hakam, Hammad, and the People of Opinion disliked it. The People of Opinion disliked the hedgehog. Malik ibn Anas was asked about it, and he said: I do not know. Abu Amr narrated: Malik said: There is nothing wrong with eating the hedgehog. Abu Thawr did not see anything wrong with it, and he narrated it from Al-Shafi'i. Ibn Umar was asked about it, so he recited, "Say: I do not find in that which has been revealed to me anything forbidden" **Al-Akhbar 2:13**. An old man in his presence said: I heard Abu Hurairah say:

It was mentioned to the Prophet (peace and blessings of God be upon him) and he said: **It is an evil of evils**. Ibn 'Umar said: "If the Messenger of God (peace and blessings of God be upon him) said this, then it is as he said." Narrated by Abu Dawood. Malik said: There is nothing wrong with eating the lizard, jerboa and monitor lizard, and he said that eating snakes is permissible if they are slaughtered. This is the opinion of Ibn Abi Layla and al-Awza'i, as well as snakes, scorpions, mice, lizards, hedgehogs and frogs. Ibn al-Qasim said: There is nothing wrong with eating the vermin of the earth, its scorpions and its worms according to Malik, because he said that its death in wealth does not spoil it. Malik said: There is nothing wrong with eating bee chicks, cheese worms, dates and the like. The evidence for this is the hadeeth of Mulqam ibn Talab, the opinion of Ibn 'Abbaas and Abu al-Darda': **What God has made permissible is permissible, what God has forbidden is forbidden, and what He has remained silent about is forgiven**. Aisha said about the mouse: **It is not forbidden**, and she recited: "Say: I do not find in what has been revealed to me anything forbidden." Among the scholars of Madinah are a group who do not permit eating all the vermin of the earth and its insects, such as snakes,

lizards, mice and the like. Everything that is permissible is..." Killing it is not permissible for them to eat it, and they do not perform ritual slaughter on it. This is the opinion of Ibn Shihab, Urwah, Al-Shafi'i, Abu Hanifah and his companions and others. According to Malik and his companions, none of the wild beasts of prey are to be eaten, nor the domestic cat nor the wild one, because they are beasts of prey. He said: The hyena and the fox are not to be eaten, and there is nothing wrong with eating all the wild birds of prey, the vulture, the eagle, the hawk, and others, whether they eat carcasses or not. Al-Awza'i said that it is all permissible, except that they dislike the vulture. Malik's argument is that he did not find any of the people of knowledge who disliked eating the wild birds of prey, and he rejected the hadith "On the authority of the Prophet, may God bless him and grant him peace:

He forbade eating any bird with talons. It was narrated on the authority of Ashhab that he said: There is no harm in eating an elephant if it is slaughtered. This is the opinion of Al-Sha'bi, and Al-Shafi'i forbade it. Al-Nu'man and his companions disliked eating hyenas and foxes. Al-Shafi'i permitted that, and it was narrated on the authority of Sa'd ibn Abi Waqqas that he used to eat hyenas. Malik's argument is the general prohibition against eating any wild animal with fangs, and he did not specify seven out of seven.

The hadith of the hyena that was narrated by al-Nasa'i permitting its eating is not something that contradicts the hadith of prohibition, because it is a hadith that was narrated only by Abd al-Rahman ibn Abi Ammar, and he is not well-known for transmitting knowledge, nor is he one of those who can be used as evidence if someone more reliable than him contradicts it. Abu Omar said: The prohibition of eating any fanged beast of prey has been narrated through many chains of narration. This was narrated by a group of trustworthy and reliable imams, and it is impossible for them to contradict it with something like the hadith of Ibn Abi Ammar. Abu Omar said: The Muslims are unanimously agreed that it is not permissible to eat monkeys because the Messenger of God (blessings and peace of God be upon him) forbade eating them, and it is not permissible to sell them because there is no benefit in them. He said: I do not know of anyone who permitted eating them, except what Abd al-Razzaq mentioned on the authority of Muammar on the authority of Ayyub: Mujahid was asked about eating monkeys, and he said: They are not from the livestock.

I said: Ibn al-Mundhir mentioned that he said: We narrated on the authority of Ata that he was asked about a monkey killed in the sanctuary, so he said: It is judged by two just men. He said: According to the doctrine of Ata, it is permissible to eat its meat, because the penalty is not due on the one who kills something other than game. In Bahr al-Madhab by al-Ruwayani, according to the doctrine of Imam al-Shafi'i: Al-Shafi'i said that it is permissible to sell a monkey because it is known and used to protect goods. Al-Kashfi narrated on the authority of Ibn Shuraih that it is permissible to sell it because it is used. He was asked: What is the point of benefiting from it? He said: It makes children happy. Abu Omar said: The dog, the elephant, and the fanged animal are all like the monkey in my opinion. The evidence is in the

statement of the Messenger of God, peace and blessings be upon him, not in the statement of anyone else. Some people have claimed that there were no Arabs who ate dog meat except a people from Faqas. Abu Dawud narrated on the authority of Ibn Omar that he said:

The Messenger of God (peace be upon him) forbade eating jallalah and its milk. In another narration: Regarding jallalah in camels, that one should ride them or drink their milk. Al-Halaimi Abu Abdullah said: As for jallalah, it is that which eats dung from animals, chickens and dung beetles. The Prophet (peace be upon him) forbade their meat. The scholars said: Anything that has the smell of dung in its meat or taste is forbidden, and whatever does not appear is permissible. Al-Khattabi said: This is a prohibition to purify and clean it, because if it feeds on jalla, which is dung, its stench is found in its meat, and this is if its fodder is absent from it. However, if it grazes on grass and eats grain and also gets some jalla, then it is not jallalah, but rather it is like dung beetle chickens and similar animals that may get some from it and most of its food and fodder is from something else, so eating it is not disliked. The scholars of opinion, Al-Shafi'i and Ahmad said: It should not be eaten until it is kept for a few days and fed other fodder. Then, if its meat tastes good, it should be eaten. It was narrated in a hadith:

The cows are fed for forty days and then their meat is eaten. Ibn Umar used to keep the chickens locked up for three days and then slaughter them. Ishaq said: There is nothing wrong with eating them after washing their meat well. Al-Hasan did not see anything wrong with eating the meat of a camel, and so did Malik ibn Anas. From this perspective, it was forbidden to throw dung on the ground. It was narrated from one of them that he said: "We used to rent the land of the Messenger of God (blessings and peace of God be upon him) and we would stipulate that whoever rented it would not throw dung on it." It was narrated from Ibn Umar that he used to rent his land and stipulated that it would not be covered with dung. It was narrated that a man used to cultivate his land with dung, so Umar said to him: You are the one who feeds people what comes out of them. They differed about eating horses, so Al-Shafi'i permitted it, which is the correct view, and Malik disliked it. As for the mule, it is a cross between a donkey and a horse, one of which is permissible or disliked, which is the horse, and the other is forbidden, which is the donkey, so the ruling of prohibition prevails, because if permissibility and prohibition are combined in one thing, the ruling of prohibition prevails. This issue will be explained in An-Nahl, God willing, in a more comprehensive manner. The ruling on locusts will be mentioned in Al-A'raf. The majority of predecessors and successors are of the opinion that it is permissible to eat rabbits. It has been reported that Abdullah ibn Amr ibn Al-Aas forbade it. Ibn Abi Laila disliked it. Abdullah ibn Amr said:

It was brought to the Messenger of God, may God bless him and grant him peace, while I was sitting, but he did not eat it and did not forbid eating it. He claimed that it causes menstruation." Narrated by Abu Dawud. An-Nasa'i narrated it in a mursal form on the authority of Musa ibn Talhah, who said:

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Say, "I do not find in what has been revealed to me anything forbidden to one who would eat it unless it be a dead animal or blood poured forth or the flesh of swine - for indeed, it is impure - or an abomination dedicated to other than God. But whoever is forced [by necessity], neither desiring [it] nor transgressing [it] - then indeed, your Lord is Forgiving and Merciful."

A man brought the Prophet, may God bless him and grant him peace, a rabbit that had been roasted and said: O Messenger of God, I saw blood on it. The Messenger of God, may God bless him and grant him peace, left it and did not eat it, and said to those with him: Eat it, for if I desired it, I would eat it.

I said: There is nothing in this that indicates its prohibition, but rather it is something similar to what he, peace be upon him, said:

It was not in my people's land, so I find it disgusting. Muslim narrated in his Sahih, "On the authority of Anas bin Malik, who said:

We passed by Marr Adh-Dhahran and we came across a rabbit. We ran after it and lost it. He said: "So I ran until I caught up with it, then I brought it to Abu Talha, who slaughtered it. He sent its hip and thigh to the Messenger of God, may God bless him and grant him peace. I brought it to the Messenger of God, may God bless him and grant him peace, and he kissed it."

Fourth: The Almighty's saying: **On a eater who feeds him** meaning an eater who eats him. It was narrated on the authority of Ibn Amir that he read *awha* with the opening of the hamza. Ali bin Abi Talib read *yata'mu* with a heavy ta', meaning he wanted to eat him, so it was assimilated. Aisha and Muhammad bin al-Hanafiyyah read **on a eater who tastes him** with a past tense verb **except that it is a dead body** read with the ya' and the ta', meaning unless the eye, body, or soul is dead. It was read with the ya' dead in the nominative case meaning that it occurs and causes death. Al-Masfooh is the flowing that flows, which is forbidden. Other than that, it is excused. Al-Mawardi narrated that if the blood that is not shed has veins that it congeals on, such as the liver and spleen, then it is permissible, based on the saying of the Prophet, peace be upon him:

Two dead animals and two types of blood have been made lawful for us. The hadith says. And if it does not have veins that can be frozen on it, but rather is with the meat, then there are two opinions regarding its prohibition: One of them is that it is prohibited, because it is part of the spilled meat or some of it. And the spilled meat was mentioned to exclude the liver and spleen from it. The second is that it is not prohibited, because the prohibition is specific to the spilled meat.

I said: This is correct. Imran bin Jadir said: I asked Abu Majlaz about the flesh that is stained with blood, and about the pot that is covered with redness from blood, so he said: There is nothing wrong with it, God only forbade that which is spilled. Aisha and others said something similar, and the scholars agree on this. Ikrimah said: If it were not for this verse, the Muslims would have followed from the veins what the Jews followed. Ibrahim Al-Nakha'i said: There is nothing wrong with blood in a vein or marrow. This and the ruling of the one in need have been mentioned

previously in the case of the cow, and God knows best.

Tafsir Ibn Kathir

God Almighty says, commanding His servant and Messenger Muhammad, may God bless him and grant him peace, *Say*, O Muhammad, to those who have forbidden what God has provided for them, inventing falsehoods against God, **I do not find in what has been revealed to me anything forbidden to one who eats it**, meaning one who eats it. It has been said that its meaning is, **I do not find anything of what you have forbidden forbidden except this**, and it has been said that its meaning is, **I do not find any of the animals forbidden except this**. Based on this, what was mentioned of the prohibitions after this in Surat Al-Ma'idah and in the hadiths that were mentioned removes the meaning of this verse. Some people call this abrogation, but most of the later scholars do not call it abrogation because it is a matter of removing something originally permissible, and God knows best. Al-Awfi said on the authority of Ibn Abbas, **or spilled blood**, meaning shed blood. Akrima said about his statement, **or spilled blood**, if it were not for this verse, people would have followed what is in the veins as the Jews did. Hammad said on the authority of Imran bin Hudayr who said: I asked Abu Majlaz about blood, and what is stained from the head of the slaughtered animal, and about the cooking pot in which the redness is seen? He said: God only forbade spilled blood. Qatada said: What is forbidden of blood is what is spilled, but as for meat mixed with blood, there is no problem with it. Ibn Jarir said: Al-Muthanna told us, Hajjaj bin Munhal told us, Hammad told us on the authority of Yahya bin Saeed, on the authority of Al-Qasim, on the authority of Aisha, may God be pleased with her, that she did not see anything wrong with the meat of wild animals, but the redness and blood that are on the cooking pot are wrong, and she recited this verse. Sahih Gharib.

Al-Hamidi said: Sufyan told us, Amr ibn Dinar told us, he said: I said to Jabir ibn Abdullah: They claim that the Messenger of God, may God bless him and grant him peace, forbade the meat of domesticated donkeys at the time of Khaybar, so he said: Al-Hakam ibn Amr used to say that on the authority of the Messenger of God, may God bless him and grant him peace, but the rabbi, meaning Ibn Abbas, refused that and recited: "Say: I do not find in what has been revealed to me anything forbidden to one who eats it" the verse, and this is how Al-Bukhari narrated it on the authority of Ali ibn Al-Madini on the authority of Sufyan on his authority, and Abu Dawud included it on the authority of Ibn Jurayj on the authority of Amr ibn Dinar, and Al-Hakim narrated it in his Mustadrak even though it is in Sahih Al-Bukhari as you have seen.

Abu Bakr bin Mardawayh and Al-Hakim in his

Mustadrak said: Muhammad bin Ali bin Duhaime told us, Ahmad bin Hazim told us, Abu Naim Al-Fadl bin Dukayn told us, Muhammad bin Sharik told us, on the authority of Amr bin Dinar, on the authority of Abu Al-Shathaa, on the authority of Ibn Abbas, who said: The people of the Jahiliyyah used to eat some things and leave others out of disgust, so God sent His Prophet and revealed His Book and made lawful what He made lawful and forbade what He made unlawful. So whatever He made lawful is lawful, whatever He forbade is unlawful, and whatever He was silent about is pardoned. And he recited this verse: "Say: I do not find in what has been revealed to me anything forbidden to one who would eat it" [Al-Bukhari and Muslim]. This is the wording of Ibn Mardawayh, and Abu Dawud narrated it alone, on the authority of Muhammad bin Dawud bin Subaih, on the authority of Abu Naim, and Al-Hakim said: This is a hadith with a sound chain of transmission, and they did not include it. Imam Ahmad said: Affan told us, Abu Awanah told us, on the authority of Samak bin Harb, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: A sheep belonging to Sawda bint Zam'ah died, so she said: O Messenger of God, so-and-so died, meaning The sheep. He said, **Why didn't you take its musk?** She said, **Shall we take the musk of a sheep that had died?** The Messenger of God, may God bless him and grant him peace, said, **God only said, 'Say, "I do not find in that which has been revealed to me anything forbidden to one who would eat it, unless it be a dead animal or blood poured forth or the flesh of swine."** And you would not eat it unless you tan it and benefit from it." So she sent and skinned its musk, tanned it, and made a water skin from it until it was torn apart by her. Narrated by Ahmad, al-Bukhari, and al-Nasa'i, on the authority of al-Sha'bi, on the authority of Ikrimah, on the authority of Ibn Abbas, on the authority of Sawdah bint Zam'ah, with that or something similar.

Saeed bin Mansour said: Abdul Aziz bin Muhammad told us on the authority of Isa bin Numailah Al-Fazari on the authority of his father, who said: I was with Ibn Omar when a man asked him about eating hedgehogs, so he recited to him: "Say: I do not find in what has been revealed to me anything forbidden to one who would eat it" 10:13. Then an old man with him said: I heard Abu Hurairah say: It was mentioned in the presence of the Prophet, may God bless him and grant him peace, and he said: **An evil among the evils.** Ibn Omar said: If the Prophet, may God bless him and grant him peace, said it, then it is as he said. Abu Dawud narrated it on the authority of Abu Thawr on the authority of Saeed bin Mansour on his authority.

And the Almighty said: **But whoever is forced by necessity, neither desiring [it] nor transgressing [its limits]** meaning, whoever is forced to eat something that God has forbidden in this noble verse, and he is not engaged in transgression or aggression, **then indeed, your Lord is Forgiving and Merciful** meaning, He is Forgiving and Merciful to him. The interpretation of this verse has been presented in Surat Al-Baqarah sufficiently. The purpose of the context of this noble verse is to respond to the polytheists who innovated what they innovated of forbidding forbidden things for themselves, with their corrupt opinions of the bahīrah, the sā'ibah, the wasīlah, the ḥām, and the like. So He ordered His Messenger to inform them that he did not

find in what God revealed to him that this was forbidden. Rather, He forbade what was mentioned in this verse of dead animals, spilled blood, the flesh of swine, and that which was dedicated to other than God. And other than that, He did not forbid it, but rather it is pardoned and kept silent about. So how do you claim that it is forbidden? And from where did you forbid it while God did not forbid it? Therefore, there is no prohibition of other things after this, just as the prohibition of the meat of domesticated donkeys, the meat of wild animals, and every bird with talons came according to the well-known schools of thought of scholars.

Fath al-Qadir

God the Almighty ordered him to inform them that he did not find in anything that was revealed to him anything forbidden other than these mentioned, which indicates that the forbidden things were limited to them, had it not been for the fact that it was revealed in Mecca. After that, Surah Al-Ma'idah was revealed in Medina, and in addition to these forbidden things, there were added to it the strangled, beaten, fallen, and gored animals. It was authentically reported from the Messenger of God, may God bless him and grant him peace, that every fanged beast of prey, every bird with talons, domestic donkeys, dogs, and the like were forbidden. In short, if this generality is with respect to what is eaten from animals, as the context indicates and indicates the exception, then everything that came after it in the Book or Sunnah that indicates the prohibition of some animal is included in it. If this generality is with respect to everything that God has forbidden, whether animal or otherwise, then everything that came after it that contains the prohibition of some thing is included in it. It has been narrated from Ibn Abbas, Ibn Omar and Aisha that there is nothing forbidden except what God mentioned in this verse. It has also been narrated from Malik, which is a weak statement and an extremely weak doctrine, as it entails neglecting other things that were revealed after it in the Qur'an, and neglecting what was authentically reported from the Prophet (peace and blessings of God be upon him) that he said after this verse was revealed without a reason that necessitates that or a justification that requires it. His statement, *forbidden* is an attribute of an omitted description: i.e. forbidden food *on* i.e. **a eater who feeds it** from the foods, and in **feeds it** there is an additional emphasis and confirmation of what came before it **except if it is a dead animal** i.e. that thing or that food or eye or corpse or soul. It has been read with the lower and upper case, and it has been read with the nominative case so that it is complete. Spilled blood is flowing, and what is not spilled is excused, such as the blood that remains in the veins after slaughter, including the liver and spleen, and so is what the flesh is stained with blood. Al-Qurtubi reported the consensus on this. His saying: **or the flesh of swine** The apparent specification of meat is that it is not forbidden to benefit from it with anything other than meat, and the pronoun in *then* refers to the meat or to the pig. And filth: impure, and its explanation has been presented above. His saying: **or immorality** is in apposition to the flesh of swine, and **and it was sacrificed to other than God** is an attribute of

Surat al-An'am 6:145

Say, "I do not find in what has been revealed to me anything forbidden to one who would eat it unless it be a dead animal or blood poured forth or the flesh of swine - for indeed, it is impure - or an abomination dedicated to other than God. But whoever is forced [by necessity], neither desiring [it] nor transgressing [it] - then indeed, your Lord is Forgiving and Merciful."

immorality: that is, slaughtered to idols, and it was called immorality because it is deeply involved in immorality. It was said: And it is permissible for *immorality* to be the object of *al-Nas 114*: that is, he sacrificed it to other than God immorality in apposition of people to *be*, and this is an unnecessary effort. **But whoever is forced by necessity, neither desiring [it] nor transgressing [its limits]** its explanation has been presented above in Surat Al-Baqarah, so we will not repeat it. **Then your Lord is Forgiving and Merciful** meaning, He is abundant in forgiveness and mercy, so He does not hold the one in need accountable for what his necessity calls for.

Abd bin Hamid narrated on the authority of Tawus who said: The people of the Jahiliyyah used to forbid some things and permit others, so the verse, **Say, 'I do not find...'** was revealed. Abd bin Hamid narrated on the authority of Abu Dawud, Ibn Abi Hatim, Abu Al-Shaykh, Al-Hakim **who authenticated it**, and Ibn Mardawayh on the authority of Ibn Abbas who said: The people of the Jahiliyyah used to eat some things and leave others out of an excuse, so God sent His Prophet and revealed His Book and permitted what He permitted and prohibited what He prohibited. Whatever He permitted is permitted, whatever He prohibited is prohibited, and whatever He was silent about is forgiven. Then he recited this verse, **Say, 'I do not find...'** to the end. Abd Al-Razzaq and Abd bin Hamid narrated on his authority that he recited this verse and said: Everything other than this is permitted. Al-Bukhari, Abu Dawud, Ibn al-Mundhir and Abu al-Shaykh narrated on the authority of Amr ibn Dinar who said: I said to Jabir ibn Zayd: They claim that the Messenger of God (peace and blessings of God be upon him) forbade the meat of domesticated donkeys at the time of Khaybar. He said: Al-Hakam ibn Amr al-Ghifari used to say that in our place in Basra on the authority of the Messenger of God (peace and blessings of God be upon him), but al-Bahr ibn Abbas refused that and recited: "Say: I do not find in that which has been revealed to me anything forbidden" **al-Bahr 2:13**. I say: Even if al-Bahr refused that, it is authentically reported on the authority of the Messenger of God (peace and blessings of God be upon him), and adhering to the statement of a companion in opposition to the statement of the Prophet (peace and blessings of God be upon him) is a bad choice and a lack of fairness. Ibn Abi Hatim narrated on the authority of Ibn Abbas who said: Nothing of the animals is forbidden except what God has forbidden in His Book: "Say: I do not find in that which has been revealed to me anything forbidden" **al-Bahr 2:13**. Saeed bin Mansour, Abu Dawud, Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ibn Umar that he was asked about eating hedgehogs, so he recited: "Say: I find not in that which has been revealed to me anything forbidden" *2:100*. An old man in his presence said: I heard Abu Hurairah say: "It was mentioned in the presence of the Prophet (peace and blessings of God be upon him) and he said: 'It is an

evil of evils.' Ibn Umar said: If the Prophet (peace and blessings of God be upon him) said it, then it is as he said." Ibn al-Mundhir, Ibn Abi Hatim, al-Nahhas, Abu al-Shaykh and Ibn Mardawayh narrated on the authority of Aisha that whenever she was asked about any beast of prey with fangs or birds with talons, she would recite: "Say: I find not in that which has been revealed to me anything forbidden" *2:100*. Ahmad, al-Bukhari, al-Nasa'i, Ibn al-Mundhir, Ibn Abi Hatim, al-Tabarani and Ibn Mardawayh narrated on the authority of Ibn Abbas that a sheep belonging to Sawda bint Zam'a died, so she said: O Messenger of God, so-and-so has died - meaning the sheep. He said: Why didn't you take its musk? She said: O Messenger of God, can we take the musk of a sheep that has died? Then the Messenger of God (peace and blessings of God be upon him) recited: **Say, 'I do not find in what has been revealed to me anything forbidden to one who would eat it, unless it be dead animals.'** You do not eat it, but rather than it so that you may benefit from it. So I sent for her, and she skinned it and tanned it, and she made a water skin from it until it was torn apart by her. Similar to this is the hadith of Maymunah's sheep, which is in Sahih. Similar to it is the hadith: **Only eating dead animals is forbidden**. It is also in Sahih. Ibn al-Mundhir, Ibn Abi Hatim, and Abu al-Shaykh narrated on the authority of Ibn Abbas, regarding his statement: **or spilled blood**. He said: Spilled. Ibn Abi Hatim narrated on his authority that when the people of the Age of Ignorance slaughtered, they would draw the animal's blood and eat it. He said: It is spilled blood. Abu al-Shaykh narrated on the authority of al-Sha'bi that he was asked about the meat of an elephant or a lion, so he recited: **Say, 'I do not find in what has been revealed to me.'** The hadiths that prohibit all fanged beasts of prey, all clawed birds, domestic donkeys, and the like are found in the books of hadith.

Tafsir al-Baghawi

145- Then he explained that prohibition and permission are by revelation and sending down, so he said: **Say, 'I do not find in what has been revealed to me anything forbidden.'** It was narrated that they said: So what is forbidden then? So it was revealed: **Say, O Muhammad, 'I do not find in what has been revealed to me anything forbidden,'** meaning: anything forbidden, **for one who eats it**, meaning: one who eats it, **unless it be a dead animal**. Ibn 'Amir and Abu Ja'far read **takun with a ta'**, *dead* in the nominative case, meaning: unless it be a dead animal. Ibn Kathir and Hamzah read **takun** with a ta', *dead* in the accusative case, assuming a feminine noun, meaning: unless the soul or the body is dead. The rest read **yakun** with a ya' *dead* in the accusative case, meaning: unless [the food] is dead, **or blood poured out**, meaning: spilled and flowing. Ibn 'Abbas said: He means what comes out of the animal while they are alive, and what comes

out of the souls and what comes out of the jugular veins at slaughter, and it does not include the liver and spleen, because they are solid, and the Shari'ah has come to permit them, nor what is mixed with the meat from blood, because it is not flowing.

Imran bin Hudayr said: I asked Abu Majlaz about blood that mixes with meat, and about the pot in which red blood is seen? He said: There is nothing wrong with it, he only forbade spilled blood.

Ibrahim said: There is nothing wrong with blood in a vein or brain, except for blood that is spilled intentionally. Ikrimah said: If it were not for this verse, Muslims would have followed the same veins as the Jews.

Or the flesh of swine, for it is impure is forbidden, **or an abomination dedicated to other than God** which is what is slaughtered in a name other than that of God Almighty. Some scholars have said that the prohibition is limited to these things. This is narrated on the authority of Aisha and Ibn Abbas, who said: "And included in the dead are: strangled animals, those beaten to death, and what is mentioned at the beginning of Surat Al-Ma'idah."

Most scholars agree that the prohibition is not limited to these things, and what is prohibited by the text of the Book is what is mentioned here. This is the meaning of the Almighty's saying: **Say, 'I do not find in what has been revealed to me anything forbidden.'** The Sunnah has prohibited things that must be said.

Among them: What Ismail bin Abdul Qahir told us, Abdul Ghafir bin Muhammad bin Isa Al-Jaludi told us, Ibrahim bin Muhammad bin Sufyan told us, Muslim bin Al-Hajjaj told us, he said, Ubaidullah bin Muadh Al-Anbari told us, my father told us, Shu'bah told us, Al-Hakam told us, Maymun bin Mihran told us, Ibn Abbas, may God be pleased with them both, he said: "The Messenger of God, may God bless him and grant him peace, forbade every beast of prey with fangs, and every bird with talons."

Abu al-Hasan al-Sarakhsi told us, on the authority of Zahir ibn Ahmad, on the authority of Abu Ishaq al-Hashemi, on the authority of Abu Musab, on the authority of Malik, on the authority of Ismail ibn Abi Hakim, on the authority of Ubaydah ibn Abi Sufyan al-Hadrami, on the authority of Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said: **Eating every fanged beast of prey is forbidden.**

The basic principle according to Al-Shafi'i is that if there is no text stating that it is forbidden or permissible, then if it is something that the Shari'ah has ordered to be killed - as it says: **Five evils are to be killed in the sacred precincts and outside of it**, or it has forbidden to kill it, as it was narrated that it has forbidden to kill the bee and the ant - then it is forbidden. As for anything other than that, the reference is to the majority of them, so it is forbidden, because God Almighty addressed them with His saying: "Say: Lawful to you are all good things," so it is proven that whatever they find permissible is permissible.

But whoever is forced [by necessity], neither desiring

[it] nor transgressing [its limits] - then indeed, your Lord is Forgiving and Merciful. He permitted eating these forbidden things when forced, but not as an act of aggression.

Tafsir al-Baidawi

145 "Say: I do not find in what has been revealed to me" meaning in the Qur'an, or in what has been revealed to me in general, and in it is a warning that the prohibition is only known by revelation and not by desire *forbidden* food **for one who eats it unless it be a dead animal** meaning that the food be a dead animal, and Ibn Kathir and Hamzah read it with the ta' to feminize the report, and Ibn Amir read it with the ya', and raised *dead* on the basis that it is the complete one and his saying: **or blood poured out** is in apposition to *that* with what is in the area meaning: except the presence of a dead animal or blood poured out, meaning poured like blood in the veins not like the liver and spleen **or the flesh of swine, for it is impure** for the pig or its flesh is filthy because it is accustomed to eating impurity or a filthy, perjured person **or immorality** is in apposition to the flesh of swine. And what is between them is an objection to the reasoning **the people of other than God have it** is a description of it that explains it, and what was slaughtered was named according to *be* and the one who is content with it refers back to what the one who is content with it refers back to. **But whoever is forced** so whoever is compelled is compelled" so whoever is compelled by necessity to eat something of that **without transgressing** against someone compelled like him **nor exceeding** the limit of necessity **then indeed, your Lord is Forgiving and Merciful** He will not hold him accountable, and the verse is decisive because it indicates that he did not find in what was revealed to that end anything forbidden other than this, and that does not contradict the occurrence of the prohibition in something else, so it is not correct to use it as evidence for the abrogation of the Book by a single report nor for the permissibility of other things except with the principle of continuity.

Surat al-An'am 6:146

And We forbade to those who were Jews all animals having claws, and of the cattle and the sheep We forbade them their fat, except what adhered to their backs or the entrails or what was mixed with a bone. That is how We recompensed them for their transgression, and indeed, We are truthful.

Surat al-An'am 6:146

And We forbade to those who were Jews all animals having claws, and of the cattle and the sheep We forbade them their fat, except what adhered to their backs or the entrails or what was mixed with a bone. That is how We recompensed them for their transgression, and indeed, We are truthful.

Tafsir al-Jalalayn

146 - **And to those who were Jews** meaning the Jews **We forbade every animal with claws** which is what does not have digits, such as camels and ostriches **and of the cows and sheep We forbade them their fat** the cloven and the kidney fat **except what their backs adhere to** meaning what is attached to it *or* what the intestines carry **or what is mixed with a bone** of it, which is the fat of the buttocks, for that was made lawful for them *that* the prohibition **We recompensed them with it for their transgression** because of their coming up with what came before in Surat An-Nisa **and indeed, We are truthful** in Our report and promises.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And We have forbidden the Jews, **everything with claws**, which is from the beasts and birds unless it has split toes, such as camels, ostriches, geese, and ducks.

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

Who said that?

Al-Muthanna and Ali bin Dawud told me, they said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, his saying: **And to those who are Jews, We have forbidden every animal having claws**, meaning the camel and the ostrich.

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: **And to those who are Jews We have forbidden all animals having claws**, he said: the camel, the ostrich, and similar animals. Ibn Wake' told us, he said, Yahya ibn Adam told us, on the authority of Sharik, on the authority of 'Ata', on the authority of Sa'id: **And to those who are Jews We have forbidden all animals having claws**, he said: it is that which does not have open fingers.

Ali bin Al-Hussein Al-Azdi told me, he said, Yahya bin

Yaman told us, on the authority of Sharik, on the authority of Ata bin Al-Saib, on the authority of Saeed bin Jubair, regarding his statement: **And We have forbidden to those who are Jews every animal having claws**, he said: Everything with separate digits, including the rooster.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: **Everything with claws** means the ostrich and the camel.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, similarly. Bishr told us, he said, Yazid told us, he said, Sa'id told us, on the authority of Qatada, regarding his statement: **And to those who are Jews We have forbidden every animal having claws**, so it was said: the camel, the ostrich, and similar birds and whales.

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, he said, Muammar told us, on the authority of Qatada: **Everything with claws**, he said: camels and ostriches, the claws of the camel's hand and foot, and the ostrich is also like that. And what was also forbidden to them from the birds was ducks and the like, and everything that does not have split toes.

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: As for **everything with claws**, it refers to camels and ostriches.

Al-Harith told me, he said, Abdul Aziz told us, he said, Sheikh told us, on the authority of Mujahid, regarding his statement: **And to those who are Jews, We have forbidden every animal having claws**, he said: The ostrich and the camel, split in two. I said: What is split in two? He said: Everything whose legs are not spread out, the Jews did not eat, and the camel and the ostrich. And the chickens and sparrows, the Jews eat, because they have spread out. Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid: **Everything having claws**, he said: The ostrich and the camel, split in two. I said to Al-Qasim bin Abi Bazza, and he told me: What is split in two? He said: Everything that has not spread out from the hooves of animals. He said: And whatever has spread out, the Jews eat. He said: The legs of chickens and sparrows have spread out, so the Jews eat them. He said: The camel's hoof, its hoof, and the ostrich's hoof, and the hoof of the hyena, and the hoof of the hyena, are not separated. So the Jews do not eat camels, ostriches, or hyenas, nor anything whose hoof is not separated. Likewise, they do not eat a wild donkey. Ibn Zayd used to say about that as follows:

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And We have**

forbidden to those who are Jews every animal with claws, meaning camels.

Abu Ja'far said: The more correct of the two opinions on this matter is the opinion that we mentioned on the authority of Ibn 'Abbas and those who said something similar to his statement. Because God, the Most High, has informed us that He has forbidden the Jews everything with claws, so it is not permissible to exclude something that has died from the generality of this report except what the people of knowledge have agreed is excluded from it. If that is the case, and the ostrich and everything that is not from the beasts and birds that has claws other than open toes is included in the apparent meaning of the revelation, then it must be ruled that it is included in the report, since it did not come that some of that is not included in the verse, a report from God or from His Messenger, and the majority of the nation agreed that it is included in it.

Abu Jaafar said: The people of interpretation differed regarding the fats that God Almighty said that He forbade the Jews from cows and sheep. Some of them said: They are the fats of sheep specifically. Those who said that mentioned:

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **And of the cattle and the sheep We have forbidden them their fat**, the fat. It was mentioned to us that the Prophet of God, may God bless him and grant him peace, used to say: May God fight the Jews, God forbade them the fat, then they ate its price.

Others said: Rather, it was any fat that was not mixed with bone or on bone. Those who said that mentioned:

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, Ibn Jurayj said, regarding his statement: **We have forbidden them their fat**, he said: What was forbidden to them was the omentum, and all fat was like that except in a bone.

Others said: Rather, it is the fat of the omentum and kidneys.

Who said that?

Muhammad bin Al-Hussein told me, he said, Ahmad bin Mufaddal told us, he said, Asbat, on the authority of Al-Suddi, regarding his statement: **We have forbidden them their fat**, he said: the omentum and the fat of the kidneys. The Jews used to say: Israel only forbade it, so we forbid it.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **We have forbidden them their fat**, he said: He only forbade them the urinary tract and the kidneys. This is how it is in my book on the authority of Yunus, and I think that it is: the kidneys.

Abu Ja'far said: The correct statement in this regard is to say: God informed us that He had forbidden the Jews the fat of cows and sheep, except for what He had excluded from them, such as what their backs carried, or what was in their entrails, or what was mixed with a bone. So all fat, other than what God had excluded in His Book from cows and sheep, was forbidden to them.

And similar to this statement, the report of the Messenger of God, may God bless him and grant him peace, has been reported, and that is his saying: May God fight the Jews, the fat was forbidden to them, so they rendered it, then sold it and ate its price.

As for his saying: **Except what their backs carry**, he means: except the fat of the sides and what is attached to the back, for it is not forbidden to them.

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

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas: **Except what their backs carry**, meaning: what is attached to the back of the fat.

Muhammad bin Al-Hussein told me, he said, Ahmad bin Mufaddal told us, he said, Asbat told us on the authority of Al-Suddi: As for **what their backs carried**, it means the buttocks.

Ibn Wakee' told us, he said, Abu Usamah told us, on the authority of Ismail, on the authority of Abu Saleh, he said: The buttocks are what their backs carry.

Abu Jaafar said: *Al-Hawaya* is a plural, the singular of which is Hawiya, Hawiya, and Hawiya. It is what is contained in the stomach, so it gathers and becomes round. They are the daughters of milk, and they are the camels, and they are called the resting places, and they contain the intestines. The meaning of the statement is: And from the cows and the sheep, We have forbidden them their fat, except what their backs burn, or what the intestines carry. So *Al-Hawaya* is in the nominative case, in apposition to the back, and *ma* that comes after *illa* is in the accusative case as an exception from the fat.

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

Who said that?

Al-Muthanna told me, he said, Abu Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas: **Or the Hawaya**, which is the Ma'bar.

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: **or the depths**, he said: the grave.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: *Al-Hawaya* means the resting place and the den.

Ibn Wakee' told us, he said, Abu Usamah told us, on the authority of Shibl, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Or the surroundings**, he said: the spring.

Ibn Wakee' told us, he said, Yahya bin Yaman told us, on the authority of Sufyan, on the authority of Ata', on the authority of Sameed bin Jubair: **Or the camels**, he said: the camels.

Surat al-An'am 6:146

And We forbade to those who were Jews all animals having claws, and of the cattle and the sheep We forbade them their fat, except what adhered to their backs or the entrails or what was mixed with a bone. That is how We recompensed them for their transgression, and indeed, We are truthful.

Ibn Wakee' told us, he said, Yahya bin Adam told us, on the authority of Sharik, on the authority of Ata', on the authority of Saeed bin Jubair: **Or the camels**, he said: the camels.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **Or the Hawaya**, he said: the Ma'bar.

Ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **Or the Hawaya**, he said: the Ma'bar.

Ibn Wakee' told us, he said, Abu Usamah and Al-Maharibi told us, on the authority of Juwaybir, on the authority of Al-Dahhak, he said: Al-Mubar.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh, who said: Ubayd bin Sulayman narrated to us, who said: I heard Al-Dahhak say regarding His statement: **or the insides**, meaning the bellies other than the stomachs.

Muhammad bin Saad Qal' told me, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, his saying: **or the surroundings**, it is the burial place.

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **Or the camels**, he said: the camels.

Ibn Zayd said about this:

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **or the chambers**, he said: The chambers are the resting places where the intestines are, they are in the middle, and they are the daughters of milk, and in the speech of the Arabs they are called resting places.

Abu Ja'far said: God Almighty says: And of the cattle and the sheep We have forbidden to those who are Jews their fat, except for what their backs carry, or what their entrails carry, for We have made that lawful for them. Otherwise, what is mixed with a bone is also lawful for them.

He responded to his statement: **or what was mixed with a bone**, with his statement: **except what their backs carried**, so the *ma* in his statement: **or what was mixed with a bone**, is in the accusative case in opposition to the *ma* in his statement: **except what their backs carried**. And he meant by his statement: **or what was mixed with a bone**, the fat of the buttocks and flanks, and the like, as in:

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj: **Or what is mixed with a bone**, he said: The fat of the buttocks with the coccyx, so it is permissible. And everything in the legs, side, head, and eye that is mixed with a bone, so it is permissible.

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **Or what is mixed with a bone**, which is fat on a bone.

Abu Ja'far said: God Almighty says: This is what We have forbidden to the Jews of livestock and birds with ungulates, and of cows and sheep, what We have forbidden to them of their fat, which We mentioned in this verse, We have forbidden it to them as a punishment from Us to them, and as a reward for their evil deeds and their transgression against their Lord, as:

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **That is how We recompensed them for their transgression, and indeed, We are truthful**. This was only forbidden to them as punishment for their transgression.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement, **That is how We recompensed them for their transgression**, that is, We did that to them for their transgression. And His statement, **And indeed, we are truthful**, he says, and indeed, we are truthful in our report about these Jews regarding what We forbade them of the fats and meat of cattle and birds which We mentioned that We forbade them, and in other reports of ours. And they are the liars in their claim that Israel only forbade it for himself, and that they only forbade it because Israel forbade it for himself.

Tafsir al-Qurtubi

It contains six issues:

First: The Almighty's saying: **And We have forbidden to those who are Jews all animals having claws**. When God the Almighty mentioned what He had forbidden to the nation of Muhammad, peace and blessings be upon him, He followed that by mentioning what He had forbidden to the Jews, because that would be a denial of their saying: God did not forbid us anything, but we forbade ourselves what Israel had forbidden to himself. The meaning of **they were Jews** has already been mentioned in Surat Al-Baqarah. This prohibition on those who are Jews is a command to test and punish. The first thing mentioned of the prohibitions on them is all animals having claws. Al-Hasan read *dhafar* with a sukoon on the fa'. Abu Al-Samal read *dhafar* with a kasra on the dha' and a sukoon on the fa'. Abu Hatim denied the kasra on the dha' and a sukoon on the fa', and did not mention this reading, which is a language. And *dhafar* with a kasra on both of them. The plural is *adhfar nails*, *adhfur nails*, and *athafir nails*, as Al-Jawhari said. An-Nahhas added on the authority of Al-Farra' *adhafir nails* and *athafir nails*. Ibn Al-Sikkit said: It is said that a man has long nails, just as it is said that a man has long hair. Mujahid and Qatada

said: **Those with claws are those among the animals and birds that do not have separate digits, such as camels, ostriches, geese, and ducks.** Ibn Zayd said: **Only camels.** Ibn Abbas said: **Those with claws are the camels and ostriches, because the ostrich has claws like camels.** It was said: It means every bird with claws and an animal with hooves. The hoof is called a nail as a metaphor. Al-Tirmidhi Al-Hakim said: The hoof is a nail, and the claw is a nail, except that this is according to its capacity, and that is according to its capacity, and there is no metaphor here. Do you not see that both are cut and taken from, and both are the same type: soft, loose bone. Its origin is from food that grows, so it is cut like a human nail. It is called a digger because it digs the ground by stepping on it. It is called a claw because it licks birds with the heads of those needles. It is called a nail because it takes things with its nail, meaning that humans and birds grab it.

Second: The Almighty's saying: **And of the cattle and the sheep We have forbidden them their fat.** Qatada said: He means the thorub and the fat of the kidneys, and Al-Suddi said the same. The thorub is the plural of thrab, which is the thin fat that is on the stomach. Ibn Jurayj said: He forbade them all fat that is not mixed with a bone or on a bone, and He permitted them the fat of the side and the buttocks, because it is on the coccyx.

Third: The Almighty's saying: **Except what their backs carry** is in the accusative case as an exception, their backs are raised by carried. **Or the entrails** is in the nominative case as an apposition to the backs, meaning or their entrails carry. The alif and lam are a substitute for the addition. Accordingly, the entrails are among what is permissible. **Or what is mixed with bone** is in the accusative case as an apposition to what it carries. This is the most correct statement about it. It is the statement of Al-Kisa'i, Al-Farra', and Ahmad bin Yahya. Consideration requires that a thing be conjoined with what follows it, unless its meaning is correct or evidence indicates otherwise. It was said: The exception in the permissibility is only what the backs carry in particular, and His saying: **Or the entrails or what is mixed with bone** is conjoined with what is forbidden. The meaning is: Their fat or the entrails or what is mixed with bone are forbidden to them, except what the backs carry, for it is not forbidden. Al-Shafi'i used this verse as evidence that whoever swears not to eat fat has broken his oath by eating the fat of the backs, because God Almighty has excluded what is on their backs from the category of fat.

Fourth: The Almighty's saying: **or the containers:** Al-Hawaya: are the camels, according to Ibn Abbas and others. It is the plural of Mub'ar, and it was named that because dung gathered in it. It is manure. The singular of Al-Hawaya is Hawiya, like Qasa'a and Qawasi'. It was also said: Hawiya like Daraba and Dawareb. It was also said: Hawiya like Safina and Safwan. Abu Ubaidah said: Al-Hawaya is what is contained in the stomach, meaning it is round. It is curved, meaning round. It was also said: Al-Hawaya are the milk treasures, and it is connected to the camels, which are the intestines. It was also said: Al-Hawaya are the intestines on which the fat is. Al-Hawaya in other places: a cloak that is wrapped

around the camel's hump. Imru' al-Qais said:

They made the Hawiayi and sat down and lightened the ornate Iraqi ruling

Then God the Almighty informed us that He had written for them this prohibition in the Torah in response to their lie. The text of it is: Forbidden to you are dead animals, blood, the flesh of swine, every animal that does not have a split hoof, and every fish that does not have a white spot. Then God abrogated all of that with the law of Muhammad, may God bless him and grant him peace. He permitted them what was forbidden to them from animals, and removed the hardship with Muhammad, may God bless him and grant him peace, and obligated the creation of the religion of Islam to permit and prohibit, command and prohibit.

Fifth: If they slaughtered their livestock and ate what God permitted for them in the Torah and left what He prohibited for them, is it permissible for us? Malik said in the Book of Muhammad: It is forbidden. He said in Sama' al-Mabsoot: It is permissible, and Ibn Nafi' said the same. Ibn al-Qasim said: I dislike it. The first reason is that they believe in its prohibition and do not intend it when slaughtering, so it is forbidden like blood. The second reason, which is correct, is that God the Almighty lifted that prohibition with Islam, and their belief in it has no effect, because it is a corrupt belief, as Ibn al-Arabi said. I say: And what indicates its correctness is what the two Sahihs narrated on the authority of Abdullah ibn Mughaffal, who said:

"We were besieging the palace of Khaybar, and a man threw a bag of fat, so I jumped to take it, but I turned around and saw the Prophet (peace and blessings of God be upon him), and I felt shy of him." Narrated by al-Bukhari and Muslim. "Abdullah ibn Mughaffal said: I found a bag of fat on the day of Khaybar, so I grabbed it and said: I will not give anyone anything of this today. I turned around and saw the Messenger of God (peace and blessings of God be upon him) smiling." Our scholars said: His (peace be upon him) smiled because he saw how eager Ibn Mughaffal was to take the bag and how he was stingy with it, and he did not order him to throw it away or forbid him. The view of Abu Hanifa, al-Shafi'i and most scholars is that it is permissible to eat it, except that Malik disliked it due to the difference of opinion on it. Ibn al-Mundhir narrated from Malik that it was forbidden, and the leading companions of Malik agreed with him. Their basis is what was mentioned above, and the hadith is an argument against them. If they slaughtered every animal with claws, Asbagh said: Whatever of their slaughtered animals was forbidden in the Book of God, it is not permissible to eat it, because they are religious. By forbidding it. Ashab and Ibn Al-Qasim said this, and Ibn Wahb permitted it. Ibn Habib said: What was forbidden to them, and we learned that from our book, is not permissible for us from their slaughtered animals. And what we do not know to be forbidden except from their sayings and their own efforts, is not forbidden for us from their slaughtered animals.

Sixth: The Almighty's saying: *That* meaning that is the prohibition. So *that* is in the nominative case, meaning that is the matter. **We recompensed them for their transgression** meaning for their injustice, as a

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And We forbade to those who were Jews all animals having claws, and of the cattle and the sheep We forbade them their fat, except what adhered to their backs or the entrails or what was mixed with a bone. That is how We recompensed them for their transgression, and indeed, We are truthful.

punishment for them for killing the prophets and preventing people from the path of God, and taking usury and making people's money lawful unjustly. This is evidence that the prohibition only occurs for a sin, because it is a restriction and one does not deviate from the spaciousness to it except when held accountable. **And indeed, We are truthful** in our telling of these Jews what We prohibited them of meat and fat.

Tafsir Ibn Kathir

Ibn Jarir said, God Almighty says: And We forbade the Jews every animal with claws, which is the beasts and birds, unless they have split toes, such as camels, ostriches, geese and ducks. Ali bin Abi Talha said on the authority of Ibn Abbas, **And to those who were Jews We forbade every animal with claws**, which is the camel and the ostrich. Mujahid and al-Suddi said the same in one narration. Saeed bin Jubayr said: It is that which does not have split toes. In another narration from him, everything with split toes, including the rooster. Qatada said in his statement, **And to those who were Jews We forbade every animal with claws**, and the camel and ostrich and some birds and whales were called, and in another narration, the camel and the ostrich. And He forbade them from birds, ducks and the like, and everything that does not have split toes. Ibn Jurayj said on the authority of Mujahid: Everything with claws. He said: The ostrich and the camel are shaqashqan. I said to al-Qasim bin Abi Bazza, and I told him, what is shaqashqan? He said: Everything that does not spread out from the legs of animals. He said: What do you eat that does spread out? He said: The legs of animals and birds spread out. He said: So the Jews eat it. He said: The leg of the camel - its hoof - does not spread out, nor the hoof of the ostrich, nor the leg of the goose. So the Jews do not eat camels, nor ostriches, nor geese, nor anything whose leg does not spread out, nor do they eat the wild donkey. And the Almighty's statement: **And of the cows and the sheep We have forbidden them their fat**, As-Suddi said: He means the omentum and the fat of the kidneys. The Jews used to say that Israel forbade it, so we forbid it. Ibn Zayd said the same. Qatada said: The omentum and all fat that is like that is not on a bone.

Ali bin Abi Talha said on the authority of Ibn Abbas: **Except what their backs carry** meaning what is attached to the back of the fat. Al-Suddi and Abu Saleh said: The buttocks are what their backs carry. The Almighty said: **Or the entrails** Imam Abu Jaafar bin Jarir said: Al-Hawaya is the plural of Hawiya, Hawiya, and Hawiya, and it is what the stomach contains and it gathers and becomes round. They are the daughters of milk, which are the camels' quarters and are called Al-Marabd, and the intestines are in them. He said: The meaning of the statement is: And from the cows

and sheep, We have forbidden them their fat except what their backs carry or what the entrails carry. Ali bin Abi Talha said on the authority of Ibn Abbas: Or the entrails, which are the camels' quarters. Mujahid said: Al-Hawaya is the camels' quarters and the resting place. This is what Saeed bin Jubayr, Al-Dahhak, Qatadah, Abu Malik, Al-Suddi said. Abd Al-Rahman bin Zaid bin Aslam and others said: Al-Hawaya are the resting places in which the intestines are located, in the middle of them, and they are the daughters of milk. In the speech of the Arabs, it is called Al-Marabd. The Almighty said: **Or what is mixed with a bone** meaning except what is mixed with fat with a bone, for we have permitted it for them. He said: Ibn Jurayj: The fat of the buttocks, which is mixed with the coccyx, is permissible. Everything in the legs, sides, head, and eyes, and whatever is mixed with a bone, is permissible, and so on. This was stated by Al-Suddi. And the statement of God the Almighty: **That is how We recompensed them for their transgression**, meaning that this constriction was done to them and We imposed it on them as recompense for their transgression and disobedience to Our commands, as God the Almighty said: **Then because of the wrongdoing of those who were Jews, We prohibited to them [certain] good things which had been lawful to them, and because of their averting [people] from the way of God much.** And His statement: **And indeed, We are truthful**, meaning, We are just in what We recompense them with. Ibn Jarir said: And indeed, We are truthful in what We have told you, O Muhammad, about Our prohibition of that upon them, not as they claimed, that it was Israel who prohibited it upon himself. And God knows best.

Abdullah bin Abbas said: It reached Umar bin Al-Khattab, may God be pleased with him, that Samurah sold wine, so he said: May God curse Samurah, did he not know that the Messenger of God, may God bless him and grant him peace, said: **God cursed the Jews, and they forbade them from fat, so they rendered it and sold it?** They narrated it from the hadith of Sufyan bin Uyaynah, from Amr bin Dinar, from Tawus, from Ibn Abbas, from Umar, with it. Al-Layth said: Yazid bin Abi Habib told me, he said: Ata bin Abi Rabah said: I heard Jabir bin Abdullah say: I heard the Messenger of God, may God bless him and grant him peace, say in the year of the conquest: **God and His Messenger forbade the sale of wine, dead animals, pigs, and idols.** It was said: O Messenger of God, what do you think of the fat of dead animals, for it is used to grease hides, coat ships, and people use it for lighting? He said: **No, it is forbidden.** Then the Messenger of God, may God bless him and grant him peace, said at that time: **May God curse the Jews, for when God forbade them from their fat, they rendered it, sold it, and ate its price.** The group narrated it from various chains of narration on the authority of Yazid bin Abi Habib with it. Al-Zuhri said: On the authority of Saeed bin Al-Musayyab, on the authority of Abu Hurairah, he said: The Messenger of God, may God

bless him and grant him peace, said: The Prophet (peace and blessings of God be upon him) said: **May God curse the Jews! Fat was forbidden to them, so they sold it and ate its price.** Al-Bukhari and Muslim both narrated it, on the authority of Abdun, on the authority of Ibn al-Mubarak, on the authority of Yunus, on the authority of al-Zuhri, on his authority. Ibn Mardawayh said: Muhammad ibn Abdullah ibn Ibrahim told us, Ismail ibn Ishaq told us, Sulayman ibn Harb told us, Wahb told us, Khalid al-Hadha' told us, on the authority of Barakah Abu al-Walid, on the authority of Ibn Abbas, that the Messenger of God (peace and blessings of God be upon him) was sitting behind the Maqam, and he raised his eyes to the sky and said: **May God curse the Jews** three times. God forbade them fat, so they sold it and ate its price. God has not forbidden a people to eat something without forbidding them its price.

Imam Ahmad said: Ali bin Asim told us, Khalid Al-Hadha' told us, on the authority of Barakah Abu Al-Walid, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, was sitting in the mosque facing the Black Stone, and he looked at the sky and laughed and said: "May God curse the Jews, for they forbade them the fat, so they sold it and ate its price. When God forbids a people from eating something, He forbids them its price." Abu Dawud narrated it from the hadith of Khalid Al-Hadha'. Al-A'mash said: On the authority of Jami' bin Shaddad, on the authority of Kulthum, on the authority of Usamah bin Zaid, who said: We entered upon the Messenger of God, may God bless him and grant him peace, while he was sick, to visit him. We found him sleeping, his face covered with an Adani cloak, so he uncovered his face and said: **May God curse the Jews, for they forbade the fat of sheep and ate its price.** In another narration: **The fat was forbidden to them, so they sold it and ate its price.** In a wording of Abu Dawud, on the authority of Ibn Abbas, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: **When God forbids eating something, He forbids them its price.**

Fath al-Qadir

146- **Upon those who are Jews** is based on the verb to indicate that this prohibition is specific to them and does not extend to others. And those who are Jews: the Jews. God mentioned what He prohibited for them after mentioning what He prohibited for Muslims. And the nail: is the singular of nails, and it is also pluralized as nails, and Al-Farra added in the plurals of nail nails and nails, and the one with the nail is what has a finger from an animal or bird, and it includes the hoof, the hoof and the claw, so it includes camels, cows, sheep, geese, ducks and every bird that has a claw, and calling the hoof a nail is a metaphor. The first is to apply the word *nail* to what is called *nail* in the Arabic language, because this generalization is rejected by what will come from His statement: **And of cows and sheep.** If it is in the Arabic language such that it is said of cows and sheep, then mentioning them afterwards would be a specification that God forbade them from doing as a punishment for what they committed of injustice, as God Almighty said: **Then because of the wrongdoing of those who were Jews, We prohibited for**

them [certain] good things which had been lawful to them. His statement: **And of cows and sheep, We prohibited for them their fat,** nothing else than what was mentioned, such as their meat. Fat includes *thorub* and *kidney fat*. It was said that *thorub* is the plural of *thrab*, which is the thin fat that is on the stomach. Then God Almighty excepted from the fat what their backs carried of fat, for God did not forbid it to them. *Ma* is in the accusative case as an exception.

Or the intestines is in apposition to their backs, i.e. except what their backs carry or the intestines carry, which are the camels in which dung collects, so whatever fat they carry is not forbidden to them, and its singular is *hawiyah*, like *daraba* and *dawarib*. It was said: the intestines are the intestines on which the fat is. His statement, **Or what is mixed with a bone** is in apposition to what is in **what it carries**, as Al-Kisa'i, Al-Farra' and Tha'lab said. It was said: the intestines and what is mixed with a bone are in apposition to the fat. The meaning is: We forbade them their fat or the intestines or what is mixed with a bone except what their backs carry, for it is not forbidden. There is no reason for this effort or justification for it, because the meaning would be that God forbade them one of these mentioned things. What is meant by what is mixed with a bone is what sticks to the bones of fat in all parts of the animal, including the buttocks, for it sticks to the tailbone. The reference in His statement, *that* is to the prohibition indicated by **We forbade**, i.e. that prohibition We punished them with because of their transgression. It was said: The reference to the punishment indicated by His saying: **We have rewarded them** means that punishment We have rewarded them, which is the prohibition of what God has forbidden them. **And We are truthful** in everything that we inform about, and among that is this report, which is found in their Torah, and its text: Forbidden to you are dead animals, blood, the flesh of swine, every animal that does not have a split hoof, and every fish that does not have a white spot in it. End.

Tafsir al-Baghawi

146- The Almighty said: **And to those who were Jews,** meaning the Jews, **We have forbidden every animal with claws,** which is the animal and bird that does not have split toes, such as the camel, the ostrich, the goose, and the duck. Al-Qatibi said: It is every bird with claws and every animal with hoofs, and he narrated it from some of the commentators, and he said: The hoof was called a claw as a metaphor.

And of the cattle and the sheep We have forbidden them their fat, meaning the fat of the stomach, which is the omentum, and the fat of the kidneys, **except what adheres to their backs,** meaning: except what adheres to the urethra and the side from inside their bellies, **or the entrails,** which are the camels, the singular of which is: *hausiya* or *hausiya*, meaning: what the entrails carry of fat. **Or what is mixed with a bone,** meaning: the fat of the buttocks. All of this is included in the exception, and the prohibition is specific to the omentum and the fat of the kidney. Abdul Wahid Al-Malhi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail

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And We forbade to those who were Jews all animals having claws, and of the cattle and the sheep We forbade them their fat, except what adhered to their backs or the entrails or what was mixed with a bone. That is how We recompensed them for their transgression, and indeed, We are truthful.

told us, Qutaybah told us, Al-Layth told us, Yazid bin Abi Habib told us, Ata bin Abi Rabah told us, Jabir bin Abdullah, may God be pleased with him, that he heard the Messenger of God, may God bless him and grant him peace, say in the year of the conquest while he was in Mecca: **God and His Messenger have forbidden the sale of wine, dead animals, pigs, and idols.** It was said: **O Messenger of God, what do you think of the fat of dead animals, for it is used to coat ships, grease hides, and people use it for lighting lamps?** He said: **No, it is forbidden.** Then the Messenger of God said at that time: **May God curse the Jews, for when God Almighty forbade their fat, they melted it down, sold it, and ate its price.**

"That is how We recompensed them," meaning: that prohibition was a punishment for them, **for their transgression**, meaning: for their injustice in killing the prophets, preventing people from the path of God, taking usury, and making people's money lawful unjustly. **And indeed, We are truthful**, in informing them of what We prohibited them from and of their transgression.

Tafsir al-Baidawi

146 **And to those who are Jews, We have forbidden all that has claws** "all that has a toe, camels, beasts of prey, and birds. It was said, **everything that has a claw and a hoof.** The hoof was called a claw metaphorically. Perhaps the reason for the injustice is the generalization of the prohibition. **And of the cows and the sheep, We have forbidden them their fat** "the dung beetles and the fat of the kidneys, and the addition is to increase the connection except what their backs carry or the entrails" or what contains the intestines, the plural of container or container like qasa'a and qawasi', or container like safina and safina. It was said that it is in apposition to their fat, and or in the sense of and "or what is mixed with a bone" is the fat of the buttocks because of its connection to the coccyx. "That" is the prohibition or the recompense. "We recompensed them for their transgression" because of their injustice. "And indeed, We are truthful" in the information or the promise and the threat.

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But if they deny you, then say, **Your Lord is the possessor of vast mercy, and His punishment cannot be averted from the criminal people.**

Tafsir al-Jalalayn

147 - **But if they deny you** in what you have brought **then say** to them **Your Lord is full of vast mercy** as He did not hasten to punish you and in this is His gentleness in calling them to faith **and His punishment** His torment when it comes **is not repelled from the criminal people**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, peace and blessings be upon him: If you, Muhammad, have lied to these Jews in what we have told you, we have forbidden them and permitted them, as we have explained in this verse, **Then say, your Lord is full of mercy**, to us, and to those of His servants who believe in Him, and to others of His creation, *vast*, encompassing all of His creation, the good and the bad. He does not hasten to punish those who disbelieve in Him, nor to punish those who disobey Him, nor does He neglect the honor of those who believe in Him and obey Him, nor does He deprive them of the reward for their deeds, out of mercy from Him to both groups. But His wrath, which is His power and His torment, does not repel it when He permits it when He is angry with the criminals, and the criminals are those who committed crimes and acquired sins and perpetrated evil deeds. And the people of interpretation said something similar to what we said about that.

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **If they deny you**, meaning the Jews.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **If they deny you**, meaning the Jews, **then say, 'Your Lord is the possessor of vast mercy.'**

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi, he said: The Jews used to say: Israel only forbade it - meaning the omentum and the fat of the kidneys - so we forbid it, and that is what He said: **But if they deny you, then say, 'Your Lord is full of vast mercy, and His punishment cannot be averted from the criminal people.'**

Tafsir al-Qurtubi

The Almighty's saying: **But if they deny you** is a condition, and the answer is **Then say, 'Your Lord is full of vast mercy'** meaning, from the vastness of His mercy, He is forbearing towards you, so He does not punish you in this world. Then He informed them of the punishment He has prepared for them in the Hereafter, saying: **And His punishment will not be averted from the criminal people.** It was said that the meaning is that His punishment will not be averted from the criminal people if He intends it to happen in this world.

Tafsir Ibn Kathir

God the Almighty says: If your opponents, O Muhammad, from among the polytheists, Jews and those like them, deny you, "Say: Your Lord is full of vast mercy." This is an encouragement for them to seek God's vast mercy and follow His Messenger, **His punishment is not averted from the criminal people.** This is a warning to them against opposing the Messenger, the Seal of the Prophets. God the Almighty often combines encouragement and warning in the Qur'an, as He the Almighty said at the end of this Surah: **Indeed, your Lord is swift in punishment, and indeed, He is Forgiving and Merciful.** He also said: "And indeed, your Lord is the possessor of forgiveness for the people despite their wrongdoing. Indeed, your Lord is severe in penalty." He also said: "Inform My servants that it is I who am the Forgiving, the Merciful. And that My punishment is the painful punishment." He also said: **Forgiver of sin, Acceptor of repentance, severe in penalty.** He also said: "Indeed, the wrath of your Lord is severe. Indeed, it is He who initiates and restores. And He is the Forgiving, the Loving." There are many verses on this subject.

Fath al-Qadir

And the pronoun in 147- **They denied you** refers to the Jews: meaning, if the Jews denied you in what you described about God forbidding them those things, **say, your Lord is full of vast mercy.** And from His mercy is His forbearance towards you and His not hastening you with punishment in this world. And even if He gives you respite and has mercy on you, **His punishment will not be averted from the criminal people** if He sent it down upon them and they deserved to be punished quickly. And it was said that what is meant is: His punishment in the Hereafter will not be averted from the criminal people. And the first is more appropriate, for He, the Almighty, has hastened them with punishments, including forbidding them good things in this world. And it was said: The pronoun refers to the polytheists who divided the livestock into those categories and made some of them permissible and some of them forbidden. And it was said that what is meant is: He is full of mercy for the obedient, **and His punishment will not be averted from the criminal people** and there is no refuge for this.

Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **Everything with hoofs** he said: It is that which does not have cleft fingers, meaning it

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But if they deny you, then say, "Your Lord is the possessor of vast mercy, and His punishment cannot be averted from the criminal people."

does not have split fingers. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Al-Bayhaqi narrated in his Sunan on his authority: **Everything with hoofs** he said: The camel and the ostrich. Abu Al-Shaykh narrated on the authority of Mujahid he said: It is everything whose legs do not spread among the animals, and whatever spreads is eaten by the Jews, he said: The legs of chickens and sparrows spread, so the Jews eat it, but the hoof of the camel or the ostrich does not spread, nor the leg of the hyena, so the Jews do not eat camels, ostriches, or hyenas, nor anything whose leg does not spread like that, nor do they eat the wild donkey. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Al-Bayhaqi narrated in his Sunan on the authority of Ibn Abbas regarding his statement: **And of the cows and the sheep We have forbidden them their fat, except that which adheres to their backs** meaning the fat that is attached to the back **or the entrails** are the dung beetles. Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Abu Salih regarding his statement: **Except what their backs carry**, he said: the buttocks. **Or the groin**, he said: the hump. **Or what is mixed with a bone**, he said: the fat. Ibn Abi Shaybah, Abd bin Hamid and Ibn Al-Mundhir narrated on the authority of Mujahid regarding his statement: **Or the groin**, he said: the camels' backs. Ibn Abi Shaybah and Ibn Abi Hatim narrated on the authority of Ad-Dahhak, **Or the groin**, he said: the rib cages and the camels' backs. Ibn Al-Mundhir and Abu Al-Shaykh narrated on the authority of Ibn Abbas, **Or what is mixed with a bone**, he said: the buttocks. The fat of the buttocks is mixed with the coccyx, so it is permissible. All the fat of the legs, the side, the head, the eye and the ear, they say that it has been mixed with a bone, so it is permissible for them. What was forbidden to them was the omentum, the kidney fat and everything that was like that but not in a bone. Ibn Abi Shaybah, Abd bin Hamid, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Mujahid regarding his statement: **But if they deny you**, he said: the Jews. Ibn Abi Hatim narrated on the authority of Al-Suddi who said: The Jews used to say: What Israel forbade, we forbid. This is what He said: **If they deny you** *verse*.

averted from the criminal people.'" When He sends it down, or He is the possessor of vast mercy for the obedient and the possessor of severe punishment for the criminals, so He took His place and His punishment cannot be averted because it includes a warning about the punishment being sent down upon them, while indicating that it is attached to them and cannot be averted from them.

Tafsir al-Baghawi

147- **But if they deny you, then say, 'Your Lord is full of vast mercy,'** by delaying the punishment from you, **but His punishment is not averted from the criminal people**, when its time comes.

Tafsir al-Baidawi

147 "But if they deny you, then say, 'Your Lord is the possessor of vast mercy.' He gives you respite for your denial, so do not be deceived by His respite, for He does not neglect. 'And His punishment cannot be

Surat al-An'am 6:148

Those who associate others with God will say, **If God had willed, we would not have associated [others], nor would our fathers, nor would we have forbidden anything.** Thus did those before them deny until they tasted Our punishment. Say, **Do you have any knowledge that you can produce for us? You follow nothing but assumption, and you are only guessing.**

Tafsir al-Jalalayn

148 - (Those who associate others with God will say, **If God had willed, we would not have associated others with God, nor would our fathers, nor would we have forbidden anything.** So our association and our prohibition are by His will, so He is pleased with it! God Almighty said, "Thus did those before them deny it until they tasted Our punishment. Say, 'Do you have any knowledge?'" that God is pleased with that **that you can bring it forth to us.** That is, you have no knowledge. **You follow nothing but conjecture in that, and you are only guessing.**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: The Most High says: **Those who associate others with God will say,** and they are the idols and statues among the polytheists of Quraysh, **If God had willed, we would not have associated others with Him,** meaning: They said, in order to prevent submission to the truth by falsehood from the argument, when the truth was made clear to them, and they knew the falsehood of what they were established upon in their polytheism, and their prohibition of what they were prohibiting of crops and livestock, as the Most High had explained in the previous verses before that: **And they assigned to God a share of what He created of crops and livestock,** and what comes after that: If God had wanted us to believe in Him, and to single Him out for worship without the idols and deities, and to make permissible what He had prohibited of lakes and wild animals and other than that of our wealth, we would not have made a partner for God, nor would our fathers before us have made that for Him, nor would we have prohibited what we prohibit of these things that we are established upon prohibiting, because He is able to prevent us from that, so that we would not have the ability to do anything. There is a way to do this: either by forcing us to believe and abandon associating partners with Him, and to say that what He has forbidden is permissible, or by being kind to us with His guidance, so that we come to acknowledge His Oneness, and abandon the worship of anything less than Him of rivals and idols, and to permit what He has forbidden us. But He was pleased with what we are upon of worshipping idols and statues and taking partners for Him in worship and rivals, and He wanted what we are forbidden of crops and livestock, so He did not stand between us and what we are upon of that.

God said, refuting their claim that God is pleased with what we are upon of polytheism and prohibiting what we prohibit, and rejecting the falsehood of their argument in that regard, **Thus did those before them deny,** meaning: Just as these polytheists denied, O Muhammad, what you brought to them of truth and clarification, the wicked nations before them denied what their prophets brought to them of God's signs and clear proofs, and rejected their advice, **until they tasted Our punishment,** meaning: until they angered Us, so We became angry with them, so We brought down Our punishment upon them, and they tasted it, and were ruined by their tasting of it, so they failed and lost this world and the Hereafter. He said: And these others will be led on their path, if they do not repent and believe and acknowledge what you have brought to them from their Lord.

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

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **If God had willed, we would not have associated [anything], nor would our fathers,** and he said: **Thus did those before them deny,** then he said: **If God had willed, they would not have associated [anything],** for they said: Our worship of deities brings us closer to God, so God informed them that it does not bring them closer. And His statement: **If God had willed, they would not have associated [anything],** God Almighty says: **If God had willed, He would have gathered them upon guidance.**

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And we have not forbidden anything,** he said: The saying of the Quraysh, meaning: God has forbidden this bahirah and the sa'ibah.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And we have not forbidden anything,** the Quraysh said without certainty: God has forbidden this bahirah and this sa'ibah.

If someone were to say: What is your proof that God, the Most High, denied what these polytheists said, saying: God is pleased with us worshipping idols, and He wanted us to forbid what He forbade us of crops and livestock, without His denial of them being based on their saying: **If God had willed, we would not have associated [anything], nor would our fathers, nor would we have forbidden anything,** and based on their description of Him as having willed their polytheism and the polytheism of their fathers, and their forbidding what they used to forbid? It would be said to him: The proof of that is His saying: **Thus did those before them deny,** so God, the Most High, informed us about them that they followed in their denial of their Prophet Muhammad, may God bless him and grant him peace, in what he brought them from God - of forbidding the worship of anything other than God, the Most High, and forbidding other than what God forbade in His Book and on the tongue of His Messenger - the same

Surat al-An'am 6:148

Those who associate others with God will say, "If God had willed, we would not have associated [others], nor would our fathers, nor would we have forbidden anything." Thus did those before them deny until they tasted Our punishment. Say, "Do you have any knowledge that you can produce for us? You follow nothing but assumption, and you are only guessing."

path as their ancestors from the past nations who denied God and His Messenger. And the denial from them was only for a denier, and if that was report from God about their lie in their saying: **If God had willed, we would not have associated [anything], nor would our fathers,** He would have said: **Thus did those before them deny,** with a light dhal, and He would have attributed their saying that to lying about God, not to denial, with many reasons that would take too long to mention in the book, and what we have mentioned is sufficient for whoever is guided to understand it.

Abu Ja'far said: The Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to these people who treat idols and statues as equals to their Lord, who forbid what they forbid of crops and livestock, who say: **If God had willed, we would not have associated [anything], nor would our fathers, nor would we have forbidden anything,** but He was pleased with us for what we are upon of polytheism and forbidding what we forbid: **Do you have** - by your claim that you claim against God of His pleasure in your associating in His worship what you associate, and your forbidding from your wealth what you forbid - certain knowledge from the report of one whose report cuts off an excuse, or an argument that requires certainty for us, from knowledge, **so bring it forth to us,** meaning: so show it to us and clarify it, just as We have shown you the places of error in your words and actions, and the contradiction and impossibility of that in the rational and the heard, **You follow nothing but conjecture,** meaning He says to him: Say to them: If you say what you say, O polytheists, and worship from the idols and statues what you worship, and forbid Of the crops and livestock you forbid, except out of assumption and belief that it is true, and that you are right, and it is false, and you are wrong. **And you are only guessing,** He says: **And you,** and you are not in all of that, **except guessing,** He says: Except that you attribute falsehood to God, assuming without certain knowledge or clear proof.

Tafsir al-Qurtubi

God the Almighty said: **Those who associate others with God will say** Mujahid said: meaning the infidels of Quraysh. They said: **If God had willed, we would not have associated others with God, nor would our fathers, nor would we have forbidden anything** meaning the bahirah, the sā'ibah, and the wasilah. God the Almighty informed of the unseen of what they would say, and they thought that this would be a basis for them because the argument was binding on them and they were certain of the falsehood of what they were doing. The meaning is: If God had willed, He would have sent a messenger to our fathers who would have forbidden them from associating others with God and from forbidding what He had made lawful for them, so that they would desist, and we would have

followed them in that. God responded to that and said: **Do you have any knowledge that you can produce for us?** meaning, do you have evidence that this is such and such? **You follow nothing but conjecture** in this statement. **And you are only guessing** to make your weak ones think that you have an argument. His saying, **nor our fathers** is in apposition to the *nun* in **we associated**, and he did not say *we* nor our fathers, because his saying *nor* takes the place of emphasizing the implied, and for this reason it is appropriate to say: **Neither Zayd nor I stood up.**

Tafsir Ibn Kathir

This is a debate that God Almighty mentioned, and a doubt that the polytheists clung to in their polytheism and prohibition of what they prohibited, for God is aware of what they are in of polytheism and prohibition of what they prohibited, and He is able to change it by inspiring us with faith and standing between us and disbelief, but He did not change it, so it indicates that it is by His will and desire and His approval of us with that, and for this reason they said, **If God had willed, we would not have associated [anything], nor would our fathers, nor would we have prohibited anything,** as in the Almighty's saying, **And they said, 'If the Most Merciful had willed, we would not have worshipped them,'** the verse, and likewise the verse in An-Nahl is similar to this.

God the Almighty said: **Thus did those before them deny** meaning, by this doubt, those who went astray before them went astray. It is a false and invalid argument, because if it were correct, God would not have made them taste His punishment, destroyed them, defeated His noble messengers, and made the polytheists taste painful vengeance. "Say: Do you have any knowledge?" meaning that God is pleased with you in what you are doing. **You should bring it forth to us** meaning that you should show it to us, clarify it, and present it. **You follow nothing but conjecture** meaning illusion and imagination. What is meant by conjecture here is corrupt belief. **And you are only guessing** you lie about God in what you claim. Ali bin Abi Talhah said: On the authority of Ibn Abbas: **If God had willed, we would not have associated** and he said: **Thus did those before them deny** then he said: **And if God had willed, they would not have associated** for they said: Our worship of deities brings us closer to God, so God informed them that it does not bring them closer. So His statement: **And if God had willed, they would not have associated** means God the Almighty says: If I had willed, I would have gathered them all together on guidance. And the Almighty says: "Say: To God belongs the conclusive argument. If He had willed, He could have guided you all." The Almighty says to His Prophet, may God bless him and grant him peace, **Say to them, O Muhammad, To God belongs the conclusive argument.** That is, He has the perfect

wisdom and the conclusive argument in guiding whomever He has guided and misguiding whomever has gone astray. **If He had willed, He could have guided you all.** All of that is by His power, will, and choice, and He is pleased with the believers and hates the disbelievers, as the Almighty says: **And if God had willed, He could have gathered them together upon guidance.** And the Almighty says: **And if your Lord had willed, those on earth would have believed.** And His saying: "And if your Lord had willed, He could have made mankind one community; but they will not cease to differ. Except whom your Lord has given mercy. And for that He created them. And the word of your Lord has been fulfilled: 'I will surely fill Hell with jinn and people all together.'" Ad-Dahhak said: No argument has been made for anyone who disobeys God, but God has the conclusive argument for His servants. And the Almighty says: "Say: Bring your witnesses." That is, bring your witnesses. **Who testify that God has forbidden this.** That is, this is what you have forbidden, lied about, and fabricated against God about. **But if they testify, do not testify with them,** meaning that they are only testifying in this case falsely and deceitfully. **And do not follow the inclinations of those who deny Our signs and those who do not believe in the Hereafter and set up equals with their Lord,** meaning that they associate others with Him and make equals for Him.

Fath al-Qadir

God informed about the polytheists that they will say this statement, and they are the infidels of Quraysh or all the polytheists, they mean that if God had willed that they would not have committed polytheism, they and their fathers would not have committed polytheism nor forbidden any of the livestock such as the bahīrah and the like, and they thought that this statement would free them from the argument that the Messenger of God, may God bless him and grant him peace, obligated them with and that what they did was right, and if it was not right, God would have sent to their fathers who died as polytheists, and as forbidding what God did not forbid, messengers who would command them to abandon polytheism and to abandon forbidding what God did not forbid, and to permit what He did not permit. 148- **Thus did those before them deny** meaning just as these denied, the polytheists before them denied the prophets of God **until they tasted Our punishment** meaning they continued to deny until they tasted Our punishment that We sent down upon them, then God commanded him to say to them: **Do you have any knowledge that you can produce for us?** meaning do you have a correct proof after the knowledge? The beneficial one, so bring it out to us so that we may look into it and ponder it. The purpose of this is to rebuke them, because he knew that they did not have any knowledge that would be suitable for argument and that would establish proof. Then he explained to them that they had no knowledge at all, and that they only followed conjectures: that is, they only followed conjecture, which is the source of error and the place of ignorance. **And you are only guessing,** that is, you are merely guessing, just as a guesser guesses, and this has been proven previously.

Tafsir al-Baghawi

148- **Those who associate others with God will say,** when the proof is binding on them and they are certain of the invalidity of what they were doing of associating others with God and forbidding what God did not forbid [they said] **If God had willed, we would not have associated others with God, nor would our fathers, before, nor would we have forbidden anything,** of the lakes and the sa'iba and others. They wanted to make His statement, **If God had willed, we would not have associated others with God,** an argument for them to maintain their association with God. They said that God, the Most High, is able to prevent us from what we are doing so that we do not do it. If He were not pleased with what we are doing and wanted it from us and commanded us to do it, He would have prevented us from doing it. So God, the Most High, said, denying them: **Thus did those before them deny,** of the disbelievers of the past nations, **until they tasted Our punishment, of Our torment.**

The people of predestination use this verse as evidence. They say that when they said: If God had willed, we would not have associated partners with Him, God denied them and responded to them, saying: **Thus did those before them deny.**

We said: The denial is not in their saying, **If God had willed, we would not have associated partners with Him,** rather that saying is true, but in their saying, **God Almighty commanded us to do it and was pleased with what we are doing,** as He informed us about them in Surat Al-A'raf (verse 28): **And when they commit an immorality, they say, 'We found our fathers doing it, and God has commanded us to do it.'** So the response to them in this is as God Almighty said: **Say, 'God does not command immorality.'**

The evidence that the denial was mentioned in what we said, not in their saying: **If God had willed, we would not have associated others with Him,** is His statement: **Thus did those before them deny,** with emphasis. If that were report from God Almighty about their lie in their saying: **If God had willed, we would not have associated others with Him,** He would have said, **Those before them denied,** with emphasis, and thus He would have attributed to them the lie, not the denial. Al-Hasan ibn al-Fadl said: If they had mentioned this statement out of respect and reverence for God Almighty, and out of their knowledge of Him, He would not have criticized them for that, because God Almighty said: **And if God had willed, they would not have associated others with Him,** and He said: **They would not have believed unless God willed, Al-An'am, 111.** The believers say that, but they said it as a denial, guesswork, and argument without knowledge of God and what they are saying. Similar to His statement, Almighty and Majestic is He: **And they said, 'If the Most Merciful had willed, we would not have worshipped them.'** Az-Zukhruf, 20. God Almighty said: "They have no knowledge of that. They are only guessing." **Al-An'am, 116.**

It was said about the meaning of the verse that they were saying the truth with this word, except that they

Surat al-An'am 6:148

Those who associate others with God will say, "If God had willed, we would not have associated [others], nor would our fathers, nor would we have forbidden anything." Thus did those before them deny until they tasted Our punishment. Say, "Do you have any knowledge that you can produce for us? You follow nothing but assumption, and you are only guessing."

were considering it an excuse for themselves and making it an argument for themselves in abandoning faith. They were refuted in this because God's command is separate from His will and desire, for He is the Willer of all beings, but He does not command everything He wants. The servant must follow His command and he does not have to depend on His will, for His will is not an excuse for anyone.

"Say: 'Do you have any knowledge that you can produce for us?'" meaning: a book and proof from God, **that you can produce for us**, so that what you claim against God Almighty of polytheism or the prohibition of what you have prohibited will be made clear. **You follow**, what you follow in what you are upon, **nothing but conjecture**, without knowledge and certainty, **and you are only guessing**, lying.

Tafsir al-Baidawi

148 **Those who associate others with God will say** informing about the future and the occurrence of what is reported indicates its miraculousness **If God had willed, we would not have associated, nor would our fathers, nor would we have forbidden anything** meaning if He had willed otherwise, a will of approval, like His saying **If He had willed, He would have guided you all** we would not have done it, nor would our fathers. They meant by that that they were on the legitimate truth that is pleasing to God, not an apology for committing these ugly acts by God's will for them so that their blame for it would stand as evidence for the Mu'tazila and is supported by His saying **Thus did those before them deny** meaning like this denial of yours in that God Almighty forbade polytheism and did not forbid what they forbade, the Messengers who were before them denied, and they connected our fathers to the pronoun in **we associated others with God** without emphasizing the separation without. **Until they tasted Our punishment**, which We sent down upon them because of their denial. "Say, 'Do you have any knowledge?' of a known matter that can be used as evidence for what you claim. 'That you may produce it for us,' 'that you may show it to us.' 'You follow nothing but conjecture.' 'You are only guessing.' 'You are lying about God, the Most High, the Most Great.' This is evidence of the prohibition of following conjecture, especially in the fundamentals. Perhaps that is where it is opposed by a decisive factor, since the verse is about it.

Surat al-An'am 6:149

Say: To God belongs the conclusive argument. If He had willed, He could have guided you all.

Tafsir al-Jalalayn

149 - *Say* If you have no argument, then God has the conclusive argument. If He had willed, He would have guided you all.)

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to these people who equate idols and statues with their Lord, who say lies about their Lord, in their prohibition of what they have prohibited of crops and livestock, if they are unable to establish proof when you say to them: **Do you have any knowledge** of what you claim against your Lord **so that you can bring it forth to us**, and about bringing forth that knowledge to you and revealing it, and they are undoubtedly unable to do that, and are negligent in revealing it, because it is false and has no truth, **then to God**, who has forbidden you to associate anything with Him, and to follow the footsteps of Satan in your wealth of crops and livestock, **is the conclusive proof**, without you, O polytheists.

By *balighah* it means that it reaches His purpose in being established for whoever among His creation uses it as evidence against Him, and it cuts off his excuse if it reaches him in what it is made an argument for. **If He had willed, He would have guided you all**, meaning: If your Lord had willed, He would have guided you all to agree on worshipping Him alone, disavowing rivals and gods, judging by what God has forbidden and what God has permitted, abandoning following the footsteps of Satan, and other acts of obedience to Him. However, He did not will that. So He made differences among His creation in what He willed from them, so some of them are disbelievers and some are believers. A group of the people of interpretation said something similar to what we said about that.

Who said that?

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi' bin Anas, he said: No one has an argument for disobeying God, but God has the conclusive argument for His servants. And He said: **If He had willed, He could have guided you all**, he said: **He is not questioned about what He does, but they will be questioned**.

Tafsir al-Qurtubi

The Almighty said: "Say: To God belongs the

conclusive argument" meaning that which cuts off the excuse of the one being argued, and removes the doubt of the one who looks into it. His conclusive argument according to this is His clarification that He is the One, and His sending of messengers and prophets. He clarified monotheism by looking into the creation, and supported the messengers with miracles, and His command is binding on every accountable person. As for His knowledge, will, and speech, they are unseen and the servant does not know them, except for the messenger He is pleased with. It is sufficient for the account to be such that if the servant wanted to do what he was commanded to do, he would be able to. The Mu'tazila confused His statement: **If God had willed, we would not have associated others with Him**, and they said: God has condemned those who made their association of others out of His will. Their reliance on that is invalid, because God the Almighty only condemned them for abandoning their efforts in seeking the truth. They only said that in mockery and play. Similar to it is: **And they said, 'If the Most Merciful had willed, we would not have worshipped them'** (al-Zukhruf 43:20). If they had said it out of respect, reverence and recognition of Him, He would not have criticized them, because God Almighty says: **And if God had willed, they would not have associated others with Him** (al-An'am 6:107). **They would not have believed unless God willed** (al-An'am 6:111). **And if He had willed, He could have guided you all** (al-Nahl 16:9). And there are many like it. So the believers say it so that they may be among them in God Almighty.

Tafsir Ibn Kathir

This is a debate that God Almighty mentioned, and a doubt that the polytheists clung to in their polytheism and prohibition of what they prohibited, for God is aware of what they are in of polytheism and prohibition of what they prohibited, and He is able to change it by inspiring us with faith and standing between us and disbelief, but He did not change it, so it indicates that it is by His will and desire and His approval of us with that, and for this reason they said, **If God had willed, we would not have associated [anything], nor would our fathers, nor would we have prohibited anything**, as in the Almighty's saying, **And they said, 'If the Most Merciful had willed, we would not have worshipped them'**, the verse, and likewise the verse in An-Nahl is similar to this.

God the Almighty said: **Thus did those before them deny** meaning, by this doubt, those who went astray before them went astray. It is a false and invalid argument, because if it were correct, God would not have made them taste His punishment, destroyed them, defeated His noble messengers, and made the polytheists taste painful vengeance. "Say: Do you have any knowledge?" meaning that God is pleased with you in what you are doing. **You should bring it forth to us** meaning that you should show it to us, clarify it, and present it. **You follow nothing but conjecture** meaning illusion and imagination. What is meant by conjecture here is corrupt belief. **And you are only guessing** you lie about God in what you claim. Ali bin Abi Talhah said: On the authority of Ibn Abbas: **If**

Surat al-An'am 6:149

Say: To God belongs the conclusive argument. If He had willed, He could have guided you all.

God had willed, we would not have associated and he said: **Thus did those before them deny** then he said: **And if God had willed, they would not have associated** for they said: Our worship of deities brings us closer to God, so God informed them that it does not bring them closer. So His statement: **And if God had willed, they would not have associated** means God the Almighty says: If I had willed, I would have gathered them all together on guidance. And the Almighty says: "Say: To God belongs the conclusive argument. If He had willed, He could have guided you all." The Almighty says to His Prophet, may God bless him and grant him peace, *Say* to them, O Muhammad, **To God belongs the conclusive argument**. That is, He has the perfect wisdom and the conclusive argument in guiding whomever He has guided and misguiding whomever has gone astray. **If He had willed, He could have guided you all**. All of that is by His power, will, and choice, and He is pleased with the believers and hates the disbelievers, as the Almighty says: **And if God had willed, He could have gathered them together upon guidance**. And the Almighty says: **And if your Lord had willed, those on earth would have believed**. And His saying: "And if your Lord had willed, He could have made mankind one community; but they will not cease to differ. Except whom your Lord has given mercy. And for that He created them. And the word of your Lord has been fulfilled: 'I will surely fill Hell with jinn and people all together.'" Ad-Dahhak said: No argument has been made for anyone who disobeys God, but God has the conclusive argument for His servants. And the Almighty says: "Say: Bring your witnesses." That is, bring your witnesses. **Who testify that God has forbidden this**. That is, this is what you have forbidden, lied about, and fabricated against God about. **But if they testify, do not testify with them**, meaning that they are only testifying in this case falsely and deceitfully. **And do not follow the inclinations of those who deny Our signs and those who do not believe in the Hereafter and set up equals with their Lord**, meaning that they associate others with Him and make equals for Him.

Fath al-Qadir

Then God the Almighty commanded him to inform them that God has the conclusive proof against the al-Nas 114: that is, the proof that cuts off their excuses and invalidates their doubts, suspicions and delusions. What is meant by this are the revealed books, the sent messengers, and the miracles they brought. 149- **If He had willed** to guide you all, **He would have guided you all**, but He did not will that. Similar to this is the Almighty's statement: **If God had willed, they would not have associated others with Him**, and they would not have believed unless God willed. And there are many similar examples.

Tafsir al-Baghawi

149- "Say: 'Then God has the conclusive argument', the complete argument against His creation through the Book [and the Messenger] and the explanation,

'and if He had willed, He could have guided you all', so this indicates that He did not will the faith of the disbeliever, and if He had willed, He would have guided him.

Tafsir al-Baidawi

149 "Say: 'Then God has the conclusive proof'" the clear evidence that has reached the utmost strength and power for proof, or through which its owner has reached the validity of his claim. It is from the word 'pilgrimage' meaning intention, as if it intends to prove the ruling and seeks it. **If He had willed, He would have guided you all** by granting it success and carrying it out, but He willed to guide some people and misguide others.

Surat al-An'am 6:150

Say, "Bring your witnesses who will testify that God has forbidden this. But if they testify, do not testify with them, and do not follow the inclinations of those who deny Our signs and those who do not believe in the Hereafter and who equate others with their Lord."

Tafsir al-Jalalayn

150 - (Say: Bring) bring **your witnesses who testify that God has forbidden this** what you have forbidden **but if they testify, do not testify with them and do not follow the inclinations of those who deny Our signs and those who do not believe in the Hereafter and they associate others with their Lord** they associate others with Him.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: *Say*, O Muhammad, to these slanderers against their Lord, the idol worshippers, who claim that God has forbidden them what they have forbidden of their crops and livestock, **Bring your witnesses**. He says: Bring your witnesses who will testify against God that He has forbidden you what you claim He has forbidden you.

The people of Al-Aliyah in Tihamah use the word *halam* in singular, dual and plural forms, and it is masculine and feminine. So you say to a singular person: **halam ya so-and-so**, and to a dual and plural likewise, and to a female likewise. From this is the saying of Al-A'sha:

His call to his people, **Come to your cause**, had been cut short.

He chants: **Come on** and **Come on**. As for the people of the lower class of Najd, they singularize for one, dualize for two, and pluralize for all. So it is said to one man: **Come on**, to one woman: **Come on**, to two al-Nas 114: **Come on**, to a group of men: **Come on**, and to women: **Come on**.

God said to His Prophet: **If they bear witness**, meaning: O Muhammad, if they bring you witnesses who testify that God has forbidden what they claim God has forbidden them, **then do not bear witness with them**, for they are liars and false witnesses in their testimony to what they have testified to about that against God. And He, the Most High, addressed His Prophet, may God bless him and grant him peace, and what is meant by that are his companions and the believers in him, **And do not follow the inclinations of those who deny Our revelations**, meaning: And do not follow them in what they are upon of denying the revelation of God and His sending down, in forbidding what He has forbidden, and permitting what He has permitted for them, but follow what has been revealed to you from the Book of your Lord, which falsehood cannot approach from before it or from behind it, **And those who do not believe in the Hereafter**, meaning: And do

not follow the inclinations of those who do not believe in the Hereafter, so you deny what they deny of God's reviving His creation after their death, and His resurrection of them after their annihilation, **and they equate others with their Lord**, meaning: And with their denial of the resurrection after death, and their denial of the coming of the Hour, they equate idols and statues with God, making them equal to Him, and taking them as rivals to Him, worshipping them instead of Him.

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

Who said that?

Muhammad bin Al-Husayn told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi, regarding his statement: **Bring your witnesses who testify that God has forbidden this**, meaning: Say: Show me those who testify that God has forbidden this of what the Arabs have forbidden, and they said, **It is a righteous thing that God has commanded us to do**. God said to His Messenger: **But if they testify, then do not testify with them**.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement: **Bring your witnesses who testify that God has forbidden this**, he said: The lakes and the seeb.

Tafsir al-Qurtubi

God the Almighty said: "Say: 'Bring your witnesses'" meaning say to these polytheists: Bring your witnesses that God has forbidden what you have forbidden. *Halam* is a word that is an invitation to something, and it is the same for the people of Hijaz, whether singular or plural, male or female, except in the dialect of Najd, where they say: Halma Halmu Halmi, bringing the sign as it is in all other verbs. The Quran was written in the dialect of the people of Hijaz, God the Almighty said: **And those who say to their brothers, 'Come to us'** (al-Ahzab 33:18) He says: Halma means come or come near. And Halmat al-ta'am means bring the food. The meaning here is: Bring your witnesses. The meem is opened because of the meeting of two quiescent letters, as you say: Return, oh this one. It is not permissible to add a damma or kasra to it. According to Al-Khalil, the original form is ha, with lam added to it, then the alif was deleted due to frequent use. Another said: The original form is hal, with lam added to it. It was said: It is, as it is pronounced, denoting the meaning of bring. In the book *Al-Ain* by Al-Khalil: Its origin is **hal a'um**, meaning **do I intend to come to you**, then they used it more and more until the intended meaning of saying it became *attend*, just as *ta'al* originally meant that the arrogant person would say it to the lowly person, so they used it more and more until the lowly person would say to the arrogant person *ta'al*.

God Almighty says: **If they testify**, meaning if some of them testify to others, **then do not testify with them**, meaning do not believe that they gave testimony except from a book or on the tongue of a prophet, and

Surat al-An'am 6:150

Say, "Bring your witnesses who will testify that God has forbidden this. But if they testify, do not testify with them, and do not follow the inclinations of those who deny Our signs and those who do not believe in the Hereafter and who equate others with their Lord."

they do not have anything of that with them.

Tafsir Ibn Kathir

This is a debate that God Almighty mentioned, and a doubt that the polytheists clung to in their polytheism and prohibition of what they prohibited, for God is aware of what they are in of polytheism and prohibition of what they prohibited, and He is able to change it by inspiring us with faith and standing between us and disbelief, but He did not change it, so it indicates that it is by His will and desire and His approval of us with that, and for this reason they said, **If God had willed, we would not have associated [anything], nor would our fathers, nor would we have prohibited anything**, as in the Almighty's saying, **And they said, 'If the Most Merciful had willed, we would not have worshipped them,'** the verse, and likewise the verse in An-Nahl is similar to this.

God the Almighty said: **Thus did those before them deny** meaning, by this doubt, those who went astray before them went astray. It is a false and invalid argument, because if it were correct, God would not have made them taste His punishment, destroyed them, defeated His noble messengers, and made the polytheists taste painful vengeance. "Say: Do you have any knowledge?" meaning that God is pleased with you in what you are doing. **You should bring it forth to us** meaning that you should show it to us, clarify it, and present it. **You follow nothing but conjecture** meaning illusion and imagination. What is meant by conjecture here is corrupt belief. **And you are only guessing** you lie about God in what you claim. Ali bin Abi Talhah said: On the authority of Ibn Abbas: **If God had willed, we would not have associated** and he said: **Thus did those before them deny** then he said: **And if God had willed, they would not have associated** for they said: Our worship of deities brings us closer to God, so God informed them that it does not bring them closer. So His statement: **And if God had willed, they would not have associated** means God the Almighty says: If I had willed, I would have gathered them all together on guidance. And the Almighty says: "Say: To God belongs the conclusive argument. If He had willed, He could have guided you all." The Almighty says to His Prophet, may God bless him and grant him peace, **Say to them, O Muhammad, To God belongs the conclusive argument.** That is, He has the perfect wisdom and the conclusive argument in guiding whomever He has guided and misguiding whomever has gone astray. **If He had willed, He could have guided you all.** All of that is by His power, will, and choice, and He is pleased with the believers and hates the disbelievers, as the Almighty says: **And if God had willed, He could have gathered them together upon guidance.** And the Almighty says: **And if your Lord had willed, those on earth would have believed.** And His saying: "And if your Lord had willed, He could have made mankind one community; but they will not cease to differ. Except whom your Lord has given mercy. And

for that He created them. And the word of your Lord has been fulfilled: "I will surely fill Hell with jinn and people all together." Ad-Dahhak said: No argument has been made for anyone who disobeys God, but God has the conclusive argument for His servants. And the Almighty says: "Say: Bring your witnesses." That is, bring your witnesses. **Who testify that God has forbidden this.** That is, this is what you have forbidden, lied about, and fabricated against God about. **But if they testify, do not testify with them**, meaning that they are only testifying in this case falsely and deceitfully. **And do not follow the inclinations of those who deny Our signs and those who do not believe in the Hereafter and set up equals with their Lord**, meaning that they associate others with Him and make equals for Him.

Fath al-Qadir

Then God commanded him to say to these polytheists: **Bring your witnesses** meaning bring them and bring them, and it is a verb that is the same for the masculine and feminine, singular, dual and plural among the people of Hijaz, and the people of Najd say: Halma Halmi Halmu, and they pronounce it as they pronounce all other verbs, and the Qur'an was revealed in the language of the people of Hijaz, and from it the Almighty said: **And those who say to their brothers, 'Come to us'** and the origin according to Al-Khalil is Ha with Lam added to it, and another said: Its origin is Hal with Meem added to them, and in the book Al-Ain by Al-Khalil: Its origin is Hal A'um: meaning do I intend you, then they used it a lot, and this is also a way of rebuking them where he commands them to bring witnesses that God has forbidden those things even though he knows that they have no witnesses, **and if they testify** for them without knowledge but rather out of recklessness and fanaticism, **then do not testify with them** meaning do not believe them and do not accept them because they are ignorant liars. Their testimony is invalid. **And do not follow the inclinations of those who deny Our signs.** That is, do not follow their inclinations, for they are the chief deniers of Our signs. His statement, **And those who do not believe in the Hereafter** is conjoined to the relative pronoun, that is, do not follow the inclinations of those who deny Our signs, and the inclinations of those who do not believe in the Hereafter. **And they equate others with their Lord.** That is, they make others equal to Him from among His creations, such as idols. The sentence is either in the accusative case as a state, or conjoined to they do not believe.

Ibn Abi Shaybah, Abd ibn Humayd, Ibn al-Mundhir, Ibn Abi Hatim, Abu al-Shaykh, and al-Bayhaqi in al-Asma' wa'l-Sifat narrated on the authority of Mujahid regarding his statement: **Those who associate others with God will say**, he said: This is the statement of Quraysh that God has forbidden this: meaning, the bahirah, the sa'ibah, the wasilah, and the Ham. Abu al-Shaykh narrated on the authority of Ikrimah, "Say: God has the conclusive argument," he said: The

authority. Abd al-Razzaq, Abd ibn Humayd, Ibn al-Mundhir, Ibn Abi Hatim, Abu al-Shaykh, al-Hakim **who authenticated it**, and al-Bayhaqi in al-Asma' wa'l-Sifat narrated on the authority of Ibn Abbas that it was said to him: Some people say that evil is not by fate, so Ibn Abbas said: Between us and the people of fate is this verse: **Those who associate others with God will say**, to His statement: "Then God has the conclusive argument. If He had willed, He could have guided you all." Ibn Abbas said: Inability and intelligence are from fate. Abu al-Shaykh narrated on the authority of Ali ibn Zayd who said: The argument of the Qadāriyyah ended at this verse: "Say: God has the conclusive argument. If He had willed, He could have guided you all." Ibn Abi Hatim and Abu Al-Sheikh narrated on the authority of Al-Suddi regarding his statement: "Say: Bring your witnesses," he said: Show me your witnesses.

Tafsir al-Baghawi

150- "Say: Bring," it is said to one, two, or plural, **your witnesses who testify**, meaning: Bring your witnesses who testify, **that God has forbidden this**, this goes back to what came before of their forbidding things to themselves and their claim that God commanded them to do it, **if they testify**, lying, **then do not testify**, you, **with them and do not follow the inclinations of those who deny Our signs and those who do not believe in the Hereafter and who equate others with their Lord**, meaning: they associate others with Him.

Tafsir al-Baidawi

150 "Say, 'Bring your witnesses.' Bring them. It is a verb that is not inflected among the people of Hijaz, and a verb that is feminine and pluralized among Banu Tamim. Its origin according to the Basrans is: ha lam from lam if it is intended, the alif is deleted to estimate the sukoon on the lam, which is the origin. According to the Kufians, hal am, so the hamza is deleted by placing its vowel on the lam, which is far-fetched because hal does not enter the command and is transitive as in the verse and intransitive as in his saying ha lam ila "those who bear witness that God has forbidden this" meaning their example in it, he summoned them to oblige them with the argument and to show their misguidance by their cessation and that they have no hold on to it like those who imitate them. Therefore, the martyrs were restricted by the addition and described in a way that requires the covenant with them. **And if they testify, do not testify with them.** Do not believe them in it and show them its corruption, for if you hand it over, you will be successful in their false testimony. **And do not follow the inclinations of those who deny Our signs.** The one who puts the apparent in place of the implicit is to indicate that the one who denies the signs is following his own inclinations and nothing else, and that the one who follows the argument is only believing in it. **And those who do not believe in the Hereafter** are like the worshippers of idols. **And they equate others with their Lord** they make a peer for Him.

Surat al-An'am 6:151

Say, "Come, I will recite what your Lord has prohibited to you: Do not associate anything with Him, and to parents, do good, and do not kill your children for fear of poverty. We provide for you and for them. And do not come near immoralities - whether apparent or secret. And do not kill the soul which God has forbidden, except for a just cause." This is what He has enjoined upon you in truth, that you may understand.

Surat al-An'am 6:151

Say, "Come, I will recite what your Lord has prohibited to you: Do not associate anything with Him, and to parents, do good, and do not kill your children for fear of poverty. We provide for you and for them. And do not come near immoralities - whether apparent or secret. And do not kill the soul which God has forbidden, except for a just cause." This is what He has enjoined upon you in truth, that you may understand.

Tafsir al-Jalalayn

151 - (Say: Come, I will recite) Read (what your Lord has prohibited to you. A) An is an explanatory word **Do not associate anything with Him and be good to parents and do not kill your children**) by burying them alive *for fear of poverty*. We will provide for you and for them. And do not approach immoralities) major sins such as adultery **what is apparent of them and what is concealed** that is, its public and secret **and do not kill the soul which God has forbidden, except by right** such as retaliation, the punishment for apostasy, and stoning the married person *This mentioned He has enjoined upon you that you may understand* reflect.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to those who equate idols and statues with their Lord, claiming that God has forbidden them what they have forbidden of their crops and livestock, as I mentioned to you in My revelation to you: Come, O people, I will recite to you what your Lord has forbidden, the truth with certainty, not the falsehood of your imagination, your imagination of God is lies and slander, but a revelation from God that He revealed to me, and a revelation that He sent down to me: that you do not associate anything with God from His creation, and do not equate idols and statues with Him, and do not worship anything other than Him, **and to parents, good treatment**, meaning: And He enjoined good treatment of parents, and He omitted enjoined and commanded, because the speech indicates it and the listener knows its meaning. We have explained that with its evidence in what has come before in the Book.

As for the word *that* in his statement: **that you do not associate anything with Him**, it is raised, because the meaning of the statement is: Say, **Come, I will recite what your Lord has forbidden you**, which is that you do not associate anything with Him.

If that is what he meant, then in his saying: **associate partners**, there are two aspects: the jussive mood of prohibition, and directing *la* to the meaning of prohibition. And the accusative, to direct the speech to the report, and the accusative of **associate partners**, is *an*, as one says: **I ordered you not to stand**. And if you wish, you can put *an* in the accusative case, in response to what we explained about it, and in his saying: **associate partners**, there are also two aspects of parsing, similar to what was in it from it. And *an* is in the nominative case.

The interpretation of the statement then would be: Say: Come, I will recite what your Lord has prohibited to you. I will recite that you do not associate anything with Him. If someone were to say: How is it possible for His statement: *associate* to be in the accusative case because of **an la**, or how is it possible for His statement: **that you do not associate** to be directed to it, in the sense of report, and He has conjoined it with His statement: **And do not kill your children for fear of poverty**, and what follows that of the jussive of prohibition?

It was said: This is permissible, as God Almighty said: **Say, 'I have been commanded to be the first to submit.'** So He made **to be** the predicate, and *that* the noun, then He conjoined it with **and do not be among the polytheists**. And as the poet said:

He went on pilgrimage and ordered Salma Al-Abed not to see or talk to anyone.

And her drink remains cold

So he made his statement: **Do not see** a statement, then he connected it with a prohibition and said: **Do not speak** and **Do not slip**.

Abu Ja'far said: God Almighty means by His statement: **And do not kill your children for fear of poverty**, do not bury your children alive, killing them for fear of poverty due to their expenses, for God is the Provider for you and them. Their provision is not upon you, so you fear for yourselves the inability to provide for their provisions and sustenance. Poverty is a noun derived from the saying of the speaker: I am poor of provisions, so I am poor in poverty, meaning if his provisions are exhausted, his money is gone, and he becomes bankrupt.

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

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **And do not kill your children for fear of poverty**, poverty is destitution. They killed their children for fear of poverty.

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And do not kill your children for fear of poverty**, meaning fear of destitution.

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **And do not kill your children for fear of poverty**, he said: Poverty is destitution.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, Ibn Jurayj said, regarding his statement: **from poverty**, he said: their devils, ordering them to bury their children alive for fear of poverty.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh say: Ubayd bin Sulayman narrated to us, on the authority of Al-Dahhak, regarding his statement: **from poverty**, meaning: from fear of poverty.

Abu Ja'far said: God Almighty says: "And do not approach the apparent of the things forbidden to you, which are openly among you and you do not deny doing them, and the hidden of them which you do in secret and do not declare them openly, for all of that is forbidden." It has been said: It was only said: Do not approach the apparent of the indecencies and what is hidden, because they considered some of the meanings of adultery ugly but not others.

What they said about that is not refuted, except that the apparent evidence of the revelation is on the prohibition of the apparent and hidden aspects of every indecency, and there is no report that cuts off the excuse, that it meant some and not all. And it is not permissible to refer the apparent meaning of the Book of God to its hidden meaning, except with an argument that must be accepted.

Mention of those who said what we mentioned of those who said: The verse has a specific meaning.

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **And do not approach immoralities - whether apparent or hidden**. As for **what is apparent**, it is the fornication of shops, and as for what is hidden, it is what is hidden.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh say: Ubayd bin Sulayman narrated to us, on the authority of Ad-Dahhak, regarding his statement: **And do not approach immoralities - whether apparent or concealed**, the people of the Age of Ignorance used to conceal their adultery and consider it permissible as long as it was secret. So God forbade both the secret and the public of it. **Which of it is apparent** means the public, **and which is concealed** means the secret.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **And do not approach immoralities - whether apparent or concealed**, he said: In the Age of Ignorance, they did not see anything wrong with fornication in secret, but they considered it ugly in public, so God forbade fornication in secret and in public.

Others said the same thing as we said.

Who said that?

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada: **And do not approach immoralities - whether apparent or hidden**, its secret and its public.

Muhammad ibn Abd al-A'la told me, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, something similar. Others said: **What is apparent** is marriage to mothers and the wives of fathers, **and what is hidden** is adultery.

Who said that?

Ibn Wakee' told us, he said, my father told us, on the authority of his father, on the authority of Khasif, on the authority of Mujahid: **And do not come near to immoralities - whether apparent or concealed**. He said: **What is apparent** refers to marrying two sisters, or a man marrying his father's wife after him, **and what is concealed** refers to adultery. Others said about that as follows:

Ishaq bin Ziyad Al-Attar Al-Nasri told me, he said, Muhammad bin Ishaq Al-Balkhi told us, he said, Tamim bin Shakir Al-Bahili told us, on the authority of Isa bin Abi Hafsah, he said: I heard Al-Dahhak say about His statement: **And do not approach immoralities - whether apparent or concealed**, he said: **What is apparent** is alcohol, **and what is concealed** is adultery.

Abu Ja'far said: God Almighty says: "Say: Come, I will recite what your Lord has prohibited to you: that you not associate anything with Him." **And do not kill the soul which God has forbidden, except by right**. He means by the soul which God has forbidden to be killed, the soul of a believer or a person with whom a treaty has been made. His statement: **except by right**, means by what He has permitted its killing: that a person kills a soul and is killed in retaliation for it, or commits adultery while married and is stoned, or apostatizes from her true religion and is killed. This is the right by which God Almighty has permitted the killing of a soul which He has forbidden the believers to kill. *That*, meaning these matters which our Lord has commanded us not to do and not to abandon, are the matters which He has commanded us and the disbelievers to all act upon. **That you may understand**, meaning: He has commanded you to do this so that you may understand what your Lord has commanded you to do.

Tafsir al-Qurtubi

It contains fourteen issues:

First: The Almighty said: "Say: Come, I will recite." That is, come forward and recite the truth and certainty as my Lord has revealed to me, not assumption or lie as you have claimed. Then He explained that and said: Do not associate anything with Him. It is said to a man: Come, meaning come forward, and to a woman: Come, and to two women: Come, and to a group of men:

Surat al-An'am 6:151

Say, "Come, I will recite what your Lord has prohibited to you: Do not associate anything with Him, and to parents, do good, and do not kill your children for fear of poverty. We provide for you and for them. And do not come near immoralities - whether apparent or secret. And do not kill the soul which God has forbidden, except for a just cause." This is what He has enjoined upon you in truth, that you may understand.

Come, and to a group of women: Come. God Almighty said: **Then come, I will provide for you.** (al-Ahzab 33:28). They made coming forward a consequence of being exalted and elevated, because the one commanded to come forward in the original formulation of this action is as if he was sitting and it was said to him: Come, meaning raise yourself by standing and coming forward, and they expanded on it until they made it for the one standing and the one walking, as Ibn Al-Shajari said.

Second: The Almighty's saying: **What He has forbidden** The face of *what* is that it is a report item in the accusative case with *atala* and the meaning is: Come, I will recite to you what your Lord has forbidden to you. If you connect it to *haram* then that is the correct view, because it is the closest and is the choice of the Basrans. If you connect it to *atala* then that is good because it is the first and is the choice of the Kufians. So the meaning in this statement is **I recite to you what your Lord has forbidden**. "That you do not associate" is in the accusative case with the estimation of a verb from the wording of the first, meaning I recite to you that you do not associate, meaning I recite to you the prohibition of associating, and it is possible that it is accusative due to what is in *alaimah* of enticement, and *alaimah* is disconnected from what precedes it, meaning you must abandon associating, and you must be kind to your parents, and you must not kill your children and you must not approach immoralities. Just as you say: **Your concern is your concern**, meaning stick to your concern. And as he said: **Your concern is yourselves** (al-Ma'idah 5:105) Ibn Al-Shajari said all of it. Al-Nahas said: It is permissible for *an* to be in the accusative case instead of *ma*, meaning I recite to you the prohibition of polytheism. Al-Farra' preferred that *la* be for prohibition, because after it is **wa la**.

Third: This verse is a command from God Almighty to His Prophet, peace be upon him, to call all creation to listen to the recitation of what God has forbidden. And thus it is incumbent upon the scholars who come after him to inform the people and explain to them what God has forbidden them from what He has permitted. God Almighty said: **You must make it clear to the people and do not conceal it** (Al Imran 3:187). Ibn Al Mubarak mentioned: Isa bin Omar told us on the authority of Amr bin Murrah that he told them that Rabi bin Khaitham said to a companion of his: Would you like to be given a scroll from the Prophet, peace be upon him, whose seal was not broken? He said: Yes. He said: Then read: "Say: Come, I will recite what your Lord has prohibited to you." So he recited until the end of the three verses. Kaab Al Ahbar said: This verse is the opening of the Torah: In the name of God, the Most Gracious, the Most Merciful. "Say: Come, I will recite what your Lord has prohibited to you." Ibn Abbas said: These decisive verses that God mentioned in Surat Al Imran were agreed upon by the laws of creation, and

they were never abrogated in any religion. It was said: They are the ten words revealed to Moses.

Fourth: The Almighty's saying: **And to parents, do good**. Doing good to parents means being dutiful to them, protecting them, preserving them, obeying their commands, removing slavery from them, and leaving authority over them. And **doing good** is in the accusative case as a source, and its subject is an implied verb from its wording, meaning, **and do good to parents, do good**.

Fifth: The Almighty said: **And do not kill your children for fear of poverty**. Poverty means: do not bury your daughters alive for fear of poverty, for I will provide for you and for them. Some of them did that with females and males for fear of poverty, as is apparent in the verse. To become poor means to become poor. And to make him poor means to make him poor, so it is intransitive and transitive. Al-Naqqash narrated from a historian that he said: Poverty is hunger in the language of Lakhm. Mundhir bin Saeed mentioned that poverty is spending, it is said: he made his money poor meaning he spent it. He mentioned that Ali, may God be pleased with him, said to his wife: Spend from your money as you wish. A man who is a flatterer speaks with his tongue what is not in his heart. So flattery is a common word that will be explained in its place.

Sixth - This may be used as evidence by those who forbid coitus interruptus, because infanticide removes the existing and the offspring, and coitus interruptus prevents the origin of the offspring, so they are similar, except that killing a soul is a greater sin and a more heinous act, and for this reason some of our scholars said that it is understood from his saying, peace be upon him, regarding coitus interruptus:

That hidden infanticide means dislike, not prohibition. A group of the Companions and others said this. A group of the Companions, Followers, and jurists also said it was permissible, based on the saying of the Prophet (peace be upon him): **There is no blame upon you for not doing it, for it is fate**. That is, there is no blame upon you for not doing it. Al-Hasan and Muhammad ibn al-Muthanna understood from it the prohibition and warning against coitus interruptus. The first interpretation is more appropriate, based on the saying of the Prophet (peace be upon him):

And if God wills to create something, nothing can prevent Him. Malik and al-Shafi'i said: It is not permissible to withdraw from a free woman except with her permission. It seems that they saw ejaculation as part of her pleasure and her right to a child, and they did not see that in the case of a woman who has been penetrated by her right hand, since he may withdraw from her without her permission, since she has no right to any of what was mentioned.

Seventh: The Almighty's saying: **And do not approach**

immoralities - what is apparent of them and what is concealed is similar to the saying: **And leave the outward of sin and what is hidden** (al-An'am 6:120). His saying: what is apparent is a prohibition against all types of immoralities, which are the transgressions. And what is hidden is what the heart has resolved to do in terms of disobedience. Apparent and hidden are two states that fulfill the categories of what they were made for from things. What is apparent is an accusative in place of immoralities, and what is hidden is in apposition to it.

Eighth - The Almighty said: **And do not kill the soul which God has forbidden, except by right.** The alif and lam in *al-nafs* are to define the type, as in their saying: **People were destroyed by the love of the dirham and the dinar.** And similar to it is: **Indeed, man was created anxious.** (al-Ma'arij 70:19) Do you not see His Almighty saying: **Except those who pray?** And likewise His saying: **By time, indeed, man is in loss.** (Al-Asr: 1-2) because He said: **Except those who believe.** And this verse is a prohibition against killing a forbidden soul, whether it is a believer or a covenanted person, except by right that necessitates killing it. The Messenger of God, may God bless him and grant him peace, said:

"I have been commanded to fight the people until they say, 'There is no god but God.' So whoever says, 'There is no god but God,' his wealth and his life are protected, except for what is due, and their reckoning is with God." This right includes several things, including withholding zakat and abandoning prayer. Abu Bakr fought those who withheld zakat, and in the Qur'an, **But if they repent, establish prayer, and give zakat, let them go on their way.** (al-Tawbah 9:5) This is clear. The Prophet, may God bless him and grant him peace, said, "The blood of a Muslim is not permissible except in three cases: the married person who commits adultery, a life for a life, and one who abandons his religion and separates from the community." And he, may God bless him and grant him peace, said:

If allegiance is given to two caliphs, kill the latter of them. Narrated by Muslim. Abu Dawud narrated on the authority of Ibn Abbas that the Messenger of God, may God bless him and grant him peace, said:

Whoever you find doing the work of the people of Lot, kill the one who does it and the one to whom it is done. This will be explained in Al-A'raf. In the Qur'an, it is stated: **The only reward of those who wage war against God and His Messenger and strive to cause corruption upon earth is that they be killed.** (al-Ma'idah 5:33) The verse. And He said: **And if two parties among the believers should fight.** (al-Hujurat 49:9) The verse. Likewise, whoever splits the unity of the Muslims, opposes the leader of their group, divides their word, and strives to cause corruption upon earth by plundering families and wealth, and transgressing against the ruler and refusing his rule, he shall be killed. This is the meaning of His statement: **except by right.**

He, peace be upon him, said:

"The blood of the believers is equal, and the lowest of them is responsible for their protection. A Muslim is not

to be killed for an unbeliever, nor is a person with a covenant killed for his covenant, and people of two religions are not to inherit from each other." Abu Dawud and al-Nasa'i narrated on the authority of Abu Bakr, who said: I heard the Messenger of God, may God bless him and grant him peace, say:

Whoever kills a protected person without justification, God will forbid him Paradise. And in another narration by Abu Dawud: **Whoever kills a man from the People of the Covenant will not smell the fragrance of Paradise, although its fragrance can be smelled from a distance of seventy years.** In Bukhari in this hadith:

Its scent can be detected from a distance of forty years. Narrated by Abdullah bin Amr bin Al-Aas.

Ninth: The Almighty's saying: *That* refers to these prohibitions. The kaf and the mim are for addressing, and note their syntax. **He enjoined it upon you** The enjoinder is the confirmed and possible command. The kaf and the mim are in the accusative case because they are pronouns for addressing. In *wasi* there is a subject pronoun referring back to God. Matar al-Warraq narrated on the authority of Nafi' on the authority of Ibn Umar that "Uthman ibn Affan, may God be pleased with him, looked over his companions and said:

Why do you kill me? I heard the Messenger of God, may God bless him and grant him peace, say: The blood of a Muslim man is not permissible except in one of three cases: a man who commits adultery after being married, in which case he is to be stoned; or he kills intentionally, in which case he is to be killed; or he apostatizes after becoming a Muslim, in which case he is to be killed. By God, I did not commit adultery during the pre-Islamic period or during Islam, nor did I kill anyone to be held accountable for it, nor have I apostatized since I became a Muslim. I bear witness that there is no god but God and that Muhammad is His servant and Messenger. This is what I have mentioned to you, and He has enjoined upon you that you may understand!

Tafsir Ibn Kathir

Dawud al-Awdi said on the authority of al-Sha'bi on the authority of Alqamah on the authority of Ibn Mas'ud, may God be pleased with him, who said: Whoever wants to look at the will of the Messenger of God, may God bless him and grant him peace, on which his seal is, let him read these verses: "Say, 'Come, I will recite what your Lord has prohibited to you - that you not associate anything with Him, and to parents, good treatment, and do not kill your children for fear of poverty. We will provide for you and for them. And do not approach immoralities - what is apparent of them and what is concealed. And do not kill the soul which God has forbidden, except by right. This He has enjoined upon you that you may understand.'" Al-Hakim said in his Mustadrak: Bakr bin Muhammad al-Sayrafi told us in Marw, Abd al-Samad bin al-Fadl told us, Malik bin Ismail al-Nahdi told us, Israel told us on the authority of Abu Ishaq on the authority of Abdullah bin Khalifa, who said: I heard Ibn Abbas say:

Surat al-An'am 6:151

Say, "Come, I will recite what your Lord has prohibited to you: Do not associate anything with Him, and to parents, do good, and do not kill your children for fear of poverty. We provide for you and for them. And do not come near immoralities - whether apparent or secret. And do not kill the soul which God has forbidden, except for a just cause." This is what He has enjoined upon you in truth, that you may understand.

In al-An'am there are clear verses that are the mother of the Book, then he recited: **Say, 'Come, I will recite what your Lord has prohibited to you.'** The verses, then al-Hakim said: Its chain of transmission is authentic, and they did not include it. I said: It was narrated by Zuhair and Qais bin Al-Rabi', both of them on the authority of Abu Ishaq on the authority of Abdullah bin Qais on the authority of Ibn Abbas, and God knows best.

Al-Hakim also narrated in his Musnad, from the hadith of Yazid bin Harun, from Sufyan bin Husayn, from Al-Zuhri, from Abu Idris, from Ubadah bin Al-Samit, who said: The Messenger of God, may God bless him and grant him peace, said: "Which of you will pledge allegiance to me on three things?" Then the Messenger of God, may God bless him and grant him peace, recited: "Say: Come, I will recite what your Lord has prohibited to you," until he finished the verses: "So whoever fulfills them, his reward is with God. And whoever falls short of them and God catches him up with it in this world, his punishment will be. And whoever is delayed until the Hereafter, his affair is with God. If He wills, He will punish him, and if He wills, He will pardon him." Then he said: Its chain of transmission is authentic, and they did not include it. Rather, they agreed on the hadith of Al-Zuhri, from Abu Idris, from Ubadah, **Pledge allegiance to me that you will not associate anything with God.** The hadith.

Sufyan ibn Husayn narrated both hadiths, so it should not be attributed to delusion in one of the hadiths if they are combined, and God knows best. As for its interpretation, God the Almighty says: To His Prophet and Messenger Muhammad, may God bless him and grant him peace, Say, O Muhammad, to these polytheists who worshipped other than God and forbade what God provided for them and killed their children, and they did all of that based on their opinions and the insinuations of the devils to them, *Say* to them, *Come*, meaning come and approach, **I will recite what your Lord has forbidden you**, meaning I will tell you and inform you of what your Lord has forbidden you truly, not as a guess or conjecture, but as a revelation from Him and a command from Him, **that you do not associate anything with Him**, as if there is something omitted in the speech indicated by the context, and its meaning is, **And He enjoined upon you**, "that you do not associate anything with Him," and for this reason He said at the end of the verse, **This is what He enjoined upon you that you may understand.** And as the poet said:

He went on pilgrimage and ordered Salma Al-Abed not to see or talk to anyone.

And her drink remains cold

The Arabs say: I ordered you not to get up. In the two Sahih, on the authority of Abu Dharr, may God be pleased with him, he said: The Messenger of God,

may God bless him and grant him peace, said: "Gabriel came to me and gave me the good report that whoever of your nation dies without associating anything with God will enter Paradise. I said: Even if he commits adultery and steals? He said: Even if he commits adultery and steals. I said: Even if he commits adultery and steals? He said: Even if he commits adultery and steals. I said: Even if he commits adultery and steals? He said: Even if he commits adultery and steals and drinks alcohol." In some narrations: The one who said that was Abu Dharr to the Messenger of God, may God bless him and grant him peace, and that he, may God bless him and grant him peace, said the third time: **Even if Abu Dharr's nose is in vain.** So Abu Dharr used to say after completing the hadith: **Even if Abu Dharr's nose is in vain.** In some Musnads and Sunans, on the authority of Abu Dharr, he said: The Messenger of God, may God bless him and grant him peace, said: God Almighty says: "O son of Adam, as long as you call upon Me and put your hope in Me, I will forgive you for whatever you have done, and I do not mind. Even if you come to Me with sins nearly as great as the earth, I will come to you with forgiveness nearly as great as it, as long as you do not associate anything with Me, and if you make a mistake until your sins reach the clouds of the sky and then you ask My forgiveness." I have forgiven you." This is why there is evidence in the Qur'an, when God Almighty said: **Indeed, God does not forgive association with Him, but He forgives what is less than that for whomever He wills.** And in Sahih Muslim, on the authority of Ibn Masoud, **Whoever dies without associating anything with God will enter Paradise.** And the verses and hadiths on this are very numerous. Ibn Mardawayh narrated from the hadith of Ubadah and Abu al-Darda', **Do not associate anything with God, even if you cut up, crucify, or burn.**

Ibn Abi Hatim said: Muhammad bin Awf Al-Himsi told us, Ibn Abi Maryam told us, Nafi' bin Yazid told us, Sayyar bin Abd Al-Rahman told me, on the authority of Yazid bin Qawdhari, on the authority of Salamah bin Shureih, on the authority of Ubadah bin Al-Samit, who said: The Messenger of God, may God bless him and grant him peace, commanded us with seven characteristics: **Do not associate anything with God, even if you burn, cut up, or crucify.** And the Almighty said: **And to parents, do good** meaning He commanded you and ordered you to do good to your parents, meaning that you should be good to them as the Almighty said: **And your Lord has decreed that you worship none but Him, and to parents, do good** and some of them read: And your Lord has commanded: that you worship none but Him, and to parents, do good, meaning be good to them. And God Almighty often links between obeying Him and being good to parents as He said: "Be grateful to Me and to your parents. To Me is the final destination. But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but

accompany them in this world with appropriate kindness and follow the way of those who turn back to Me. Then to Me is your return, and I will inform you about what you used to do" so He commanded to be good to them even if they were polytheists according to their status. And the Almighty said: **And when We took a covenant from the Children of Israel, 'Worship none but God, and to parents, do good'** and the verse, and there are many verses on this subject.

In the two Sahihs, on the authority of Ibn Mas'ud may God be pleased with him, he said: I asked the Messenger of God (blessings and peace of God be upon him), **Which deed is best?** He said, **Prayer performed on time.** I said, **Then what?** He said, **Honoring one's parents.** I said, **Then what?** He said, **Jihad in the cause of God.** Ibn Mas'ud said: The Messenger of God (blessings and peace of God be upon him) told me these things. If I had asked him for more, he would have given me more. Al-Hafiz Abu Bakr ibn Mardawayh narrated on the authority of Abu al-Darda' and Ubadah ibn as-Samit, each of them saying, "My two friends, the Messenger of God (blessings and peace of God be upon him) advised me, 'Obey your parents. If they order you to leave this world for them, then do so.'" But there is a weakness in their chains of transmission, and God knows best. God the Almighty said: "And do not kill your children for fear of poverty. We provide for you and for them." When God the Almighty recommended parents and grandparents, He followed that with treating children and grandchildren kindly, saying: **And do not kill your children for fear of poverty.** This is because they used to kill their children as the devils suggested to them. They used to bury their daughters alive for fear of shame, and they sometimes killed some of the sons for fear of poverty. For this reason, it was reported in the two Sahihs from the hadith of Abdullah ibn Masoud, may God be pleased with him, that he asked the Messenger of God, may God bless him and grant him peace, which sin is the greatest? He said: **To set up a rival to God when He created you.** I said: **Then what?** He said: **To kill your child for fear that he will eat with you.** I said: **Then what?** He said: **To commit adultery with your neighbor's wife.** Then the Messenger of God, may God bless him and grant him peace, recited: **And those who do not invoke with God another deity or kill the soul which God has forbidden, except by right, and do not commit unlawful sexual intercourse.** And the Almighty's saying: **From poverty** Ibn Abbas, Qatadah, As-Suddi and others said: It is poverty, meaning do not kill them because of your existing poverty. And He said in Surat al-Isra' 17: **And do not kill your children for fear of poverty** meaning do not kill them for fear of poverty in the future. That is why He said there: **We provide for them and for you** so He began with their provision in order to care for them, meaning do not fear your poverty because of their provision, for it is from God. As for this verse, since poverty was existing, He said: **We provide for you and for them** because it is more important here, and God knows best. And the Almighty's saying: **And do not approach immoralities - what is apparent of them and what is concealed** is like the Almighty's saying: "Say, 'My Lord has only forbidden immoralities - what is apparent of them and what is concealed - and sin and oppression without right, and that you associate with God that for which

He has not sent down authority, and that you say about God that which you do not know'" and its interpretation has already been presented in the Almighty's saying: **And leave the outward and inward sin.**

In the two Sahihs, on the authority of Ibn Mas'ud, may God be pleased with him, he said: The Messenger of God, may God bless him and grant him peace, said: **No one is more jealous than God, and for that reason He has forbidden indecencies, both apparent and hidden.** And Abd al-Malik ibn 'Umar said, on the authority of Warad, on the authority of his freedman al-Mughira, he said: Sa'd ibn 'Ubadah said: If I saw a man with my wife, I would strike him with the sword without hesitation. This reached the Messenger of God, may God bless him and grant him peace, and he said: Are you amazed at Sa'd's jealousy? By God, I am more jealous than Sa'd, and God is more jealous than me, for that reason He has forbidden indecencies, both apparent and hidden." They both narrated it. Kamil Abu al-'Ala' said on the authority of Abu Salih on the authority of Abu Hurayrah, who said: It was said, **O Messenger of God, we are jealous.** He said, **By God, I am jealous, and God is more jealous than me, and out of His jealousy He has forbidden indecencies.** Narrated by Ibn Mardawayh, and none of the authors of the six books narrated it. It meets the conditions of al-Tirmidhi, as it was narrated with this chain of transmission: **The life spans of my nation will be between sixty and seventy.** And the Almighty said: **And do not kill the soul which God has forbidden, except by right.** This is something that God Almighty has explicitly prohibited, otherwise it is included in the prohibition of indecencies, both apparent and hidden. It was narrated in the two Sahihs: On the authority of Ibn Mas'ud, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "The blood of a Muslim man who bears witness that there is no god but God and that I am the Messenger of God is not permissible to shed except in one of three cases: a married adulterer, a life for a life, and one who abandons his religion and separates from the community." In another version: For Muslim: **And there is no god but Him, the blood of a Muslim man is not permissible,** and he mentioned it. Al-A'mash said: So I told it to Ibrahim, and he told me on the authority of Al-Aswad on the authority of Aisha something similar. Abu Dawud and Al-Nasa'i narrated on the authority of Aisha, may God be pleased with her, that the Messenger of God, may God bless him and grant him peace, said: "The blood of a Muslim man is not permissible except in one of three cases: a married adulterer who is stoned to death; a man who kills intentionally who is killed; and a man who leaves Islam and wages war against God and His Messenger who is killed, crucified, or exiled from the land." This is the wording of Al-Nasa'i. And on the authority of the Commander of the Faithful, Uthman ibn Affan, may God be pleased with him, that he said while he was besieged: I heard the Messenger of God, may God bless him and grant him peace, say: "The blood of a Muslim man is not permissible except in one of three cases: a man who disbelieved after his conversion to Islam, or committed adultery after his marriage, or killed a soul without a soul." By God, I did not commit adultery in the pre-Islamic period or in Islam. I did not

Surat al-An'am 6:151

Say, "Come, I will recite what your Lord has prohibited to you: Do not associate anything with Him, and to parents, do good, and do not kill your children for fear of poverty. We provide for you and for them. And do not come near immoralities - whether apparent or secret. And do not kill the soul which God has forbidden, except for a just cause." This is what He has enjoined upon you in truth, that you may understand.

wish that I had my religion in exchange for it when God guided me, nor did I kill a soul. So why do you kill me? Narrated by Imam Ahmad, Al-Tirmidhi, Al-Nasa'i and Ibn Majah. Al-Tirmidhi said: This is a good hadith.

The prohibition, warning and threat came in killing a protected person who is considered safe from the people of war. Al-Bukhari narrated on the authority of Abdullah bin Amr, may God be pleased with them both, on the authority of the Prophet, may God bless him and grant him peace, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: **Whoever kills a protected person will not smell the fragrance of Paradise, although its fragrance can be detected from a distance of forty years.** And on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: "Whoever kills a protected person who has the protection of God and the protection of His Messenger has broken his protection of God, so he will not smell the fragrance of Paradise, although its fragrance can be detected from a distance of seventy years." Narrated by Ibn Majah and Al-Tirmidhi, who said: It is good and authentic. His statement: **This is what He has enjoined upon you so that you may understand**, meaning this is one of the things He has enjoined upon you so that you may understand the commands and prohibitions of God.

Fath al-Qadir

His saying: 151- "Say: Come" meaning advance. Ibn Al-Shajari said: The one commanded to advance in the original position of this verb is as if he was sitting, so it was said to him: come: meaning raise yourself by standing and advance, and they expanded in it until they made it for the one standing and the one walking. And thus Al-Zamakhsari said in Al-Kashshaf: It is from the specific that became general, and its origin is that someone who is in a high place says it to someone who is below him, then it became more common and expanded in it until it became general. His saying: **Recite what your Lord has forbidden** atal is the answer to the command, and ma is a relative in the place of the accusative with it: meaning recite what your Lord has forbidden you. What is meant by reciting what God has forbidden is reciting the verses that include it, and ma may be a source: meaning recite the prohibition of your Lord. Meaning: What includes prohibition. It was said: It is permissible for ma to be interrogative, meaning: recite what your Lord has prohibited, making recitation mean saying, which is very weak. And upon you is to attach atal, so the meaning is: I recite to you what your Lord has prohibited. And if it is attached to forbidden, then the meaning is I recite what your Lord has prohibited to you, and this is more appropriate, because the situation is one of explaining what is prohibited to you, not one of explaining what is prohibited absolutely. And it was said: In upon you is for enticement and has

no connection to what preceded it. And the meaning is upon you that you do not associate anything to the end: that is, adhere to that, like the Almighty's saying: **Upon you yourselves**, which is weaker than what preceded it. And in **that you do not associate** is an explanation of the act of recitation. An-Nahhas said: It is permissible for it to be in the accusative case instead of ma: that is, I recite to you the prohibition of associating. And it was said: It is permissible for it to be in the nominative case with an estimation of the subject: that is, the recited one that you do not associate, and something is an object or a source, that is, do not associate anything with Him, or any of the associating. His saying: **And to parents, do good** means, be kind to them, and being kind to them means being dutiful to them, and obeying their commands and prohibitions. We have already discussed this. His saying: **And do not kill your children for fear of poverty** When he mentioned the right of parents over their children, he mentioned the right of children over their parents, which is that they should not kill them for poverty. Poverty is poverty, as the pre-Islamic era used to do this to males and females for fear of poverty, and they did it to females in particular for fear of shame. Al-Naqqash narrated from Mu'raj that poverty is hunger in the language of Khumm, and Mundhir bin Sa'id Al-Baluti mentioned that poverty is spending. It is said: he made his money poor, meaning he spent it. The first meaning is what the scholars of language and the scholars of interpretation agreed upon here. **And do not come near to immoralities** meaning sins, and from it **And do not come near to adultery, for it is an immorality** and what is in **what is apparent** is a substitute for immoralities, and so is what is hidden. What is meant by what is apparent is what is made public of it, and what is hidden is what is kept secret. It has been mentioned before, **And do not kill the soul** the lam in the soul is for the genus, and **which God has forbidden** is an attribute of the soul: that is, do not kill any of the souls that God has forbidden **except by right** that is, except by what the right requires, and the exception is empty: that is, do not kill it in any case except by right, or do not kill it for any reason except by right, and among the right is killing it in retaliation and killing it because of the adultery of the married, and killing it because of apostasy, and similar reasons for which the law came, and the reference in his saying: *that* is to what came before of what he recited to them, and it is the subject **and He enjoined upon you** is its predicate: that is, He commanded you to do it, and He made it obligatory upon you.

Tafsir al-Baghawi

151- The Almighty said: **Say, 'Come, I will recite what your Lord has prohibited to you - that you not associate anything with Him.'** This is because they asked and said: What is it that God Almighty has

prohibited? So the Almighty said: **Say, 'Come, I will recite.'** Recite what your Lord has prohibited to you truly and certainly, not as a conjecture or a lie as you claim.

If it is said: What is the meaning of his saying, **Your Lord has forbidden you to associate anything with Him**, and what is forbidden is polytheism, not abandoning polytheism?

It was said that the position of *that* is in the nominative case, meaning that you should not associate partners with Him. It was also said that its location is in the accusative case, and they differed about the reason for its accusative case. It was said that its meaning is that it is forbidden for you to associate partners with Him, and *la* is a relative clause like the Almighty's saying, **What prevented you from prostrating?** (al-A'raf 7:12), meaning: what prevented you from prostrating. It was also said that the speech ended when He said, **Your Lord has forbidden**, then He said: You should not associate anything with Him, as an enticement. Al-Zajaj said: It is permissible for this to be carried on the meaning, meaning: I recite to you the prohibition of polytheism. It is permissible for it to be on the meaning: I advise you not to associate anything with Him. **And to parents, do good, and do not kill your children out of poverty, poverty. We provide for you and for them**, meaning: do not bury your daughters alive for fear of poverty, for I provide for you and for them. **And do not approach immoralities - what is apparent of them and what is concealed**, [what is apparent means: what is public, and what is concealed] means secret.

The people of ignorance considered adultery in public to be ugly, but they did not see anything wrong with it in secret. So God Almighty forbade adultery in public and in secret.

Ad-Dahhak said: What is apparent is wine, and what is hidden is adultery.

And do not kill the soul which God has forbidden, except by right. God Almighty has forbidden the killing of a believer or a person with whom a covenant has been made, except by right, except for what makes killing permissible, such as apostasy, retaliation, or adultery that requires stoning.

Ahmad bin Abdullah Al-Salihi told us, Abu Bakr Ahmad bin Al-Hussein Al-Hiri told us, Hajib bin Ahmad Al-Tusi told us, Muhammad bin Hammad told us, Abu Muawiyah told us, on the authority of Al-A'mash, on the authority of Abdullah bin Marra, on the authority of Masruq, on the authority of Abdullah bin Masoud, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "The blood of a Muslim man who bears witness that there is no god but God and that I am the Messenger of God is not permissible to be shed except in one of three cases: a married man who commits adultery, a life for a life, and one who abandons his religion and separates from the community."

That that I mentioned **He has enjoined upon you**, He has commanded you with it, **that you may understand**.

Tafsir al-Baidawi

151 **Say, 'Come!'** is a command of superiority, and its origin is that someone who is high up says it to someone who is low down, so it is expanded by generalization. *Atala* read **what your Lord has forbidden** is in the accusative case with *atala* and *ma* can be a declarative or a verbal noun, and it is possible that it is an interrogative in the accusative case with *haram* and the sentence is the object of *atala* because it means less, so it is as if it was said *atala* which thing your Lord has forbidden *alaykum* is related to *haram* or *atala* "that you do not associate partners with Him meaning do not associate partners with Him so that the command can be connected to it, and it does not prevent the verb interpreted by *ma* *haram*" being suspended, because the prohibition in consideration of commands returns to their opposites. And whoever made "an the accusative, then its place is in the accusative case with *alaykum* on the basis that it is for enticement, or a substitute for *ma* or from the return of the deleted word on the basis that *la* is redundant and the genitive case is estimated by the *lam*, or the nominative case on the basis that the recited one does not associate partners or the forbidden one that you associate may can be the source and the object, and to parents, do good" meaning and treat them well, he put it in the place of the prohibition of mistreating them for the sake of exaggeration and to indicate that refraining from mistreating them is not sufficient, unlike others. **And do not kill your children for fear of poverty** for the sake of poverty and fear, as in His statement, **for fear of poverty**. "We provide for you and for them" is a prohibition of the obligation of what they were doing for it and an argument against it. **And do not approach immoralities** major sins or adultery **what is apparent of them and what is hidden** is a substitute for it and is like His statement, **the apparent sin and its hidden** "And do not kill the soul which God has forbidden, except by right" such as retaliation, killing the apostate, and stoning the married person *that* is an indication of what was mentioned in detail.

He has enjoined it upon you to preserve it **so that you may understand** to be guided, for the perfection of reason is guidance.

Surat al-An'am 6:152

And do not approach the property of an orphan, except in a way that is best, until he reaches maturity. And give full measure and weight in justice. We charge no soul except [with that within] its capacity. And when you say, be just, even if it concerns a relative. And fulfill the covenant of God. He has enjoined this upon you that you may be reminded.

Surat al-An'am 6:152

And do not approach the property of an orphan, except in a way that is best, until he reaches maturity. And give full measure and weight in justice. We charge no soul except [with that within] its capacity. And when you say, be just, even if it concerns a relative. And fulfill the covenant of God. He has enjoined this upon you that you may be reminded.

Tafsir al-Jalalayn

152 - **And do not approach the property of an orphan, except in a way that is best** that is, in a way that is best for him **until he reaches maturity** by having a wet dream **and give full measure and weight in justice** with justice and avoiding shortchanging **We do not charge a soul except [with that within] its capacity** if he makes a mistake in the measure and weight, and God knows the correctness of his intention, then he is not to be held accountable, and it was mentioned as in the hadith **And when you speak** in a ruling or otherwise **then be just** with the truth **even if** the statement is for or against him **to a relative** a relative (and fulfill the covenant of God. This He has enjoined upon you that you may be reminded) with emphasis, so that you may be admonished and with stillness

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He, the Most High, meant by His saying: **And do not approach the property of an orphan, except in a way that is best**, is that do not approach his property except in a way that is good for him and makes him fruitful, as:

Al-Muthanna told me, he said, Al-Hammani told us, he said, Sharik told us, on the authority of Laith, on the authority of Mujahid: **And do not approach the property of an orphan, except in a way that is best**, he said: Trading in it.

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **And do not approach the property of an orphan except in a way that is best**, so let his money grow.

Al-Harith told me, he said, Abdul Aziz told us, he said, Fadil bin Marzouq Al-Anzi told us, on the authority of Salit bin Bilal, on the authority of Al-Dahhak bin Muzahim, regarding his statement: **And do not approach the property of an orphan, except in a way that is best**, he said: He seeks it for him, and does not take anything from his profit.

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

Zayd said about His statement: **And do not approach the property of an orphan, except in a way that is best**, he said: That which is best, is that he should eat in moderation if he is poor, and if he is rich, he should not eat. God said: **And whoever is rich, let him abstain, and whoever is poor, let him eat in moderation**. He said: He was asked about clothing, and he said: God did not mention clothing, rather He mentioned eating. As for His statement: **until he reaches his full strength**, then *ashd* is the plural of *shadd*, just as *adhar* is the plural of *darr*, and *ashr* is the plural of *shar*, and *shadd* is strength, and it is the consolidation of the strength of one's youth and age, just as the day is intense in its height and extension. It is said: I came to him at the height of the day, and the length of the day, and that is when it is intense and intense. Al-Mufaddal, as far as I have heard, used to recite a verse from Antarah:

I remember him during the day, as if his hair and hair were dyed with honey.

And from it the other said:

A tall, pure-handed, pure-bred woman walks around him all day long.

Some Basrans claimed that the most severe is like the most severe.

As for the people of interpretation, they differ on the time when a person reaches it and it is said: he has reached his prime.

Some of them said: This is said to him when he reaches puberty.

Who said that?

Ahmad bin Abdul Rahman told me, he said, my uncle told us, he said, Yahya bin Ayoub told me, on the authority of Amr bin Al-Harith, on the authority of Rabi'a regarding his statement: **until he reaches his maturity**, he said: the dream.

Ahmad bin Abdul Rahman told me, he said, my uncle told us, he said, Abdul Rahman bin Zaid bin Aslam told me, on the authority of his father, the same. Ibn Wahb said: Malik told me the same.

Al-Hammani narrated that Hisham narrated to us, on the authority of Mujahid, on the authority of Amer: **Until he reaches maturity**. He said: maturity is patience, when good deeds are recorded for him and bad deeds are recorded against him.

Others said: This is only said to him when he reaches the age of thirty.

Who said that?

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **Until he reaches his maturity**, he said: As for **his maturity**, it is thirty years, then after that came: **Until they reach the age of marriage**.

There is an omission in the speech, which was left out because it was sufficient to indicate what was apparent from what was omitted. That is because the meaning of the speech is: **And do not approach the property of an orphan, except in a way that is best, until he reaches maturity.** "When he reaches maturity," and you perceive in him sound judgment, then give him his money, because He, the Most High, did not forbid approaching the property of an orphan while he is an orphan, except in a way that is best, until he reaches maturity, so that it would be permissible for his guardian after he reaches maturity to approach it in a way that is worse. Rather, He forbade them from approaching it out of caution for him and to protect him, so that they would hand it over to him when he reaches maturity.

Abu Ja'far said: God Almighty says: "Say: Come, I will recite what your Lord has prohibited to you: that you not associate anything with Him," and **that you give full measure and weight.** He says: Do not deprive those who are given full measure when you measure them, or full weight when you weigh them, but give them their due rights. Giving them that means giving them their due rights in full, **in justice**, meaning in fairness, as:

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **With justice**, with fairness.

We have explained the meaning of *justice* with evidence previously, and we dislike repeating it.

As for His statement: **We do not charge a soul except [with that within] its capacity**, He is saying: We do not charge a soul, of giving full measure and weight, except what it can bear, so that it is permissible for it and there is no difficulty in it. This is because God, the Most High, knows that many of His servants are too constrained to give others what they are not obligated to do for them, so He commanded the giver to fulfill the right of the Lord of the right that is his, and He did not charge him with more, because more than that would cause his soul to be constrained by it. And He commanded the one who has the right to take his right, and He did not charge him with being satisfied with less than that, because less than that would cause his soul to be constrained. So He did not charge a soul except with what there is no difficulty or difficulty in, and for that reason He said: **We do not charge a soul except [with that within] its capacity.**

We have already explained this in detail with evidence in a place other than this one, so there is no need to repeat it.

Abu Ja'far said: God Almighty means by His statement, **And when you speak, be just**, that if you judge between people and speak, then speak the truth between them, and be just and fair and do not be unjust, even if the one against whom the truth and judgment are directed is a relative of yours. Do not let the kinship of a relative or the friendship of a friend between whom you judge and someone else lead you to say something other than the truth in what he has referred to you for judgment. **And fulfill the covenant of God**, He says: And fulfill the commandment of God that He has commanded you. Fulfilling that means

obeying Him in what He has commanded them to do and what He has forbidden them to do, and acting according to His Book and the Sunnah of His Messenger, may God bless him and grant him peace. And that is fulfilling the covenant of God.

As for His statement: **This is what He has enjoined upon you**, the Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say to those of your people who are just with God, idols and statues: These matters that I have mentioned to you in these two verses are the things that our Lord has enjoined upon us, and your Lord has enjoined upon you, and commanded you to act upon, not with the Baha'ir, the Sa'ib, the Wasa'il, the Ham, killing children, burying girls alive, and following in the footsteps of Satan, **so that you may remember.** He says: He has enjoined upon you these matters that He has enjoined upon you in these two verses, and enjoined upon you and enjoined upon you in them, so that you may remember the consequences of your actions and the error of what you are doing, so that you may refrain from them, be deterred and turn back to obeying your Lord. Ibn Abbas used to say: These verses are the decisive verses.

Ibn Wakee' told us, he said, my father told us, on the authority of Ali bin Saleh, on the authority of Abu Ishaq, on the authority of Abdullah bin Qais, on the authority of Ibn Abbas, he said: They are the decisive verses, His statement: **Say, 'Come, I will recite what your Lord has prohibited to you - that you not associate anything with Him.'**

Muhammad ibn al-Muthanna and Muhammad ibn Bashir told us, they said, Wahb ibn Jarir told us, he said, my father told us, he heard Yahya ibn Ayoub narrating, on the authority of Yazid ibn Abi Habib, on the authority of Marthad ibn Abdullah, on the authority of Ubayd God ibn Adi ibn al-Khayyar, he said: Ka'b al-Ahbar heard a man reciting: **Say, 'Come, I will recite what your Lord has prohibited to you.'** So he said: By the One in Whose Hand is Ka'b's soul, this is the first thing in the Torah: **Say, 'Come, I will recite what your Lord has prohibited to you.'**

Ibn Wakee' told us, he said, my father told us, on the authority of his father, on the authority of Saeed bin Masrouq, on the authority of a man, on the authority of Ar-Rabi' bin Khaitham: that he said to a man: Do you want a scroll with the seal of Muhammad on it? Then he recited these verses: **Say, Come, I will recite what your Lord has prohibited to you - that you not associate anything with Him.**

Ibn Wakee' told us, he said, Ishaq Al-Razi told us, on the authority of Abu Sinan, on the authority of Amr bin Murrah, he said: Al-Rabi' said: Shall I not read to you a document from the Messenger of God, may God bless him and grant him peace? He did not say: Its seal. So he recited these verses: "Say: Come, I will recite what your Lord has prohibited to you."

Ibn Wakee' told us, he said, Jarir told us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Alqamah, he said: A group of people came to him and said: You have sat with the companions of Muhammad, so tell us about the revelation.

Surat al-An'am 6:152

And do not approach the property of an orphan, except in a way that is best, until he reaches maturity. And give full measure and weight in justice. We charge no soul except [with that within] its capacity. And when you say, be just, even if it concerns a relative. And fulfill the covenant of God. He has enjoined this upon you that you may be reminded.

He recited to them these verses from al-An'am 6: **Say, 'Come, I will recite what your Lord has prohibited to you - that you not associate anything with Him.'** They said, **We do not ask you about this.** He said, **We have no revelation other than this.**

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi, who said: These are the verses that he recommended from the decisive Qur'an.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **And when you speak, be just,** he said: Speak the truth.

Tafsir al-Qurtubi

Tenth - The Almighty said: **And do not approach the orphan's property except in a way that is best** meaning in a way that benefits him and makes him grow, by preserving his roots and making his branches grow. This is the best of the sayings on this, as it is comprehensive. Mujahid said: **And do not approach the orphan's property except in a way that is best** by trading with it, and do not buy from it or borrow from it.

Eleventh - The Almighty said: **Until he reaches maturity** meaning his strength, and it may be in the body or in knowledge through experience, and both aspects must be obtained, for maturity here is absolute. The description of the orphan's condition came in Surat An-Nisa' with a restriction, as He said: "And test the orphans until they reach the age of marriage. If you perceive in them sound judgment" (An-Nisa': 6), so He combined the strength of the body, which is the age of marriage, with the strength of knowledge, which is the perception of sound judgment. If the orphan were given access to his money before he attained knowledge and after he attained strength, he would be lost in his desires and would remain a vagabond with no money. The orphan was singled out with this condition because people are heedless of him and fathers miss their sons, so it was more appropriate to take advantage of the loss of a father. Reaching maturity does not permit approaching his money in an unfavorable way, because the sanctity is established for an adult. The orphan was singled out for mention because his opponent is God. The meaning is: Do not approach the orphan's money except in a way that is best forever until he reaches maturity. There is an ellipsis in the speech. So when he reaches maturity and you feel that he is mature, then give him his money. The scholars differed about the maturity of an orphan. Ibn Zayd said: His maturity. The people of Medina said: His maturity and his maturity. According to Abu Hanifa: Twenty-five years. Ibn al-Arabi said: I am amazed at Abu Hanifa, for he believes that the predetermined things are not proven by analogy or consideration, but rather they are proven by transmission, and he proves them with weak hadiths.

However, he lived in the mint, so many forgers were found in his opinion. If he had lived in the mine, as God had decreed for Malik, he would not have issued anything except the brilliance of religion. It has been said: The end of middle age is when the maturity is complete, as Suhaim ibn Wathil said:

Brother of fifty community, Ashdi and Najdni rotating affairs

Najdni narrates with the letter dal and the letter dhal. Ashd is singular and has no plural, like ank, which is lead. It has been said: its singular is shadd, like fals and aflas. Its origin is from shadd an-nahar, meaning it rose. It is said: I came to him at shadd an-nahar and mad an-nahar. Muhammad ibn Muhammad ad-Dhabi used to recite the verse of Antarah:

I remember him during the day, as if he had dyed his head with frankincense and his hair with bone.

Another said:

A tall, pure-handed, pure-bred woman walks around him all day long.

Sibawayh used to say: Its singular is shaddah. Al-Jawhari said: It is good in meaning, because it is said: The boy reached his strength. However, fa'lah is not pluralized as fa'al, and as for an'am, it is the plural of na'am, from their saying: a day of misery and a day of na'am. As for the saying of those who said: Its singular is shadd, like kalb and akleeb, and shadd like thi'b and thi'ub, it is only an analogy. Just as they say for the singular of ababil: ibul, by analogy with ajul, and it is not something heard from the Arabs. Abu Zaid said: Shaddah afflicted me on fa'li, meaning severity. And a man is more severe if he has a strong animal with him.

Twelfth - The Almighty said: **And give full measure and weight in justice** meaning with moderation in taking and giving when buying and selling. Justice means fairness. **We do not charge a soul except [with that within] its capacity** meaning its ability to give full measure and weight. This requires that these commands are only in what is within the ability of humans in terms of caution and freedom. And what cannot be guarded against, such as the difference between the two measures, and is not within the ability of humans, is excused. It was said: The measure means the measure. It is said: This is such and such a measure, and for this reason He connected it with the balance. Some scholars said: Since God, the Almighty, knows that many of His servants are too narrow-minded to give others what they are not obligated to, He ordered the giver to give to the owner of the right his right that is his, and He did not charge him with more, because more would cause him to feel distressed by it. And He ordered the owner of the right to take his right and did not charge him with being satisfied with less than it, because less would cause him to feel distressed by it. In Muwatta Malik, on the

authority of Yahya bin Saeed, it was reported to him on the authority of Abdullah bin Abbas that he said: "Theft has never appeared among a people except that God cast terror into their hearts. Fornication has never spread among a people except that death has increased among them. A people have never reduced the measure and weight except that their livelihood has been cut off. A people have never ruled unjustly except that bloodshed has spread among them. A people have never broken a covenant except that God has given power over them to the enemy." Ibn Abbas also said: "You, the non-Arabs, have been entrusted with two matters by which those who came before you were destroyed: the measure and the weight."

Thirteenth - The Almighty's saying: **And when you speak, be just** includes rulings and testimonies. **Even if it is a relative** meaning even if the right is against your relatives, as mentioned in An-Nisa. **And fulfill the covenant of God** is general in all that God has covenanted with His servants. It is possible that it refers to all that is concluded between two people. That covenant was attributed to God in that He commanded that it be preserved and fulfilled **that you may remember** so that you may be admonished.

Tafsir Ibn Kathir

Ata bin Al-Sa'ib said on the authority of Saeed bin Jubair on the authority of Ibn Abbas, he said when God revealed, **And do not approach the property of an orphan, except in a way that is best** and **Indeed, those who devour the property of orphans unjustly** the verse, then the one who had an orphan went and separated his food from his food and his drink from his drink, and he would keep the excess for him until he ate it and spoiled it, and that was difficult for them, so they mentioned that to the Messenger of God, may God bless him and grant him peace, so God revealed, "And they ask you about orphans. Say, 'Improvement for them is best. But if you mix with them, they are your brothers.'" He said: So they mixed their food with their food and their drink with their drink. Narrated by Abu Dawud. And God's statement, **Until he reaches maturity**, Al-Sha'bi, Malik, and more than one of the predecessors said: It means until he reaches puberty. Al-Suddi said: Until he reaches thirty years of age, and it was said forty years, and it was said sixty years. He said: All of this is far-fetched here, and God knows best. And God's statement, **And give full measure and weight in justice**, commands God Almighty established justice in taking and giving, as He threatened those who neglected it in His saying: "Woe to those who give less, who, when they take by measure from people, take in full, but when they give by measure or weight to them, give less. Do they not think that they will be resurrected for a tremendous Day, the Day when mankind will stand before the Lord of the worlds?" God destroyed a nation who gave less in measure and weight.

In the book Al-Jami' by Abu Issa Al-Tirmidhi: From the hadith of Al-Hussein bin Qais Abu Ali Al-Rahbi, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with him, he said: The Messenger of God, may God bless him and grant him peace, said to

the people of measure and balance, **You have been given charge of a matter in which the nations before you perished**. Then he said: We do not know it to be traced back to the Prophet except from the hadith of Al-Hussein, and it is weak in hadith. It was narrated with a sound chain of transmission on the authority of Ibn Abbas, as a continuation of the narration. I said: Ibn Mardawayh narrated it in his interpretation from the hadith of Sharik on the authority of Al-A'mash on the authority of Salim bin Abi Al-Ja'd on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "You, O group of Mawali, God has given you glad tidings of two characteristics by which previous generations were destroyed: the measure and the scale." And the Almighty's saying: **We do not charge a soul except [with that within] its capacity**, meaning whoever strives to perform the right and take it, if he makes a mistake after exhausting his capacity and exerting his effort, there is no blame upon him. Ibn Mardawayh narrated from the hadith of Baqiyyah on the authority of Maysarah bin Ubaid on the authority of Amr bin Maymun bin Mihran on the authority of his father on the authority of Saeed bin Al-Musayyab, who said: The Messenger of God, may God bless him and grant him peace, said regarding the verse: "And give full measure and weight in justice. We do not charge a soul except [with that within] its capacity," so he said: **Whoever gives full measure and weight with his hand, and God knows the soundness of his intention in giving them, will not be held accountable, and that is the interpretation of its capacity**. This is a strange mursal, and his saying: **And when you speak, be just, even if it is a relative**, is like his saying: **O you who have believed, be persistently standing firm for God, witnesses in justice**. The verse, and similar ones in Surat An-Nisa, commands justice in actions and words towards those near and far, and God commands justice for everyone at all times and in all circumstances. And His statement, **And fulfill the covenant of God**, Ibn Jarir said: He is saying, **And fulfill the commandment of God that He has enjoined upon you**. Fulfilling that means obeying Him in what He has commanded and forbidden you, and acting according to His Book and the Sunnah of His Messenger, and that is fulfilling the covenant of God. **This He has enjoined upon you that you may remember**. God the Almighty says: This He has enjoined upon you and commanded you to do, and He has emphasized it upon you. **That you may remember**, meaning that you may learn a lesson and desist from what you were doing before this. Some of them read it with a shaddah on the dhal, and others with a light dhal.

Fath al-Qadir

152- **And do not approach the property of an orphan** meaning do not interfere with it in any way except by the characteristic **that is best** than others, which is what is in its improvement, preservation and growth, so it includes every aspect in which there is benefit for the orphan and an increase in his money, and it was said: What is meant by that which is best is trade **until he reaches maturity** meaning until the orphan reaches maturity, then if he reaches that point then give him his money, as God Almighty said: **But if you perceive in them sound judgment, then give them their property**.

Surat al-An'am 6:152

And do not approach the property of an orphan, except in a way that is best, until he reaches maturity. And give full measure and weight in justice. We charge no soul except [with that within] its capacity. And when you say, be just, even if it concerns a relative. And fulfill the covenant of God. He has enjoined this upon you that you may be reminded.

Scholars differed about the most severe age. The people of Medina said: It is reaching maturity and becoming mature. Abu Hanifa said: Twenty-five years. Abd al-Rahman ibn Zayd ibn Aslam said: It is puberty. It was said: It is the end of middle age, and from this is the saying of Suhaim al-Rabahi:

The brother of fifty is a more intense society, and in my talk, the affairs are rotated

The first way to achieve reaching the age of maturity is to reach the age of accountability with the awareness of maturity, which is to behave in the way of rational people in dealing with his money, not the way of foolish and extravagant people. This is indicated by the words of God the Almighty in Surat An-Nisaa': "And test the orphans until they reach the age of marriage. Then if you perceive in them sound judgment, release their property to them." So He made reaching the age of marriage, which is reaching the age of accountability, restricted to the awareness of maturity. Perhaps we have previously discussed this. Ash-Ash ... His statement: **And give full measure and weight in justice** meaning with justice in taking and giving when buying and selling. **We do not charge a soul except [with that within] its capacity** meaning beyond its capacity in every duty, including the duty to give full measure and weight, so the one in charge of them is not addressed with what cannot be avoided in terms of increase or decrease. **And when you speak, be just** meaning if you say something in a report or testimony or criticism or praise, be just in it and seek the truth, and do not be biased in that towards a relative or a distant one, and do not favor a friend or an enemy, rather treat people equally, for that is from the justice that God has commanded. The pronoun in **even if** refers back to what it indicates. **And when you speak** because the statement must have someone said about it, or someone said to: meaning even if the one said about it, or someone said to **is a relative** meaning someone related to you. It was said that the meaning is: even if the right was against your relatives, and the former is more appropriate. And similar to this verse is His statement: **even if it was against yourselves or your parents and your closest relatives**. His saying: **And fulfill the covenant of God** means fulfill every covenant that God has enjoined upon you, and among what He has enjoined upon you is what His Messenger recited to you by His command in this context. It is permissible that it refers to every covenant, even if it is between created beings, because when God Almighty commanded fulfillment of it in many Qur'anic verses, that was a justification for adding it to Him, and the reference in His saying: *That* to what was mentioned previously, **He has enjoined upon you** He commanded you with it as an emphatic command, **that you may remember** so that you may be admonished by that.

Tafsir al-Baghawi

152- **And do not approach the property of an orphan, except in a way that is best**, meaning: in a way that is good for him and makes him grow. Mujahid said: It is trading in it. Ad-Dahhak said: It is to seek it for him and not take anything from its profit, **until he reaches maturity**, Ash-Sha'bi and Malik said: maturity is forbearance, until good deeds are recorded for him [and bad deeds are recorded against him]. Abu Al-Aaliyah said: Until he becomes sensible and his strength is gathered. Al-Kalbi said: maturity is between eighteen and thirty years. It was said: Up to forty years. It was said: Up to sixty years. Ad-Dahhak said: Twenty years. As-Suddi said: Thirty years. Mujahid said: maturity is thirty-three years.

Ashd is the plural of shadd, like qad and aqad, and it is the strengthening of the strength of his youth and age, and from it comes the shadd of the day which is its height. It was said that reaching the peak of ashd is that his maturity is felt after puberty.

The meaning of the verse: Do not approach the property of an orphan, except in a way that is best, forever, until he reaches maturity. Then give him his property if he is of sound mind.

And give full measure and weight in justice, with justice. **We do not charge a soul except [with that within] its capacity**, meaning: its ability to give full measure and weight. That is, the giver is not charged more than what is required of him, and the one with the right is not charged with being satisfied with less than his right, so that his soul does not feel constrained by it. Rather, each of them is commanded to do what is within his capacity, without any blame upon him for it.

And when you speak, be just, so be truthful in your judgment and testimony, **even if it is a relative**, that is, even if the one being judged and the one being testified against are relatives, "and fulfill the covenant of God. This is what He has enjoined upon you that you may remember," that is, be admonished. Hamzah, Al-Kisa'i, and Hafs read **you remember** with a light dhal, the entire Qur'an, and the others with a shaddah on it.

Ibn Abbas said: These verses are decisive in all books, nothing has abrogated them, and they are forbidden to all of the children of Adam. They are the mother of the book. Whoever acts upon them will enter Paradise, and whoever abandons them will enter Hell.

Tafsir al-Baidawi

152 **And do not approach the property of an orphan, except in a way that is best** meaning, by the action that is the best thing to do with his money, such as preserving it and making it fruitful **until he reaches maturity** until he becomes an adult, and it is the plural

of *shadda* like *ne'mah* and *an'am* or *shadd* like *sar* and *sar* and it was said that it is singular like *kaank*. **And give full measure and weight in justice** with justice and equality. **We do not charge a soul except [with that within] its capacity** except what it can bear and what is not difficult for it. And mentioning it after the command means that fulfilling the right is difficult for you, so do what is within your capacity and what is beyond that is excused. **And if you say** in a government or the like **then be just** in it **even if he is a relative** even if the one to whom or against whom it is said is one of your relatives. **And fulfill the covenant of God** meaning what was entrusted to you of adhering to justice and carrying out the rulings of the Shari'ah. **This is what He has enjoined upon you that you may remember**. So that you may be admonished by it. Hamza, Hafs, and Al-Kisa'i read **that you may remember** with a light dhal wherever it occurs if it is with a ta', and the rest read it with a heavy dhal.

Surat al-An'am 6:153

And that this is My path, which is straight, so follow it and do not follow [other] paths, for they will separate you from His path. This He has enjoined upon you that you may become righteous.

Surat al-An'am 6:153

And that this is My path, which is straight, so follow it and do not follow [other] paths, for they will separate you from His path. This He has enjoined upon you that you may become righteous.

Tafsir al-Jalalayn

153 - **And that** with the fat-ha on the assumption of the lam and the kasra as a resumption *this* that which I have enjoined upon you **is My path straight** a state **so follow it and do not follow the paths** the paths contrary to it **for they will separate you** in it the deletion of one of the two ta's inclines **from His path** His religion **this is what He has enjoined upon you that you may become righteous**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: The Almighty says: This is what your Lord has commanded you, O people, in these two verses of His saying: "Say: Come, I will recite what your Lord has prohibited to you," and He has commanded you to fulfill it, it is His path, meaning: His way and religion that He has chosen for His servants, *straight*, meaning: upright, with no deviation from the truth, **so follow it**, meaning: so act upon it, and make it a path for yourselves that you follow, so follow it, **and do not follow other paths**, meaning: do not follow a path other than it, and do not adopt a method other than it, and do not seek a religion contrary to it, from Judaism, Christianity, Zoroastrianism, idolatry, and other religions, for they are innovations and misguidance, **for it will separate you from His way**, meaning: it will disperse you, if you follow the newly invented paths that are not paths, ways, or religions for God, your following It, **by His way**, meaning: by His path and religion that He has prescribed for you and that He has chosen, which is Islam, which He has commanded the prophets to follow and which He has commanded the nations before you to follow. **That is what He has commanded you to do**, the Most High says: This is what your Lord has commanded you to do, by His saying to you: **Indeed, this is My path, which is straight, so follow it and do not follow [other] ways**, He has commanded you to do it **that you may become righteous**, meaning: So that you may fear God in yourselves and not destroy them, and beware of your Lord in them and not anger Him with them, lest His vengeance and punishment befall you.

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

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi

Nujayh, on the authority of Mujahid, regarding the statement of God: **And do not follow other paths, for they will separate you from His path**, he said: Innovations and doubts.

Ibn Wakee' told us, he said, Abu Usamah told us, on the authority of Shibl, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said it.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayj, on the authority of Mujahid: **And do not follow the paths**, innovations and doubts.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told us, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **So follow him and do not follow other paths, for they will separate you from His path**, and his statement: **Establish the religion and do not be divided therein**, and something similar to this is in the Qur'an. He said: God commanded the believers to remain in congregation, and forbade them from disagreement and division, and informed them that those who came before them were destroyed only by arguments and disputes over the religion of God.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **And do not follow paths, for they will separate you from His path**, meaning: Do not follow misguidance.

Al-Muthanna told me, he said, Al-Hammani told us, he said, Hammad told us, on the authority of Asim, on the authority of Abi Wa'il, on the authority of Abdullah, he said, "The Messenger of God, may God bless him and grant him peace, drew a line for us one day and said, 'This is the path of God.' Then he drew lines to the right and left of that line and said, 'These are paths, on each path of which is a devil calling to it.' Then he recited this verse: 'And indeed, this is My path, which is straight, so follow it and do not follow [other] paths, for they will separate you from His path.'"

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement, **And that this is My path, which is straight, so follow it and do not follow [other] paths, for they will separate you from His path**, he said: **His path** is Islam, and His path is Islam. He forbade them from following paths other than His, **for they will separate you from His path**, from Islam.

Muhammad ibn Abd al-A'la told me, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Abaan: That a man said to Ibn Mas'ud: What is the straight path? He said: We left Muhammad, may God bless him and grant him peace, at its lowest point, and its edge is in Paradise, and on his right is a horse and on his left is a horse, and there are men calling whoever passes by them. Whoever takes that horse will end up in the Fire, and whoever takes the path will end up in Paradise. Then Ibn Mas'ud recited: **And that this is My straight path**, the verse.

Abu Jaafar said: There are different readings of the verse: **And that this is My straight path.**

The majority of the readers of Medina and Basra and some of the Kufians read it as: *And* with the alif of *an* open and the nun doubled, in response to his statement: **That you should not associate anything with Him**, meaning: "Say: Come, I will recite what your Lord has prohibited to you: that you should not associate anything with Him," **that this is My straight path**. The majority of the Kufians read it as: **T N** with the alif of *an* open and the nun doubled, as a beginning and a break from the first, since the speech had ended with the report of the commandment that God commanded His servants to do, without Him, according to them.

Abu Jaafar said: The correct statement regarding this, in my opinion, is that they are two widely used readings in the readings of the regions and the common Muslims, and their meanings are correct. The remaining two readings are read by the reader, so he is correct in his reading.

And that is because God, the Most High, has commanded following His path, just as He commanded His prophets to His servants, even if that is included in what God commanded His Prophet, may God bless him and grant him peace, to say to the polytheists: **Come, I will recite what your Lord has forbidden you**, and what He commanded you to do, and so He opened up to that, so he is correct, because he broke it, since the recitation was a statement, and if it was not in the wording of the statement because of its distance from His saying: I will not recite, and He wants to apply that to it, so he is correct, and if he broke it in the sense of beginning and stopping from the first and the recitation and that what the Prophet, may God bless him and grant him peace, commanded to be recited to those who were commanded to recite it to them ended before that, so he is correct.

Abdullah bin Abi Ishaq Al-Basri read it as: *And* with the opening of the alif of *an* and the softening of the *nun* of it, meaning: "Say: Come, I will recite what your Lord has prohibited to you - that you not associate anything with Him" and **that this is My path**. So he softened it, since the *an* in His statement: **that you not associate anything with Him** was softened, and the *an* of His statement: **that this is My path** was conjoined to it, so he made it similar to what it was conjoined to. And even though this is a doctrine, I do not like the reading with it, because it is an anomaly from the reading of the reading of the regions, and contrary to what they are upon in their regions.

Tafsir al-Qurtubi

Fourteenth - The Almighty said: **And that this is My path, which is straight, so follow it**. This is a great verse that is connected to what came before, for when He forbade and commanded, He warned here against following a path other than His, so He commanded in it to follow His path as we will explain with the authentic hadiths and sayings of the Salaf. And *that* is in the accusative case, meaning, **And recite that this is My**

path, according to Al-Farra' and Al-Kisa'i. Al-Farra' said: It is permissible for it to be in the genitive case, meaning, He commanded you to do it and that this is My path. And its interpretation according to Al-Khalil and Sibawayh is: And because this is My path, as He said: **And that the mosques are for God** (al-Jinn 72:18). Al-A'mash, Hamza, and Al-Kisa'i read **that this** with a kasra on the hamza as a new sentence, meaning that which is mentioned in these verses is My path, which is straight. Ibn Abi Ishaq and Ya'qub read **that this** with a lightened *that*. The lightened *that* is like the stressed *that*, except that it contains the pronoun of the story and the matter, meaning, **that this is**. So it is in the nominative case. And the accusative case is permissible. It may be redundant for emphasis, as God Almighty said: **So when the bearer of good tidings came** (Yusuf 12:96). The path is the path that is the religion of Islam. *Straight* is in the accusative case as a state, and its meaning is straight and upright, with no crookedness in it. So he ordered following his path that he had established through the tongue of his Prophet, may God bless him and grant him peace, and his law, and its end is Paradise. And paths branched out from it, so whoever takes the straight path will be saved, and whoever goes out to those paths, they will lead him to the Fire. God Almighty said: **And do not follow paths, for they will separate you from His path**, meaning they will deviate. Al-Darimi Abu Muhammad narrated in his Musnad with a sound chain of transmission: Affan told us, Hammad bin Zaid told us, Asim bin Bahdalah told us, on the authority of Abu Wa'il, on the authority of Abdullah bin Mas'ud, who said:

One day, the Messenger of God, may God bless him and grant him peace, drew a line for us, then he said: This is the path of God. Then he drew lines to its right and lines to its left, then he said: These are paths, on each path of which is a devil calling to it. Then he recited this verse. And Ibn Majah included it in his Sunan, on the authority of Jabir ibn Abdullah, who said:

We were with the Prophet (peace and blessings of God be upon him) and he drew a line, then drew two lines to its right, and drew two lines to its left. Then he placed his hand in the middle line and said: This is the path of God - then he recited this verse - **And indeed, this is My path, which is straight, so follow it and do not follow [other] paths, for they will separate you from His path**. These paths include Judaism, Christianity, Zoroastrianism, and all other religions and people of innovations and misguidance from the people of whims and deviation in branches, and others who delve deeply into argument and delve into speech. All of these are susceptible to error and are a source of bad belief, as Ibn Atiyyah said.

I said: This is correct. At-Tabari mentioned in the book of Etiquette of Souls: Muhammad bin Abdul-A'la Al-San'ani told us, he said: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Aban, that a man said to Ibn Mas'ud: What is the straight path? He said: We left Muhammad, peace and blessings be upon him, at its lowest point and end in Paradise, and on his right is a horse and on his left is a horse, and there are men calling whoever passes by them, whoever takes that horse will end up in Hell, and whoever takes the path will end up in Paradise. Then

Surat al-An'am 6:153

And that this is My path, which is straight, so follow it and do not follow [other] paths, for they will separate you from His path. This He has enjoined upon you that you may become righteous.

Ibn Mas'ud recited: **And that this is My straight path** (al-An'am 6:159). Abdullah bin Mas'ud said: Learn knowledge before it is taken away, and its taking away is that its people go away. Beware of extremism, delving too deeply into it, and innovations, and stick to the old. Narrated by Ad-Darimi. Mujahid said about His statement: **And do not follow other paths** he said: Innovations. Ibn Shihab said: This is like the statement of God, the Most High: **Indeed, those who have divided their religion and become sects** (al-An'am 6:159) and the verse. So escape, escape, and salvation, salvation! And adherence to the straight path and the right Sunnah, which the righteous predecessors followed, and in it is the profitable trade. The imams narrated on the authority of Abu Hurairah, who said that the Messenger of God, may God bless him and grant him peace, said:

Whatever I command you to do, take it, and whatever I forbid you to do, refrain from it. Ibn Majah and others narrated on the authority of Al-Arbadh bin Sariyah, who said:

The Messenger of God, may God bless him and grant him peace, preached to us a sermon that brought tears to our eyes and made our hearts fearful. We said: O Messenger of God, this is a farewell sermon, so what do you enjoin upon us? He said: You have left behind you on the straight path, its night is like its day, and none will deviate from it after me except the doomed. Whoever among you lives will see much difference, so adhere to what you have known of my Sunnah and the Sunnah of the Rightly-Guided Caliphs after me. Cling to it with your molars and beware of newly invented matters, for every innovation is misguidance. And adhere to obedience, even if it is an Ethiopian slave, for the believer is like a nosed camel, wherever it is led it obeys. Narrated by Al-Tirmidhi with the same meaning and authenticated by Abu Dawud. He said: Ibn Kathir told us, Sufyan told us: A man wrote to Umar ibn Abdul Aziz asking him about predestination, so he wrote to him: As for what comes after, I advise you to fear God and be moderate in His commands and follow the Sunnah of the Messenger of God, may God bless him and grant him peace, and leave what the innovators have innovated after his Sunnah has been established, and spare them its burden. So adhere to the group, for it is a protection for you, by God's permission. Then know that people have not innovated an innovation except that what preceded it has passed that which is evidence for it or a lesson in it, for the Sunnah was only established by one who knew what error and slippage, foolishness and delving into the depths of its contradiction. So, accept for yourself what the people accepted for themselves, for they stood firm on knowledge, and were restrained by penetrating insight, and they were stronger in revealing matters, and were more deserving of the superiority of what they were in. If the guidance is what you are upon, then you have preceded them to it. And if you say that it only happened after them, then it was only those who followed a path other than theirs and disliked them, then they are the forerunners. They have spoken about it sufficiently and described what

satisfies. There is no one below them who fell short, and no one above them who exceeded them. Some people fell short and were harsh, and some people aspired to do so, and despite that, they are on the straight path. And he mentioned the hadith. And Sahl ibn Abdullah al-Sitri said: You should follow the trace and the Sunnah, for I fear that a time will come in a short while when a person mentions the Prophet, may God bless him and grant him peace, and follows his example in all his circumstances, they will criticize him, turn away from him, disown him, humiliate him, and degrade him. Sahl said: Innovation appeared at the hands of the people of the Sunnah because they supported them and spoke to them, so their sayings appeared and spread among the common people and those who did not hear them heard them. If they had left them and not spoken to them, each one of them would have died with what was in his heart and nothing of it would have appeared and he would have carried it with him to his grave. Sahl said: No one of you introduces an innovation until Satan introduces to him an act of worship and he worships with it, then introduces an innovation to him. If he speaks the innovation and calls people to it, that service is taken away from him. Sahl said: I do not know of a hadith that came about the innovators that is more severe than this hadith:

God has withheld Paradise from the innovator. He said: **Then the Jew and the Christian are more hopeful than them.** Sahl said: **Whoever wants to honor his religion should not enter upon the ruler, should not be alone with women, and should not argue with the people of whims.** He also said: **Follow and do not innovate, for you have been sufficed.** In Musnad al-Darimi: Abu Musa al-Ash'ari came to Abdullah ibn Mas'ud and said: **O Abu Abd al-Rahman, I saw something in the mosque just now that I disapproved of, but I have seen, praise be to God, nothing but good!** He said: **What was it?** He said: **If you live, you will see it.** He said: "I saw in the mosque people sitting in circles waiting for the prayer. In each circle there was a man holding pebbles. He would say to them: 'Say Allahu Akbar' one hundred times, and they would say Allahu Akbar one hundred times. He would say: 'Say 'Allahu Akbar' one hundred times, and they would say 'Allahu Akbar' one hundred times. He would say: 'Glorify God' one hundred times, and they would say 'Glorify God' one hundred times." He said: **What did you say to them?** He said: **I did not say anything to them, but I was waiting for your opinion and your command.** He said: Did you not order them to count their bad deeds and guarantee that none of their good deeds would be lost? Then he went and we went with him until he came to one of those circles. He stopped at them and said: What is this that I see you doing? They said: O Abu Abd al-Rahman, pebbles with which we count the takbeer, tahleel, and tasbeeh. He said: Count your bad deeds and I guarantee that none of your good deeds will be lost. Woe to you, O nation of Muhammad! How quickly you perish. Or are you opening the door to misguidance? They said: By God, O Abu Abd al-Rahman, we only wanted good. He said: How many a person who wants good will never attain it. And on the authority of Umar

ibn Abd al-Aziz, a man asked him about something from the people of whims and innovations, so he said: Stick to the religion of the Bedouins and the boy in the book, and ignore everything else. Al-Awza'i said: Iblis said to his followers: From what do you approach the children of Adam? They said: From everything. He said: Do you approach them before seeking forgiveness? They said: No way! That is something linked to monotheism. He said: I will spread among them something for which they will not seek forgiveness from God. He said: So he spread desires among them. Mujahid said: I do not know which of the two blessings upon me is greater: that He guided me to Islam, or that He spared me from these desires. Al-Sha'bi said: They are called the people of desires because they fall into the Fire. All of this is from Al-Darimi. Sahl ibn 'Abdullah was asked about praying behind the Mu'tazila, marrying them, and giving them in marriage. He said: No, and no honor! They are disbelievers. How can someone believe who says: The Qur'an is created, nor is Paradise created, nor is Hell created, nor is there a path for God, nor intercession, nor any of the believers will enter Hell, nor will any of the sinners of the nation of Muhammad, may God bless him and grant him peace, come out of Hell, nor will there be punishment in the grave, nor will there be Munkar, nor Nakir, nor will there be a vision of our Lord in the Hereafter, nor anything more, and that the knowledge of God is created, nor will they see the ruler or the Friday prayer, and they declare as a disbeliever whoever believes in this. Al-Fudayl ibn 'Iyad said: Whoever loves a person of innovation, God will nullify his deeds and remove the light of Islam from his heart. This and more have been mentioned in his words. Sufyan al-Thawri said: Innovation is more beloved to Satan than sin. Sin can be repented from, but innovation cannot be repented from. Ibn Abbas said: Looking at a man from the people of the Sunnah who calls to the Sunnah and forbids innovation is an act of worship. Abu al-Aaliyah said: Stick to the first way they were before they split. Asim al-Ahwal said: So I told al-Hasan about it and he said: By God, he has advised you and told you the truth. The meaning of his saying, peace be upon him, has already passed in Al Imran:

The Children of Israel split into seventy-two sects, and this nation will split into seventy-three. Hadith. Some knowledgeable scholars have said: This sect that has increased in the sects of the nation of Muhammad, may God bless him and grant him peace, are people who are hostile to scholars and hate jurists, and this was never the case among previous nations. Rafi' ibn Khadij narrated that he heard the Messenger of God, may God bless him and grant him peace, say:

"There will be people in my nation who will disbelieve in God and the Qur'an without realizing it, just as the Jews and Christians disbelieved. I said: May I be your ransom, O Messenger of God! How is that? He said: They acknowledge some and disbelieve in others. I said: May I be your ransom, O Messenger of God! How do they say that? He said: They make Satan equal to God in His creation, power and provision, and they say good is from God and evil is from Satan. He said: So they disbelieve in God and then they read the Book of God, and they disbelieve in the Qur'an after believing and knowing it. He said: What my nation will encounter from them of enmity, hatred and

argumentation? Those are the heretics of this nation." He mentioned the hadith. He continued in An-Nisa and this Surah, the prohibition of sitting with the people of innovation and whims, and that whoever sits with them will be judged by their judgement, so he said: **And when you see those who engage in [offensive] discourse concerning Our verses** (al-An'am 6:68) the verse. Then he explained in Surah An-Nisa, which is Madani, the punishment for whoever does that and disobeys what God has commanded, so he said: **And it has already been revealed to you in the Book** (Al-Nisa: 14) the verse. So whoever sits with them is included with them. A group of the imams of this nation have adopted this view and ruled according to these verses in the council of the people of innovation regarding companionship and mixing, including Ahmad ibn Hanbal, Al-Awza'i and Ibn Al-Mubarak, for they said about a man whose habit is to sit with the people of innovation: He is forbidden from sitting with them, and if he stops, then fine, otherwise he is included with them, meaning in the ruling. And Umar ibn Abdul Aziz applied the punishment to the councils of drinking alcohol, and he recited **Indeed, if you were like them** (An-Nisa': 140). It was said to him: So he says that I sit with them to show them my opposition and respond to them? He said: He is forbidden from sitting with them, and if he does not stop, he is included with them.

Tafsir Ibn Kathir

Ali bin Abi Talha said on the authority of Ibn Abbas regarding his statement, **And do not follow other paths, for they will separate you from His path**, and regarding his statement, **And establish the religion and do not become divided therein**, and similar to this in the Qur'an, he said: God commanded the believers to be in congregation and forbade them from disagreement and division, and informed them that those who came before them were destroyed only by arguments and disputes in the religion of God and similar to this, as stated by Mujahid and more than one.

Imam Ahmad ibn Hanbal said: Al-Aswad ibn Amir Shadhan told us, Abu Bakr, he is Ibn Ayyash, told us, on the authority of Asim, he is Ibn Abi Al-Najoud, on the authority of Abu Wa'il, on the authority of Abdullah, he is Ibn Mas'ud, may God be pleased with him: He said: The Messenger of God, may God bless him and grant him peace, drew a line with his hand, then said, **This is the straight path of God**, and he drew lines to its right and left, then said, **These paths, there is no path among them but that there is a devil upon it calling to it**, then he recited, **And this is My straight path, so follow it and do not follow [other] paths, for they will separate you from His path**, and Al-Hakim narrated it likewise on the authority of Al-Asamm on the authority of Ahmad ibn Abd Al-Jabbar on the authority of Abu Bakr ibn Ayyash, and he said: It is authentic and they did not include it. And Abu Ja'far Al-Razi, Warqa', and Amr ibn Abi Qays narrated it likewise, on the authority of Asim on the authority of Abu Wa'il, Shuqaiq Salamah, on the authority of Ibn Mas'ud, with a chain of transmission traceable back to the Prophet, similarly. And Yazid ibn Harun, Musaddad, and Al-Nasa'i

And that this is My path, which is straight, so follow it and do not follow [other] paths, for they will separate you from His path. This He has enjoined upon you that you may become righteous.

narrated it likewise, on the authority of Yahya ibn Habib ibn Arabi and Ibn Hibban from the hadith of Ibn Wahb, all four of them on the authority of Hammad bin Zayd on the authority of Asim. On the authority of Abu Wa'il, on the authority of Ibn Mas'ud, with this chain of transmission. And Ibn Jarir narrated it likewise on the authority of Al-Muthanna, on the authority of Al-Hammani, on the authority of Hammad bin Zaid, with this chain of transmission. And Al-Hakim narrated it on the authority of Abu Bakr bin Ishaq, on the authority of Ismail bin Ishaq Al-Qadi, on the authority of Sulayman bin Harb, on the authority of Hammad bin Zaid, with this chain of transmission likewise, and he said: It is authentic, but they did not include it. And this hadith was narrated by Al-Nasa'i and Al-Hakim from the hadith of Ahmad bin Abdullah bin Yunus, on the authority of Abu Bakr bin Ayyash, on the authority of Asim, on the authority of Zur, on the authority of Abdullah bin Mas'ud, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace. And Al-Hafiz Abu Bakr bin Mardawayh narrated it likewise from the hadith of Yahya Al-Hammani, on the authority of Abu Bakr bin Ayyash, on the authority of Asim, on the authority of Zur, with this chain of transmission traceable to the Prophet, may God bless him and grant him peace. And Al-Hakim authenticated it as you have seen from the two chains of transmission. Perhaps this hadith is on the authority of Asim bin Abi Al-Najud, on the authority of Zur, and on the authority of Abu Wa'il Shaiq bin Salamah, both of them on the authority of Ibn Mas'ud, with this chain of transmission traceable to the Prophet, may God bless him and grant him peace.

Al-Hakim said: The evidence for this hadith is the hadith of Al-Sha'bi, on the authority of Jabir, from an unreliable source, referring to the hadith that Imam Ahmad and Abd bin Hamid said, and the wording is from Ahmad: Abdullah bin Muhammad, who is Abu Bakr bin Abi Shaybah, told us, Abu Khalid Al-Ahmar told us, on the authority of Mujahid, on the authority of Al-Sha'bi, on the authority of Jabir, who said: We were sitting with the Prophet, may God bless him and grant him peace, and he drew a line like this in front of him and said, **This is the path of God**, and two lines to his right and two lines to his left, and he said, **These are the paths of Satan**, then he put his hand in the middle line, then he recited this verse, "And this is My path, which is straight, so follow it and do not follow [other] paths, for they will separate you from His path. This He has enjoined upon you that you may become righteous." It was narrated by Ahmad and Ibn Majah in the Book of the Sunnah of his Sunan, and Al-Bazzar on the authority of Abu Sa'id Abdullah bin Sa'id on the authority of Abu Khalid Al-Ahmar on his authority. I said: Al-Hafiz bin Mardawayh narrated it through two chains of transmission on the authority of Abu Sa'id Al-Kindi. Abu Khalid told us on the authority of Mujahid on the authority of Al-Sha'bi on the authority of Jabir, who said: The Messenger of God, may God bless him and grant him peace, drew a line, and he drew a line to his right and a line to his left. He placed his hand on the middle line and recited this verse: **And this is My straight path, so follow it**. But the main point is on the

hadith of Ibn Masoud, with what is in it of differences, if it is influential, and it was narrated as being attributed to him. Ibn Jarir said: Muhammad ibn Abd al-A'la told us, Muhammad ibn Thawr told us on the authority of Muammar on the authority of Aban on the authority of Uthman, that a man said to Ibn Masoud: What is the straight path? He said: We left Muhammad, may God bless him and grant him peace, at the bottom and end of Paradise, and on his right was a horse and on his left was a horse, then there were men calling whoever passed by them, and whoever took that horse, it would lead him to Hell, and whoever took the path, it would lead him to Paradise. Then Ibn Mas'ud recited: **And this is My path, which is straight, so follow it and do not follow [other] paths, for they will separate you from His path** 10:13. Ibn Mardawayh said: Abu 'Amr told us, Muhammad ibn 'Abd al-Wahhab told us, Adam told us, Ismail ibn 'Ayyash told us, Abaan ibn 'Ayyash told us on the authority of Muslim ibn 'Imran on the authority of 'Abdullah ibn 'Umar, 'Abdullah asked about the straight path, and Ibn Mas'ud said: We left Muhammad, may God bless him and grant him peace, at the bottom and end of Paradise, and he mentioned the rest of the hadith as mentioned above, and God knows best.

It was narrated from the hadith of Al-Nawwas bin Sam'an something similar to it. Imam Ahmad said: Al-Hasan bin Suwar Abu Al-Ala' told me, Laith, meaning Ibn Sa'd, told us, from Mu'awiyah bin Salih, that Abd Al-Rahman bin Jubair bin Nufayr told him, from his father, from Al-Nawwas bin Sam'an, from the Messenger of God, may God bless him and grant him peace, who said: "God has given an example of a straight path, and on either side of the path are two walls in which there are open doors, and over the doors are lowered curtains, and at the door of the path is a caller calling: O people, come, enter the straight path all together and do not separate. A caller calls from above the path, and if a person wants to open one of those doors, he says: Woe to you, do not open it, for if you open it you will enter it. The path is Islam, and the two walls are the limits of God and the open doors are the prohibitions of God, and that caller at the head of the path is the Book of God, and the caller from above the path is the preacher of God in the heart of every Muslim." It was narrated by Al-Tirmidhi and Al-Nasa'i from Ali bin Hajar. Al-Nasa'i and Amr bin Uthman both added, from Baqiyyah bin Al-Waleed from Yahya bin Sa'd. On the authority of Khalid bin Ma'dan, on the authority of Jubayr bin Nafeer, on the authority of Al-Nawwas bin Sam'an, on his authority. Al-Tirmidhi said: It is good and strange.

God the Almighty said: **So follow Him and do not follow [other] ways**. He only made His way singular because the truth is one, and for this reason He gathered the ways because they are dispersed and branched, as God the Almighty said: "God is the ally of those who believe. He brings them out from darkness into the light. As for those who disbelieve, their allies are false gods. They bring them out from light into darkness. Those are the companions of the Fire; they will abide therein eternally." Ibn Abi Hatim said: Ahmad ibn Sinan

al-Wasiti told us, Yazid ibn Harun told us, Sufyan ibn Husayn told us, on the authority of al-Zuhri, on the authority of Abu Idris al-Khawlani, on the authority of Ubadah ibn al-Samit, who said: The Messenger of God, may God bless him and grant him peace, said: **Which of you will pledge allegiance to me on these three verses?** Then he recited: "Say: Come, I will recite what your Lord has prohibited to you," until he finished three verses, then he said: "And whoever fulfills them, his reward is with God. And whoever omits anything from them and God overtakes him in this world, his punishment will be. And whoever delays him until the Hereafter, his affair is with God. If He wills, He will take him, and if He wills, He will pardon him."

Fath al-Qadir

His saying: 153- **And that this is My straight path** "that" is in the accusative case: meaning, recite that this is My path, as Al-Farra' and Al-Kisa'i said. Al-Farra' said: It is permissible for it to be in the accusative case: meaning, He commanded you to do it, and that this. Al-Khalil and Sibawayh said: The meaning is because this is My straight path, as in the saying of the Most High: "And that the mosques belong to God." Al-A'mash, Hamza, and Al-Kisa'i read: "And that this" with a kasra on the hamza as a new sentence, and the meaning is: what is mentioned in these verses is My path. Ibn Abi Ishaq and Ya'qub read "And that this is My path" with a light vowel, estimating the pronoun of the matter. Al-A'mash read: "This is my path." In the Mushaf of Abdullah ibn Mas'ud: "This is the path of your Lord." In the Mushaf of Ubayy: "This is the path of your Lord." The path is the road, which is the path of the religion of Islam. The accusative of "straight is in the state of state," and straight is the level that has no crookedness in it. Then he ordered them to follow it and forbade them from following all other paths: the religions with different paths. "For they will separate you, **that is, they will lead you away from His path,**" that is, from the straight path of God, which is the religion of Islam. Ibn 'Atiyyah said: These paths include Judaism, Christianity, Zoroastrianism, and all other religions and people of innovations and misguidance from the people of whims and deviation in branches and other than that from the people of deep debate and delving into speech. All of these are subject to error and are likely to lead to bad belief. The reference with "that" is to what came before, and it is the subject and predicate. "He enjoined it upon you, **that is, He emphasized the enjoinder upon you,** so that you may guard against" what He forbade you from.

Al-Tirmidhi narrated with a hasan chain of transmission, as did Ibn al-Mundhir, Ibn Abi Hatim, al-Tabarani, Abu al-Shaykh and Ibn Mardawayh on the authority of Ubadah ibn al-Samit who said: The Messenger of God, may God bless him and grant him peace, said: **Which of you will pledge allegiance to me on these three verses?** Then he recited, **Say, 'Come,'** to three verses, then he said: "Whoever fulfills them, his reward is with God. Whoever falls short of them and God catches up with him in this world, his punishment will be his. Whoever delays him until the Hereafter, his affair is with God. If He wills, He will take him, and if He wills, He will pardon him." Ibn Abi

Shaybah, Ibn al-Durais and Ibn al-Mundhir narrated on the authority of Ka'b al-Ahbar who said: The first ten verses to be revealed in the Torah were these ten verses, and they are the ten that were revealed at the end of al-An'am 6: **Say, 'Come, I will recite what your Lord has prohibited to you,'** to the end of it. Abu Al-Sheikh narrated on the authority of Ubayd God bin Abdullah bin Adi bin Al-Khayyar who said: Kaab heard a man reciting: "Say: Come, I will recite what your Lord has prohibited to you - that you not associate anything with Him." Kaab said: By the One in Whose Hand is Kaab's soul, this is the first verse in the Torah: In the name of God, the Most Gracious, the Most Merciful. "Say: Come, I will recite what your Lord has prohibited to you." to the end of the verses. I said: These are the Ten Commandments in the Torah, the first of which is: I am the Lord your God who brought you out of the land of Egypt, out of the house of slavery. You shall have no other god but Me. Among them are: Honor your father and your mother, that your life may be long in the land which the Lord your God is giving you. Do not murder. Do not commit adultery. Do not steal. Do not bear false witness against your neighbor. Do not covet your neighbor's house. Do not covet your neighbor's wife, nor his male slave, nor his female slave, nor his ox, nor his donkey, nor anything that belongs to your neighbor. Perhaps this is what Kaab Al-Ahbar meant, and the Jews paid great attention to these commandments. The People of the Psalms wrote them at the end of their Psalms, and the People of the Gospel wrote them at the beginning of their Gospel. It is written on two tablets, and we have left out what relates to the Sabbath. Abd bin Hamid and Abu Al-Sheikh narrated from Qatada, **And do not kill your children for fear of poverty,** he said: for fear of poverty. He said: The people of the Jahiliyyah used to kill one of them his daughter for fear of poverty and captivity. **And do not approach immoralities - whether apparent or concealed,** he said: their secret and public. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Ibn Mardawayh narrated from Ibn Abbas, **And do not kill your children for fear of poverty,** he said: for fear of poverty. **And do not approach immoralities - whether apparent or concealed,** he said: In the Jahiliyyah, they did not see any harm in fornication in secret and considered it ugly in public, so God forbade fornication in secret and in public. Abd bin Hamid and Abu Al-Sheikh narrated from Qatada regarding His statement, **And that this is My straight path,** he said: Know that the path is one path, the group of guidance and its destination is Paradise, and that Satan legislated separate paths, the group of misguidance and its destination is Hell. Ahmad, Abd ibn Humayd, al-Bazzar, al-Nasa'i, Ibn al-Mundhir, Ibn Abi Hatim, Abu al-Shaykh, al-Hakim **who authenticated it,** and Ibn Mardawayh narrated on the authority of Ibn Mas'ud that he said: The Messenger of God (blessings and peace of God be upon him) drew a line with his hand and then said: This is the straight path of God. Then he drew lines to the right and to the left of that line and then said: And these paths, there is no path among them but that there is a devil upon it calling to it. Then he recited: **And that this is My straight path, so follow it and do not follow [other] paths, for they will separate you from His path.** Ahmad, Ibn Majah and Ibn Mardawayh narrated a similar hadith from Jabir. Abd al-Razzaq, Ibn Jarir and Ibn Mardawayh narrated on

Surat al-An'am 6:153

And that this is My path, which is straight, so follow it and do not follow [other] paths, for they will separate you from His path. This He has enjoined upon you that you may become righteous.

the authority of Ibn Mas'ud that a man asked him: What is the straight path? He said: We left Muhammad (blessings and peace of God be upon him) at its lowest and at its edge is Paradise, and to his right is a mountain and to his left is a mountain, and there are men calling whoever passes by them. Whoever takes that mountain will end up in the Fire, and whoever takes the straight path will end up in Paradise. Then Ibn Mas'ud recited: **And that this is My straight path, so follow it.** Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, **And do not follow the paths of error.** He said: The paths of error.

this is the path of your Lord. And do not follow the paths **the different religions or the paths that follow desires, for the requirement of the argument is one and the requirement of desires is multiple due to the difference in natures and habits** for it will separate you **so it will separate you and remove you** from His path **which is following the revelation and following the proof** This is the following He has enjoined upon you that you may guard against" misguidance and separation from the truth.

Tafsir al-Baghawi

153- "And that this", meaning: this which I have commanded you in these two verses, "is My path, **My way and My religion**, straight, **level, upright**, so follow it, **Hamzah and Al-Kisa'i read** and" with a kasra on the alif as a new sentence, and the others read: with a fatha on the alif, Al-Farra' said: The meaning is, I recite to you that this is My path, straight. Ibn 'Amir and Ya'qub read: with a sukoon on the noon. "And do not follow the paths", meaning: the different paths other than this path, such as Judaism, Christianity, and other religions, and it was said: whims and innovations, "for you will be divided, **so you will be inclined**, and scattered, from His path, **from His way and religion which He was pleased with, and with which He commanded**, that, **which I mentioned**, He has commanded you with it that you may become righteous".

Abu Bakr Muhammad ibn Abd al-Samad al-Turabi, known as Abu Bakr ibn Abi al-Haytham, told us, al-Hakim Abu al-Fadl Muhammad ibn al-Husayn al-Haddadi told us, Abu Yazid Muhammad ibn Yahya ibn Khalid told us, Abu Yaqub Ishaq ibn Ibrahim al-Hanthali told us, Abd al-Rahman ibn Mahdi told us, on the authority of Hammad ibn Zayd, on the authority of Asim ibn Bahdalal, on the authority of Abu Wa'il, on the authority of Abdullah, who said: "The Messenger of God, may God bless him and grant him peace, drew a line for us and then said: This is the path of God. Then he drew lines to its right and to its left, and said: These are paths, on each path of which is a devil calling to it. Then he recited: 'And this is My path, which is straight, so follow it'" **the verse.**

Tafsir al-Baidawi

153 "And that this is My straight path" The reference in it is to what was mentioned in the surah, for it is in its entirety in proving monotheism and prophethood and explaining the Shariah. Hamzah and Al-Kisa'i read "In" with a kasra as a new beginning, and Ibn 'Amir and Ya'qub with a fatha and a tafsir. The rest read it with emphasis, estimating the lam as a reason for his saying "Then follow him. **Ibn 'Amir read** My path **with a fatha on the ya', and it was read** This is My path and

Surat al-An'am 6:154

Then We gave Moses the Scripture, complete for him who does good, and a detailed explanation of all things, and a guidance and a mercy that they might believe in the meeting with their Lord.

Tafsir al-Jalalayn

154 - **Then We gave Moses the Scripture** the Torah, and then to arrange the report *completely* for the blessing **for him who did good** by carrying it out **and in detail** explaining *everything* needed in religion **and guidance and mercy that they** meaning the Children of Israel **may believe in the meeting with their Lord** in the resurrection)

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What God, the Most High, meant by His statement: **Then We gave Moses the Scripture**, then say after that, O Muhammad: Your Lord gave Moses the Scripture. So He left out mentioning *Say*, since what had been mentioned at the beginning of the story indicated that it was intended in it, and that is His statement: "Say: Come, I will recite what your Lord has prohibited to you," so He narrated what He prohibited to them and permitted, then He said: Then say: **We gave Moses**, so He omitted *Say* because His statement *Say* indicated it to him, and that it was intended in the speech. And we only said: That was intended in the speech, because Muhammad, may God bless him and grant him peace, was undoubtedly sent after Moses by a long time, and that he was only commanded to recite these verses to those who were commanded to recite them to him after his mission. And it is known that Moses was given the Scripture before God commanded Muhammad to recite these verses to those who were commanded to recite them to him. And *Then*, in the speech of the Arabs, is a letter that indicates that what comes after it of speech and report comes after what came before it. Then the people of interpretation differed regarding the meaning of his saying: **Completely upon the one who does good**. Some of them said: Its meaning is: Completely upon the doers of good.

Who said that?

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **Completely upon the one who does good**, the believers and the doers of good.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Completely upon the one who does good**, the believers and the doers of good.

And Mujahid directed the interpretation of the words and their meaning to the fact that God, may He be

glorified, informed about Moses that He gave him the Book as a virtue over what He gave to the righteous among His servants.

If someone were to say: How is it permissible to say: **upon the one who did good**, making **upon the one who** singular, and the interpretation **upon those who did good**? It would be said: The Arabs do that especially with **upon the one who** and with the definite article, if they mean *all* and *everyone*, as God Almighty said: **By time, indeed, mankind is in loss**, and as they said: **The dirham has become abundant in the hands of the people**.

It was mentioned on the authority of Abdullah bin Masoud that he used to recite it: **Completely for those who do good**. This is from his recitation in this way, which supports the statement of Mujahid. If the meaning is thus, then his saying **do good** is a past tense verb, and so its accusative is for this reason. It may be permissible for **do good** to be in the genitive case, but it is accusative since *af'al* and *af'al* do not apply to their speech. If it is said: Then by what is it in the genitive case?

It was said: In response to *who*, since he did not see what would raise it, so the interpretation of the speech then would be: Then We gave Moses the Book, completing it for what is best, then he deleted *who*, and **who is best** was placed next to *who*, so it was Arabized according to its Arabization, since it was like the definite article, because the definite article does not enter it, and *who* is like it, as the Arabs say: I passed by the one who is better than you, and worse than you, as the rajaz poet said:

Al-Zubaidi, who represented the dream, was named after you, people of knowledge.

Follow the example of the one who, in grammar.

Whoever said that did not say: I passed by the one who knows, because the one who knows is indefinite and the one who is definite, and an indefinite does not follow a definite. Others said: The meaning of that is: **Completely upon the one who did good**, Moses, in what God tested him with in this world of His commands and prohibitions.

Who said that?

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Abi Jaafar told us, on the authority of his father, on the authority of Al-Rabi': **Then We gave Moses the Scripture, completing it for him who did good**, in what God gave him.

Muhammad bin Abdul A'la told me, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **Then We gave Moses the Scripture, completing it for him who did good**. He said: Whoever does good in this world, God will complete that for him in the Hereafter.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his saying: **Then We gave Moses the Scripture, perfecting it for him who did good**, meaning: whoever did good in this world, God's honor will be completed for him in the Hereafter.

According to this interpretation, which Al-Rabi'

Surat al-An'am 6:154

Then We gave Moses the Scripture, complete for him who does good, and a detailed explanation of all things, and a guidance and a mercy that they might believe in the meeting with their Lord.

interpreted, *ahsan* is in the accusative case, because it is a past tense verb, and *alladhi* means what, and the speech at that time was: Then We gave Moses the Scripture, complete for what Moses did well, meaning: We gave him the Scripture to complete for him My honor in the Hereafter, complete for his goodness in this world in worshipping God and doing what He charged him with in obeying Him. Others said about that: Its meaning is: Then We gave Moses the Scripture, complete for what God did well to His prophets and His favors to them.

Who said that?

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement, **Then We gave Moses the Scripture, complete for him who did good**, he said: Complete from God for His goodness to them and His guidance to Islam, and He gave them that Scripture, complete, for His favor and goodness upon them. And **did good** according to this interpretation also, is in the accusative case, as a past tense verb, and *which* according to this statement and the statement that al-Rabi' said, means: what. It was mentioned from Yahya ibn Ya'mar that he used to read that: Complete for him who did good, in the nominative case, with the interpretation of **on the one who is better**.

Ahmad bin Yusuf told me that, he said, Al-Qasim bin Salam told us, he said, Al-Hajjaj told us, on the authority of Harun, on the authority of Abu Amr bin Al-Ala, on the authority of Yahya bin Ya'mar.

Abu Jaafar said: This is a reading that I do not permit reading, because it has a correct meaning in Arabic, because it contradicts what is agreed upon by the evidence from the readings of the regions.

Abu Ja'far said: The most correct of these sayings, in my opinion, is the saying of the one who said that its meaning is: Then We gave Moses the Book, completing Our favors to him, upon the one who did well by Moses in fulfilling Our commands and prohibitions, because that is the most apparent meaning in the speech, and that giving Moses his book was a blessing from God upon him and a great favor. So He, the Most High, informed us that He bestowed that blessing upon him because of his previous righteous deeds and good obedience.

If the interpretation was as Ibn Zayd said, the statement would be: Then We gave Moses the Scripture, completing what we did well, or: Then God gave Moses the Scripture, completing what we did well. And in His description of Himself, may His praise be glorified, as giving Him the Scripture, then diverting the report by saying: He did well to someone other than the one informing about Himself, by the closeness between the two report items, there is clear evidence that the statement is not the statement that Ibn Zayd said.

As for what was mentioned about Mujahid directing *who* to mean everyone, there is no evidence in the speech indicating the correctness of what he said about that, rather the apparent meaning of the speech

is more similar to what we have chosen from the statement. And if there is division in the interpretation of the speech, the most appropriate meaning for it is the one that is most likely to be based on the apparent meaning, unless there is clear evidence from reason or report that it means something other than that.

As for his saying: **And a detailed explanation of everything**, he means: And a clarification of everything from the matter of the religion that they were commanded to do.

The interpretation of the statement is: Then We gave Moses the Torah to complete Our favors to him and Our favors before him, by which Our honor was completed for him for his kindness and obedience to his Lord and his fulfillment of what He commanded him of the laws of His religion, and to clarify everything that his people and followers needed of their religious affairs, as Bishr told me, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **And a detailed explanation of everything**, in it is its lawful and unlawful.

Abu Ja'far said: God Almighty says: We gave Moses the Book, complete and detailed for everything, **and guidance**, meaning by His saying: **and guidance**, setting them on the straight path, and explaining to them the paths of guidance so that they do not go astray, **and mercy**, meaning: and mercy from Us to them and compassion, to save them from misguidance and the blindness of confusion.

As for his saying: **Perhaps they will believe in the meeting with their Lord**, it means: My giving Moses the Book to complete God's honor to Moses, for the goodness of Moses, and to detail the laws of His religion, and guidance for those who followed him, and mercy for those among them who were astray, so that God would save them from misguidance, and so that they would believe in the meeting with their Lord if they heard God's admonitions with which He admonished His creation in Him, so that they would be deterred from what they were upon, of disbelief in Him and in the meeting with Him after his death, so that they would obey their Lord and believe in what His Prophet Moses, may God bless him and grant him peace, brought to them.

Tafsir al-Qurtubi

The Almighty said: **Then We gave Moses the Scripture** two objects. *Completely* is an object for it or a source. **Upon the one who does good** is read in the accusative and nominative. Whoever raises it - which is the reading of Yahya bin Ya'mar and Ibn Abi Ishaq - then it is assumed: Completely on the one who is better. Al-Mahdawi said: And in it is a distance because of the deletion of the subject referring to the one who. Sibawayh narrated on the authority of Al-Khalil that he heard **I am not the one who says anything to you**. Whoever places the accusative then *upon* is a past verb included in the relative clause, this is the opinion

of the Basrans. Al-Kisa'i and Al-Farra' permitted it to be a noun describing the one who. And they permitted **I passed by the one who is your brother** describing the one who with the definite article and what is close to it. Al-Nahhas said: This is impossible according to the Basrans, because it is a description of the noun before it is completed, and the meaning according to them is: On the one who does good. Mujahid said: Completely on the believing doer. Al-Hasan said regarding the meaning of his statement: **Completely on** there were among them doers of good and non-doers, so God sent down the Scripture completely on the doers of good. The evidence for the correctness of this statement is that Ibn Masoud read: **Completely for those who do good**. It was said: The meaning is: We gave Moses the Torah in addition to what Moses did well, which God taught him before the Torah was revealed to him. Muhammad bin Yazid said: The meaning is: Completely for those who did well, meaning: Completely for what God Almighty did well to Moses, peace be upon him, from the message and other things. Abdullah bin Zaid said: Its meaning is for the goodness of God Almighty to His prophets, peace be upon them [from the message and other things]. Al-Rabi' bin Anas said: Completely for the goodness of Moses from his obedience to God Almighty, and Al-Farra' said the same. Then it was said: Then indicates that the second comes after the first, and the story of Moses, peace be upon him, and his being given the Book came before this, so it was said: Then in the sense of *and*, meaning We gave Moses the Book, because they are conjunctions. It was said: The meaning of the statement is: Then we had given Moses the Book before We revealed the Qur'an to Muhammad, peace be upon him. It was said: The meaning is: Say: Come, I will recite what your Lord has forbidden you, then recite what We gave Moses, completely. **And in detail** is conjunction to it. And so is **guidance and mercy**.

Tafsir Ibn Kathir

Ibn Jarir said: **Then We gave Moses the Scripture** means: Then say, O Muhammad, informing us that We gave Moses the Scripture, as indicated by His statement: "Say: Come, I will recite what your Lord has prohibited to you." I said: There is a consideration in this, and then here is only for the purpose of connecting the report after the report, not for the purpose of order here, as the poet said:

Tell him who became a leader, then his father became a leader, then his grandfather became a leader before that.

Here, when God Almighty informed us about the Qur'an, saying, **And this is My straight path, so follow it**, He followed it with praise for the Torah and its Messenger, saying, **Then We gave Moses the Book**. God Almighty often links the mention of the Qur'an to the Torah, such as His Almighty saying, "And before it was the Book of Moses as a guide and a mercy. And this is a confirming Book in the Arabic language." And His saying at the beginning of this surah, "Say, 'Who sent down the Book which Moses brought as a light and guidance for mankind? You make it into sheets,

some of which you reveal and much of which you conceal.' " The verse, and after it, **And this is a Book We have sent down, blessed**. The verse.

God the Almighty said, informing about the polytheists: **But when the truth came to them from Us, they said, 'Why was he not given the like of what was given to Moses?' God the Almighty said: Did they not disbelieve in what was given to Moses before? They said, 'Two magicians who backed up each other.' And they said, 'Indeed, we are disbelievers in both.'** God the Almighty said, informing about the jinn that they said, **O our people, indeed we have heard a Book revealed after Moses, confirming what was before it, guiding to the truth**. The verse. God the Almighty said: **Completely and in detail for him who does good**. That is, We gave him the Book that We revealed to him, complete and comprehensive, for what he needs in his law, as in His statement: **And We wrote for him on the tablets of all things**. The verse. God the Almighty said: **For him who does good**. That is, a reward for his good deeds and his fulfillment of Our commands and obedience, as in His statement: **Is the reward for good [anything] but good?** and His statement: **And when his Lord tested Abraham with certain commands, and he fulfilled them, He said, 'Indeed, I will make you a leader for the people.'** and His statement: **And We made from among them leaders guiding by Our command**. When they were patient and were certain of Our signs.

Abu Ja'far al-Razi said on the authority of al-Rabi' ibn Anas, **Then We gave Moses the Scripture, perfecting it for him who did good**. He means he did good in what God gave him. Qatada said, **Whoever does good in this world, it will be completed for him in the Hereafter**. Ibn Jarir chose to say, **Then We gave Moses the Scripture, perfecting it for him**, for his goodness, so it is as if he made *which* a source, as was said in the words of God Almighty, **And you plunged like those who plunged**, meaning like their plunge. Ibn Rawahah said:

And God has confirmed what He has given you of good among the messengers and a victory like that which they have given victory.

Others said: *who* here means **those who**. Ibn Jarir said: It was mentioned on the authority of Abdullah bin Masoud that he used to recite it completely for those who did good. Ibn Abi Nujayh said: On the authority of Mujahid: **completely for those who did good**. He said: **for the believers and the doers of good**. Abu Ubaidah said the same. Al-Baghawi said: **the doers of good are the prophets and the believers**. He meant that we showed His favor to them. I said: Like the statement of God Almighty: **He said, 'O Moses, indeed I have chosen you over mankind with My messages and with My speech.'** It is not necessary that He chose Muhammad, may God bless him and grant him peace, the Seal of the Prophets and the Friend, peace be upon them, for other evidence.

Ibn Jarir said: Abu Amr bin Al-Ala narrated on the authority of Yahya bin Ya'mar that he used to recite it completely on the one who is better, raising it with the interpretation of on the one who is better. Then he said: This is a reading that I do not permit reading with, even though it has a correct meaning in Arabic. It was said: Its meaning is completely on the goodness of God to

Then We gave Moses the Scripture, complete for him who does good, and a detailed explanation of all things, and a guidance and a mercy that they might believe in the meeting with their Lord.

him in addition to what he was good to him. This was narrated by Ibn Jarir and Al-Baghawi, and there is no contradiction between it and the first statement, and Ibn Jarir combined it as we explained, and praise be to God. And the Almighty's statement: **And a detailed explanation of everything and guidance and mercy** contains praise for His Book that God revealed to him "Perhaps they will believe in the meeting with their Lord. And this is a blessed Book We have revealed, so follow it and fear God that you may receive mercy." In it is the call to follow the Qur'an. God, the Almighty, encourages His servants to follow His Book and commands them to ponder it and act upon it and call to it and describe it as a blessing for those who follow it and act upon it in this world and the hereafter because it is the strong rope of God.

Fath al-Qadiri

This statement is presented to establish the recommendation that God has recommended to His servants, and the connection with then has been questioned, given that the story of Moses and the giving of the Book to him comes before the thing to which it is connected, which is what was mentioned previously in His statement: **That is what He has enjoined upon you**. It has been said that then here has the meaning of *and*, and it has been said that the meaning of the statement is: Then We had given Moses the Book before We sent down the Qur'an to Muhammad, may God bless him and grant him peace. It has been said that the meaning is: Say, **Come, I will recite what your Lord has forbidden you**, then I will recite the giving of the Book to Moses. It has been said that the recommendation to which it is connected is ancient, and every prophet has always recommended it to his nation. It has been said that then is for the delay in reporting, as you say: I was informed of what you did today, then what you did yesterday is more amazing. His saying: 154 - *Completely* is an object for which or a source, and **upon the one who does good** was read in the nominative case, and this is the reading of Yahya bin Ya'mar and Ibn Abi Ishaq, so the nominative case of *better* is based on the assumption of a subject: meaning, on the one who is better. From this is what Sibawayh narrated on the authority of Al-Khalil that he heard: I am not the one who says anything to you. The rest read it in the accusative case as a past tense verb according to the Basrans. Al-Farra and Al-Kisa'i permitted it to be a noun describing *who*, and this is impossible according to the Basrans because it is a description of the noun before it is complete. The meaning according to them is **completely upon whoever does good by accepting it and doing it, whoever he may be**. This is supported by the fact that Ibn Mas'ud read: **completely upon those who do good**. Al-Hasan said: There were among them those who did good and those who did not do good, so God sent down the Book completely upon the doers of good. It was said that the meaning is: We gave Moses the Torah in addition to what Moses did well from what God taught him before the Torah was sent down to him. It was said that the meaning is: completely upon

what God the Almighty did well to Moses with from the message and other things. It was said: completely upon Moses' goodness in obeying God the Almighty, as Al-Farra said. His statement: **And in detail for everything** is conjoined with *completely*: meaning and for the sake of detailing everything. Likewise **guidance and mercy** are conjoined with it: meaning and for guidance and mercy. The pronoun in **perhaps they** refers to the Children of Israel indicated by the mention of Moses, and the *ba* in **in meeting** is related to **they believe**.

Tafsir al-Baghawi

154- **Then We gave Moses the Scripture**. If it is said: Why did He say: **Then We gave** and the letter *then* is for following up and giving Moses the Scripture was before the coming of the Qur'an? It is said: Its meaning is then I inform you that We gave Moses the Scripture, so *then* was included to delay the report, not to delay the revelation.

Completely upon him who did good. They differed about it. It was said: Completely upon the good-doers of his people. So *who* means *whom*, that is, upon those who did good among his people. There were good-doers and bad-doers among them. This is indicated by the reading of Ibn Mas'ud: **upon those who did good**. Abu Ubaidah said: Its meaning is upon everyone who did good. That is, We completed the virtue of Moses with the Book upon the good-doers. That is, We showed his virtue to them. The good-doers are the prophets and the believers. It was said: **who did good** is Moses, and *who* means *what*, that is, upon what Moses did good. Its meaning is: We gave him the Book, meaning the Torah, as completion of the blessing upon him, for his goodness in obedience and worship, and conveying the message and carrying out the command.

It was said that Ihsan means knowledge, and Ahsan means knowledge, and its meaning is: Complete with what Moses had done well in knowledge and wisdom, meaning we gave him the Book in addition to that.

It was said that its meaning is: **Completely from me for my kindness to Moses**.

"And in detail," explaining *everything*, that he needs from the laws of religion, **and guidance and mercy**, this is in the description of the Torah, **that they may believe in the meeting with their Lord**, Ibn Abbas said: so that they may believe in the resurrection and believe in reward and punishment.

Tafsir al-Baidawi

154 **Then We gave Moses the Book** is in apposition to **He enjoined you** and then for the delay in the information or for the difference in rank as if it was said, this is what He enjoined upon you in the past and

present, then greater than that **And We certainly gave Moses the Book** "completely **for honor and favor** for the one who did well" for everyone who did well in carrying it out, and it is supported if it is read to those who did well or to the one who conveyed it well, which is Moses, peace be upon him, or completely for what he did well, meaning he mastered it of knowledge and legislation, meaning an increase in his knowledge to complete it, and it was read in the nominative case as the report of a deleted subject, meaning for what is better or in the manner that is good for the Book to be "and a detailed explanation of everything **and a detailed statement of everything that is needed in religion, and it is in apposition to complete and their accusative can be a cause, a state, and a source** and guidance and mercy that they **perhaps the Children of Israel** will believe in the meeting with their Lord" meaning in meeting Him for the reward.

Surat al-An'am 6:155

And this is a blessed Book which We have revealed, so follow it and fear God that you may receive mercy.

Surat al-An'am 6:155

And this is a blessed Book which We have revealed, so follow it and fear God that you may receive mercy.

Tafsir al-Jalalayn

155 - **And this** the Qur'an **is a blessed Book which We have revealed, so follow it** O people of Mecca by acting according to what is in it **and fear** disbelief **that you may receive mercy**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He, the Most High, meant by His saying: **And this is a blessed Book which We have sent down**, is this Qur'an which We sent down to our Prophet Muhammad, may God bless him and grant him peace. **A blessed Book which We have sent down, so follow it**, meaning: So make it an imam whom you follow and act according to what is in it, O people. **And fear God**, meaning: And beware of God in yourselves, lest you neglect to act according to what is in it, transgress its limits, and make permissible what is forbidden by it, as:

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And this is a blessed Book which We have revealed**, which is the Qur'an that God revealed to Muhammad, peace be upon him, **so follow it**, meaning: follow what He has made lawful and forbid what He has forbidden.

And His saying: **Perhaps you will have mercy**, means: So that you may have mercy, and be saved from the punishment of God and His painful chastisement.

Tafsir al-Qurtubi

The Almighty said: **And this is a Book** subject and predicate. **We have sent it down as blessed** is an adjective, meaning full of good things. It is permissible in other than the Qur'an to say *blessed* as a state. **So follow it** meaning act according to what is in it. **And fear** meaning fear its distortion. **That you may receive mercy** meaning that you may hope for mercy and not be punished.

Tafsir Ibn Kathir

Ibn Jarir said: **Then We gave Moses the Scripture** means: Then say, O Muhammad, informing us that We gave Moses the Scripture, as indicated by His statement: "Say: Come, I will recite what your Lord has

prohibited to you." I said: There is a consideration in this, and then here is only for the purpose of connecting the report after the report, not for the purpose of order here, as the poet said:

Tell him who became a leader, then his father became a leader, then his grandfather became a leader before that.

Here, when God Almighty informed us about the Qur'an, saying, **And this is My straight path, so follow it**, He followed it with praise for the Torah and its Messenger, saying, **Then We gave Moses the Book**. God Almighty often links the mention of the Qur'an to the Torah, such as His Almighty saying, "And before it was the Book of Moses as a guide and a mercy. And this is a confirming Book in the Arabic language." And His saying at the beginning of this surah, "Say, 'Who sent down the Book which Moses brought as a light and guidance for mankind? You make it into sheets, some of which you reveal and much of which you conceal.'" The verse, and after it, **And this is a Book We have sent down, blessed**. The verse.

God the Almighty said, informing about the polytheists: **But when the truth came to them from Us, they said, 'Why was he not given the like of what was given to Moses?' God the Almighty said: Did they not disbelieve in what was given to Moses before? They said, 'Two magicians who backed up each other.' And they said, 'Indeed, we are disbelievers in both.'** God the Almighty said, informing about the jinn that they said, **O our people, indeed we have heard a Book revealed after Moses, confirming what was before it, guiding to the truth**. The verse. God the Almighty said: **Completely and in detail for him who does good**. That is, We gave him the Book that We revealed to him, complete and comprehensive, for what he needs in his law, as in His statement: **And We wrote for him on the tablets of all things**. The verse. God the Almighty said: **For him who does good**. That is, a reward for his good deeds and his fulfillment of Our commands and obedience, as in His statement: **Is the reward for good [anything] but good?** and His statement: **And when his Lord tested Abraham with certain commands, and he fulfilled them, He said, 'Indeed, I will make you a leader for the people.'** and His statement: **And We made from among them leaders guiding by Our command**. When they were patient and were certain of Our signs.

Abu Ja'far al-Razi said on the authority of al-Rabi' ibn Anas, **Then We gave Moses the Scripture, perfecting it for him who did good**. He means he did good in what God gave him. Qatada said, **Whoever does good in this world, it will be completed for him in the Hereafter**. Ibn Jarir chose to say, **Then We gave Moses the Scripture, perfecting it for him**, for his goodness, so it is as if he made *which* a source, as was said in the words of God Almighty, **And you plunged like those who plunged**, meaning like their plunge. Ibn Rawahah said:

And God has confirmed what He has given you of good among the messengers and a victory like that which they have given victory.

Others said: *who* here means **those who**. Ibn Jarir said: It was mentioned on the authority of Abdullah bin Masoud that he used to recite it completely for those who did good. Ibn Abi Nujayh said: On the authority of Mujahid: **completely for those who did good**. He said: **for the believers and the doers of good**. Abu Ubaidah said the same. Al-Baghawi said: **the doers of good are the prophets and the believers**. He meant that we showed His favor to them. I said: Like the statement of God Almighty: **He said, 'O Moses, indeed I have chosen you over mankind with My messages and with My speech.'** It is not necessary that He chose Muhammad, may God bless him and grant him peace, the Seal of the Prophets and the Friend, peace be upon them, for other evidence.

Ibn Jarir said: Abu Amr bin Al-Ala narrated on the authority of Yahya bin Ya`mar that he used to recite it completely on the one who is better, raising it with the interpretation of on the one who is better. Then he said: This is a reading that I do not permit reading with, even though it has a correct meaning in Arabic. It was said: Its meaning is completely on the goodness of God to him in addition to what he was good to him. This was narrated by Ibn Jarir and Al-Baghawi, and there is no contradiction between it and the first statement, and Ibn Jarir combined it as we explained, and praise be to God. And the Almighty's statement: **And a detailed explanation of everything and guidance and mercy** contains praise for His Book that God revealed to him "Perhaps they will believe in the meeting with their Lord. And this is a blessed Book We have revealed, so follow it and fear God that you may receive mercy." In it is the call to follow the Qur'an. God, the Almighty, encourages His servants to follow His Book and commands them to ponder it and act upon it and call to it and describe it as a blessing for those who follow it and act upon it in this world and the hereafter because it is the strong rope of God.

Fath al-Qadir

His statement: 155- **And this is a Book which We have revealed, blessed**. The reference is to the Qur'an, and the demonstrative pronoun is the subject and its predicate is Book, and We have revealed it is an attribute of Book, and blessed is another attribute of it, and the attribute of revelation is presented because the denial is related to it, and blessed is very blessed because of what it contains of worldly and religious benefits. **So follow it**, for since it is from God and contains blessing, following it is obligatory upon you. **And fear** opposing it and denying what is in it. *Perhaps* if you accept it and do not oppose it, **you will receive mercy** through the mercy of God, the Most High.

Tafsir al-Baghawi

155- **And this**, meaning: the Qur'an, **is a blessed Book which We have revealed, so follow it**, and act according to what is in it, **and fear God**, and obey, **that you may receive mercy**.

Tafsir al-Baidawi

155 **This is a Book** meaning the Qur'an **which We have sent down, blessed** "of much benefit so follow it and fear God that you may receive mercy" by following it, which is acting according to what is in it.

Surat al-An'am 6:156

Lest you say, "The Book was only sent down to two groups before us, and we were, of their study, unaware."

Surat al-An'am 6:156

Lest you say, **The Book was only sent down to two groups before us, and we were, of their study, unaware.**

Tafsir al-Jalalayn

156 - We revealed it **so that** you do not **say**, **The Book was only revealed to two groups** the Jews and the Christians **before us** and *and* is lightened and its subject is deleted, meaning that we **were heedless of their study** their reading **of it** because we did not know it since it was not in our language.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: The Arab scholars differed regarding the factor of *an* in His statement: **that you say** and regarding the meaning of this statement. Some of the Nahim of Basra said: The meaning of this is: **Then We gave Moses the Book, completing it for him who did good**, out of dislike for you to say: **The Book was only sent down to two groups before us.**

Some of the people of Kufa said: Rather, it is in the accusative case with an implied verb. He said: The meaning of the statement is: So follow him and fear God, that you may receive mercy. Fear God lest you say. He said: And similarly, God says: **That your deeds may become worthless while you perceive not.**

Others among them said: It is in the accusative case. He said: Its accusative case is from two places: One of them is: We sent it down so that they would not say, **The Book was only sent down to two groups before us**, and the other is from His statement: *Beware*. He said: It is not appropriate in the place of *that* like His statement: **God makes clear to you, lest you go astray.**

Abu Ja'far said: The most correct of these sayings, in my opinion, is the saying of the one who said: *An* is in the accusative case because it is related to the revelation, because the meaning of the statement is: "This is a blessed book that We have revealed, so that you will not say: 'The Book was only revealed to two groups before us.'"

As for the two groups that God mentioned, and He informed us that He only sent down His Book to His Prophet Muhammad so that the polytheists would not say: No book was sent down to us so that we could follow it, and we were not commanded or forbidden, then there is no proof against us in what we do and leave, since no book or messenger came to us from God. Rather, the proof is against the two groups to whom the Book was sent down before us, and they are the Jews and the Christians, and the people of interpretation said the same.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **That you should not say, 'The Book was only sent down to two groups before us,'** and they are the Jews and the Christians.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **That you may say, 'The Book was only sent down to two groups before us,'** the Jews and the Christians. He feared that the Quraysh would say 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: **That you say, 'The Book was only revealed to two groups before us,'** he said: The Jews and the Christians. He said: That you say, Quraysh.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **That you say, 'The Book was only sent down to two groups before us,'** and they are the Jews and the Christians.

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **The Book was only revealed to two groups before us**, as for the two groups, they are the Jews and the Christians.

As for **And if we were unaware of their study**, it means: that you say: And we were unaware of the recitation of the two groups of the Book that was sent down to them, we do not know what it is, nor do we know what they read or say, nor what was sent down to them in their Book, because they were its people and not us, and we were not concerned with it nor were we commanded to do what is in it, nor is it in our language, so they take that as an argument. So God cut off their argument by sending down the Qur'an to His Prophet Muhammad, may God bless him and grant him peace.

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

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas: **And we were heedless of their study**, meaning: And we were heedless of their recitation.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **And we were unaware of their study**, meaning: of their reading.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And if we were unaware of their study**, he said, study means reading and knowledge. And he read: **And they studied what was in it.** He said: They knew what was in it, they did not come to it in ignorance.

Muhammad bin Al-Hussein told me, he said, Ahmad

bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **And if we were unaware of their study**, he says: And if we were unaware of their reading, we do not know what it is.

Tafsir al-Qurtubi

The Almighty said: **That you may not say** in the accusative case. The Kufians said: So that you may not say. The Basrans said: We revealed it out of aversion that you may say. Al-Farra' and Al-Kisa'i said: The meaning is, beware of saying, O people of Mecca. **The Book was only revealed** meaning the Torah and the Gospel. **Upon two groups before us** meaning the Jews and Christians, and no book was revealed to us. **And we were unaware of their study** meaning the recitation of their books and their languages. He did not say **upon their study** because each group is a community.

Tafsir Ibn Kathir

Ibn Jarir said: Its meaning is, **This is a book that We have revealed so that you will not say, 'The Book was only revealed to two groups before us,'** meaning so that your excuse will be cut off, as God Almighty said: **And had it not been that a disaster would strike them for what their hands have put forth, they would say, 'Our Lord, why did You not send to us a messenger so we could follow Your signs?'** 10:13. God Almighty also said, **to two groups before us**, Ali ibn Abi Talhah said on the authority of Ibn Abbas, that they are the Jews and Christians, and Mujahid, As-Suddi, Qatadah, and more than one person said the same. His statement, **And we were indeed unaware of their study**, means that we did not understand what they were saying because they were not speaking our language, and we were unaware and busy with what they were doing. And His statement, **Or you say, 'If only the Scripture had been sent down to us, we would have been better guided than they are,'** meaning, We have cut off your excuses that you should say, **If only what was sent down to them had been sent down to us, we would have been better guided than them in what they were given**, like His statement, **And they swore by God with their most solemn oaths that if a warner came to them, they would surely be better guided than any of the nations**, the verse. And thus He said here, **There has come to you clear evidence from your Lord and guidance and mercy**, meaning, there has come to you from God on the tongue of Muhammad, may God bless him and grant him peace, the Arab Prophet, a great Qur'an in which there is clarification of what is permissible and what is forbidden, guidance for what is in the hearts, and mercy from God for His servants who follow it and observe what is in it.

And the Almighty said: **So who is more unjust than he who denies the signs of God and turns away from them?** That is, he did not benefit from what the Messenger brought, nor did he follow what he was sent with, nor did he abandon anything else, but turned away from following the signs of God, that is, he turned away from people and prevented them from that. This

was said by al-Suddi, and from Ibn Abbas, Mujahid and Qatadah, **And turned away from them** means he turned away from them. Al-Suddi's statement here is strong because he said: **So who is more unjust than he who denies the signs of God and turns away from them?** as mentioned earlier at the beginning of the surah, **while they forbid it and keep away from it, and they do not destroy except themselves**. And the Almighty said: **Those who disbelieve and avert [people] from the way of God - We will increase for them a punishment over the punishment**. And He said in this noble verse: **We will recompense those who turn away from Our signs with the worst punishment for what they used to turn away**. And what is meant by what Ibn Abbas, Mujahid and Qatadah said may be: **So who is more unjust than he who denies the signs of God and turns away from them?** That is, he does not believe in them or act upon them, like the Almighty's statement: **So he neither believed nor prayed, but denied and turned away**. And other verses that indicate that the disbeliever includes Denying in his heart and abandoning the work with his limbs, but the words of al-Suddi are stronger and clearer, and God knows best, because God said, **Who is more unjust than he who denies the signs of God and turns away from them?** like the Almighty's saying, **Those who disbelieve and avert [people] from the way of God - We will increase for them a punishment over the punishment because they used to cause corruption**.

Fath al-Qadir

And in 156 - **that you say** is in the accusative case. The Kufians said: lest you say. The Basrans said: out of dislike for you to say. Al-Farra' and Al-Kisa'i said: The meaning is, beware of saying, O people of Mecca, **The Book was only sent down** - meaning the Torah and the Gospel - **to two groups before us**, namely the Jews and Christians, and no book was sent down to us, **even though we were heedless of their study** - meaning, of reciting their books in their languages - **unaware** - meaning, we do not know what is in them. What they mean is to prove the revelation of the two books while apologizing for following what is in them due to their lack of knowledge and heedlessness of their meaning.

Tafsir al-Baghawi

156- **That you say**, meaning lest you say, as in the Almighty's saying: **God makes clear to you lest you go astray**, An-Nisa, 176, meaning: lest you go astray. It was said: Its meaning is that we revealed it out of dislike **that you say**, Al-Kisa'i said: Its meaning is beware of saying, O people of Mecca, **The Book was only revealed to two groups before us**, meaning: the Jews and the Christians, **and if we were**, and we were, **from their study**, their reading, *negligent*, we do not know what it is, its meaning is that we revealed the Qur'an to you lest you say that the Book was revealed to those before us in their language and their tongue and we did not know what was in it and we were negligent in studying it, so you make it an excuse for yourselves.

Surat al-An'am 6:156

Lest you say, "The Book was only sent down to two groups before us, and we were, of their study, unaware."

Tafsir al-Baidawi

156 **That you say** disliking that you say a reason for sending it down **The Book was only sent down to two groups before us** the Jews and the Christians, and perhaps the specificity in *only* is because the remaining witnessed at that time of the heavenly books was nothing but their books **and that we were** if is the lightened from the heavy and therefore the distinguishing lam entered into the report of *was* meaning and that we were. **from their study** their reading *unaware* we do not know what it is, or do not know anything like it

Surat al-An'am 6:157

Or you say, **If only the Scripture 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. So who is more unjust than he who denies the verses of God and turns away from them? We will recompense those who turn away from Our verses with the worst of punishment for what they used to turn away.

Tafsir al-Jalalayn

157 - (Or you should say, **If only the Scripture 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 for those who follow it. So who is more unjust than he who denies the signs of God and turns away from them? We will recompense those who turn away from Our signs with a terrible punishment, because they used to turn away.)

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **And this is a blessed Book which We have sent down**, so that the polytheists among the idolaters of Quraysh would not say: **The Book was sent down to two groups before us**, or: so that they would not say: If the Book had been sent down to us as it was sent down to these two groups before us, and He had commanded us in it and forbidden us, and explained to us in it the error of what we are in from its correctness, **we would have been better guided than them**, meaning: we would have been more upright on the path of truth, and more following of the Book, and better in doing what is in it, than the two groups to whom the Book was sent down before us. God says: **There has come to you a clear proof from your Lord**, meaning: There has come to you a Book in your language, clear Arabic, a clear argument against you, clear and evident from your Lord, **and guidance**, meaning: and an explanation of the truth, and a distinction between right and wrong, **and mercy** for those who act upon it and follow it, as:

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **Or you should say, 'If only the Scripture 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. He says: Clear evidence has come to you, a clear Arabic language, when you did not know the study of the two groups, and when you said, 'If only a Scripture had come to us, we would have been better guided than them.' But there has come to you clear evidence from your Lord."

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **Or you say, 'If only the Scripture had been sent down to us, we would have been better guided than they are.'** This is what the Arab infidels

said, **But there has come to you clear evidence from your Lord and guidance and mercy.**

Abu Ja'far said: God Almighty says: So whoever has committed an act of error and is more aggressive than you, O polytheists who deny God's proofs and evidence - which are His signs - **and turned away from them**, meaning: and turned away from them after they came to him, so he did not believe in them, and did not believe in their truth.

And He, the Most High, brought out the report by saying: **Who is more unjust than he who denies the signs of God?** Bringing out the report about the absent person, and what is meant by it are the polytheists of Quraysh who were addressed by it.

And similar to what we said in the interpretation of his statement: **And he turned away from it**, the people of interpretation said.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **And he turned away from it**, meaning: he turned away from it.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **They turn away from Our signs**, they turn away from them, and turning away means turning away.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **And he turned away from it**, he turned away from it, **We will reward those who turn away from Our signs with a terrible punishment for what they used to turn away**, meaning: they turned away.

Muhammad ibn al-Husayn told me, Ahmad ibn al-Mufaddal told us, Asbat told us, on the authority of al-Suddi: **And turned away from it**, meaning he turned away from it. And His statement, **We will reward those who turn away from Our signs with an evil punishment**, means: God will reward those who turn away from His signs and proofs and do not ponder them, and do not recognize their reality and believe in what they have shown them of the Oneness of God, and the reality of the Prophethood of His Prophet, and the truth of what he brought to them from their Lord, **an evil punishment**, means: severe punishment, and that is the punishment of the Fire that God has prepared for the disbelievers in His creation, **because they turned away**, means: God will do that to them as a punishment for what they turned away from His signs in this world, and they did not accept what their Prophet Muhammad, may God bless him and grant him peace, brought to them.

Tafsir al-Qurtubi

Or you say is in apposition to **that you say** "then there has come to you a clear proof from your Lord" meaning the excuse has been removed by the coming of Muhammad, may God bless him and grant him peace. Clear proof and explanation are one and the

Surat al-An'am 6:157

Or you say, "If only the Scripture 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. So who is more unjust than he who denies the verses of God and turns away from them? We will recompense those who turn away from Our verses with the worst of punishment for what they used to turn away.

same, and what is meant is Muhammad, may God bless him and grant him peace, whom God Almighty called clear proof. "And guidance and mercy" meaning for those who follow him. Then He said: "Then who is more unjust" meaning if you lie, then no one is more unjust than you. "And turn away" is turning away. And "turn away" is turning away. And it has been mentioned before.

Tafsir Ibn Kathir

Ibn Jarir said: Its meaning is, **This is a book that We have revealed so that you will not say, 'The Book was only revealed to two groups before us,'** meaning so that your excuse will be cut off, as God Almighty said: **And had it not been that a disaster would strike them for what their hands have put forth, they would say, 'Our Lord, why did You not send to us a messenger so we could follow Your signs?'** 10:13. God Almighty also said, **to two groups before us**, Ali ibn Abi Talhah said on the authority of Ibn Abbas, that they are the Jews and Christians, and Mujahid, As-Suddi, Qatadah, and more than one person said the same. His statement, **And we were indeed unaware of their study**, means that we did not understand what they were saying because they were not speaking our language, and we were unaware and busy with what they were doing. And His statement, **Or you say, 'If only the Scripture had been sent down to us, we would have been better guided than they are,'** meaning, We have cut off your excuses that you should say, **If only what was sent down to them had been sent down to us, we would have been better guided than them in what they were given**, like His statement, **And they swore by God with their most solemn oaths that if a warner came to them, they would surely be better guided than any of the nations**, the verse. And thus He said here, **There has come to you clear evidence from your Lord and guidance and mercy**, meaning, there has come to you from God on the tongue of Muhammad, may God bless him and grant him peace, the Arab Prophet, a great Qur'an in which there is clarification of what is permissible and what is forbidden, guidance for what is in the hearts, and mercy from God for His servants who follow it and observe what is in it.

And the Almighty said: **So who is more unjust than he who denies the signs of God and turns away from them?** That is, he did not benefit from what the Messenger brought, nor did he follow what he was sent with, nor did he abandon anything else, but turned away from following the signs of God, that is, he turned away from people and prevented them from that. This was said by al-Suddi, and from Ibn Abbas, Mujahid and Qatadah, **And turned away from them** means he turned away from them. Al-Suddi's statement here is strong because he said: **So who is more unjust than he who denies the signs of God and turns away from**

them? as mentioned earlier at the beginning of the surah, **while they forbid it and keep away from it, and they do not destroy except themselves**. And the Almighty said: **Those who disbelieve and avert [people] from the way of God - We will increase for them a punishment over the punishment**. And He said in this noble verse: **We will recompense those who turn away from Our signs with the worst punishment for what they used to turn away**. And what is meant by what Ibn Abbas, Mujahid and Qatadah said may be: **So who is more unjust than he who denies the signs of God and turns away from them?** That is, he does not believe in them or act upon them, like the Almighty's statement: **So he neither believed nor prayed, but denied and turned away**. And other verses that indicate that the disbeliever includes Denying in his heart and abandoning the work with his limbs, but the words of al-Suddi are stronger and clearer, and God knows best, because God said, **Who is more unjust than he who denies the signs of God and turns away from them?** like the Almighty's saying, **Those who disbelieve and avert [people] from the way of God - We will increase for them a punishment over the punishment because they used to cause corruption**.

Fath al-Qadir

His statement: 157- "Or you say, 'If only the Book had been sent down to us' **is connected** to you say **meaning or that you say**, If only the Book had been sent down to us as it was sent down to the two groups before us, we would have been better guided than they" to the truth that God asked for, for this statement and excuse from them is prompted by the sending of Muhammad, may God bless him and grant him peace, to them and the revelation of the Qur'an to him, and for this reason He said: "There has come to you a clear proof from your Lord" meaning a book that God sent down to your Prophet, and he is from you, O group of Arabs, so do not make excuses with false excuses and justify yourselves with false reasons, for the morning has dawned for him who has eyes "and guidance and mercy **is connected** to clear proof" meaning there has come to you the clear proof and guidance by which everyone who has a desire to be guided is guided, and mercy from God that includes everyone who seeks it and wants to obtain it, but you have wronged yourselves by denying the signs of God and turning away from them: meaning turning away from it, and turning away from those who wanted to turn to it, **So who is more unjust than he who denies the signs of God** which are mercy and guidance for the people, **and turns away from them** is better by turning away from them, and is more misguided by turning others away from turning to them, **We will recompense those who turn away from Our signs with an evil punishment** meaning the bad punishment because of **what they used to turn away**. It was said that the meaning of **turn away** is: turn away, and **turn away** means turn away,

and it is close to the meaning of turning away, and the meaning of this word has been explained previously, and the question in **who is more unjust** is for denial: meaning denial that anyone is more unjust than he who denies the signs of God and turns away from them, along with what that indicates of rebuking them.

Abd bin Hamid, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Mujahid, **Completely upon the one who did good**, meaning: upon the believing doers of good. Ibn Abi Hatim narrated on the authority of Abu Sakhr, **Completely upon the one who did good**, meaning: Completely because God had done good. He also narrated on the authority of Ibn Zayd, who said: Completely for His favor upon them and His kindness to them. Abd bin Hamid, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Qatada regarding his statement, **And this is a Book**, he said: It is the Qur'an that God revealed to Muhammad. **So follow it and fear God**, meaning: Follow what God has permitted in it and fear what He has forbidden. These narrated on the authority of Mujahid regarding his statement, **Upon two groups before us**, he said: The Jews and the Christians, fearing that the Quraysh might say it. Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: They are the Jews and the Christians. **And if we were to study them**, he said: Their recitation. Abd bin Hamid, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatada regarding his statement: **But we were better guided than they**, he said: This is the saying of the Arab infidels. Ibn Abi Hatim narrated on the authority of Al-Suddi regarding his statement: **There has come to you a clear proof from your Lord**, he said: There has come to you a clear proof in clear Arabic when they did not know how to study the two groups. Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **He turned away from it**, he said: He turned away from it. Abd bin Hamid narrated on the authority of Ad-Dahhak regarding his statement: **They turn away**, he said: They turn away.

guided than they" because of the sharpness of our minds and the keenness of our understandings, and for that reason we have received various types of knowledge such as stories, poems and sermons, even though we are illiterate. "There has come to you a clear proof from your Lord **a clear argument which you will recognize** and guidance and mercy" for whoever ponders it and acts upon it. "So who is more unjust than he who denies the signs of God **after he has known their truth or is able to know them** and turns away **turns away or averts** from them **preferably or better** We will reward those who turn away from Our signs with the worst punishment **its severity** for what they used to turn away" by their turning away or averting.

Tafsir al-Baghawi

157- "Or you say, 'If only the Scripture had been sent down to us, we would have been better guided than they are.'" A group of the infidels said that if only what was sent down to the Jews and Christians had been sent down to us, we would have been better than them. God Almighty said: "There has come to you clear evidence from your Lord, **a clear argument in a language you know**, and guidance, **an explanation**, and mercy," and a blessing for those who follow it. "So who is more unjust than he who denies the signs of God and turns away, **turns away**, from them? We will recompense those who turn away from Our signs with a terrible punishment, **a severe punishment**, for what they used to turn away, **[turn away]**."

Tafsir al-Baidawi

157 Or you say **in apposition to the first** "If the Book had been sent down to us, we would have been better

Surat al-An'am 6:158

Do they await anything but that the angels should come to them, or that your Lord should come, or that some of the signs of your Lord should come? On the Day that some of the signs of your Lord come, no soul will benefit from its faith if it did not believe before or earned good through its faith. Say, "Wait; indeed, we are waiting."

Surat al-An'am 6:158

Do they await anything but that the angels should come to them, or that your Lord should come, or that some of the signs of your Lord should come? On the Day that some of the signs of your Lord come, no soul will benefit from its faith if it did not believe before or earned good through its faith. Say, **Wait; indeed, we are waiting.**

Tafsir al-Jalalayn

158 - **Do they await** what the deniers await **except that the angels should come to them** with the taa and the yaa **to seize their souls** (or that your Lord should come) that is, His command in the sense of His punishment **or that some of the signs of your Lord should come** that is, His signs indicating the Hour **on the Day some of the signs of your Lord come** which is the rising of the sun from the west as in the hadith of the two Sahihs **It will not benefit a soul to have faith if it had not believed before** the sentence is a description of the soul *ora* soul that had not **earned good through its faith** obedience, that is, its repentance will not benefit it as in the hadith **Say, wait** one of these things **Indeed, we are waiting** that

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Do these people who are just with their Lord await idols and statues, **except that the angels come to them**, with death and take their souls, or that your Lord, O Muhammad, comes to them among His creation in the place of resurrection, **or that some of the signs of your Lord come**, meaning: or that some of the signs of your Lord come to them. And that is, according to what the people of interpretation said: the rising of the sun from the west.

Those who interpreted this said:

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Unless the angels come to them**, he said: at death when they die, **or your Lord comes**, that is on the Day of Resurrection, **or some of the signs of your Lord come**, the rising of the sun from the west.

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **Unless the angels come to them**, with death, **or your Lord comes**, on the Day of Resurrection, **or some of the signs of your Lord come**, he said: A positive sign, the rising of

the sun from the west, or whatever God wills.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **Do they await anything but that the angels should come to them**, he said: with death, **or that your Lord should come**, and that is on the Day of Resurrection, **or that some of the signs of your Lord should come.**

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **Do they await anything but that the angels should come to them**, at death, or that your Lord should come, **or that some of the signs of your Lord should come**, he said: the rising of the sun from the west.

Ibn Wakee' and Ibn Hameed told us, they said, Jarir told us, on the authority of Mansur, on the authority of Abu Ad-Dahha, on the authority of Masruq, he said, Abdullah said regarding His statement, **Do they await anything but that the angels should come to them or your Lord should come or some of the signs of your Lord should come?** He said: They will wake up and the sun and moon will be from here towards the west, like two camels paired together. Ibn Hameed added in his hadeeth: That is when faith will not benefit a soul if it did not believe before or earn any good through its faith, and he said: like two camels paired together.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement: **Do they await anything but that the angels should come to them**, seizing the souls by death, **or that your Lord should come**, on the Day of Resurrection, **or that some of the signs of your Lord should come?**

Abu Jaafar said: God Almighty says: **On the Day when some of the signs of your Lord come**, it will not benefit someone who was previously a polytheist to God to believe after the coming of that sign.

It was said: That verse in which God Almighty informed that the faith of the unbeliever will not benefit him when it comes: the rising of the sun from the west.

Mention who said that, and what was mentioned about it from the Messenger of God, may God bless him and grant him peace.

Isa bin Othman Al-Ramli told me, he said, Yahya bin Isa told us, on the authority of Ibn Abi Laila, on the authority of Atiyah, on the authority of Abu Saeed Al-Khudri, he said: The Messenger of God, may God bless him and grant him peace, said: **On the Day when some of the signs of your Lord come, no soul will benefit from its faith**, he said: The rising of the sun from the west.

Ibn Wakee' told us, he said, my father told us, on the authority of Ibn Abi Laila, on the authority of Atiyah, on the authority of Abu Saeed, on the authority of the

Prophet, may God bless him and grant him peace, the same.

Ibn Wakee' told us, he said, Muhammad ibn Fadil and Jarir told us, on the authority of Amara, on the authority of Abu Zur'ah, on the authority of Abu Hurairah, he said, the Messenger of God, may God bless him and grant him peace, said: **The Hour will not come until the sun rises from the West.** He said: **So when the people see it, those who are on it will believe, and that is when 'faith will not benefit a soul if it did not believe before or earn good through its faith.'**

Abdul Hamid bin Bayan Al-Sakari and Ishaq bin Shaheen narrated to us, they said: Khalid bin Abdullah Al-Tahan informed us, on the authority of Yunus, on the authority of Ibrahim Al-Taimi, on the authority of his father, "On the authority of Abu Dharr, he said: The Messenger of God, may God bless him and grant him peace, said one day: Do you know where this sun goes? They said: God and His Messenger know best! He said: It goes to its resting place under the Throne, then falls prostrate, and remains like that until it is told: Rise from wherever you wish, so it rises from its rising place. Then it runs until it reaches its resting place under the Throne, then falls prostrate, and remains like that until it is told: Rise from wherever you wish, so it rises from its rising place. Then it runs, and people do not object to anything about it, until it reaches its resting place under the Throne, and people do not object to anything about it, so it is told: Rise from your setting place, so it rises from its setting place. The Messenger of God, may God bless him and grant him peace, said: Do you know what day that is? They said: God and His Messenger know best! He said: That is the day "No soul will benefit from its faith if it does not rise from its setting place." She had not believed before or gained any good through her faith."

Muammil bin Hisham and Yaqub bin Ibrahim told us, they said: Ibn Ulayyah told us, on the authority of Yunus, on the authority of Ibrahim bin Yazid al-Taymi, on the authority of his father, on the authority of Abu Dharr, on the authority of the Prophet, may God bless him and grant him peace, something similar.

Abu Kuraib told us, he said, Ubayd God told us, on the authority of Israel, on the authority of Asim, on the authority of Zur, on the authority of Safwan ibn Assal, he said: The Messenger of God, may God bless him and grant him peace, told us: "Before the setting of the sun, there is an open door for repentance until the sun rises from its direction. But when the sun rises from its direction, faith will not benefit a soul that did not believe before or earn good through its faith."

Al-Mufaddal bin Ishaq told us, he said, Ash'ath bin Abd al-Rahman bin Zubayd al-Ayami told us, on the authority of his father, on the authority of Zubayd, on the authority of Zur bin Hubaish, on the authority of Safwan bin Assal al-Muradi, he said: I mentioned repentance, so the Prophet, may God bless him and grant him peace, said: There is a gate to repentance in the west, a distance of seventy years - or: forty years - and it will remain like that until some of the signs of your Lord come.

Muhammad bin Amara told me, he said, Sahl bin Aamer told us, he said, Malik told us, on the authority

of Asim bin Abi Al-Najoud, on the authority of Zur bin Hubaish, on the authority of Safwan bin Assal, that he said: In the West there is an open door to repentance, a distance of seventy years. When the sun rises from the West, no soul will benefit from its faith if it did not believe before or gain good through its faith.

Abu Kuraib told us, he said, Ibn Fadil told us, on the authority of Ammarah ibn al-Qa'qa', on the authority of Abu Zur'ah, "On the authority of Abu Hurayrah, he said: I heard the Messenger of God, may God bless him and grant him peace, say: The Hour will not come until the sun rises from the West. When it rises and the people see it, those who are on it will believe, and that will be the time when 'faith will not benefit a soul if it did not believe before.'"

Abu Kuraib told us, he said, Khalid bin Mukhallad told us, he said, Muhammad bin Ja'far told us, on the authority of Al-'Ala', on the authority of his father, "on the authority of Abu Hurairah, he said, the Messenger of God, may God bless him and grant him peace, said: The Hour will not come until the sun sets from the West, and on that day all people will believe together, and that will be when "no soul will benefit from its faith if it did not believe before or earn any good through its faith."

Ibn Wakee' told us, he said, my father told us, on the authority of Ibn Awn, on the authority of Ibn Sirin, "On the authority of Abu Hurairah, he said: Repentance is accepted, as long as the sun does not rise from the west."

Ahmad ibn al-Hasan al-Tirmidhi told us, Sulayman ibn Abd al-Rahman told us, Ibn Ayyash told us, Damdam ibn Zur'ah told us, on the authority of Shureih ibn Ubayd, on the authority of Malik ibn Yakhmir, on the authority of Mu'awiyah ibn Abi Sufyan, Abd al-Rahman ibn Awf, and Abdullah ibn Amr ibn al-'As, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "Repentance will continue to be accepted until the sun rises from the West. When it rises, every heart will be sealed with what is in it, and people will be spared the burden of deeds."

Abu Kuraib told us, he said, Abu Usama and Jaafar bin Awn told us, something similar.

Yaqub told me, he said, Ibn Ulayyah told us, on the authority of Abu Hayyan al-Taymi, on the authority of Abu Zur'ah, who said: Three Muslims sat with Marwan ibn al-Hakam in Medina, and they heard him talking about the signs: The first of them will be the emergence of the Antichrist. The people turned to Abdullah ibn Amr and told him about that, and he said: Marwan did not say anything! I have memorized something from the Messenger of God, may God bless him and grant him peace, about that which I have not forgotten. I heard the Messenger of God, may God bless him and grant him peace, say: The first of the signs to emerge will be the rising of the sun from the west, or the emergence of the beast among the people at noon. Whichever of the two comes first, the other will follow soon after it. Then Abdullah bin Amr, who used to read the books, said: I think the first of them to emerge is the rising of the sun from the west. That is because whenever it sets, it comes under the Throne,

Surat al-An'am 6:158

Do they await anything but that the angels should come to them, or that your Lord should come, or that some of the signs of your Lord should come? On the Day that some of the signs of your Lord come, no soul will benefit from its faith if it did not believe before or earned good through its faith. Say, "Wait; indeed, we are waiting."

prostrates, and asks permission to return, and permission is given to it to return. Then, when it appears to God that it should rise from the west, it does as it used to do. It comes under the Throne, prostrates, and asks permission to return, but He does not respond to it at all. So it does that three times, and He does not respond to it at all. Then, when what God willed of the night has passed, and it knows that if He gave it permission, it would not reach the east, it says: How far is the east! My Lord, who will help me with the people? Until, when the horizon becomes like a necklace, it asks permission to return, and it is said to it: Go up from your place, so it goes up from the west. Then he recited: **The Day some of the signs of your Lord come, no soul will benefit from its faith**, to the end of the verse.

Al-Muthanna told me, he said, Abu Rabia Fahd told us, he said, Hammad told us, on the authority of Yahya bin Saeed Abi Hayyan, on the authority of Al-Sha'bi: That three men entered upon Marwan bin Al-Hakam, and he mentioned something similar, on the authority of Abdullah bin Amr.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, he said: I heard Asim bin Abi al-Najud, narrating on the authority of Zur bin Hubaish, on the authority of Safwan bin Assal, he said: The Messenger of God, may God bless him and grant him peace, said: **In the West there is a door open to repentance, a distance of seventy years, which will not be closed until the sun rises from its direction.**

Ibn Wakee' told us, he said, Abu Khalid told us, on the authority of Hajjaj, on the authority of Asim, on the authority of Zur bin Hubaish, on the authority of Safwan bin Assal, on that said: When the sun rises from the West, then on that Day faith will not benefit a soul that did not believe before.

Al-Muthanna told me, he said, Abu Rabia Fahd told us, he said, Asim bin Bahdalah told us, on the authority of Zur bin Hubaish, he said: I went out in the morning to Safwan bin Assal, and he said: "The Messenger of God, may God bless him and grant him peace, said: The door of repentance is open from the west, its width is the distance of a seventy-year journey, and it will remain open until the sun rises from it. Then he recited: 'Do they await anything but that the angels should come to them or your Lord should come or some of the signs of your Lord should come?' until 'good.'"

Al-Rabi' bin Sulayman told me, he said, Shu'ayb bin Al-Layth told us, he said, Al-Layth told us, on the authority of Ja'far bin Rabi'ah, on the authority of Abd Al-Rahman bin Harmaz: that he said: Abu Hurayrah said: The Messenger of God, may God bless him and grant him peace, said: **The Hour will not come until the sun rises from the west.** He said: When the sun rises from the west, all people will believe, and that will be when "Faith will not benefit a soul if it did not believe before or earned any good through its faith. Say, 'Wait, we are waiting.'"

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Ayoub, on the authority of Ibn Sirin, on the authority of Abu Hurayrah, he said: The Messenger of God, may God bless him and grant him peace, said: **Whoever repents before the sun rises from the West, it will be accepted from him.**

Al-Muthanna told me, he said, Fahd told us, he said, Hammad told us, on the authority of Yunus bin Ubaid, on the authority of Ibrahim bin Yazid al-Taimi, on the authority of Abu Dharr: that the Messenger of God, may God bless him and grant him peace, said: "When the sun sets, it comes under the Throne and prostrates, and it is said to it: Rise from where it set. Then he recited this verse: 'Do they await anything but that the angels should come to them?' to the end of the verse."

Al-Muthanna told me, he said, Yazid bin Harun told us, on the authority of Sufyan bin Husayn, on the authority of Al-Hakam, on the authority of Ibrahim Al-Taymi, on the authority of his father, on the authority of Abu Dharr, who said: "I was riding behind the Prophet, may God bless him and grant him peace, one day on a donkey, and he looked at the sun when it set and said: It sets in a hot spring, and it sets until it prostrates before its Lord under the Throne, until He gives it permission. Then when He wants it to rise from its setting place, He stops it, and it says: O Lord, my journey is far. Then He says to it: Rise from where it sets! That is when 'faith will not benefit a soul if it did not believe before.'"

Ibn Wakee' told us, he said, Abda told us, on the authority of Musa ibn al-Musayyab, on the authority of Ibrahim al-Taymi, on the authority of his father, on the authority of Abu Dharr, who said: "The Prophet, may God bless him and grant him peace, looked one day at the sun and said: It is about to come until it stands before God, and He will say: Go back from where you came! At that time: 'Faith will not benefit a soul if it did not believe before or earn good through its faith.'"

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, his saying: **On the Day when some of the signs of your Lord come, no soul will benefit from its faith if it did not believe before or earned good through its faith**, meaning that the faith of a polytheist will not benefit him when the signs are revealed, but it will benefit the people of faith when the signs are revealed if they earned good before that. Ibn Abbas said: "The Messenger of God, may God bless him and grant him peace, went out one evening and said to them: O servants of God, repent to God, for you are about to see the sun from the west. When it does that, repentance will be withheld, deeds will be folded up, and faith will be sealed. The people said: Is there a sign for that, O Messenger of God? The Messenger of God, may God bless him and grant him peace, said: The sign of that night is that it will be as long as three

nights, and those who fear their Lord will wake up and pray to Him, then they will complete their prayers while the night is still in its place, then they will go to their beds and sleep. Then when they wake up and the night is still in its place, when they see that, they will fear that there is a great matter ahead of them. Then when they wake up and the sun has risen long for them, while they are waiting for it, it will rise from the west. When it does that, no soul will benefit from its faith if it did not believe before."

Al-Qasim told us, he said, Al-Husayn told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Salih, the freed slave of Al-Taw'amah, on the authority of Abu Hurayrah: that he heard him say: "The Messenger of God, may God bless him and grant him peace, said: The Hour will not come until the sun rises from the West. When it rises and the people see it, they will all believe together. On that day, 'No soul will benefit from its faith,' the verse."

And he said, Hajjaj told me, Ibn Jurayj said, Ibn Abi Atiq told me, that he allowed Ubayd ibn Umair to recite: **On the Day some of the signs of your Lord come, no soul will benefit from its faith**, he said, he said: We used to say, and God knows best, that it is the sun rising from the west. Ibn Jurayj said, and Amr ibn Dinar told me: that he heard Ubayd ibn Umair say that. Ibn Jurayj said, and Abdullah ibn Abi Malekah told me: as if he heard Abdullah ibn Amr say: The sign from which faith will not benefit a soul is when the sun rises from the west. Ibn Jurayj said: Mujahid also said that.

Ibn Wakee' told us, he said, my father told us, on the authority of Shu'bah, on the authority of Qatada, on the authority of Zararah ibn Awfa, on the authority of Ibn Mas'ud: **On the Day when some of the signs of your Lord come, no soul will benefit from its faith**, he said: The rising of the sun from the west.

Muhammad ibn Bashar and Muhammad ibn al-Muthanna told us, they said, Muhammad ibn Ja'far told us, he said, Shu'bah told us, he said, I heard Qatada narrating, on the authority of Zurarah ibn Awfa, on the authority of Abdullah ibn Mas'ud, regarding this verse: **On the Day some of the signs of your Lord come**, he said: The rising of the sun from the west.

Ibn Bashar told us, he said, Ibn Abi Uday and Abdul Wahhab told us, on the authority of Awf, on the authority of Ibn Sirin, he said, Abu Ubaidah bin Abdullah bin Masoud told me, he said: Abdullah bin Masoud used to say: What was mentioned of the signs have passed except for four: the rising of the sun from the west, the beast of the earth, the Antichrist, the emergence of Gog and Magog, and the sign with which deeds are concluded: the rising of the sun from the west. Have you not seen that God said: **The Day some of the signs of your Lord come, no soul will benefit from its faith if it did not believe before or earned good through its faith**, he said: So it is the rising of the sun from the west.

Ibn Bashar told us, he said, Ibn Abi Uday told us, on the authority of Shu'bah, on the authority of Sulayman, on the authority of Abu al-Dhaha, on the authority of Masruq, he said: Abdullah said: **On the Day when some of the signs of your Lord come, no soul will benefit from its faith**, he said: The rising of the sun

from the west with the moon, as if they were two camels tethered together.

Shu'bah said, and Qatada told us, on the authority of Zurarah, on the authority of Abdullah bin Mas'ud: **On the Day when some of the signs of your Lord come**, he said: The rising of the sun from the west.

Ibn Wakee' told us, he said, Jarir told us, on the authority of Al-A'mash, on the authority of Abu Al-Dhaha, on the authority of Masruq, on the authority of Abdullah bin Masoud: **On the Day when some of the signs of your Lord come**, he said: The rising of the sun from the west with the moon, like two camels linked together.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Mansur and Al-A'mash, on the authority of Abu Al-Dhaha, on the authority of Masruq, on the authority of Abdullah: **On the Day when some of the signs of your Lord come, no soul will benefit from its faith**, he said: The rising of the sun from the west with the moon, like two camels together.

He said, my father told us, on the authority of Israel, and his father, on the authority of Ash'ath bin Abi Al-Sha'tha', on the authority of his father, on the authority of Abdullah, who said: Repentance is extended as long as the sun does not rise from the west.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, who said: It was mentioned to us that Ibn Umm Abd used to say: The door of repentance will remain open until the sun rises from the West. When people see that, they will believe, and that is when **faith will not benefit a soul if it did not believe before or earn any good through its faith**.

Bishr told us, he said, Abdullah bin Jaafar told us, he said, Al-Ala bin Abdul Rahman told us, on the authority of his father, on the authority of Abu Hurairah, he said: The Messenger of God, may God bless him and grant him peace, said: "The Hour will not come until the sun rises from the West. When it rises, all people will believe, and on that day, 'no soul will benefit from its faith if it did not believe before or earn any good through its faith.'"

Ibn Wakee' told us, he said, Ibn Uyaynah told us, on the authority of Amr ibn Dinar, on the authority of Ubayd ibn Umair: **On the Day when some of the signs of your Lord come**, he said: The rising of the sun from the west.

He said, my father told us, on the authority of Al-Hasan bin Uqbah, Abu Kiran, on the authority of Al-Dahhak: **On the Day when some of the signs of your Lord come, no soul will benefit from its faith**, he said: The rising of the sun from the west.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Israel told us, he said: Ash'ath bin Abi al-Sha'tha' told me, on the authority of his father, on the authority of Ibn Mas'ud, regarding his statement: **Faith will not benefit a soul if it did not believe before**, he said: Repentance will continue to be granted as long as the sun does not rise from the west.

Surat al-An'am 6:158

Do they await anything but that the angels should come to them, or that your Lord should come, or that some of the signs of your Lord should come? On the Day that some of the signs of your Lord come, no soul will benefit from its faith if it did not believe before or earned good through its faith. Say, "Wait; indeed, we are waiting."

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: **On the Day when some of the signs of your Lord come**, he said: The rising of the sun from the west.

Yunus bin Abdul A'la told me, he said, Ibn Wahb told us, he said, Abu Sakhr told me, on the authority of Al-Qurazi: that he used to say about this verse: **On the Day when some of the signs of your Lord come, no soul will benefit from its faith if it did not believe before**, he said: When the signs come, no soul will benefit from its faith. He said: The rising of the sun from the west.

Al-Harith told me, he said, Abdul Aziz told us, he said, Sufyan al-Thawri told us, on the authority of Asim bin Abi al-Najud, on the authority of Zur bin Hubaish, on the authority of Safwan bin Ashal: **On the Day when some of the signs of your Lord come**, he said: The rising of the sun from the west.

Al-Harith told me, he said, Abdul Aziz told us, he said, Israel told us, on the authority of Abu Ishaq, on the authority of Wahb bin Jaber, on the authority of Abdullah bin Amr: **On the Day when some of the signs of your Lord come**, he said: The rising of the sun from the west.

Others said: Rather, these are some of the three signs: the beast, Gog and Magog, and the rising of the sun from the west.

Who said that?

Ibn Wakee' told us, he said, Ja'far ibn Awn told us, on the authority of Al-Mas'udi, on the authority of Al-Qasim, he said, Abdullah said: Repentance is offered to the son of Adam if he accepts it, as long as one of three things does not happen: the sun rises from the west, the beast, or Gog and Magog are conquered.

Yaqub told me, he said, Ibn Ulayyah told us, he said, Al-Mas'udi told us, on the authority of Al-Qasim bin Abd Al-Rahman, he said: Abdullah said: Repentance is offered to the son of Adam if he accepts it, as long as one of three things does not come out: the beast, the rising of the sun from the west, and the emergence of Gog and Magog.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Amer, on the authority of Aisha, she said: When the first signs come out, the pens will be thrown away, the recorders will be held back, and the bodies will bear witness to the deeds.

Abu Kuraib told us, he said, Ibn Fadil told us, on the authority of his father, on the authority of Abu Hazim, on the authority of Abu Hurairah, he said, the Messenger of God, may God bless him and grant him peace, said: "There are three things that, when they

emerge, will not benefit a soul from its faith if it did not believe before or earn any good through its faith: the rising of the sun from the west, the Antichrist, and the beast of the earth."

Bishr bin Muadh told us: Muawiyah bin Abdul Karim told us: Al-Hasan told us: 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 Antichrist, the smoke, the beast of the earth, the privy of one of you, and the affairs of the people."

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, he said: It was mentioned that the Prophet of God, may God bless him and grant him peace, used to say, and he mentioned something similar to it.

Abu Jaafar said: The most correct of the sayings on this matter is what the hadiths have agreed upon, "On the authority of the Messenger of God, may God bless him and grant him peace, that he said: That is when the sun rises from the west."

As for his saying: **or earned good in her faith**, it means: or did good in her belief in God, from righteous deeds that confirm and fulfill his words, before the sun rises from the west. And the faith of a disbeliever who did not believe in God before it rises likewise, if he believes and believes in God and His messengers, will not benefit him, because it is a state that does not prevent a sinner from acknowledging God, due to the great terror that will befall them from God's command. So the ruling on their faith is like the ruling on their faith when the Hour comes, and that is a state in which the dead people will not be prevented from acknowledging the Oneness of God, because they will witness the terrors of that Day that will remove their need for thought, reasoning, research, and consideration. And the one who believed in God and His messengers, and neglected the obligations of God, and did not acquire obedience to God with his limbs, will not benefit from his deeds if he did, and his earnings if he acquired, because of his negligence that preceded before it rose in that, as:

Muhammad bin Al-Husayn told me, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **The Day some of the signs of your Lord come, no soul will benefit from its faith if it did not believe before or earned good through its faith**, meaning it earned good through its belief, righteous deeds. So it is the highest of the people of the Qiblah. If it believed and did not do good before that, then it did after seeing the sign, it will not be accepted from it. If it did good before the sign, then it did good after the sign, it will be accepted from it.

It was narrated on the authority of Al-Husayn ibn Al-Faraj, who said: I heard Abu Muadh, who said: Ubayd ibn Sulayman narrated to us, who said: I heard Ad-Dahhak say regarding His statement: **On the Day**

some of the signs of your Lord come, no soul will benefit from its faith, he said: Whoever is aware of some of the signs while he is doing righteous deeds along with his faith, God will accept his deeds after the verse is revealed, just as He accepted them before that.

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to those who treat their Lord as equals with idols and statues: Wait for the angels to come to you with death and take your souls, or for your Lord to come to decide the judgment between us and you on the Day of Resurrection, or for the sun to rise from the west and the records of deeds to be folded, and your faith will not benefit you at that time if you believe, until you know then who among us is right from who is wrong, and the wrongdoer from the good, and the truthful from the liar, and you will know at that time who will be subject to God's punishment and painful chastisement, and who among us and you will be saved and who will perish - we are waiting for that, so that God may reward us abundantly for our obedience to Him, and our sincerity in worshipping Him, and our singling Him out as Lord over all others, and He will decide between us and you with the truth, and He is the best of judges.

Tafsir al-Qurtubi

The Almighty's saying: **Do they wait?** means: I have established the proof against them and sent down the Book to them, but they did not believe, so what are they waiting for? **Do they wait except that the angels should come to them?** meaning at death to take their souls. **Or your Lord should come?** Ibn Abbas and Ad-Dahhak said: Your Lord's command concerning them is to kill them or something else. The complement may be mentioned and what is meant by it is the complement, like the Almighty's saying: **And ask the town** (Yusuf 12:82) meaning the people of the town. And His saying: **And they have drunk into their hearts the calf** (al-Baqarah 2:93) meaning the love of the calf. Likewise here: The command of your Lord will come, meaning the punishment of your Lord and the torment of your Lord. It is said: This is from the ambiguous verses whose interpretation is known only to God. A similar statement has been made in Al-Baqarah and other verses. **Or some of the signs of your Lord should come.** It was said: It is the rising of the sun from the west. This clarifies that they are given respite in this world, but when the Hour appears, there will be no respite. It was said: The coming of God Almighty is His coming to decide the judgment between His creation on the Day of Resurrection, as God Almighty said: **And your Lord will come with angels, rank upon rank.** (al-Fajr 89:22). His coming is not movement, nor transition, nor disappearance, because that only happens when the one who comes is a body or substance. What the majority of the Imams of Ahl al-Sunnah are upon is that they say: He comes, descends, and comes. They do not describe how, because **there is nothing like Him, and He is the All-Hearing, the All-Seeing.** (al-Shura 42:11). In Sahih Muslim, on the authority of Abu Hurayrah, he said: The Messenger of God, may God bless him and grant him peace, said:

"There are three things that, if they appear, will not benefit a soul 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." On the authority of Safwan ibn Assal al-Muradi, he said: I heard the Messenger of God, may God bless him and grant him peace, say:

In the Maghreb there is a door open for repentance, a distance of seventy years' journey, that will not be closed until the sun rises from it. Narrated by al-Darqutni [al-Darimi] and al-Tirmidhi, who said: This is a good and authentic hadith. Sufyan said: Before al-Sham, God created it on the day He created the heavens and the earth. Open, meaning for repentance, that will not be closed until the sun rises from it. He said: A good and authentic hadith.

I said: The Khawarij and the Mu'tazilah denied all of this, as mentioned above. Ibn Abbas narrated: I heard Umar ibn al-Khattab say: O people, do not be deceived about stoning. The sign of that is that the Messenger of God (blessings and peace of God be upon him) stoned, and Abu Bakr stoned, and we stoned after them. There will be people from this nation who will lie about stoning, and they will lie about the Antichrist, and they will lie about the rising of the sun from the west, and they will lie about the torment of the grave, and they will lie about intercession, and they will lie about people who will come out of the Fire after they have been burned. Abu Umar mentioned it. Al-Tha'labi mentioned in a long hadith on the authority of Abu Hurairah, "On the authority of the Prophet, may God bless him and grant him peace, what means: The sun will be held back from the people - sins will increase on earth, and good will disappear so no one will command it, and evil will spread so no one will forbid it - for the amount of a night under the Throne. Every time it prostrates and asks permission from its Lord, the Most High, from where it rises, no answer will come to it until the moon meets it and prostrates with it, and asks permission from where it rises, but no answer will come to them until they are held back for the amount of three nights for the sun and two nights for the moon. No one will know the length of that night except those who pray at night on earth, and they will be a small group in every town of the Muslims. When the amount of three nights has been completed for them, God Almighty will send Gabriel, peace be upon him, to them and say: The Lord, glory be to Him, commands you to return to your places of setting and rise from them, and that there is no light for you with us and no light. So they will rise from their places of setting black, with no light for the sun and no light for the moon, like them in their eclipses before that. That is what God Almighty said: "And He joined the sun and the moon." (al-Qiyamah 75:9) And His statement: **When the sun is wrapped up** (al-Takwir 81:1), so they rise like two horned camels. Then, when the sun and the moon reach the navel of the sky, which is its middle, Gabriel, peace be upon him, comes to them and takes them by their horns and returns them to the west. He does not set them from their west, but sets them from the door of repentance. Then he returns the two leaves, then what is between them is joined together and it becomes as if there was never a crack between them. So, when the door of repentance is closed, no repentance of a servant will be accepted

Surat al-An'am 6:158

Do they await anything but that the angels should come to them, or that your Lord should come, or that some of the signs of your Lord should come? On the Day that some of the signs of your Lord come, no soul will benefit from its faith if it did not believe before or earned good through its faith. Say, "Wait; indeed, we are waiting."

after that, and no good deed he does will benefit him after that, except for he who was a doer of good before that, for what he was doing before that day will continue upon him. That is what God Almighty said: **The Day some of the signs of your Lord come, no soul will benefit from its faith if it did not believe before or earned any good through its faith.** Then the sun and the moon will be clothed after that with light and radiance, then they will rise and set upon the people as they used to rise and set before that." The scholars said: "The reason a soul's faith will not benefit from its rising from the west is because such fear has entered their hearts that every desire of the soul is extinguished and every strength of the body is weakened. So all people, because of their certainty of the approach of the Resurrection, will be in the state of someone who is at the mercy of death, with the motives for various types of sins being cut off from them and their being nullified from their bodies. So whoever repents in such a state, his repentance will not be accepted, just as the repentance of someone at the mercy of death will not be accepted." The Prophet (peace and blessings of God be upon him) said:

God accepts the repentance of the servant as long as he has not yet reached the gurgling point, meaning his soul has not yet reached the top of his throat. This is the time of witnessing when he sees his seat in Paradise or his seat in Hell. The one who witnesses the sun rising from the West is like him. Based on this, the repentance of everyone who witnesses that or is like the one who witnesses it should be rejected as long as he lives, because his knowledge of God, the Most High, His Prophet (peace and blessings of God be upon him), and His promise has become a necessity. If the days of this world extend until people forget what happened of this great matter and only speak about it a little, then the report about it becomes specific and the continuous transmission of it ceases, then whoever converts to Islam or repents at that time will be accepted. And God knows best. In Sahih Muslim, it is narrated on the authority of Abdullah who said:

I memorized a hadith from the Messenger of God, may God bless him and grant him peace, 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 the two is before the other, the other will follow soon after it. And in it, "On the authority of Hudhayfah, he said: The Messenger of God, may God bless him and grant him peace, was in a room and we were below him, so he looked out at us and said:

What do you remember? We said: The Hour. He said: The Hour will not come until ten signs occur: A sinking in the east, a sinking in the west, a sinking in the Arabian Peninsula, the smoke, the Antichrist, the beast

of the earth, Gog and Magog, the rising of the sun from the west, and a fire that emerges from the depths of Aden that will displace people. Shu'bah said: Abdul Aziz bin Rafi' narrated to me on the authority of Abu al-Tufayl on the authority of Abu Sariha something similar, without mentioning the Prophet, may God bless him and grant him peace. One of them said in the tenth: The descent of Jesus, son of Mary, may God bless him and grant him peace. The other said: A wind that will throw people into the sea.

I said: This is a well-crafted hadith in the arrangement of signs. Some of them, namely eclipses, have occurred, as Abu al-Faraj al-Jawzi mentioned, in Iraq and the Maghreb, and many people have perished because of them. He mentioned this in the book Fahum al-Athar and others. The mention of the beast comes in An-Naml, and Gog and Magog in Al-Kahf. It is said that the signs follow one another like strings on a thread, year after year. It is said that the wisdom in the sun rising from the west is that Abraham, peace be upon him, said to Nimrod: "God brings the sun from the east, so bring it from the west." So the disbelievers were confounded. (al-Baqarah 2:258) And the atheists and astrologers, one after the other, deny this and say: It will not happen. So God, the Most High, will cause them to rise one day from the west to show the deniers of His power that the sun is in His dominion. If He wills, He will bring it from the east, and if He wills, He will bring it from the west. Based on this, it is possible that the rejection of repentance and faith is for those who believed and repented from those who denied that and rejected the report of the Prophet (peace and blessings of God be upon him) about the rising of the sun. As for those who believed in that, their repentance is accepted and their faith before that will benefit them. It was narrated from Abdullah ibn Abbas that he said: No deeds or repentance are accepted from a disbeliever if he becomes Muslim when he sees it, except for one who was young at that time, because if he became Muslim after that, that will be accepted from him. And whoever was a believing sinner and repented from his sin, it will be accepted from him. It was narrated from Imran ibn Husayn that he said: His repentance is not accepted at the time of sunrise when there is a shout in which many people perish. So whoever becomes Muslim or repents at that time and perishes, his repentance is not accepted, but whoever repents after that, his repentance is accepted. Abu al-Layth al-Samarqandi mentioned this in his interpretation. Abdullah ibn Umar said: People will remain after the rising of the sun from the west for one hundred and twenty years until they plant palm trees. And God knows best about His unseen.

Ibn Omar and Ibn Al-Zubayr read **Yawm Yati** with a *ta'*, like **Some car picks him up**. And some of his fingers are gone. Jarir said:

When the report of Al-Zubayr came, the city walls and the mountains were humbled.

Al-Mubarrad said: The feminization is due to proximity to a feminine, not according to the original. Ibn Sirin read *la tanfa' with a ta'*. Abu Hatim said: They mention that this is a mistake by Ibn Sirin. Al-Nahhas said: There is something subtle in grammar in this that Sibawayh mentioned, and that is that faith and the soul each include the other, so faith was made feminine since it is from the soul and with it. Sibawayh recited:

Walking as spears shake, their tops are blown away by the passing winds

Al-Mahdawi said: They often feminize the masculine noun phrase if it is added to a feminine noun, and the noun is part of the noun it is added to, from it, or with it. This is what Dhu al-Rumma said:

Walk... home

So, the word *maris* feminine because it is added to the winds, which are feminine, since *maris* from the winds. An-Nahhas said: There is another saying about it, which is that faith is feminine because it is a source, just as the feminine source is mentioned, like: **So whoever receives an admonition from his Lord** (al-Baqarah 2:275), and as he said:

You have excused us from his companions

In one of the sayings, the excuse is feminine because it means an apology. **Say, 'Wait, we are waiting' for you to be punished.**

Tafsir Ibn Kathir

God Almighty says, threatening those who disbelieve in Him, oppose His messengers, deny His signs, and turn people away from His path: **Do they await anything but that the angels should come to them or your Lord should come?** That will happen on the Day of al-Qiyamah 75: **Or that some of the signs of your Lord should come?** That is before the Day of al-Qiyamah 75: **Faith will not benefit a soul if it did not believe before.** That is before the Day of Resurrection. It is one of the signs and portents of the Hour when they see some of the portents of the Hour, as Al-Bukhari said in his interpretation of this verse: Musa bin Ismail told us, Abdul Wahid told us, Amara told us, Abu Zur'ah told us, on the authority of Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "The Hour will not come until the sun rises from the West. When the people see it, those on it will believe." That is when **faith will not benefit a soul if it did not believe before.**

Ishaq told us, Abd al-Razzaq told us, Muammar told us, on the authority of Hammam ibn Munabbih, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **The Hour will not come until the sun rises from the West.** In another version: "When it rises and the people see it, they will all believe. That is when faith will not benefit a soul if it did not believe before." Then he recited this verse. This hadith was narrated in this way from these two chains of transmission. From the first chain of transmission, the rest of the group

included it in their books, except for al-Tirmidhi, through various chains of transmission on the authority of 'Ammarah ibn al-Qa'qa' ibn Shubramah, on the authority of Abu Zur'ah ibn Jarir, on the authority of Abu Hurayrah, on his authority.

As for the second path, it was narrated by Ishaq, not attributed to him, and it was said that he is Ibn Mansur Al-Kousaj, and it was said that he is Ishaq Ibn Nasr, and God knows best. Muslim narrated it on the authority of Muhammad Ibn Rafi' Al-Jundisaburi, both of them on the authority of Abd Al-Razzaq, and this hadith was narrated through other paths on the authority of Abu Hurairah, just as Muslim was the only one to narrate it from the hadith of Al-Ala' Ibn Abd Al-Rahman Ibn Ya'qub, the freed slave of Al-Harqa, on the authority of his father, on the authority of Abu Hurairah, on his authority. Ibn Jarir said: Abu Kurayb told us, Ibn Fadil told us, on the authority of his father, on the authority of Abu Hazim, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: "There are three things that, if they appear, will not benefit a soul from its faith if it did not believe before or earn any good through its faith: the rising of the sun from the west, the Antichrist, and the beast of the earth." Ahmad narrated it on the authority of Wakee' on the authority of Fadil ibn Ghazwan on the authority of Abu Hazim Salman on the authority of Abu Hurairah, and he has the same chain of transmission. Muslim narrated it on the authority of Abu Bakr ibn Abi Shaybah and Zuhair ibn Harb on the authority of Wakee', and he and al-Tirmidhi also narrated it from other chains of transmission on the authority of Fadil ibn Ghazwan on the authority of him. Ishaq ibn Abdullah al-Qarawi narrated it on the authority of Malik ibn Abi al-Zinad on the authority of al-A'raj on the authority of Abu Hurairah, but none of the authors of the books narrated it from this chain of transmission because of the weakness of al-Qarawi. And God knows best.

Ibn Jarir said: Al-Rabi' bin Sulayman told us, Shu'ayb bin Al-Layth told us, on the authority of his father, on the authority of Ja'far bin Rabi'ah, on the authority of Abd Al-Rahman bin Harmaz Al-A'raj, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "The Hour will not come until the sun rises from the West. When it rises, all people will believe. That is when faith will not benefit a soul if it did not believe before." And Ibn Lahi'ah narrated it on the authority of Al-A'raj on the authority of Abu Hurayrah on his authority. And Waki' narrated it on the authority of Fadil bin Ghazwan on the authority of Abu Hazim on the authority of Abu Hurayrah on his authority. All of these chains of narration were included by Al-Hafiz Abu Bakr bin Mardawayh in his interpretation. Ibn Jarir said: Al-Hasan bin Yahya told us, Abd Al-Razzaq told us, Muammar told us, on the authority of Ayoub, on the authority of Ibn Sirin, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever repents before the sun rises from the West, it will be accepted from him.** None of the authors of the six books included it.

Another hadith On the authority of Abu Dharr Al-Ghifari in the two Sahihis and others through various chains of transmission on the authority of Ibrahim bin Yazid bin

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Do they await anything but that the angels should come to them, or that your Lord should come, or that some of the signs of your Lord should come? On the Day that some of the signs of your Lord come, no soul will benefit from its faith if it did not believe before or earned good through its faith. Say, "Wait; indeed, we are waiting."

Sharik Al-Taimi on the authority of his father on the authority of Abu Dharr Jundub bin Junada, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **Do you know where the sun goes when it sets?** I said: **I do not know.** He said: "It stops short of the Throne, then falls down in prostration, then stands until it is told to go back. It is likely, O Abu Dharr, that it will be told to go back from whence you came. That is when 'faith will not benefit a soul if it did not believe before.'"

Another hadith On the authority of Hudhayfah ibn Asid ibn Abi Sharihah al-Ghifari, may God be pleased with him, Imam Ahmad ibn Hanbal said: Sufyan told us, on the authority of Furat, on the authority of Abu al-Tufayl, on the authority of 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. The Messenger of God, may God bless him and grant him peace, said: "The Hour will not come until you see ten signs: the rising of the sun from the west, the smoke and the beast, the emergence of Gog and Magog, the emergence of Jesus, son of Mary, the emergence of the Antichrist, and three landslides: one in the east, one in the west, 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 spent the night and resting with them where they rested." And Muslim and the four scholars of Sunan narrated it in this way from the hadith of Furat al-Qazzaz, on the authority of Abu al-Tufayl Amir ibn Wathilah, on the authority of Hudhayfah ibn Asid, on his authority. Al-Tirmidhi said: Hasan Sahih.

Another hadith On the authority of Hudhayfah ibn al-Yaman, may God be pleased with him, al-Thawri said, on the authority of Mansur, on the authority of Rib'i, on the authority of Hudhayfah, who said: I asked the Messenger of God, may God bless him and grant him peace, and I said: O Messenger of God, what is the sign of the rising of the sun from its place of setting? The Prophet, may God bless him and grant him peace, said: "That night will be lengthened until it is the length of two nights, then those who used to pray will wake up and do as they used to do before it, and the stars will not be seen because they have set in their place. Then they will sleep, then get up and pray, then sleep, then get up and their sides will appear to them until the night becomes long for them and the people will be frightened and they will not wake up. While they are waiting for the sun to rise from its place of rising, it will rise from its place of setting. When the people see it, they will believe, but their belief will not benefit them." Narrated by Ibn Mardawayh, and it is not in any of the six books from this source - and God knows best.

Another hadith On the authority of Abu Saeed Al-Khudri, whose name is Saad bin Malik bin Sinan, may God be pleased with him. Imam Ahmad said: We were told by Wakee', we were told by Ibn Abi Laila, on the authority of Atiyah Al-Awfi, on the authority of Abu

Saeed Al-Khudri, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace: **On the Day when some of the signs of your Lord come, no soul will benefit from its faith,** he said: **The rising of the sun from its place of setting.**

Al-Tirmidhi narrated it on the authority of Sufyan bin Wakee', on the authority of his father, and he said: It is strange. Some of them narrated it without attributing it to the Prophet. In the hadith of Talut bin Abbad, on the authority of Fadhal bin Jubayr, on the authority of Abu Umamah Sadi bin Ajlan, he said: The Messenger of God, may God bless him and grant him peace, said:

The first of the signs is the rising of the sun from its place of setting. In the hadith of Asim bin Abi Al-Najud, on the authority of Zur bin Hubaish, on the authority of Safwan bin Assal, he said: I heard the Messenger of God, may God bless him and grant him peace, say: **God has opened a door before sunset, seventy years wide, for repentance, and it will not be closed until the sun rises from it.** Narrated by Al-Tirmidhi, and authenticated by Al-Nasa'i and Ibn Majah in a long hadith.

Another hadith On the authority of Abdullah bin Abi Awfa, Ibn Mardawayh said: Muhammad bin Ali bin Duhaime told us, Ahmad bin Hazim told us, Dhifar bin Sard told us, Ibn Fadil told us on the authority of Sulayman bin Yazid on the authority of Abdullah bin Abi Awfa, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "A night will come upon the people that will be equal to three of your nights. When the voluntary prayers recognize it, one of them will stand and recite his portion, then sleep. Then he will stand and recite his portion, then sleep. While they are like that, the people will shout to one another and say, 'What is this?' They will rush to the mosques, and they will see the sun rising, and when it is in the middle of the sky, it will return and rise from its place of rising. He said at that time: 'Faith does not benefit a soul.'" This hadith is strange from this perspective, and it is not in any of the six books.

Another hadith on the authority of Abdullah bin Amr. Imam Ahmad said: Ismail bin Ibrahim told us, Abu Hayyan told us, on the authority of Abu Zur'ah, on the authority of Amr bin Jarir, who said: Three men from the Muslims sat with Marwan in Medina and heard him narrating about the signs, saying that the first of them is the Antichrist. He said: So they turned to Abdullah bin Amr and told him what they had heard from Marwan about the signs, and he said: Marwan did not say anything. I memorized from the Messenger of God, may God bless him and grant him peace, he said: "The first of the signs to appear will be the rising of the sun from its place of setting and the emergence of the beast at noon. Whichever of them comes before the other, the other will follow it." Then Abdullah said: He was reading the books, and I think the first of them to appear will be the rising of the sun from its place of setting. That is because whenever it sets, it comes under the Throne, prostrates, and asks permission to return, and He gives it permission to return. Then

when it appears to God that it should rise from its place of setting, it does as it used to do, it comes under the Throne, prostrates, and asks permission to return, but nothing answers it. Then it asks permission to return, but nothing answers it. Then when the night has passed as God wills, and it knows that if it is given permission to return, it will not reach the east, it says: O Lord, how far is the east. Who will be with the people, until the horizon becomes like a necklace, then she asks permission to go back, and it is said to her: From where you are, look out, so she looks out upon the people from the west, then Abdullah recited this verse: **Faith will not benefit a soul if it did not believe before**, the verse, and Muslim included it in his Sahih, and Abu Dawud and Ibn Majah included it in their Sunans on the authority of Abu Hayyan al-Taymi, whose name is Yahya ibn Sa'id ibn Hayyan ibn Abi Zur'ah ibn 'Amr ibn Jarir, on his authority.

Another hadith from him Al-Tabarani said: Ahmad bin Yahya bin Khalid bin Hayyan Al-Raqi told us: Ishaq bin Ibrahim bin Zuraiq Al-Himsi told us: Uthman bin Saeed bin Katheer bin Dinar told us: Ibn Lahi'ah told us on the authority of Yahya bin Abdullah on the authority of Abu Abdul Rahman Al-Habli on the authority of Abdullah bin Amr bin Al-Aas who said: The Prophet, may God bless him and grant him peace, said: "When the sun rises from the west, Satan falls down in prostration, calling out loudly: 'My God, command me to prostrate to whomever You wish.' He said: 'Then his henchmen will gather around him and all of them will say: What is this supplication?' He will say: 'I only asked my Lord to grant me respite until the appointed time, and this is the appointed time.' He said: 'Then the beast of the earth will emerge from a crack in Al-Safa.' He said: 'The first step it will take will be in Antioch, and it will come to Satan and slap him.' " This is a very strange hadith and its chain of transmission is weak. Perhaps it is one of the two afflictions that Abdullah bin Amr suffered on the day of Yarmouk. As for its chain of transmission to the Prophet, it is rejected, and God knows best.

Another hadith On the authority of Abdullah bin Amr, Abdul Rahman bin Awf, and Muawiyah bin Abi Sufyan, may God be pleased with them all. Imam Ahmad said: Al-Hakam bin Nafi' narrated to us, Ismail bin Ayyash narrated to us, on the authority of Damsam bin Shuraih bin Ubaid, on the authority of Malik bin Yakhamir, on the authority of Ibn Al-Sa'di, that the Messenger of God, may God bless him and grant him peace, said: **Migration will not cease as long as the enemy is fighting**. Muawiyah, Abdul Rahman bin Awf, and Abdullah bin Amr bin Al-As said: The Messenger of God, may God bless him and grant him peace, said: "Migration has two characteristics, one of which is abandoning evil deeds and the other is migrating to God and His Messenger. It will not cease as long as repentance is accepted, and repentance will continue to be accepted until the sun rises from the west. When it rises, every heart will be sealed with what is in it, and people will be spared from doing good deeds." This hadith has a good chain of transmission, and none of the authors of the six books narrated it, and God knows best.

Another hadith On the authority of Ibn Masoud, may God be pleased with him. Awf Al-A'rabi said on the

authority of Muhammad bin Sirin, Abu Ubaidah told me on the authority of Ibn Masoud that he used to say that the signs mentioned have already passed except for four: the rising of the sun from the west, the Antichrist, the beast of the earth, and the emergence of Gog and Magog. He said that he used to say that the sign with which deeds are concluded is the rising of the sun from the west. Have you not seen that God says, "On the Day when some of the signs of your Lord come," the entire verse means the rising of the sun from the west. The hadith of Ibn Abbas, may God be pleased with them both, was narrated by Al-Hafiz Abu Bakr Ibn Mardawayh in his interpretation from the hadith of Abdul-Muneem Ibn Idris, on the authority of his father, on the authority of Wahb Ibn Munabbih, on the authority of Ibn Abbas, with a chain of transmission traceable back to the Prophet. He mentioned a long, strange, and rejected hadith that he attributed to the Prophet, in which it says that the sun and the moon will rise on that day from the west, together, and when they reach the middle of the sky, they will return and then return to what they were. It is a very strange hadith, rather, it is rejected and fabricated, if it is claimed that it is traceable back to the Prophet. As for stopping it at Ibn Abbas or Wahb Ibn Munabbih, which is more likely, then it is not rejected, and God knows best.

Sufyan said on the authority of Mansur on the authority of Aamer on the authority of Aisha, may God be pleased with her, who said: When the first signs are revealed, the guardian angels will be thrown away and the bodies will testify to the deeds. Narrated by Ibn Jarir, may God have mercy on him. So the words of God Almighty: **Faith will not benefit a soul if it did not believe before**, meaning if the disbeliever creates faith on that day, it will not be accepted from him. As for the one who was a believer before that, if he was a righteous person in his deeds, then he is doing a great good deed. But if he was not a righteous person and then repented at that time, his repentance will not be accepted from him, as indicated by the previous hadiths. This is what God Almighty's words: **or earned good through her faith**, are interpreted as meaning that the earning of a righteous deed will not be accepted from her if she did not do it before that. And the Almighty's saying: "Say: Wait, indeed, We are waiting." This is a severe threat to the disbelievers and a definite warning to those who delay their faith and repentance until a time when it will not benefit them. Rather, this ruling was at the rising of the sun from the West due to the approach of the Hour and the appearance of its signs, as He said: "Do they then await anything but the Hour, that it should come upon them suddenly? But its signs have already come. So how will they be helped when their reminder has come to them?" And the Almighty's saying: "But when they saw Our punishment, they said: We believe in God alone and we disbelieve in that with which we used to associate." So their faith did not benefit them when they saw Our punishment."

Fath al-Qadir

That is, when We established the proof against them and sent down the Book to Our Messenger sent to them, it did not benefit them and they did not turn back from their misguidance with it. So after this, nothing

Surat al-An'ām 6:158

Do they await anything but that the angels should come to them, or that your Lord should come, or that some of the signs of your Lord should come? On the Day that some of the signs of your Lord come, no soul will benefit from its faith if it did not believe before or earned good through its faith. Say, "Wait; indeed, we are waiting."

remains except that they 158- *wait* that is, wait **for the angels to come to them** that is, the angels of death to take their souls, and at that time, faith will not benefit a soul that did not believe before **or your Lord comes** O Muhammad, as they suggested in their saying: **Why were the angels not sent down to us or did we not see our Lord?** It was said that its meaning is: or the command of your Lord to destroy them comes, and it was said that the meaning is: or all the signs of your Lord come, as evidenced by His saying: **or some of the signs of your Lord come**. It was said that it is from the ambiguous ones whose interpretation is known only to God. The deletion of the complement has occurred in the Qur'an a lot, such as His saying: **And ask the town** and His saying: **And they have drunk into their hearts the calf** meaning the love of the calf. It was said that God's coming is His coming on the Day of Resurrection to separate the judgment between His creation, such as His saying: **And there will come Your Lord and the angels, rank upon rank**. His saying: **The Day some of the signs of your Lord come**. Ibn Omar and Ibn al-Zubayr read **the Day it comes** with a fat-ha, and the rest read it with a dhamma. Al-Mubarrad said: The feminization is due to proximity to a feminine, not according to the original. From this is the saying of Jarir:

When the report of Al-Zubayr came, the city walls and the mountains were humbled.

Ibn Sirin read: It does not benefit from superiority. Abu Hatim said: This is a mistake on the part of Ibn Sirin. People have said something subtle about this grammar, which was mentioned by Naftawayh, and that is that faith and the soul each include the other, so faith is made feminine since it is from the soul. An-Nahhas said: There is another aspect to this, which is to make faith feminine, because it is a source, just as a feminine source is made feminine, such as **So whoever receives an admonition from his Lord**. The meaning of **The Day some of the signs of your Lord come** is the Day the signs that they proposed come, which compel them to believe, **Faith will not benefit a soul from it** or something more general than that, which includes what they are waiting for. It was said: They are the signs that are the signs of the Day of Resurrection mentioned in the authentic hadiths from the Messenger of God, may God bless him and grant him peace, so they are the ones that, when they come, faith will not benefit a soul. His saying: **She had not believed before** means before some of the signs came. As for the one who had believed before some of the signs came, her faith benefits her. The phrase **she had not believed before** is in the accusative case as a description of the soul. His saying: **or earned good through her faith** is connected to *believed*. The meaning is: that it does not benefit a soul to have faith when the signs come, if it is described as having not believed before, or believed before but did not earn good through its faith. So it came from this that nothing benefits except combining faith before the coming of some of the signs with earning good through faith. So

whoever believed before only and did not earn good through his faith or earned good but did not believe, then that does not benefit him. This combination is like your saying: I do not give to a man who came to me today who did not come to me yesterday or did not praise me for coming to me yesterday. What is understood from this is that no one deserves to be given except a man who came to him yesterday and praised him for coming to him yesterday. Then God Almighty commanded him to say to them: Wait for what you want to come, for we are waiting for it. This is a severe threat and a great warning, and it strengthens what was said in the interpretation of **the day some of the signs of your Lord come** that they are the signs that they suggested of the angels coming and the punishment coming to them. By God, as previously stated.

Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ibn Mas'ud, **Do they await anything but that the angels should come to them?** He said: at death, **or that your Lord should come?** He said: on the Day of Resurrection. `Abd Al-Razzaq, `Abd bin Humayd, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Qatadah in their interpretation of the verse something similar. Ibn Abi Hatim narrated on the authority of Muqatil, **or that your Lord should come?** He said: on the Day of Resurrection in the shade of clouds. Ahmad, `Abd bin Humayd in his Musnad, Al-Tirmidhi, Abu Ya'la, Ibn Abi Hatim, Abu Al-Shaykh, and Ibn Mardawayh narrated on the authority of Abu Sa'id Al-Khudri, on the authority of the Prophet, may God bless him and grant him peace, regarding his statement, **The Day some of the signs of your Lord will come**, he said: the rising of the sun from the West. Al-Tirmidhi said: It is strange. Ibn Abi Shaybah and `Abd bin Humayd narrated it on the authority of Abu Sa'id, with no chain of transmission traceable back to the Prophet. Al-Tabarani, Ibn `Adi, and Ibn Mardawayh narrated it on the authority of Abu Hurayrah, with no chain of transmission traceable back to the Prophet. Sa'id bin Mansour, Ibn Abi Shaybah, `Abd bin Humayd, Nu'aym bin Hammad, and Al-Tabarani narrated it on the authority of Ibn Mas'ud, with no chain of transmission traceable back to the Prophet. If it is proven that this prophetic interpretation was raised from a sound source that has no flaws, then it is obligatory to give precedence to it and it is imperative to accept it. It is supported by what is proven in the two Sahih's and others on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "The Hour will not come until the sun rises from the West. When it rises and the people see it, they will all believe, and that is when faith will not benefit a soul." Then he recited the verse. Muslim, Abu Dawud, al-Tirmidhi, al-Nasa'i and others narrated a similar hadith on the authority of Abu Dharr. Ibn Abi Hatim and Ibn Mardawayh narrated a similar hadith on the authority of Ibn Abbas. Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of al-Suddi, regarding his statement: **or earned good through her**

faith, he said: earned good deeds through her belief. These are the people of the Qiblah. If she believed and did not do good before that, then she did good after seeing the verse, it will not be accepted from her. But if she did good before the verse, then did good after the verse, it will be accepted from her. Ibn Abi Hatim and Abu Al-Sheikh narrated on the authority of Muqatil regarding his statement: **or earned good through her faith**, he said: It means the Muslim who did not do good through his faith and was persisting in major sins before the verse. The verses that are signs of the Day of Resurrection have been mentioned in many hadiths explaining and enumerating them, and they are mentioned in the books of Sunnah.

Tafsir al-Baghawi

158- The Almighty's saying: **Do they wait**, meaning: Do they wait after their denial of the messengers and their rejection of the Qur'an, **except that the angels come to them**, to seize their souls, and it was said: with the punishment. Hamza and Al-Kisa'i read **comes to them** with the letter *ya* here and in An-Nahl, and the rest with the letter *ta*, "or your Lord comes," without how, to separate the judgment between His creation on the Day of Resurrection, **or some of the signs of your Lord come**, meaning the rising of the sun from the West, most of the commentators agreed with it, and Abu Sa'id Al-Khudri narrated it with a chain of transmission traceable to the Prophet, **On the Day some of the signs of your Lord come, no soul will benefit from its faith if it did not believe before**, meaning: faith will not benefit them when the sign appears that compels them to believe, **or earned good through its faith**, meaning: the faith of a disbeliever will not be accepted, nor the repentance of a sinner. "Say, 'Wait,' O people of Mecca, 'We are waiting,' with you for the punishment.

Abu Ali Hassan bin Saeed Al-Munai'i told us, on the authority of Abu Tahir Muhammad bin Muhammad bin Mahmath Al-Ziyadi, on the authority of Abu Bakr Muhammad bin Al-Hussein Al-Qattan, on the authority of Ahmad bin Yusuf Al-Salami, on the authority of Abdul Razzaq, on the authority of Muammar, on the authority of Hammam bin Munabbih, on the authority of Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "The Hour will not come until the sun rises from the West. When it rises and the people see it, they will all believe. That is when no soul will benefit from its faith if it did not believe before or earn any good through its faith."

Ahmad bin Abdullah Al-Salihi told us, Abu Bakr Ahmad bin Al-Hasan Al-Hairi told us, Hajib bin Ahmad Al-Tusi told us, Muhammad bin Hammad told us, Abu Muawiyah Al-A'mash told us, on the authority of Umar bin Marra, on the authority of Ubaidah, on the authority of Abu Musa Al-Ash'ari, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **The hands of God are extended for the sinner of the night to repent during the day, and for the sinner of the day to repent at night, until the sun rises from the west.**

Abdul Wahid bin Ahmad Al-Malhi told us, on the

authority of Abu Mansur Muhammad bin Muhammad bin Sam'an, on the authority of Abu Ja'far Muhammad bin Ahmad bin Abdul Jabbar Al-Rayyani, on the authority of Hamid bin Zanjawayh, on the authority of Al-Nadr bin Shumayl, on the authority of Hisham, on the authority of Ibn Sirin, on the authority of Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever repents before the sun rises from the West, God will accept his repentance.**

Abdul Wahid Al-Malhi told us, Abu Mansur Al-Sam'ani told us, Abu Ja'far Al-Rayyani told us, Hamid bin Zanjawayh told us, Ahmad bin Abdullah told us, Hammad bin Zaid told us, Asim bin Abi Al-Najoud told us, on the authority of Zur bin Hubaish, who said: I came to Safwan bin Assal Al-Muradi and he mentioned on the authority of the Messenger of God, may God bless him and grant him peace: **God Almighty has made a door in the West, the width of which is a journey of seventy years, for repentance, which will not be closed until the sun rises from it.** This is the saying of God Almighty: **On the Day that some of the signs of your Lord come, no soul will benefit from its faith if it did not believe before.**

Abu Hazim narrated on the authority of Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "There are three things that, if they appear, will not benefit a soul from its faith if it did not believe before or earn any good through its faith: the Antichrist, the Beast, and the rising of the sun from the west."

Tafsir al-Baidawi

158 "Do they wait?" meaning what are they waiting for, meaning the people of Mecca, and they were not waiting for that, but because the awaited one was about to catch up with them, they were likened to those who are waiting, "unless the angels come to them," the angels of death or punishment. Hamzah and Al-Kisa'i read with a *ya* here and in An-Nahl, **or your Lord comes** with the punishment, or every sign, meaning the signs of the Resurrection and total destruction, as He said: **or some of the signs of your Lord come** meaning the signs of the Hour. On the authority of Hudhayfah ibn Al-Yaman and Al-Bara' ibn 'Azib, "We were discussing the Hour when the Messenger of God, may God bless him and grant him peace, looked down upon us and said: What are you discussing? We said: We are discussing the Hour. He said: It will not come until you see ten signs before it: the smoke, the beast of the earth, a sinking in the east, a sinking in the west, a sinking in the Arabian Peninsula, the Antichrist, the rising of the sun from its west, Gog and Magog, the descent of Jesus, peace be upon him, and a fire coming out of Aden." **The Day some of the signs of your Lord come, no soul will benefit from its faith** like a dying person when the matter becomes clear and faith is demonstrative. It was read as *tanfa`* with the *ta`* to add faith to the feminine pronoun *lam kanat min qabl* as a description of a soul **or earned good in its faith** in apposition to *amanat* and the meaning is that faith will not benefit a

Surat al-An'am 6:158

Do they await anything but that the angels should come to them, or that your Lord should come, or that some of the signs of your Lord should come? On the Day that some of the signs of your Lord come, no soul will benefit from its faith if it did not believe before or earned good through its faith. Say, "Wait; indeed, we are waiting."

soul at that time other than its faith or its faith will not gain good in its faith, and this is evidence for those who do not consider faith devoid of action, and for those who consider, this ruling is specific to that day, and the hesitation is based on the condition of benefit by one of the two matters meaning that it will not benefit a soul whose faith is devoid of it, and the apposition to lam kanat means that the faith that it spoke of at that time will not benefit a soul even if it earned good in it "Say: Wait, we are waiting" a warning to them, meaning: Wait for one of the three to come, for we are waiting for it, and then we will be victorious and upon you will be woe.

Surat al-An'am 6:159

Indeed, those who have divided their religion and become sects - you are not of them in anything. Their affair is only with God. Then He will inform them about what they used to do.

Tafsir al-Jalalayn

159 - **Indeed, those who have divided their religion** by their differences in it, so they took some of it and left some of it **and became sects** divisions in that, and in the reading {departed} meaning they abandoned their religion that they were commanded to follow, and they are the Jews and Christians **you are not of them in anything** meaning do not interfere with them **their affair is only with God** He takes charge of it **then He will inform them** in the Hereafter **about what they used to do** and He will reward them for it, and this was abrogated by the verse of the sword.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: The reciters differed in the recitation of his saying: **They separated**. It was narrated on the authority of Ali ibn Abi Talib, may God be pleased with him, that:

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Amr ibn Dinar: that Ali, may God be pleased with him, recited: **Indeed, those who have divided their religion**.

Ibn Wakee' told us, he said, Jarir told us, he said, Hamza Al-Zayyat said: Ali, may God be pleased with him, read it: **They divided their religion**.

He said, Al-Hasan bin Ali told us, on the authority of Sufyan, on the authority of Qatada: They divided their religion. It seems that Ali went with his saying: They divided their religion, they went out and turned away from it, from separation. And Abdullah bin Masoud read that, as:

Ibn Wakee' told us, he said, Yahya bin Rafe' told us, on the authority of Zuhair, he said, Abu Ishaq told us: Abdullah used to recite it: **They divided their religion**.

And on this reading - I mean the reading of Abdullah - the reading of Medina, Basra and most of the readers of Kufa. And it is as if Abdullah said with his reading that: that the religion of God is one, and it is the religion of Abraham, the pure, Muslim religion, and that divided the Jews and Christians, so some people became Jews and others became modernists, and they made them into scattered sects.

Abu Ja'far said: The correct thing to say about this is that they are two well-known readings, each of which has been read by the imams of the recitations, and they are in agreement in meaning and not different. This is because every one who goes astray has

departed from his religion, and the parties divided the religion of God which He has chosen for His servants, so some became Jews and others Christians, and some became Zoroastrians. This is the division itself, and the fate of its people is scattered sects, not united. They are separated from the true religion of God, and they are separated from it. So whichever of these the reciter recites, he is correct in his recitation, but I choose the recitation with the greatest recitation, which is the emphasis on the ra' from faraqu.

Then the people of interpretation differed regarding the two meanings of his saying: **Indeed, those who divided their religion**.

Some of them said: He meant the Jews and Christians.

Who said that?

Muhammad bin Amr told us, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **And they were sects**, he said: Jews.

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

Muhammad bin Abdul-A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **They divided their religion**, he said: They are the Jews and Christians.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **Indeed, those who have divided their religion and become sects**, of the Jews and Christians.

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: Those who divided their religion and became sects, you are not from them in anything, these are the Jews and Christians. As for his saying: divided their religion, he says: they abandoned their religion and became sects.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **Indeed, those who have divided their religion and become sects**, that is because the Jews and Christians differed before Muhammad was sent, so they split up. Then when Muhammad was sent, God revealed: **Indeed, those who have divided their religion and become sects - you are not of them in anything**.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh say: Ubayd bin Sulayman told us: I heard Al-Dahhak say regarding His statement: **Indeed, those who have divided their religion and become sects**, meaning the Jews and Christians.

Ibn Wakee' told us, he said, Hussain bin Ali told us, on the authority of Shaiban, on the authority of Qatada: **They divided their religion**, he said: They are the Jews and Christians.

Surat al-An'am 6:159

Indeed, those who have divided their religion and become sects - you are not of them in anything. Their affair is only with God. Then He will inform them about what they used to do.

Others said: He meant by that the people of innovation from this nation, who followed the ambiguous verses of the Qur'an rather than the clear verses.

Who said that?

Muhammad bin Bashir told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Laith, on the authority of Tawus, on the authority of Abu Hurairah, he said: **Indeed, those who have divided their religion**, he said: This verse was revealed about this nation.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Layth, on the authority of Tawus, on the authority of Abu Hurairah: **Indeed, those who have divided their religion and become sects**, he said: They are the people of prayer.

Saeed bin Amr Al-Sakuni told me, he said, Baqiyah bin Al-Waleed told us, he said: He wrote to Ibad bin Katheer, he said, Laith told me, on the authority of Tawus, on the authority of Abu Hurairah, he said, the Messenger of God, may God bless him and grant him peace, said, regarding this verse: **Indeed, those who have divided their religion and become sects - you are not of them in anything**, and they are not from you, they are the people of innovations, the people of doubts, and the people of misguidance, from this nation.

Abu Ja'far said: The correct thing to say about this, in my opinion, is that God informed His Prophet, may God bless him and grant him peace, that He is innocent of those who left His true religion and divided it, and they were sects and parties in it, and that he is not from them, nor are they from him, because the religion with which God sent him is Islam, the religion of Abraham, the upright one, as his Lord said to him and commanded him to say: **Say, 'Indeed, my Lord has guided me to a straight path, a right religion, the religion of Abraham, the upright one, and he was not of the polytheists.'**

Whoever left the religion with which he was sent, may God bless him and grant him peace, whether a polytheist, a Jew, a Christian, or a monotheist, is an innovator who has innovated in the religion what led him astray from the straight path and the true religion, the religion of Abraham the Muslim. He is innocent of Muhammad, may God bless him and grant him peace, and Muhammad is innocent of him. He is included in the generality of his statement: **Indeed, those who have divided their religion and become sects - you are not of them in anything.**

As for his saying: "You are not of them in anything. Their affair is with God," the people of interpretation differed in its interpretation. Some of them said: This verse was revealed to the Prophet of God with the command to stop fighting the polytheists before the obligation of fighting them became obligatory, then it was abrogated by the command to fight them in Surat Bara'ah, and that is His saying: **Then kill the polytheists wherever you find them.**

Who said that?

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi, his saying: "You are not of them in anything. Their affair is only with God," he was not commanded to fight them, then we became angry, so he was commanded to fight them in Surat Al-Bara'ah.

Others said: Rather, it was revealed to the Prophet, may God bless him and grant him peace, as an announcement from God to him that there would be among his nation those who would innovate in his religion after him. It is not abrogated, because it is a report, not a command, and abrogation only occurs in commands and prohibitions.

Who said that?

Abu Kuraib told us, he said, Ibn Idris told us, he said, Malik bin Mughul told us, on the authority of Ali bin Al-Aqmar, on the authority of Abu Al-Ahwas: that he recited this verse: **Indeed, those who have divided their religion and become sects - you are not of them in anything**, then he says: Your Prophet, may God bless him and grant him peace, is innocent of them.

Ibn Wakee' told us, he said, my father, Ibn Idris, Abu Usama, and Yahya Ibn Adam told us, on the authority of Malik Ibn Mughul, something similar.

Al-Qasim narrated to us, he said, Al-Hussein narrated to us, he said, Shuja Abu Badr narrated to us, on the authority of Amr bin Qais Al-Mala'i, he said, Umm Salamah said: Let a man fear that he will not be related to the Messenger of God, may God bless him and grant him peace, in anything! Then she recited: **Indeed, those who have divided their religion and become sects - you are not of them in anything.** Amr bin Qais said: Al-Tayyib said it once, and he recited this verse.

Abu Ja'far said: The correct statement in this regard is that his statement, **You are not of them in anything**, is an announcement from God to His Prophet Muhammad, may God bless him and grant him peace, that he is innocent of the innovators of his nation who are heretics in his religion, and of the parties of the polytheists of his people, and of the Jews and Christians. And there is nothing in His announcement that would necessitate that he forbade him from fighting them, because it is not impossible to say in speech: You are not of the religion of the Jews and Christians in anything, so fight them, for their matter is up to God to bestow His favor upon whomever He wills among them and accept his repentance, and to destroy whomever He wills to destroy among them as a disbeliever, and to seize his soul, or to kill him with your hand in his disbelief, then to inform them of what they were doing when they came to Him. Since it was not impossible for the command to fight them to come together, and His saying: "You are not of them in anything. Their affair is with God," and there was no clear evidence in the verse that it was abrogated, nor was there any report from the Messenger that it was abrogated, it was not permissible to rule that it was

abrogated until a proof was established that would support the correctness of the statement, because we have explained that the abrogated is that which it is not permissible to come together with its abrogator in one situation, in our book: The Book of Al-Latif Min Al-Bayan 'an Usul Al-Ahkam.

As for His statement: **Their affair is only with God**, He is saying: I am the one to whom the affair of these polytheists who divided their religion and became sects, and the innovators from your nation who went astray from your path, is due, not to you and not to anyone else. Either by punishment if they persist in their misguidance and their religion divided them, so I will destroy them because of it, or by pardoning them through repentance and favor from Me to them. **Then He will inform them of what they used to do**, meaning: Then I will inform them in the Hereafter when they come to Me on the Day of Resurrection of what they used to do, so I will reward each of them for what they used to do in this world, the good among them for good, and the evildoer for evil. Then He, the Most High, informed of the extent of his reward for those who were rewarded with good or evil, saying: **Whoever brings a good deed will have ten times the like thereof, and whoever brings an evil deed will not be recompensed except the like thereof, and they will not be wronged.**

Tafsir al-Qurtubi

The Almighty said: **Indeed, those who have divided their religion** Hamzah and Al-Kisa'i read it as *faraqu* with an alif, and it is the reading of Ali bin Abi Talib, may God be pleased with him, from *mufaraqa* and *al-faraq*. Meaning that they abandoned their religion and left it. Ali used to say: By God, they did not divide it, but they departed from it. The rest read it with emphasis, except for Al-Nakha'i, who read *faraqu* without emphasis, meaning they believed in some and disbelieved in others. What is meant is the Jews and Christians according to Mujahid, Qatadah, As-Suddi and Ad-Dahhak. They were described as being divided, God the Almighty said: **And those who were given the Scripture did not become divided except after there came to them clear proof** (al-Bayyinah 98:4). He also said: **And they want to separate between God and His messengers** (An-Nisa': 150). It was said: He meant the polytheists, some of whom worshipped idols and some of whom worshipped angels. It was said: The verse is general for all disbelievers. Whoever innovates and brings something that God Almighty did not command has divided his religion. Abu Hurairah narrated on the authority of the Prophet, may God bless him and grant him peace, regarding this verse: **Indeed, those who have divided their religion.**

They are the people of innovations and doubts, and the people of misguidance from this nation." And Baqiyah bin Al-Walid narrated: Shu'bah bin Al-Hajjaj told us: Mujahid told us: Al-Sha'bi told us: Shuraih told us: Umar bin Al-Khattab, may God be pleased with him, said: "The Messenger of God, may God bless him and grant him peace, said to Aisha:

Those who divided their religion and became sects are

the people of innovations, the people of whims and the people of misguidance from this nation. O Aisha, every sinner has repentance, except for the people of innovations and the people of whims. There is no repentance for them, and I am innocent of them and they are innocent of us. Laith bin Abi Salim narrated on the authority of Tawus on the authority of Abu Hurairah that the Prophet, may God bless him and grant him peace, recited: "Those who have departed from their religion." The meaning of *sects* is groups and parties. Every people whose affair is one, some of them follow the opinion of others, so they are sects. **You are not from them in anything** made it necessary to disavow them, and it is like his saying, peace be upon him: **He who deceives us is not from us**, meaning we are innocent of him. The poet said:

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

That is, I am innocent of you. The place of **in something** (may God bless him and grant him peace) is in the accusative case as a state of the implied word in the report, as Abu Ali said. Al-Farra' said: It is on the deletion of an added word, meaning you are not to be punished in anything, and you are only to warn. **Their affair is only with God** is a consolation to the Prophet (may God bless him and grant him peace).

Tafsir Ibn Kathir

Mujahid, Qatada, Ad-Dahhak and As-Suddi said that this verse was revealed about the Jews and Christians. Al-Awfi said on the authority of Ibn Abbas regarding his statement, **Indeed, those who have divided their religion and become sects**, that the Jews and Christians differed before the mission of Muhammad, may God bless him and grant him peace, and they split up. When Muhammad, may God bless him and grant him peace, was sent, God revealed to him, **Indeed, those who have divided their religion and become sects - you are not of them in anything**, the verse. Ibn Jarir said: Saeed bin Omar Al-Sakuni told me, Baqiyah bin Al-Waleed told us, Ibad bin Katheer wrote to me, Laith told us, on the authority of Tawus, on the authority of Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said regarding this verse, **Indeed, those who have divided their religion and become sects - you are not of them in anything**, and they are not from you. They are the people of innovations, the people of doubts and the people of misguidance from this nation. But this chain of transmission is not authentic, because Ibad bin Katheer is a rejected hadith narrator, and he did not fabricate this hadith, but he made a mistake in attributing it to the Prophet, because Sufyan al-Thawri narrated it on the authority of Laith, who is the son of Abi Salim, on the authority of Tawus, on the authority of Abu Hurairah, regarding the verse, in which he said: It was revealed about this nation.

Abu Ghalib said on the authority of Abu Umamah regarding his statement, **and they were sects**, he said, **They are the Khawarij**. It was narrated on his authority with a chain of transmission traceable to the Prophet

Indeed, those who have divided their religion and become sects - you are not of them in anything. Their affair is only with God. Then He will inform them about what they used to do.

(peace and blessings of God be upon him), but it is not authentic. Shu'bah said on the authority of Mujalid on the authority of al-Sha'bi on the authority of Shuraih on the authority of 'Umar **may God be pleased with him** that the Messenger of God (peace and blessings of God be upon him) said to 'Aa'ishah **may God be pleased with her: Indeed, those who have divided their religion and become sects - he said - are the people of innovations.** This was narrated by Ibn Mardawayh, and it is also strange, and its chain of transmission traceable to the Prophet (peace and blessings of God be upon him) is not authentic. What appears is that the verse is general in meaning and applies to everyone who has departed from the religion of God and opposed it, for God sent His Messenger with guidance and the religion of truth to make it prevail over all religions, and His law is one, with no difference or division in it. So whoever differs about it **and they are sects**, meaning groups like the people of religions, sects, whims and misguidance, then God the Most High has disavowed the Messenger of God (peace and blessings of God be upon him) from what they are in. This verse is like His statement, **He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you** (al-Baqarah 2:17).

And in the hadith: **We, the prophets, are children of one religion.** This is the straight path, which is what the messengers brought of worshipping God alone, with no partner, and adhering to the law of the later messenger. Whatever contradicts that is superstition, ignorance, opinions, and whims, and the messengers are innocent of them, as God Almighty said: **You are not of them in anything.** And His Almighty saying: "Their affair is only with God. Then He will inform them about what they used to do." Like His Almighty saying: **Indeed, those who believed and those who were Jews or Christians or Sabeans or Magians or polytheists - God will judge between them on the Day of Resurrection.** Then He explained His kindness, glory be to Him, in His judgment and justice on the Day of Resurrection, as God Almighty said:

Fath al-Qadir

Hamzah and Al-Kisa'i read 159- **They divided their religion** which is the reading of Ali bin Abi Talib: meaning they abandoned their religion and deviated from it. The rest read **They divided** with emphasis except Al-Nakha'i who read it with emphasis. The meaning is that they made their religion divided, so they took some of it and left some of it. It was said that what is meant by them are the Jews and Christians. The meaning of this has been mentioned in the Jews, in the words of God Almighty: **And those who were given the Scripture did not become divided until after there came to them clear evidence.** It was said that what is meant by them are the polytheists, some of whom worshipped idols and some of whom worshipped angels. It was also said that the verse is general for all the disbelievers and everyone who innovated and came with what God did not command. This is correct because the wording indicates generality, so it includes the groups of the People of

the Book, the groups of polytheists, and others who innovated from the people of Islam. The meaning of *sects* is groups and parties. So it applies to every people whose affair in religion was one and united, then each group of them followed the opinion of one of their leaders who contradicted the correct view and contradicted the truth. **You are not from them in anything**, meaning you are not from their division, or from asking about the reason for their division and searching for the reason for their partisanship in any of the things. You are not required to do anything about that and you are not addressed by it. Rather, you are required to convey it. It is like the words of the Prophet, may God bless him and grant him peace: **Whoever deceives us is not from us**, meaning we are innocent of him. The position of **in anything** is accusative as a state. Al-Farra' said: It is on the deletion of an added word: meaning, you are not responsible for their punishment in any way, but you are only responsible for warning. Then God Almighty consoled him by saying: **Their affair is only with God**, so He is punishing them with what His will requires, and the restriction, *only*, is in the ruling of explaining what came before it and emphasizing it. *Then* is on the Day of Resurrection **He will inform them**, meaning He will inform them of what He will bring down upon them of punishment **for what they used to do**, i.e. of the deeds that contradict what God has legislated for them and made obligatory upon them. This verse is among the things that were abrogated by the verse of the sword.

Tafsir al-Baghawi

159- The Almighty's saying: **Indeed, those who divided their religion**, Hamza and Al-Kisa'i read: *faraqu*, with an alif here and in Surat Al-Rum, meaning: they left their religion and abandoned it. The others read: *faraqu*, with a shaddah, meaning: they made the religion of God, which is one - the religion of Abraham, peace be upon him, the Hanafi religion - into different religions, so one people became Jewish and another people became Christian. This is indicated by the Almighty's saying: **and they became sects**, meaning: they became different groups, and they are the Jews and Christians, according to the saying of Mujahid, Qatada, and Al-Suddi.

It was said: They are the people of innovations and doubts of this nation. It was narrated on the authority of Omar bin Al-Khattab, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said to Aisha: **O Aisha, those who left their religion and became sects are the people of innovations and doubts of this nation.**

Abu al-Fadl Ziyad ibn Muhammad ibn Ziyad al-Hanafi narrated to us, on the authority of Abu Muhammad Abd al-Rahman ibn Ahmad ibn Muhammad al-Ansari, on the authority of Abu Abdullah Muhammad ibn Aqil ibn al-Azhari ibn Aqil al-Faqih al-Balkhi, on the authority of al-Ramadi Ahmad ibn Mansur, on the authority of al-Dahhak ibn Mukhallad, on the authority

of Thawr ibn Yazid, on the authority of Khalid ibn Ma'dan, on the authority of Abd al-Rahman ibn Amr al-Salami, on the authority of al-Arbadh ibn Sariyah, who said: "The Messenger of God, may God bless him and grant him peace, led us in the dawn prayer and gave us an eloquent sermon that brought tears to our eyes and made our hearts fearful. Someone said: 'O Messenger of God, it is as if this is a farewell sermon, so advise us.' He said: 'I advise you to fear God and to listen and obey, even if you are an Abyssinian slave, for whoever among you lives will see much difference. So adhere to my Sunnah and the Sunnah of the rightly-guided caliphs, cling to it firmly and beware of newly invented matters, for every innovation is misguidance.'"

It was narrated on the authority of Abdullah bin Omar that he said: The Messenger of God, may God bless him and grant him peace, said: **The Children of Israel split into seventy-two sects, and my nation split into seventy-three sects, all of them in Hell except one.** They said: **Which one is it, O Messenger of God?** He said: **What I and my companions are upon.**

Abdullah bin Masoud said: "The best speech is the Book of God, and the best guidance is the guidance of Muhammad, may God bless him and grant him peace, and the worst of matters are their innovations." Jabir narrated it with a chain of transmission traceable back to the Messenger of God, may God bless him and grant him peace.

The Almighty said: **You are not of them in anything.** It was said: I am not of fighting them in anything, the verse of fighting abrogated it. This is according to the opinion of those who say: What is meant in the verse is the Jews and Christians. And whoever says: What is meant by the verse is the people of desires, said: What is meant by His saying: **You are not of them in anything** is that you are innocent of them and they are innocent of you. The Arabs say: If you do such and such, then you are not of me and I am not of you, meaning: each one of us is innocent of his companion. **Their affair is only with God**, meaning: in recompense and rewards. **Then He will inform them of what they used to do**, when they come to the Day of Resurrection.

Tafsir al-Baidawi

159 **Indeed, those who divided their religion** dissipated it, believing in some and disbelieving in others, or they were divided in it. He, peace and blessings be upon him, said: "The Jews were divided into seventy-one sects, all of them in the abyss except one, and the Christians were divided into seventy-two sects, all of them in the abyss except one, and my nation will be divided into seventy-three sects, all of them in the abyss except one." Hamzah and Al-Kisa'i read **they separated** meaning they separated **and they were sects** groups, each group an imam **you are not from them in anything** meaning from asking about them and their division, or from their punishment, or you are innocent of them, and it was said that it is a prohibition against interfering with them and it was abrogated by the verse of the sword **their affair is only with God** He takes charge of their recompense **then He will inform them of what they used to do** with the punishment.

Surat al-An'am 6:160

Whoever brings a good deed will have ten times the like thereof, and whoever brings an evil deed will not be recompensed except the like thereof, and they will not be wronged.

Surat al-An'am 6:160

Whoever brings a good deed will have ten times the like thereof, and whoever brings an evil deed will not be recompensed except the like thereof, and they will not be wronged.

Tafsir al-Jalalayn

160 - **Whoever brings a good deed** meaning there is no god but God **will have ten times the like thereof** meaning the reward of ten good deeds **and whoever brings an evil deed will not be recompensed except the like thereof** meaning his reward **and they will not be wronged** they will not have anything reduced from their reward.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Whoever meets his Lord on the Day of Resurrection in the place of reckoning, from among those who left their religion and were sects, with repentance, faith, and abandoning what he was doing of his misguidance, and that is the good deed that God mentioned, saying: Whoever brings it will have ten times the like thereof.

And what he means by his saying: **He will have ten times the like thereof**, he will have ten good deeds like the good deed he brought. **And whoever brings evil**, he says: And whoever of them meets on the Day of Resurrection having separated from those who are right and disbelieved in God, he will be recompensed only for what is bad for him as recompense, just as God recompensed him for his evil deeds. **And they will not be wronged**, he says: And God will not wrong the two groups, neither the group of good nor the group of evil, by rewarding the one who does good with evil and the one who does evil with good. Rather, He will reward each group with the recompense that is due to him, because He, may His praise be glorified, is wise and does not place anything except in the place in which it deserves to be placed, and He does not reward anyone except with the recompense he deserves.

We have previously demonstrated that the meaning of injustice is to put something in the wrong place, with evidence that makes it unnecessary to repeat it in this place.

Abu Ja'far said: If someone were to say: If the matter is as you have mentioned, that the meaning of good in this context is belief in God, acknowledging His Oneness, and believing in His Messenger, and the meaning of bad in it is associating partners with Him and denying His Messenger, then does faith have examples for which the believer is rewarded? And if it has an example, then how is it rewarded, and faith,

according to you, is only words and deeds, and the reward from God for His servants is honor for it in the Hereafter, and the favor upon him is what He has prepared for the people of His honor of bliss in the eternal home, and these are objects that are seen, witnessed, sensed and enjoyed, not words that are heard, nor the earnings of the limbs?

It was said: The meaning of this is not what you have gone to. Rather, its meaning is: Whoever comes with a good deed and God fulfills it for him obediently, then he will have a reward equal to ten good deeds like it.

If he said: I said: Is there any good deed like saying **There is no god but God**?

It was said: It has something similar that is different from it, but it has something similar, which is the saying, **There is no god but God**, and that is what God, the Most High, promised whoever brings it to Him that He will reward him for it with a reward ten times that which its speaker deserves. And likewise it is for whoever brings the evil that is polytheism, except that He will not reward its doer for it except what he deserves for it without multiplying it for him.

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

Who said that?

Ibn Hamid told us, he said, Ya'qub al-Qummi told us, on the authority of Ja'far ibn Abi al-Mughira, on the authority of Sa'id ibn Jubayr, who said: When the verse, **Whoever brings a good deed will have ten times the like thereof**, was revealed, a man from the people said: Is saying **there is no god but God** a good deed? He said: Yes, it is the best of good deeds.

Ibn Wakee' told us, he said, Hafs bin Ghayath told us, on the authority of Al-A'mash and Al-Hasan bin Ubaid God, on the authority of Jami' bin Shaddad, on the authority of Al-Aswad bin Hilal, on the authority of Abdullah: **Whoever brings a good deed**, there is no god but God.

Ya'qub bin Ibrahim told us, Hafs told us, Al-A'mash and Al-Hasan bin Ubaidullah told us, on the authority of Jami' bin Shaddad, on the authority of Al-Aswad bin Hilal, on the authority of Abdullah, who said: **Whoever brings a good deed**, he said: Whoever brings **There is no god but God**. He said: **And whoever brings an evil deed**, he said: Polytheism.

Ibn Wakee' told us, he said, Ibn Fadil told us, on the authority of Al-Hasan bin Ubaid God, on the authority of Jami' bin Shaddad, on the authority of Al-Aswad bin Hilal, on the authority of Abdullah: **Whoever brings a good deed**, he said: There is no god but God.

Ibn Wakee' told us, he said, Muawiyah bin Amr Al-Ma'ni told us, on the authority of Zaidah, on the authority of Asim, on the authority of Shaqiq: **Whoever brings a good deed**, he said: There is no god but God, the word of sincerity, **and whoever brings an evil deed**, he said: polytheism.

Ibn Wakee' told us, he said, Ibn Yaman told us, on the authority of Ash'ath, on the authority of Ja'far, on the authority of Saeed, and on the authority of Uthman ibn al-Aswad, on the authority of Mujahid and al-Qasim ibn Abi Bazza: **Whoever brings a good deed**, they said: There is no god but God, the word of sincerity. **And whoever brings an evil deed**, they said: Polytheism and disbelief.

Ibn Wakee' told us, he said, Ibn Numayr and Ibn Fadil told us, on the authority of Abd al-Malik, on the authority of Ata': **Whoever brings a good deed**, he said: There is no god but God, **and whoever brings an evil deed**, he said: Polytheism.

Abu Kuraib told us, he said, Jabir bin Nuh told us, he said, Musa bin Ubaidah told us, on the authority of Muhammad bin Ka'b: **Whoever brings a good deed will have ten times the like thereof**, he said: There is no god but God.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Abu al-Muhajjal, on the authority of Ibrahim: **Whoever brings a good deed**, he said: There is no god but God, **and whoever brings an evil deed**, he said: Polytheism.

Ibn Bashar told us, he said, Abu Ahmad Al-Zubayri told us, he said, Sufyan told us, on the authority of Abu Al-Muhajjal, on the authority of Abu Ma'shar, on the authority of Ibrahim, the same.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Abu Al-Muhajjal, on the authority of Ibrahim, the same.

Ibn Wakee' told us, he said, Jarir told us, on the authority of Abu Al-Muhajjal, on the authority of Abu Ma'shar, he said: Ibrahim used to swear by God without concealing anything: **Whoever brings a good deed**, there is no god but God, **and whoever brings an evil deed**, whoever brings polytheism.

Yaqub told me, he said, Hisham told us, he said, Abdul Malik told us, on the authority of Ata', regarding his statement: **Whoever brings a good deed**, he said: the word of sincerity, there is no god but God, **and whoever brings an evil deed**, he said: polytheism.

Ibn Wakee' told us, he said, my father told us, and Al-Muthanna bin Ibrahim told us, he said, Abu Na'eem told us, all of them, on the authority of Sufyan, on the authority of Al-A'mash, on the authority of Abu Salih: **Whoever brings a good deed**, he said: There is no god but God, **and whoever brings an evil deed**, he said: Polytheism.

Ibn Wakee' told us, he said, Ibn Numayr told us, on the authority of Uthman ibn al-Aswad, on the authority of al-Qasim ibn Abi Bazza: **Whoever brings a good deed**, he said: the word of sincerity, **and whoever brings an evil deed**, he said: disbelief.

Ibn Wakee' told us, he said, my father told us, on the authority of Salamah, on the authority of Ad-Dahhak: **Whoever brings a good deed** he said: There is no god but God.

Ibn Wakee' told us, he said, Abu Khalid al-Ahmar told us, on the authority of Ash'ath, on the authority of al-Hasan: **Whoever brings a good deed**, he said:

There is no god but God.

Al-Muthanna told me, he said, Al-Hammani told us, he said, Sharik told us, on the authority of Salim, on the authority of Saeed: **Whoever brings a good deed**, he said: There is no god but God.

Al-Muthanna told me, he said, Al-Hammani told us, he said, Sharik told us, on the authority of Laith, on the authority of Mujahid, the same.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **Whoever brings a good deed**, he said: whoever brings there is no god but God, **and whoever brings an evil deed**, he said: polytheism.

Bishr bin Muadh narrated, Yazid narrated, Saeed narrated, on the authority of Qatada, regarding his statement: **Whoever brings a good deed will have ten times the like thereof, and whoever brings an evil deed will not be recompensed except the like thereof, and they will not be wronged.** He mentioned to us that the Prophet of God, may God bless him and grant him peace, used to say: "Actions are of six types: those that make things right and those that make things right, those that double and those that double, and like and like. As for the two that make things right: whoever meets God not associating anything with Him will enter Paradise, and whoever meets God associating anything with Him will enter Hell." As for the two that make things right and like: the believer's spending in the way of God is seven hundred times, and his spending on his family is ten times the like. As for like and like: if a servant intends to do a good deed but does not do it, a good deed is recorded for him, and if he intends to do a bad deed and then does it, a bad deed is recorded against him.

Al-Muthanna told us, he said, Abu Naim told us, he said, Al-A'mash told us, on the authority of Shahr bin Atiyah, on the authority of a sheikh from the Taym, "On the authority of Abu Dharr, he said: I said: O Messenger of God, teach me an act that will bring me closer to Paradise and distance me from the Fire. He said: If you do a bad deed, then do a good deed, for it will be rewarded tenfold. I said: O Messenger of God, is 'There is no god but God' among the good deeds? He said: It is the best of good deeds."

Some people said: This verse refers to the Bedouins, but as for the immigrants, their good deeds are seven hundred times more.

Who said that?

Muhammad bin Bashar told us, he said, Muadh bin Hisham told us, he said, my father told us, on the authority of Qatada, on the authority of Abu al-Siddiq al-Naji, on the authority of Abu Sa'id al-Khudri, regarding his statement: **Whoever brings a good deed will have ten times the like thereof**, he said: This is for the Bedouins, and for the emigrants it is seven hundred.

Muhammad, Abu Nasheet bin Harun al-Harbi, said: Yahya bin Abi Bakr told us: Fadil bin Marzuq told us, on the authority of Atiyah al-Awfi, on the authority of Abdullah bin Omar, who said: This verse was revealed

Whoever brings a good deed will have ten times the like thereof, and whoever brings an evil deed will not be recompensed except the like thereof, and they will not be wronged.

about the Bedouins: **Whoever brings a good deed will have ten times the like thereof.** A man said: What about the Muhajireen? He said: What is greater than that: "Indeed, God does not wrong by as much as an atom's weight. And if there is a good deed, He multiplies it and gives from Himself a great reward." When God says about something: *Great*, then it is great.

Al-Muthanna told me, he said, Ishaq told us, he said, Abd al-Rahman ibn Sa'd told us, he said, Abu Ja'far told us, on the authority of al-Rabi', he said: This verse was revealed: **Whoever brings a good deed will have ten times the like thereof**, while they were fasting three days of the month and giving away one-tenth of their wealth. Then the obligatory duties were revealed after that: fasting Ramadan and zakat. If someone were to say: How was it said **ten like the like thereof**, so that the ten was added to the likes, and they are the likes? And can a thing be added to itself?

It was said: It was added to it because what was meant by it was: He has ten good deeds like it. So the examples took the place of the interpreter, and the ten was added to it, just as it is said: I have ten wives. So because the examples were intended to be their place, it was said: **ten like it**. So the ten was taken out, as the number of good deeds is taken out, and the example is masculine, not feminine. But when it was put in the place of good deeds, and the example is used for both masculine and feminine, so it was made a successor to it, what was mentioned was done to it. And whoever said: I have ten like it did not say: I have ten good deeds, because good deeds are an uncountable verb, but rather nouns are countable. And the example is a noun, and therefore the number is permissible with it.

It was mentioned about Al-Hasan Al-Basri that he used to read this: **He has ten** with the tanween, and the like with the nominative. This is a correct reading in Arabic, but the reading in the countries is different from it, so we do not permit it to be different from what is agreed upon.

Tafsir al-Qurtubi

The Almighty said: **Whoever brings a good deed** is the beginning, and it is a condition, and the answer is **he will have ten like it** meaning he will have ten good deeds like it, so the good deeds were deleted and the likes that are its description were used in its place, the plural of like. Sibawayh said: I have ten genealogists, meaning I have ten men who are genealogists. Abu Ali said: The feminization of ten like it is good because the likes are added to a feminine, and the addition to the feminine if it is the same in meaning is good in it, like some caravan picks him up. And some of his fingers are lost. Al-Hasan, Saeed bin Jubayr, and Al-A'mash read **he will have ten like it**. The meaning is: he will have ten good deeds like it, meaning he will have ten times the reward of what is due to him. It is permissible for him to have like, and the like is multiplied so it becomes ten. The good deed here is faith. Meaning

whoever comes with the testimony that there is no god but God, he will have for every good deed he did in this world ten times the reward. **And whoever brings evil** meaning polytheism **will not be recompensed except with the like thereof** which is eternity in the Fire, because polytheism is the greatest of sins, and the Fire is the greatest of punishments. This is what God Almighty says: **A recompense according to the deed** (An-Naba': 26) meaning a recompense according to the deed. As for the good deed, it is the opposite of that, because God Almighty explicitly states that. And in the report:

"A good deed is rewarded tenfold and more, and a bad deed is rewarded only once, and I forgive. Woe to him whose one-tenths outweigh his one-tenths." Al-A'mash narrated on the authority of Abu Salih who said: A good deed is **There is no god but God** and a bad deed is **associating partners with God**. "And they will not be wronged" means the reward for their deeds will not be diminished. This verse has already been explained in Al-Baqarah. It is contrary to spending in the way of God, and for this reason some scholars said: A tenth is for all other good deeds, and seven hundred is for spending in the way of God, and the elite and the common people are equal in this. Some of them said: For the common people it is ten and for the elite it is seven hundred and more, and so on, and this requires a revelation. The first is more correct, due to the hadith of Khuraim ibn Fatik from the Prophet, may God bless him and grant him peace, in which it says:

"As for a good deed, it is worth ten, so whoever does a good deed will have ten like it. As for a good deed worth seven hundred, it is spending in the way of God."

Tafsir Ibn Kathir

This noble verse is a detailed explanation of what is summarized in the other verse, which is His saying, **Whoever brings a good deed will have better than it**. Hadiths have been reported that match this verse, as Imam Ahmad bin Hanbal, may God have mercy on him, said: Affan told us, Ja'far bin Sulayman told us, Al-Ja'd Abu Uthman told us, on the authority of Abu Raja' Al-Attardi, on the authority of Ibn Abbas, may God be pleased with them both, that the Messenger of God, may God bless him and grant him peace, said, in what he narrated from his Lord, the Blessed and Exalted, "Indeed, your Lord, the Almighty and Majestic, is Merciful. Whoever intends to do a good deed but does not do it, a good deed will be recorded for him. If he does it, ten to seven hundred will be recorded for him, or many times over. Whoever intends to do a bad deed but does not do it, a good deed will be recorded for him. If he does it, one good deed will be recorded for him, or God, the Almighty and Majestic, will erase it. And no one perishes on God's authority except one who perishes." Al-Bukhari, Muslim, and Al-Nasa'i narrated it from the hadith of Al-Ja'd Abu Uthman.

Ahmad also said: Abu Muawiyah told us, Al-A'mash

told us, on the authority of Al-Ma'rur bin Suwaid, on the authority of Abu Dharr, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, said: God Almighty says: Whoever does a good deed will have ten like it and more. Whoever does a bad deed, its recompense will be the like thereof or I will forgive him. Whoever commits an earth-sized sin and then meets Me, not associating anything with Me, I will grant him forgiveness like it. Whoever draws near to Me a handspan, I will draw near to him an arm's length. Whoever draws near to Me an arm's length, I will draw near to him an arm's length. Whoever comes to Me walking, I will come to him running." Muslim narrated it on the authority of Abu Kurayb, on the authority of Abu Muawiyah, on his authority, and on the authority of Abu Bakr bin Abi Shaybah, on the authority of Waki', on the authority of Al-A'mash, on his authority. Ibn Majah narrated it on the authority of Ali bin Muhammad Al-Tanafisi, on the authority of Waki', on his authority. Al-Hafiz Abu Ya'la Al-Mawsili said: Shaiban told us, Hammad told us, Thabit told us, on the authority of Anas bin Malik, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: "Whoever intends to do a good deed but does not do it, one good deed will be recorded for him. If he does it, ten good deeds will be recorded for him. Whoever intends to do a bad deed but does not do it, nothing will be recorded for him. If he does it, one bad deed will be recorded for him." And know. The one who abandons a bad deed and does not do it is divided into three categories: Sometimes he abandons it for the sake of God, so a good deed is recorded for him for refraining from it for the sake of God the Most High, and this is an action and intention. That is why it was said that a good deed is recorded for him, as it was mentioned in some versions of the Sahih, **He abandoned it because of Me**, meaning for My sake. Sometimes he abandons it out of forgetfulness and heedlessness about it, so this is neither for him nor against him, because he did not intend good nor did he do evil. Sometimes he abandons it out of inability and laziness about it after striving for its causes and engaging in what brings one closer to it, so this is like the one who does it, as it was mentioned in the Sahih hadith on the authority of the Prophet, may God bless him and grant him peace, that he said, **If two Muslims meet with their swords, then the killer and the killed will be in Hellfire**. They said, **O Messenger of God, this is the killer, so what about the killed?** He said, **He was eager to kill his companion**.

Imam Abu Ya'la al-Mawsili said: Mujahid ibn Musa told us, Ali told us, and al-Hasan ibn al-Sabah and Ibn Khaithama told us, they said: Ishaq ibn Sulayman told us, both of them on the authority of Musa ibn Ubaydah, on the authority of Abu Bakr ibn Ubayd God ibn Anas, on the authority of his grandfather Anas, he said: The Messenger of God, may God bless him and grant him peace, said: "Whoever intends to do a good deed, God will write for him a good deed. If he does it, it will be written for him ten times. Whoever intends to do an evil deed, it will not be written for him until he does it. If he does it, it will be written for him a bad deed. If he abandons it, it will be written for him a good deed. God, the Most High, will say: 'He abandoned it only out of fear of Me.'" This is the wording of the hadith of

Mujahid, meaning Ibn Musa. Imam Ahmad said: Abd al-Rahman ibn Mahdi told us, Shaiban ibn Abd al-Rahman told us, on the authority of al-Rukayn ibn al-Rabi', on the authority of his father, on the authority of his uncle, so-and-so ibn Umaila, on the authority of Khuraim ibn Fatik al-Asadi, that the Prophet, may God bless him and grant him peace, said: "People are four in number and deeds are six. Some people are given plenty in this world and the next, some are given plenty in this world and are restricted in the next world, and some are restricted in this world and are given plenty in the next world and are miserable in this world and the next. Deeds are two types of things, and like..." "By the same, ten times, and seven hundred times. The two reasons are: whoever dies as a Muslim, believing, not associating anything with God, Paradise is obligatory for him, and whoever dies as a disbeliever, Hell is obligatory for him. Whoever intends to do a good deed but does not do it, God knows that his heart has felt it and he is keen on it, a good deed is written for him. Whoever intends to do a bad deed, it is not written for him, and whoever does it, one is written for him and it is not multiplied for him. Whoever does a good deed, it is ten times its value. Whoever spends money in the way of God, the Almighty, it is seven hundred times." Narrated by Al-Tirmidhi and Al-Nasa'i from the hadith of Al-Rukayn ibn Al-Rabi' on the authority of his father on the authority of Bashir ibn Umaila on the authority of Khuraim ibn Fatik, with some of it, and God knows best.

Ibn Abi Hatim said: Abu Zur'ah told us, Ubayd God ibn Umar al-Qawariri told us, Yazid ibn Zura' told us, Habib ibn al-Mu'allim told us, on the authority of Amr ibn Shu'ayb, on the authority of his father, on the authority of his grandfather, on the authority of the Prophet, may God bless him and grant him peace, who said: "Three people attend Friday prayers: a man who attends it and prays, and he is a man who prays to God, so if He wills, He will give him, and if He wills, He will withhold from him. A man who attends it with listening and silence, and does not step over a Muslim's neck or harm anyone, and it is an expiation for him until the following Friday, plus three days more." This is because God Almighty says: **Whoever brings a good deed will have ten times the like thereof**. Al-Hafiz Abu al-Qasim al-Tabarani said: Hisham ibn Murthad told us, Muhammad ibn Ismail told us, my father told me, Damdam ibn Zur'ah told me, on the authority of Shuraih ibn Ubayd, on the authority of Abu Malik al-Ash'ari, who said: The Messenger of God, may God bless him and grant him peace, said: **Friday is an expiation for what is between it and the following Friday, plus three days more**. This is because God Almighty said: **Whoever brings a good deed will have ten times the like thereof**. And on the authority of Abu Dharr, may God be pleased with him. On his authority, he said: The Messenger of God, may God bless him and grant him peace, said: **Whoever fasts three days of every month has fasted the entire year**. Narrated by Imam Ahmad, and this is his wording, and by al-Nasa'i, Ibn Majah, and al-Tirmidhi. He added: "Then God revealed confirmation of that in His Book: 'Whoever brings a good deed will have ten times the like thereof.' Today is ten days." Then he said: This is a good hadith. Ibn Mas'ud said: **Whoever brings a good deed will have ten times the like thereof**. Whoever brings there

Whoever brings a good deed will have ten times the like thereof, and whoever brings an evil deed will not be recompensed except the like thereof, and they will not be wronged.

is no god but God, and whoever brings a bad deed says that he has polytheism. This is also narrated by a group of the Salaf, may God be pleased with them all. A hadith has been reported on this subject, and God knows best its authenticity, but I have not seen it from a source that proves it. The hadiths and reports on this are very numerous, and what has been mentioned is sufficient, God willing, and it is trustworthy.

Fath al-Qadir

His statement: 160- **Whoever brings a good deed will have ten times the like thereof.** When the Almighty threatened those who disobeyed Him with what He threatened, He explained after that the amount of reward for those who acted according to what He commanded them to do and complied with what He legislated for them, that whoever brings a single good deed will have ten good deeds as a reward. The meaning is: He will have ten good deeds like it, so the description was used in place of the described. Abu Ali al-Farisi said: The feminization of **ten like it** is good because the likes were added to a feminine, such as **some of his fingers were gone**. Al-Hasan, Saeed bin Jubayr, and al-A'mash read **he will have ten like it** with them in the nominative case.

This doubling has been proven in the Sunnah in many hadiths, and this doubling is the least that the doer of a good deed deserves. More than this has been mentioned in general and in particular, such as in the Qur'an, **Like a seed which grows seven ears**. It has been mentioned in some good deeds that the doer of them will be rewarded for them without account, and it has been mentioned in the pure Sunnah that the reward is multiplied to thousands upon thousands. We have already presented the investigation of this in two places in this interpretation, so let them be referred to. **And whoever brings evil from evil deeds will not be recompensed except with the like thereof** without any increase in its lightness or greatness. So the polytheist will be recompensed for the evil of polytheism by remaining in the Fire forever, and the doer of sin among the Muslims will be recompensed for it with the like thereof from what has been estimated of punishments, as has been reported in many hadiths that state that whoever does such and such will be subject to such and such. And as for what has not been estimated for his punishment from sins, we must say: God will recompense him with the like thereof, even if we do not know the truth of what he will be recompensed with. This is if he does not repent. However, if he repents or his good deeds outweigh his bad deeds or God covers him with His mercy and bestows His forgiveness upon him, then there is no recompense. The evidence of the Book and the Sunnah is explicit about this in an explicit manner after which no doubt remains for the doubter. **And they** meaning whoever brings good and whoever brings evil **will not be wronged** by reducing the reward of the good deeds of the righteous nor by increasing the punishments of the wrongdoers.

Ibn Abi Hatim narrated on the authority of Ibn Abbas

who said: The Jews and Christians differed before Muhammad (peace be upon him) was sent, so they split up. When Muhammad was sent, the verse, **Indeed, those who have divided their religion** was revealed to him. An-Nahhas narrated on his authority in his abrogator, **Indeed, those who have divided their religion** he said: The Jews and Christians abandoned Islam and the religion they were commanded to follow. **And became sects** different groups and parties. **You are not of them in anything** was revealed in Mecca, then it was abrogated by **Fight the polytheists** -. Abu Al-Shaykh narrated on his authority, **And became sects** he said: Different religions. Al-Faryabi, Ibn Abi Shaybah, Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Al-Shaykh, and Ibn Mardawayh narrated on the authority of Abu Hurayrah regarding his statement, **Indeed, those who have divided their religion** the verse, he said: They are in this nation. Al-Hakim Al-Tirmidhi, Ibn Jarir, Al-Tabarani, Al-Shirazi in Al-Alqab, and Ibn Mardawayh narrated on his authority, on the authority of the Prophet, may God bless him and grant him peace, regarding the verse, he said: They are the people of innovations and desires from this nation. In its chain of transmission is Abd Ibn Kathir, and his hadith is rejected, and no one else attributed it to the Prophet. Those other than him attributed it to Abu Hurayrah. Abd Ibn Hamid, Abu Al-Shaykh, and Ibn Mardawayh narrated on the authority of Abu Umamah regarding the verse, he said: They are the Kharijites. Ibn Abi Hatim, Al-Nahhas, and Ibn Mardawayh narrated it on the authority of Abu Ghalib, on the authority of Abu Umamah, with a chain of transmission traceable back to the Prophet, but its chain of transmission traceable back to the Prophet is not authentic. Al-Hakim Al-Tirmidhi, Ibn Abi Hatim, Al-Tabarani, Abu Al-Shaykh, Ibn Shaheen, Ibn Mardawayh, Abu Nu'aym in Al-Hilya, Abu Nasr Al-Sajzi in Al-Ibanah, and Al-Bayhaqi in Shu'ab Al-Iman narrated on the authority of Umar that the Messenger of God (peace be upon him) said to Aisha: "O Aisha, those who divided their religion and became sects are the people of innovations, the people of desires, and the people of misguidance from this nation. There is no repentance for them. O Aisha, for every sinner there is repentance except for the people of innovations and the people of desires. There is no repentance for them and they are innocent of me." Ibn Kathir said: It is strange and its chain of transmission cannot be traced back to the Prophet (peace be upon him). Abd bin Hamid narrated on the authority of Saeed bin Jubair who said: When the verse, **Whoever brings a good deed will have ten times the like thereof**, was revealed, a Muslim man said: O Messenger of God, is there a good deed? He said: Yes, the best of good deeds. This is a mursal hadith and we do not know how its chain of transmission goes back to Saeed. Ibn Abi Shaybah, Ibn Al-Mundhir, Ibn Abi Hatim, and Abu Nu'aym narrated in Al-Hilya on the authority of Ibn Mas'ud: **Whoever brings a good deed**, he said: There is no god but God. Ibn al-Mundhir narrated something similar on the authority of Ibn Abbas. Abu al-Sheikh narrated something similar on the authority of Abu Hurayrah. We have already mentioned that authentic hadiths have been proven to

multiply a good deed tenfold, so we will not prolong their mention. Many hadiths have been narrated about increasing it beyond this amount, and God's grace is vast and His giving is abundant.

without counting. Therefore it was said: What is meant by ten is the large number, not the number. **And whoever brings an evil deed will not be recompensed except with the like thereof** a case of justice. **And they will not be wronged** by reducing the reward and increasing the punishment.

Tafsir al-Baghawi

160- The Almighty said: **Whoever brings a good deed will have ten times the like thereof**, meaning: he will have ten good deeds the like thereof. Jacob read *ten* with a tanween, **the like thereof** with the nominative case. **And whoever brings an evil deed will not be recompensed except the like thereof, and they will not be wronged.**

Hassan told us, on the authority of Saeed Al-Munai'i, on the authority of Abu Tahir Muhammad ibn Muhammad ibn Mahmath Al-Ziyadi, on the authority of Abu Bakr Muhammad ibn Al-Hasan Al-Qattan, on the authority of Muhammad ibn Yusuf Al-Qattan, on the authority of Muhammad ibn Yusuf Al-Sulaimi, on the authority of Abd Al-Razzaq, on the authority of Muammar, on the authority of Hammam ibn Munabbih, on the authority of Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "If one of you improves his Islam, then every good deed he does will be recorded as ten times its like, up to seven hundred times, and every bad deed he does will be recorded as its like, until he meets God Almighty."

Ismail bin Abdul Qahir Al-Jurjani told us, on the authority of Abdul Ghafir bin Muhammad Al-Farsi, on the authority of Muhammad bin Isa Al-Jaludi, on the authority of Ibrahim bin Muhammad bin Sufyan, on the authority of Muslim bin Al-Hajjaj, on the authority of Abu Bakr bin Abi Shaybah, on the authority of Wakee', on the authority of Al-A'mash, on the authority of Al-Ma'rur bin Suwayd, on the authority of Abu Dharr, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "God Almighty says: Whoever brings a good deed will have ten times the like thereof and more. Whoever brings an evil deed will have the recompense of an evil deed like it or I will forgive him. Whoever draws near to Me a handspan, I will draw near to him an arm's length. Whoever draws near to Me an arm's length, I will draw near to him a fathom's length. Whoever comes to Me walking, I will come to him running. Whoever meets Me with an earth's worth of sins, not associating anything with Me, I will meet him with the like thereof of forgiveness."

Ibn Omar said: The verse is about good deeds other than charity. Charity is multiplied seven hundred times.

Tafsir al-Baidawi

160 **Whoever brings a good deed will have ten times the like thereof** meaning ten good deeds like it as a favor from God. Yaqub read *ten* with the tanween and its likes in the nominative case as a description. This is the least of what was promised in terms of multiples. The promise came with seventy and seven hundred

Surat al-An'am 6:161

Say, "Indeed, my Lord has guided me to a straight path, a right religion, the religion of Abraham, the upright, and he was not of the polytheists."

Surat al-An'am 6:161

Say, **Indeed, my Lord has guided me to a straight path, a right religion, the religion of Abraham, the upright, and he was not of the polytheists.**

Tafsir al-Jalalayn

161 - (Say: My Lord has guided me to a straight path) and replace it with **a right religion straight the religion of Abraham, inclining toward truth, and he was not of the polytheists**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: *Say*, O Muhammad, to these people who equate idols and statues with their Lord, **Indeed, my Lord has guided me to a straight path**, meaning: Say to them that my Lord has guided me to the straight path, which is the religion of God with which He sent me, and that is the Muslim Hanafi faith, so guide me to it, **a straight religion**, meaning: straight, **the religion of Abraham**, meaning: the religion of Abraham, *Hanif*, meaning: straight, **and he was not of the polytheists**, meaning: and he was not of the polytheists with God, meaning Abraham, may God bless him and grant him peace, because he was not of those who worshipped idols.

The readings differed in the reading of His statement: **a straight religion**. The majority of the readers of Medina and some of the Basrans read it as **a straight religion**, with a fat-ha on the qaf and a shaddah on the ya', linking it to the statement of God: **That is the straight religion**, and to His statement: **That is the straight religion**.

The majority of the Kufian reciters read it as: **Dīna Qayyimā** with a kasra on the qaf, a fathah on the ya' and a sukun on it. They said: Qayyim and Qayyim have the same meaning, and they are two languages that mean: the straight religion.

Abu Jaafar 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 agree in meaning. So whichever of them the reader reads, he is correct. However, opening the qaf and stressing the ya' is more pleasing to me, because it is the more eloquent and well-known of the two languages.

The accusative of his saying: in *religion* is based on the source of the meaning of his saying: **Indeed, my Lord has guided me to a straight path**, because the meaning is: My Lord has guided me to a sound religion, so I was guided to it **a sound religion**, so religion is accusative of the omitted word which is I was guided, which was replaced by his saying: **Indeed, my Lord**

has guided me to a straight path.

Some of the people of Basra said: This is why he put it in the accusative case because when he said: **My Lord has guided me to a straight path**, he had informed us that he had known something, so he said: **A straight religion**, as if he had said: I have known a straight religion, the religion of Abraham.

As for the meaning of *al-Hanif*, I have explained it in its place in Surat al-Baqarah with its evidence, which makes it unnecessary to repeat it in this place.

Tafsir al-Qurtubi

It has four issues:

First: The Almighty's saying: "Say: My Lord has guided me to a straight path." When the Almighty explained that the disbelievers were divided, that God guided him to the straight religion, which is the religion of Abraham, **a religion** is in the accusative case as a state, according to Qutrub. It was said: It is in the accusative case with **guided me** according to Al-Akhfash. Someone else said: It is in the accusative case based on the meaning, because the meaning of **guided me** is **made me know a religion**. It is permissible for it to be a substitute for the path, meaning He guided me to a straight path, a religion. It was said: It is in the accusative case with an implied verb, as if he said: Follow a religion, and know a religion. *Early* was read by the Kufians and Ibn Amir with a kasra on the qaf and a light sukoon and a fatha on the ya', a verbal noun like *shabi'ah* so it was described with it. The rest read it with a fatha on the qaf and a kasra on the ya' and a shaddah on it, and they are two dialects. The root of the ya' is waw qayyum, then the waw was assimilated into the ya' like mayt. Its meaning is a straight religion with no crookedness in it. **The religion of Abraham** is in the place of *hanif*. Al-Zajaj said: It is a state of Abraham. Ali bin Suleiman said: It is accusative with the implied meaning **I mean**.

Tafsir Ibn Kathir

God Almighty says, commanding His Prophet, may God bless him and grant him peace, the master of messengers, to inform of what He has bestowed upon him of guidance to His straight path, in which there is no crookedness or deviation, **a straight religion**, meaning one that is established and firm, **the religion of Abraham, inclining toward truth, and he was not of the polytheists**. Like His statement, **And who would turn away from the religion of Abraham except one who makes a fool of himself?** And His statement, "And strive in God's cause with the striving due to Him. He has chosen you and has not placed upon you in religion any difficulty - the religion of your father Abraham." And His statement, "Indeed, Abraham was a nation obedient to God, inclining toward truth, and he

was not of the polytheists. * Grateful for His favors. He chose him and guided him to a straight path. * And We gave him good in this world, and indeed, in the Hereafter he will be among the righteous. * Then We revealed to you, [O Muhammad], 'Follow the religion of Abraham, inclining toward truth, and he was not of the polytheists.'" It does not follow from the fact that he, may God bless him and grant him peace, commanded following the religion of Abraham, inclining toward truth, that Abraham was more perfect than him in it, because he, peace be upon him, carried it out in a great manner and it was perfected for him in a complete manner. No one preceded him in this perfection, and for this reason he was the Seal of the Prophets and the Master of the Children of Adam in general, and the possessor of the praiseworthy station that all creation desires, even Abraham, peace be upon him.

Ibn Mardawayh said: Muhammad ibn Abdullah ibn Hafs told us, Ahmad ibn Issam told us, Abu Dawud al-Tayalisi told us, Shu'bah told us, Salamah ibn Kuhail told us, I heard Dhir ibn Abdullah al-Hamadani narrating on the authority of Ibn Abza on the authority of his father, who said: Whenever the Messenger of God (peace and blessings of God be upon him) woke up, he would say: "We have woken up on the religion of Islam and the word of sincerity and the religion of our Prophet Muhammad and the religion of our father Abraham, the upright one, and he was not of the polytheists." Imam Ahmad said: Yazid told us, Muhammad ibn Ishaq told us, on the authority of Dawud ibn al-Husayn, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, that he said: It was said to the Messenger of God (peace and blessings of God be upon him): Which religion is most beloved to God Almighty? He said: **The easy upright one.** Ahmad also said: Sulayman ibn Dawud told us, Abd al-Rahman ibn Abi al-Zinad told us on the authority of Hisham ibn Urwah on the authority of his father on the authority of Aisha, may God be pleased with her, who said: The Messenger of God (peace and blessings of God be upon him) placed my chin on his shoulder, so that I could look at the Abyssinian flock until I was the one who got bored and turned away from him. Abdul Rahman said on the authority of his father: Urwah told me that Aisha said: The Messenger of God, may God bless him and grant him peace, said on that day, "So that the Jews may know that there is latitude in our religion. I have been sent with a tolerant Hanifiyah." The original hadith is found in the two Sahihs, and the addition has supporting evidence from several chains of transmission. I have examined its chains of transmission in the explanation of Bukhari, praise and thanks be to God. God's statement, "Say: My prayer and my sacrifice, my life and my death are for God, Lord of the worlds," commands him to inform the polytheists who worship other than God and slaughter in a name other than His, that he is opposing them in that, for his prayer and sacrifice are for God alone, with no partner. This is like God's statement, **Then pray to your Lord and sacrifice**, meaning devote your prayer and sacrifice to Him, for the polytheists used to worship idols and slaughter for them. So God, the Most High, commanded him to oppose them and deviate from what they were doing and to turn with purpose, intention and resolve to be sincere to God,

the Most High. Mujahid said regarding His statement, **My prayer and my sacrifice**, the sacrifice is slaughtering in Hajj and Umrah. Al-Thawri said on the authority of Al-Suddi on the authority of Saeed bin Jubayr. **And my sacrifice** he said, **my sacrifice**, and so said Al-Suddi and Al-Dahhak.

Ibn Abi Hatim said: Muhammad ibn A'waf told us, Ahmad ibn Khalid al-Dhahabi told us, Muhammad ibn Ishaq told us, on the authority of Yazid ibn Abi Habib, on the authority of Ibn Abbas, on the authority of Jabir ibn Abdullah, who said: The Messenger of God, may God bless him and grant him peace, sacrificed two rams on the day of Eid al-Adha and said when he slaughtered them: "I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with God. Indeed, my prayer, my sacrifice, my life and my death are for God, Lord of the worlds. No partner has He. This I have been commanded, and I am the first of the Muslims." And the Almighty's statement: **And I am the first of the Muslims**, Qatadah said: meaning of this nation, and it is as he said, for all the prophets before him all called to Islam, and its origin is the worship of God alone, with no partner, as He said: **And We did not send before you any messenger except that We revealed to him, 'There is no god except Me, so worship Me.'** And God Almighty informed us about Noah that he said to his al-Nas 114: "But if you turn away, then I have not asked you for any reward. My reward is only from God, and I have been commanded to be of the Muslims." And God Almighty said: **And who would turn away from the religion of Abraham except he who makes a fool of himself? And We had chosen him in the Hereafter.** And indeed, in the Hereafter he will be among the righteous. When his Lord said to him, *Submit*, he said, **I have submitted to the Lord of the worlds.** And Abraham enjoined this upon his sons, and so did Jacob, **O my sons, indeed God has chosen for you this religion, so do not die except as Muslims.** And Joseph, peace be upon him, said, "My Lord, You have given me of the kingdom and taught me of the interpretation of dreams, Creator of the heavens and the earth. You are my protector in this world and the Hereafter. Cause me to die a Muslim and join me with the righteous." And Moses said, **O my people, if you have believed in God, then rely upon Him, if you should be Muslims.** And they said, "Upon God we have relied. Our Lord, do not make us a trial for the wrongdoing people. And save us by Your mercy from the disbelieving people." And God the Almighty 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." And God the Almighty said, **And when I inspired to the disciples, 'Believe in Me and in My Messenger,' they said, 'We believe, and bear witness that we are Muslims.'** So God the Almighty informed us that He sent His messengers with Islam, but they differed in it according to their own laws that Some of them abrogate others, until they were abrogated by the law of Muhammad, may God bless him and grant him peace, which will never be abrogated, and will continue to exist, victorious, and its banners will be spread until the Day of Judgment. That is why he, may God bless him and grant him peace, said, "We, the prophets, are the sons of the same

Surat al-An'am 6:161

Say, "Indeed, my Lord has guided me to a straight path, a right religion, the religion of Abraham, the upright, and he was not of the polytheists."

religion. Our religion is one." The sons of the same religion are the brothers from one father and different mothers. The religion is one, and it is the worship of God alone, with no partner for Him, even if the laws that are like mothers are diverse. Likewise, the brothers of the brothers are the opposite of this, the sons of one mother from different fathers, and the brothers are the full siblings from one father and one mother. And God knows best.

Imam Ahmad said: Abu Saeed told us, Abdul Aziz bin Abdullah Al Majshun told us, Abdullah bin Al Fadl Al Hashemi told us, on the authority of Al Araj, on the authority of Ubaidullah bin Abi Rafi, on the authority of Ali, may God be pleased with him, that when the Messenger of God, may God bless him and grant him peace, would say the Takbir, he would begin and then say: "I have directed my face towards He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with God. Indeed, my prayer, my sacrifice, my life and my death are for God, Lord of the worlds." "O God, You are the King, there is no god but You. You are my Lord and I am Your servant. I have wronged myself and I confess my sin, so forgive all my sins, for none forgives sins except You. Guide me to the best of morals, for none guides to the best of morals except You. Turn away from me the worst of morals, for none turns away the worst of morals except You. Blessed and exalted are You. I seek Your forgiveness and I repent to You." Then he mentioned the rest of the hadith regarding what he says in bowing, prostration and the Tashahhud. Muslim narrated it in his Sahih.

Fath al-Qadir

When the Almighty explained that the infidels had divided into groups and formed parties, He ordered His Messenger, may God bless him and grant him peace, to say to them: 161- **Indeed, my Lord has guided me** meaning He has guided me with what He has revealed to me **to a straight path** which is the religion of Abraham, peace be upon him, and **a religion** is in the accusative case as a state as Qatrub said, or as a direct object of **guided me** as Al-Akhfash said. It was said: It is in the middle of a verb indicated by **guided me** because its meaning is **made me know** meaning made me know a religion. It was said: It is a substitute for the place of **to a path** because its meaning is **guided me to a straight path** as in the Almighty's saying: **and guides you to a straight path**. It was said: It is in the accusative case with an implied verb, as if it was said: follow a religion. His saying: *straight* The Kufians and Ibn Amir read it with a kasra on the qaf, a lightening and a fatha on the ya. The rest read it with the opening of the qaf and the breaking of the double yaa, and they are two dialects. Its meaning is the straight religion that has no crookedness in it, and it is an attribute of our religion, which is described with it, while it is a source of exaggeration. The accusative of **the religion of Abraham** is because it is an apposition to our religion, and it is permissible to make it accusative by estimating **I mean**, and *hanifan* accusative as a state of Abraham, as Al-Zajaj said. Ali

bin Sulayman said: It is accusative with the omission of **I mean**. And the hanif is the one who inclines toward the truth, and its investigation has been presented above. **And he was not of the polytheists** is in the accusative case, conjoined with *hanifan*, or an interjectional clause confirming what preceded it.

Tafsir al-Baghawi

161- The Almighty said: "Say: My Lord has guided me to a straight path, a right religion." The people of Kufa and Ash-Sham read *qayyiman* with a kasra on the qaf and a fatha on the ya', lightly, while the others read it with a fatha on the qaf and a kasra on the ya', stressed, and their meaning is the same, which is the straight and upright. Its accusative is in the sense of He has guided me to a right religion, **the religion of Abraham, a monotheist, and he was not of the polytheists**.

Tafsir al-Baidawi

161 "Say: My Lord has guided me to a straight path" by revelation and guidance to what was established of arguments **a religion** instead of the place of **to a path** since the meaning is, He has guided me to a path like His saying: **And guides you to a straight path** or the object of an implied verb indicated by the spoken word *straight* is a verb from the verb qama like sayyid from saada and it is more eloquent than the straight according to the weight and the straight according to the formula and Ibn Amir and Asim and Hamza and Al-Kisa'i read *straight* as a source described by it and its analogy was a people like a substitute for the agent to make the verb weak like the standing **the religion of Abraham** is an explanatory apposition with us **a Hanif** is a state of Abraham **and he was not of the polytheists** is an apposition to it.

Surat al-An'am 6:162

Say, **Indeed, my prayer, my sacrifice, my life, and my death are for God, Lord of the worlds.**

Tafsir al-Jalalayn

162 - (Say: My prayer, my rites of worship, my life, and my death are for God, Lord of the worlds.)

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: *Say*, O Muhammad, to those who equate idols and statues with their Lord, who ask you to follow their desires in falsehood by worshipping gods and statues, **Indeed, my prayer and my sacrifice**, meaning: my sacrifice, **and my life**, meaning: my life, **and my death**, meaning: my death, are God, Lord of the worlds, meaning: that all of that is purely His, without what you, O polytheists, have associated with Him of idols, **He has no partner** in any of that of His creation, and none of them has a share in it, because it is not possible for that to be anything but purely His, **and with this I have been commanded**, meaning: with this my Lord has commanded me, **and I am the first of the Muslims**, meaning: and I am the first of this nation to acknowledge, submit, and submit to his Lord that it is thus.

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

It was mentioned that the ritual, in this context, is slaughtering.

Ibn Hamid told us, he said, Hakam told us, on the authority of Anbasa, on the authority of Muhammad ibn Abd al-Rahman, on the authority of al-Qasim ibn Abi Bazza, on the authority of Mujahid: **My prayer and my ritual**, he said: The ritual is the sacrifices during Hajj and Umrah.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **And my sacrifice**, my sacrifice in Hajj and Umrah.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And my sacrifice** is my sacrifice in Hajj and Umrah.

Muhammad bin Bashir told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Ismail - not Ibn Abi Khalid - on the authority of Saeed bin Jubair, regarding his statement: **My prayer and my sacrifice**, "My" means my sacrifice.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Al-Thawri told us, on the authority of Ismail, on the authority of Saeed bin Jubair, regarding

his statement: **My prayer and my sacrifice**, he said: My sacrifice.

Ibn Wakee' told us, he said, Abd al-Rahman ibn Mahdi told us, on the authority of Sufyan, on the authority of Ismail, on the authority of Saeed ibn Jubayr - Ibn Mahdi said: I do not know who this Ismail is! - **My prayer and my sacrifice**, he said: My prayer and my sacrifice.

Al-Muthanna told me, he said, Ishaq told us, he said, Abd al-Razzaq told us, he said, al-Thawri told us, on the authority of Ismail bin Abi Khalid, on the authority of Saeed bin Jubair, regarding his statement: **My prayer and my sacrifice**, he said: And my sacrifice.

Muhammad bin Abd al-'Ala told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada, **And my sacrifice**, he said: my slaughter.

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi, regarding his statement: **And my sacrifice**, he said: My slaughter.

Ibn Wakee' told us, he said, Al-Maharibi told us, on the authority of Juwaybir, on the authority of Ad-Dahhak: **My prayer and my ritual**. He said: The prayer is the prayer, and the ritual is the slaughter.

Tafsir al-Qurtubi

Second: The Almighty said: "Say: Verily, my prayer and my sacrifice" The word *prayer* was previously derived. It was said that what is meant by it here is the night prayer. It was also said: the Eid prayer. And the sacrifice is the plural of *Nasikah*, which is the sacrifice, and this is what Mujahid, Ad-Dahhak, Saeed bin Jubair and others said. The meaning is: My sacrifice in Hajj and Umrah. Al-Hasan said: My sacrifice is my religion. Al-Zajaj said: My worship, and from it is the ascetic who draws closer to God through worship. Some people said: The sacrifice in this verse is all the acts of righteousness and obedience, from your saying **Nasaka so-and-so is a ascetic**, if he worships. **And my life** means what I do in my life. **And my death** means what I bequeath after my death. **For God, Lord of the worlds** means I single it out for drawing closer to Him. It was also said: **And my life and death are for God** meaning my life and death are for Him. Al-Hasan read: *Nasikah* with a sukoon on the seen. The people of Madinah read it with a sukoon on the ya in the inclusion. The general public reads it with a fatha because two sukoon letters come together. An-Nahhas said: None of the grammarians permitted it except Yunus, and he only permitted it because there was an alif before it, and the alif is the long vowel that takes the place of a vowel. Yunus permitted Adrabaan Zayd, but the grammarians forbade this because it combined two quiescent letters and there is no assimilation in the second. Whoever recites according to the recitation of the people of Medina and wants to avoid making mistakes stops at Muhayya, and he is not making a mistake according to all grammarians. Ibn Abi Ishaq, Isa bin Omar, Asim al-Jahdari, and Muhiy recited with a shaddah on the second ya without

Say, "Indeed, my prayer, my sacrifice, my life, and my death are for God, Lord of the worlds."

an alif, and it is the language of the people of Mudar, who say: Qaffa and Asi. The linguists recited:

They preceded my passion and embraced their passion

It has been presented.

Third: Al-Kaya al-Tabari said: The Almighty's statement: "Say: My Lord has guided me to a straight path" to His statement: "Say: My prayer, my sacrifice, my life, and my death are for God, Lord of the worlds." Al-Shafi'i used it as evidence for beginning the prayer with this remembrance, for God commanded His Prophet, may God bless him and grant him peace, and revealed it in His book. Then he mentioned the hadith of Ali, may God be pleased with him: "When the Prophet, may God bless him and grant him peace, began the prayer, he would say:

I have directed my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with God. Indeed, my prayer, my sacrifice, my life and my death are for God, Lord of the worlds - until His saying - and I am of the Muslims.

I said: Muslim narrated in his Sahih on the authority of Ali bin Abi Talib, "On the authority of the Messenger of God, may God bless him and grant him peace, that when he stood up to pray, he would say:

I have directed my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with God. Indeed, my prayer, my sacrifice, my life and my death are for God, Lord of the worlds. No partner has He. This I have been commanded, and I am the first of those who submit. O God, You are the King, there is no god but You. You are my Lord, and I am Your servant. I have wronged myself and I acknowledge my sin, so forgive me all my sins, for no one forgives sins except You. Guide me to the best of morals, for no one guides to the best of morals except You. And avert from me the evil of morals, for no one averts the evil of morals except You. I am at Your service and at Your pleasure, and all good is in Your hands, and evil does not come from You. Blessed and exalted are You. I seek Your forgiveness and I repent to You." The hadith.

Ad-Daraqutni narrated it and said at the end of it: It has reached us from An-Nadr ibn Shumayl, who was one of the scholars of language and other things, who said: The meaning of the saying of the Messenger of God, may God bless him and grant him peace, **And evil is not from You**. Evil is not something that can be brought near to You. Malik said: Direction in prayer is not obligatory upon people, and what is obligatory upon them is to say **Allahu Akbar** and then recite. Ibn al-Qasim said: Malik did not see what people say before reciting: **Glory be to You, O God, and praise be to You**. In Mukhtasar ma not fi al-Mukhtasar: Malik used to say it to himself, because of the authenticity of the hadith, but he did not show it to people for fear that they would believe that it was obligatory. Abu al-Faraj al-Jawzi said: I used to pray behind our Sheikh Abu Bakr al-Daynuri, the jurist, during my youth, and he saw me doing this once and said: "O my son, the

jurists have differed about the obligation of reciting al-Fatihah behind the imam, and they did not differ that the opening is a Sunnah, so busy yourself with what is obligatory and leave the Sunnah." The evidence for Malik is "the saying of the Prophet, may God bless him and grant him peace, to the Bedouin whom he taught the prayer:

If you stand up for prayer, say Allahu Akbar and then recite. He did not say to him, "Subhan God" as Abu Hanifa says, nor say, **Wajit Wajih** as al-Shafi'i says. He said to my father, **How do you recite when you begin the prayer?** He said, **I say Allahu Akbar, al-Hamdulillah Rabb al-'Alamin**. So he did not mention guidance or glorification. If it is said, "Ali has reported that the Prophet, may God bless him and grant him peace, used to say it." We say, **It is possible that he said it before the takbir and then said it, and that is good according to us**. If it is said, "An-Nasa'i and Ad-Daraqutni narrated that when the Prophet, may God bless him and grant him peace, began the prayer, he would say Allahu Akbar and then say:

My prayer and my rituals." We said: We carry this to mean the voluntary prayer at night, as it came in the book of al-Nasa'i on the authority of Abu Sa'id, who said: "When the Messenger of God, may God bless him and grant him peace, began the prayer at night, he would say:

Glory be to You, God, and praise be to You. Blessed is Your name and exalted is Your majesty, and there is no god but You." Or in the voluntary prayer in general, because the voluntary prayer is lighter than the obligatory prayer, because it is permissible to pray it standing, sitting, riding, and facing the qiblah or otherwise while traveling, so its matter is easier. Al-Nasa'i narrated on the authority of Muhammad ibn Maslama that "when the Messenger of God, may God bless him and grant him peace, stood to pray a voluntary prayer, he would say:

God is the Greatest. I have directed my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with God. Indeed, my prayer, my sacrifice, my life and my death are for God, Lord of the worlds. He has no partner. This I have been commanded, and I am the first of the Muslims. O God, You are the King, there is no god but You. Glory be to You and praise be to You. Then he recites. This is a text about voluntary prayer, not obligatory prayer. If it is true that this was in the obligatory prayer after the takbir, then it is understood as permissible and recommended. As for the recommended prayer, the recitation is after the takbir, and God knows the truth of matters. Then if he says it, he should not say: And I am the first of the Muslims. It is:

Fourth: None of them is the first of them except Muhammad, may God bless him and grant him peace. If it is said: Were not Abraham and the prophets before him? We say three answers about him: The first: He is the first of creation in all meanings, as in the hadith of Abu Hurairah from his saying, peace be upon him:

"We are the last but the first on the Day of

Resurrection and we are the first to enter Paradise." In the hadith of Hudhayfah:

We are the last of the people of this world and the first on the Day of Resurrection, and the judgment will be for them before all creation. The second: He is the first of them because he was created before them. God Almighty said: **And when We took a covenant from the prophets and from you and from Noah** (al-Ahzab 33:7). Qatada said: The Prophet, may God bless him and grant him peace, said:

I was the first of the prophets in creation and the last of them in the mission. This was mentioned here before Noah and others. The third: The first of the Muslims from his religion, said Ibn al-Arabi, and it is the saying of Qatada and others. The narrations differed regarding the first, some of them are confirmed and some are not, as we mentioned. Imran bin Husayn narrated that the Messenger of God, may God bless him and grant him peace, said:

"O Fatima, stand up and witness your sacrifice, for every sin you have committed will be forgiven for you at the first drop of its blood. Then say: 'Indeed, my prayer, my sacrifice, my life and my death are for God, Lord of the worlds. He has no partner, and this I have been commanded, and I am the first of the Muslims.' Imran said: 'O Messenger of God, is this for you and your family specifically or for all Muslims?' He said: 'Rather, for all Muslims.'"

Tafsir Ibn Kathir

God Almighty says, commanding His Prophet, may God bless him and grant him peace, the master of messengers, to inform of what He has bestowed upon him of guidance to His straight path, in which there is no crookedness or deviation, **a straight religion**, meaning one that is established and firm, **the religion of Abraham, inclining toward truth, and he was not of the polytheists.** Like His statement, **And who would turn away from the religion of Abraham except one who makes a fool of himself?** And His statement, "And strive in God's cause with the striving due to Him. He has chosen you and has not placed upon you in religion any difficulty - the religion of your father Abraham." And His statement, "Indeed, Abraham was a nation obedient to God, inclining toward truth, and he was not of the polytheists. * Grateful for His favors. He chose him and guided him to a straight path. * And We gave him good in this world, and indeed, in the Hereafter he will be among the righteous. * Then We revealed to you, [O Muhammad], 'Follow the religion of Abraham, inclining toward truth, and he was not of the polytheists.'" It does not follow from the fact that he, may God bless him and grant him peace, commanded following the religion of Abraham, inclining toward truth, that Abraham was more perfect than him in it, because he, peace be upon him, carried it out in a great manner and it was perfected for him in a complete manner. No one preceded him in this perfection, and for this reason he was the Seal of the Prophets and the Master of the Children of Adam in general, and the possessor of the praiseworthy station that all creation desires, even Abraham, peace be upon him.

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Ibn Abi Hatim said: Muhammad ibn Awwf told us, Ahmad ibn Khalid al-Dhahabi told us, Muhammad ibn Ishaq told us, on the authority of Yazid ibn Abi Habib, on the authority of Ibn Abbas, on the authority of Jabir ibn Abdullah, who said: The Messenger of God, may God bless him and grant him peace, sacrificed two rams on the day of Eid al-Adha and said when he slaughtered them: "I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with God. Indeed, my prayer, my sacrifice, my

Say, "Indeed, my prayer, my sacrifice, my life, and my death are for God, Lord of the worlds."

life and my death are for God, Lord of the worlds. No partner has He. This I have been commanded, and I am the first of the Muslims." And the Almighty's statement: **And I am the first of the Muslims**, Qatadah said: meaning of this nation, and it is as he said, for all the prophets before him all called to Islam, and its origin is the worship of God alone, with no partner, as He said: **And We did not send before you any messenger except that We revealed to him, 'There is no god except Me, so worship Me.'** And God Almighty informed us about Noah that he said to his al-Nas 114: "But if you turn away, then I have not asked you for any reward. My reward is only from God, and I have been commanded to be of the Muslims." And God Almighty said: **And who would turn away from the religion of Abraham except he who makes a fool of himself? And We had chosen him in the Hereafter.** And indeed, in the Hereafter he will be among the righteous. When his Lord said to him, *Submit*, he said, **I have submitted to the Lord of the worlds.** And Abraham enjoined this upon his sons, and so did Jacob, **O my sons, indeed God has chosen for you this religion, so do not die except as Muslims.** And Joseph, peace be upon him, said, "My Lord, You have given me of the kingdom and taught me of the interpretation of dreams, Creator of the heavens and the earth. You are my protector in this world and the Hereafter. Cause me to die a Muslim and join me with the righteous." And Moses said, **O my people, if you have believed in God, then rely upon Him, if you should be Muslims.** And they said, "Upon God we have relied. Our Lord, do not make us a trial for the wrongdoing people. And save us by Your mercy from the disbelieving people." And God the Almighty 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." And God the Almighty said, **And when I inspired to the disciples, 'Believe in Me and in My Messenger,' they said, 'We believe, and bear witness that we are Muslims.'** So God the Almighty informed us that He sent His messengers with Islam, but they differed in it according to their own laws that Some of them abrogate others, until they were abrogated by the law of Muhammad, may God bless him and grant him peace, which will never be abrogated, and will continue to exist, victorious, and its banners will be spread until the Day of Judgment. That is why he, may God bless him and grant him peace, said, "We, the prophets, are the sons of the same religion. Our religion is one." The sons of the same religion are the brothers from one father and different mothers. The religion is one, and it is the worship of God alone, with no partner for Him, even if the laws that are like mothers are diverse. Likewise, the brothers of the brothers are the opposite of this, the sons of one mother from different fathers, and the brothers are the full siblings from one father and one mother. And God knows best.

Imam Ahmad said: Abu Saeed told us, Abdul Aziz bin Abdullah Al Majshun told us, Abdullah bin Al Fadl Al Hashemi told us, on the authority of Al Araj, on the authority of Ubaidullah bin Abi Rafi, on the authority of Ali, may God be pleased with him, that when the Messenger of God, may God bless him and grant him

peace, would say the Takbir, he would begin and then say: "I have directed my face towards He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with God. Indeed, my prayer, my sacrifice, my life and my death are for God, Lord of the worlds." "O God, You are the King, there is no god but You. You are my Lord and I am Your servant. I have wronged myself and I confess my sin, so forgive all my sins, for none forgives sins except You. Guide me to the best of morals, for none guides to the best of morals except You. Turn away from me the worst of morals, for none turns away the worst of morals except You. Blessed and exalted are You. I seek Your forgiveness and I repent to You." Then he mentioned the rest of the hadith regarding what he says in bowing, prostration and the Tashahhud. Muslim narrated it in his Sahih.

Fath al-Qadir

His saying: 162- "Say: My prayer" God the Almighty commanded him to say this statement to them after He commanded him to say the previous statement to them. It was said: The reason for that is that what the first statement included is an indication of the fundamentals of religion, and this is its branches. What is meant by prayer is its genus, so all its types are included in it. It was said: What is meant by it here is the night prayer, and it was said: the Eid prayer. And the ritual: is the plural of *nasikah*, which is the sacrifice. This is what Mujahid, Ad-Dahhak, Saeed bin Jubayr and others said: meaning my sacrifice in Hajj and Umrah. Al-Hasan said: My religion. Al-Zajaj said: My worship is from their saying: the ritual of so-and-so is a ritualist: if he worships, and a group of the people of knowledge said the same. **And my life and my death** meaning what I do in my life and my death of good deeds, and among the good deeds in death is the will to give charity and various types of acts of worship. It was said: The very life and the very death **for God** Al-Hasan read *nasikah* with a sukoon on the seen. The rest read it with a damma on it. The people of Medina read *Muhyai* with a sukoon on the ya'. The rest read it with a fatha so that two quiescent letters would not meet. An-Nahhas said: None of the grammarians permitted it, i.e. the sukoon, except Yunus. He only permitted it because the long vowel in the alif takes the place of the vowel. Ibn Abi Ishaq, Isa ibn Umar, and Asim al-Jahdari read *Muhyai* without an alif, which is the language of the Ali of Mudar. From this comes the saying of the poet:

They preceded my passion and embraced their passion, so they were destroyed, and every side has its fate.

To God, Lord of the Worlds, meaning purely for Him, with no partner or associate.

Tafsir al-Baghawi

162- "Say: Verily, my prayer and my sacrifice", it was said that he meant by the sacrifice the sacrifice in Hajj and Umrah, and Muqatil said: My sacrifice is my Hajj,

and it was said: My religion, **and my life and my death**, meaning: my life and my death, **are for God, Lord of the Worlds**, meaning: He gives me life and causes me to die, and it was said: My life is with righteous deeds and my death if I die in faith is for God, Lord of the Worlds, and it was said: My obedience in my life is for God and my reward after my death is from God, Lord of the Worlds. The people of Medina read: **and my life** with a sukoon on the ya' and **my death** with a fatha on it, and the general reading is **my life** with a fatha on the ya' so that two sukoon letters do not come together.

Tafsir al-Baidawi

162 "Say: Verily, my prayer and my rites" all my worship, or my offerings or my pilgrimage **and my life and my death** and what I am upon in my life and what I die upon of faith and obedience, or the acts of obedience in life and the good deeds added to death such as the will and management, or life and death themselves. Nafi' read **my life** with a sukoon on the ya' to make the connection similar to the pause **to God, Lord of the worlds**

Surat al-An'am 6:163

He has no partner, and with this I have been commanded, and I am the first of the Muslims.

Surat al-An'am 6:163

He has no partner, and with this I have been commanded, and I am the first of the Muslims.

Tafsir al-Jalalayn

163 - **He has no partner** in that **and with that** meaning monotheism **I have been commanded and I am the first of the Muslims** of this nation

Tafsir al-Suyuti

Tafsir al-Tabari

As for his saying: **And I am the first of the Muslims**, then:

Muhammad bin Abdul-A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **And I am the first of the Muslims**, he said: The first of the Muslims from this nation.

Tafsir al-Qurtubi

God Almighty says: **He has no partner, and this I have been commanded, and I am the first of the Muslims.**

Tafsir Ibn Kathir

God Almighty says, commanding His Prophet, may God bless him and grant him peace, the master of messengers, to inform of what He has bestowed upon him of guidance to His straight path, in which there is no crookedness or deviation, **a straight religion**, meaning one that is established and firm, **the religion of Abraham, inclining toward truth, and he was not of the polytheists**. Like His statement, **And who would turn away from the religion of Abraham except one who makes a fool of himself?** And His statement, "And strive in God's cause with the striving due to Him. He has chosen you and has not placed upon you in religion any difficulty - the religion of your father Abraham." And His statement, "Indeed, Abraham was a nation obedient to God, inclining toward truth, and he was not of the polytheists. * Grateful for His favors. He chose him and guided him to a straight path. * And We gave him good in this world, and indeed, in the Hereafter he will be among the righteous. * Then We revealed to you, [O Muhammad], 'Follow the religion of Abraham, inclining toward truth, and he was not of the polytheists.'" It does not follow from the fact that he, may God bless him and grant him peace, commanded following the religion of Abraham, inclining toward truth, that Abraham was more perfect than him in it, because he, peace be upon him, carried it out in a great manner and it was perfected for him in a complete manner. No

one preceded him in this perfection, and for this reason he was the Seal of the Prophets and the Master of the Children of Adam in general, and the possessor of the praiseworthy station that all creation desires, even Abraham, peace be upon him.

Ibn Mardawayh said: Muhammad ibn Abdullah ibn Hafs told us, Ahmad ibn Issam told us, Abu Dawud al-Tayalisi told us, Shu'bah told us, Salamah ibn Kuhail told us, I heard Dhir ibn Abdullah al-Hamadani narrating on the authority of Ibn Abza on the authority of his father, who said: Whenever the Messenger of God (peace and blessings of God be upon him) woke up, he would say: "We have woken up on the religion of Islam and the word of sincerity and the religion of our Prophet Muhammad and the religion of our father Abraham, the upright one, and he was not of the polytheists." Imam Ahmad said: Yazid told us, Muhammad ibn Ishaq told us, on the authority of Dawud ibn al-Husayn, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, that he said: It was said to the Messenger of God (peace and blessings of God be upon him): Which religion is most beloved to God Almighty? He said: **The easy upright one**. Ahmad also said: Sulayman ibn Dawud told us, Abd al-Rahman ibn Abi al-Zinad told us on the authority of Hisham ibn Urwah on the authority of his father on the authority of Aisha, may God be pleased with her, who said: The Messenger of God (peace and blessings of God be upon him) placed my chin on his shoulder, so that I could look at the Abyssinian flock until I was the one who got bored and turned away from him. Abdul Rahman said on the authority of his father: Urwah told me that Aisha said: The Messenger of God, may God bless him and grant him peace, said on that day, "So that the Jews may know that there is latitude in our religion. I have been sent with a tolerant Hanifiyah." The original hadith is found in the two Sahihs, and the addition has supporting evidence from several chains of transmission. I have examined its chains of transmission in the explanation of Bukhari, praise and thanks be to God. God's statement, "Say: My prayer and my sacrifice, my life and my death are for God, Lord of the worlds," commands him to inform the polytheists who worship other than God and slaughter in a name other than His, that he is opposing them in that, for his prayer and sacrifice are for God alone, with no partner. This is like God's statement, **Then pray to your Lord and sacrifice**, meaning devote your prayer and sacrifice to Him, for the polytheists used to worship idols and slaughter for them. So God, the Most High, commanded him to oppose them and deviate from what they were doing and to turn with purpose, intention and resolve to be sincere to God, the Most High. Mujahid said regarding His statement, **My prayer and my sacrifice**, the sacrifice is slaughtering in Hajj and Umrah. Al-Thawri said on the authority of Al-Suddi on the authority of Saeed bin Jubayr. **And my sacrifice** he said, **my sacrifice**, and so said Al-Suddi and Al-Dahhak.

Ibn Abi Hatim said: Muhammad ibn Awf told us, Ahmad ibn Khalid al-Dhahabi told us, Muhammad ibn Ishaq told us, on the authority of Yazid ibn Abi Habib, on the authority of Ibn Abbas, on the authority of Jabir

ibn Abdullah, who said: The Messenger of God, may God bless him and grant him peace, sacrificed two rams on the day of Eid al-Adha and said when he slaughtered them: "I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with God. Indeed, my prayer, my sacrifice, my life and my death are for God, Lord of the worlds. No partner has He. This I have been commanded, and I am the first of the Muslims." And the Almighty's statement: **And I am the first of the Muslims**, Qatadah said: meaning of this nation, and it is as he said, for all the prophets before him all called to Islam, and its origin is the worship of God alone, with no partner, as He said: **And We did not send before you any messenger except that We revealed to him, 'There is no god except Me, so worship Me.'** And God Almighty informed us about Noah that he said to his al-Nas 114: "But if you turn away, then I have not asked you for any reward. My reward is only from God, and I have been commanded to be of the Muslims." And God Almighty said: **And who would turn away from the religion of Abraham except he who makes a fool of himself? And We had chosen him in the Hereafter.** And indeed, in the Hereafter he will be among the righteous. When his Lord said to him, *Submit*, he said, **I have submitted to the Lord of the worlds.** And Abraham enjoined this upon his sons, and so did Jacob, **O my sons, indeed God has chosen for you this religion, so do not die except as Muslims.** And Joseph, peace be upon him, said, "My Lord, You have given me of the kingdom and taught me of the interpretation of dreams, Creator of the heavens and the earth. You are my protector in this world and the Hereafter. Cause me to die a Muslim and join me with the righteous." And Moses said, **O my people, if you have believed in God, then rely upon Him, if you should be Muslims.** And they said, "Upon God we have relied. Our Lord, do not make us a trial for the wrongdoing people. And save us by Your mercy from the disbelieving people." And God the Almighty 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." And God the Almighty said, **And when I inspired to the disciples, 'Believe in Me and in My Messenger,' they said, 'We believe, and bear witness that we are Muslims.'** So God the Almighty informed us that He sent His messengers with Islam, but they differed in it according to their own laws that Some of them abrogate others, until they were abrogated by the law of Muhammad, may God bless him and grant him peace, which will never be abrogated, and will continue to exist, victorious, and its banners will be spread until the Day of Judgment. That is why he, may God bless him and grant him peace, said, "We, the prophets, are the sons of the same religion. Our religion is one." The sons of the same religion are the brothers from one father and different mothers. The religion is one, and it is the worship of God alone, with no partner for Him, even if the laws that are like mothers are diverse. Likewise, the brothers of the brothers are the opposite of this, the sons of one mother from different fathers, and the brothers are the full siblings from one father and one mother. And God knows best.

Imam Ahmad said: Abu Saeed told us, Abdul Aziz bin

Abdullah Al Majshun told us, Abdullah bin Al Fadl Al Hashemi told us, on the authority of Al Araj, on the authority of Ubaidullah bin Abi Rafi, on the authority of Ali, may God be pleased with him, that when the Messenger of God, may God bless him and grant him peace, would say the Takbir, he would begin and then say: "I have directed my face towards He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with God. Indeed, my prayer, my sacrifice, my life and my death are for God, Lord of the worlds." "O God, You are the King, there is no god but You. You are my Lord and I am Your servant. I have wronged myself and I confess my sin, so forgive all my sins, for none forgives sins except You. Guide me to the best of morals, for none guides to the best of morals except You. Turn away from me the worst of morals, for none turns away the worst of morals except You. Blessed and exalted are You. I seek Your forgiveness and I repent to You." Then he mentioned the rest of the hadith regarding what he says in bowing, prostration and the Tashahhud. Muslim narrated it in his Sahih.

Fath al-Qadir

And the reference 163- **with that** to what was conveyed by **To God, Lord of the worlds * He has no partner** of sincerity in obedience and making it for God alone. His saying: **And I am the first of the Muslims** means the first of the Muslims of his nation, and it was said: the first of all the Muslims, because even though he was late in the message, he was the first of them in creation, and from it is the saying of the Most High: **And when We took from the prophets their covenant and from you and from Noah** the verse, and the first is more appropriate. Ibn Jarir al-Tabari said: Al-Shafi'i used this verse as evidence for the permissibility of opening the prayer with this remembrance, because God commanded His Prophet to do so and revealed it in His Book. Then he mentioned the hadith of Ali that when the Prophet, may God bless him and grant him peace, stood up to pray, he would say: **I have directed my face toward He who created the heavens and the earth, inclining toward truth, and I am not of the polytheists**, until his saying: **And I am the first of the Muslims**. I said: This is in Sahih Muslim at length, and it is one of the mentioned remembrances, but it is restricted to the night prayer as in the authentic narrations. The most authentic remembrance that the Prophet, may God bless him and grant him peace, used to adhere to and guide people to is: **O God, distance between me and my sins**, until the end. We have explained this in our explanation of al-Muntaqa in a way that does not need any addition here.

Ibn Abi Hatim narrated on the authority of Muqatil, regarding his statement: **My prayer**, he said: meaning the obligatory prayer, **and my sacrifice**, meaning the Hajj. Abd ibn Humayd and Abu al-Shaykh narrated on the authority of Saeed ibn Jubayr, **And my sacrifice**, he said: my sacrifice. They also narrated on the authority of Qatada, **My prayer and my sacrifice**, he said: my Hajj and my sacrifice. Ibn Abi Shaybah, Abd ibn Humayd, Ibn al-Mundhir, Ibn Abi Hatim, and Abu al-Shaykh narrated on the authority of Mujahid, regarding his statement: **And my sacrifice**, he said: my sacrifice in Hajj and Umrah. Abd al-Razzaq, Ibn

Surat al-An'am 6:163

He has no partner, and with this I have been commanded, and I am the first of the Muslims.

al-Mundhir, and Ibn Abi Hatim narrated on the authority of Qatada, regarding his statement: **And my sacrifice**, he said: my sacrifice. And regarding his statement: **And I am the first of the Muslims**, he said: from this nation. Al-Hakim narrated, and authenticated it, and Ibn Mardawayh and Al-Bayhaqi narrated on the authority of Imran bin Husayn, who said: The Messenger of God, may God bless him and grant him peace, said: "O Fatima, stand up and witness your sacrifice, for with the first drop of its blood that drips, every sin you have committed will be forgiven you, and say: 'My prayer is to me, and I am the first of the Muslims.' I said: O Messenger of God, is this for you and your family specifically, but is it for you or for all Muslims? He said: 'No, rather for all Muslims.'"

Tafsir al-Baghawi

163- The Almighty said: **He has no partner, and this I have been commanded, and I am the first of the Muslims**. Qatada said: And I am the first of the Muslims of this nation.

Tafsir al-Baidawi

163-**He has no partner** is purely His, I do not associate anyone with Him in it. **And with that** the statement or sincerity **I was commanded, and I am the first of the Muslims** because the Islam of every prophet precedes the Islam of his nation.

Surat al-An'am 6:164

Say, "Should I seek a lord other than God, while He is the Lord of all things? And no soul earns except against itself, and no bearer of burdens will bear the burden of another. Then to your Lord is your return, and He will inform you about that over which you used to differ."

Tafsir al-Jalalayn

164 - (Say: Shall I seek other than God as a lord while He is the Lord of all things? And no soul earns a sin except against itself, and no soul bears the burden of another soul. Then to your Lord is your return, and He will inform you concerning that over which you used to differ.)

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 treat their idols as equals, who call you to worship idols and follow the footsteps of Satan, **Shall I seek a lord other than God?*** He says: Should I seek a master other than God to rule over me? **And He is the Lord of all things**, He says: He is the Master of all things besides Him, its Manager and its Reformer. **And no soul earns except against itself**, He says: And no soul commits a sin except against itself, meaning: It is not held accountable for what it has done of disobedience to God Almighty, and what it has committed of sin, other than itself. Rather, every sinner is the one who is punished for his sin and taken for his guilt. **And no bearer of burdens shall bear the burden of another**, He says: And no sinful soul shall bear the sin of another soul, but it shall bear the sin of its sin, and it shall be punished for it, not for the sin of another soul other than itself.

What he means by that is the polytheists to whom God commanded His Prophet, may God bless him and grant him peace, to say this. He says: Say to them: We are not held accountable for your sins, and you are responsible for your crimes, and we will have the reward for our deeds. This is like what God, may He be glorified, commanded him in another place to say to them: **To you be your religion, and to me mine**, and that is as:

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Abi Jaafar told us, on the authority of his father, on the authority of Al-Rabi', he said: At that time, there was no way out for the scholars and worshippers except one of two choices, one of which was better than the other: either commanding and calling to the truth, or seclusion. Do not participate with the people of falsehood in their work, and perform the obligations between you and your Lord, and love for the sake of God and hate for the sake of God, and do not participate with anyone in sin. He said: A decisive verse was revealed concerning that: "Say: Shall I seek

other than God as a Lord while He is the Lord of all things?" until His saying: **In it you differ**. And concerning that He said: **And those who were given the Scripture did not become divided except after there came to them clear evidence**.

It is said of the burden: a burden that is burdened, a burden that is burdened, and a burden that is burdened, so he is burdened.

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say to these people who treat their Lord as equals, the idols: Every worker among us and among you will have the reward for his work, and upon him will be his burden, so do what you are doing. **Then to your Lord**, O people, **is your return**, meaning: then to Him is your destiny and your final destination. **He will inform you of what you were in**, in this world, *differing* in religions and sects, since some of you followed Judaism, some followed Christianity, some followed Zoroastrianism, and some worshipped idols and claimed partners with God and equals. Then He will reward all of you for what you did in this world, whether good or evil. Then you will learn who among us did good and who did evil.

Tafsir al-Qurtubi

The Almighty said: "Say: Shall I seek other than God as a lord while He is the Lord of all things?" That is, their Owner. It was narrated that the infidels said to the Prophet, may God bless him and grant him peace: Return, O Muhammad, to our religion, worship our gods, and abandon what you are doing, and we will take care of every consequence you expect in this world and the hereafter. So the verse was revealed. It is a question that requires confirmation and rebuke. The accusative case of **I seek** and **lord** is a specification.

The Almighty's saying: **And no soul earns except against itself** has two issues:

The first: The Almighty's saying: **And no soul earns except against itself**, meaning that it does not benefit me to seek a lord other than God that you are like that, since no soul earns except against itself, meaning that it will not be held accountable for the sin it has committed or the wrongdoing it has committed besides it.

Second: Some scholars who oppose this verse have used this verse as evidence that the sale of a meddler is invalid, which is the opinion of Al-Shafi'i. Our scholars said: What is meant by the verse is bearing the reward and punishment without worldly rulings, as evidenced by the words of God the Almighty: **And no bearer of burdens shall bear the burden of another** as will be mentioned. And the sale of a meddler, in our view, is subject to the owner's approval. If he approves it, it is valid. This is 'Urwah Al-Barqi, who sold to the Prophet (peace and blessings of God be upon him), bought, and disposed of without his permission, so the Prophet (peace and blessings of God be upon him) approved it, and Abu Hanifa said the same. Al-Bukhari and Al-Daraqutni narrated on the authority of 'Urwah

Surat al-An'am 6:164

Say, "Should I seek a lord other than God, while He is the Lord of all things? And no soul earns except against itself, and no bearer of burdens will bear the burden of another. Then to your Lord is your return, and He will inform you about that over which you used to differ."

ibn Abi Al-Ja'd, who said:

"A camel was presented to the Prophet (peace and blessings of God be upon him), so he gave me a dinar and said: 'O Urwah, go to the camel and buy us a sheep with this dinar.' So I went to the camel and bargained and bought two sheep for a dinar. I came to drive them - or he said, to lead them - and a man met me on the road and bargained with me, so I sold him one of the sheep for a dinar, and I came with the other sheep and a dinar. I said: 'O Messenger of God, this is the sheep and this is your dinar.' He said: 'How did you do it?' So I told him the story. He said: 'O God, bless him in his right-hand deal.' He said: 'I saw myself standing in the garbage dump of Kufa and I made a profit of forty thousand before I reached my family.' " This is the wording of Ad-Daraqutni. 'Umar said: This is a good hadith, and it confirms the authenticity of the Prophet (peace and blessings of God be upon him) for the two sheep. Had it not been for that, he would not have taken the dinar from him nor would he have concluded the sale with him.

It is evidence of the permissibility of agency, and there is no disagreement among scholars about it. If the principal says to his agent: Buy such and such, and he buys more than what he was authorized to buy, is that action binding or not? Like a man who says to another: Buy a pound of meat with this dirham, of such and such description, and he buys him four pounds of such and such description with that dirham. What Malik and his companions say is that he is bound by everything if it matches the description and is of the same type, because he is doing good. This is the opinion of Abu Yusuf and Muhammad ibn al-Hasan. Abu Hanifa said: The extra is for the buyer. This hadith is an argument against him.

God the Almighty says: **And no bearer of burdens shall bear the burden of another** meaning no bearer of the burden of another, meaning no soul shall be taken for the sin of another, rather every soul shall be taken for its crime and punished for its sin. The root of the word *wazr* is *heavy*, and from it God the Almighty says: **And We have removed from you your burden** (al-Isra' 17:2). Here it means the sin, as God the Almighty says: **And they shall bear their burdens on their backs** (al-An'am 6:31). It may also be stated. Al-Akhfash said: It is said **wazr yu'zur, wazr yuzur, and wazr yu'zur and wazr yu'zur** and it is permissible to say *izran*, just as it is said *isada*. The verse was revealed about Al-Walid bin Al-Mughirah, he used to say **Follow my path, I will bear your burdens**, mentioned by Ibn Abbas. It was said that it was revealed in response to the Arabs in the pre-Islamic era of holding a man accountable for his father, his son, and the crime of his ally.

I said: It is possible that what is meant by this verse is in the Hereafter, as well as the one before it. As for what is in this world, some of them may be held accountable for the determination of others, especially if the obedient do not stop the disobedient, as was mentioned in the hadith of Abu Bakr in his statement: **Upon yourselves** (al-Ma'idah 5:105). And God

Almighty said: **And fear a trial which will not strike those who have wronged among you exclusively** (al-Anfal 8:25). **Indeed, God will not change the condition of a people until they change what is in themselves** (al-Ra'd 13:11). And Zainab bint Jajsh said:

O Messenger of God, will we perish while there are righteous people among us? He said: Yes, if evil increases." The scholars said: It means the children of fornication. And evil **with the first letter of the word *ba* open** is the name for fornication. So God the Almighty made it obligatory through the tongue of His Messenger, may God bless him and grant him peace, to pay the blood money for an accident on the agnates so that the blood of a free Muslim would not be shed, out of respect for blood. The scholars agreed on this without any disagreement among them, so it indicates what we have said. It may be possible that this is in this world, in that Zaid will not be held accountable for the actions of Amr, and that everyone who directly commits a crime will bear its consequences. Abu Dawud narrated on the authority of Abu Ramtha who said:

"I set out with my father towards the Prophet, may God bless him and grant him peace, and then the Prophet said to my father: Is this your son? He said: Yes, by the Lord of the Kaaba. He said: Truly. He said: I bear witness to it. The Prophet, may God bless him and grant him peace, smiled, laughing at the confirmation of my resemblance to my father, and to my father's successor Ali. Then he said: He will not harm you nor will you harm him." The Messenger of God, may God bless him and grant him peace, recited: **And no bearer of burdens shall bear the burden of another**. What we said at first does not contradict His statement: **And they will bear their own burdens and other burdens in addition to their burdens** (al-Ankabut 29:13), for this is explained in the other verse: **That they will bear their own burdens in full on the Day of Resurrection, and some of the burdens of those whom they led astray without knowledge** (al-Nahl: 25). So whoever was a leader in misguidance and called to it and was followed in it, then he will bear the burden of the one who led him astray without anything being diminished from the burden of the one who led astray, as will be explained, God willing.

Tafsir Ibn Kathir

God the Almighty says, *Say* O Muhammad to these polytheists who associate partners with God in sincere worship of Him and trust in Him, **Shall I seek a lord other than God?** That is, seek a lord other than Him, **while He is the Lord of all things** who nurtures me, protects me, takes care of me, and manages my affairs, that is, I do not trust anyone but Him and I do not turn except to Him because He is the Lord of all things and their King, and to Him belongs creation and command. So in this verse there is the command to

sincerely trust, just as the one before it included sincerely worshipping God alone, with no partner for Him. This meaning is often linked to the other in the Qur'an, such as God the Almighty's saying, guiding His servants to say to Him, **You alone do we worship, and You alone do we ask for help**, and His saying, **So worship Him and put your trust in Him**, and His saying, **Say, He is the Most Gracious, we have believed in Him, and in Him we put our trust**, and His saying, **Lord of the East and the West; there is no god but Him, so take Him as Disposer of affairs**, and similar verses.

And the Almighty's saying: **And no soul earns except against itself, and no bearer of burdens shall bear the burden of another**, is a report of the reality on the Day of Resurrection in the recompense of God the Almighty, His judgment and justice, that souls are only rewarded for their deeds, if good then good, and if evil then evil, and that no one bears the sin of another, and this is from His justice, the Almighty, as He said: **And if a heavily laden one calls for its load, nothing of it will be borne by him, even if he were a relative**. And the Almighty's saying: **So he will not fear injustice or deprivation**, the scholars of interpretation said: meaning, he will not be wronged by having the sins of another burdened upon him, nor will he be deprived by having his good deeds diminished. And the Almighty said: **Every soul is pledged for what it has earned, except the companions of the right**, meaning, every soul is pledged for its bad deeds, except the companions of the right, for the blessing of their righteous deeds may return to their offspring and relatives, as He said in Surat al-Tur 52: **And those who believed and whose offspring followed them in faith - We will join with them their offspring, and We will not deprive them of anything of their deeds**, meaning, We will join with them their offspring in the high station in Paradise. And if they did not share with them in deeds, but rather in the origin of faith, and we did not deprive them, that is, we did not diminish those noble masters from their deeds in any way until we were equal to them and those who are lower than them in status, but rather the Almighty raised them to the status of the fathers by the blessing of their deeds through His grace and favor, then He said, **Every person is pledged for what he has earned**, that is, from evil, and His saying, **Then to your Lord is your return, and He will inform you about that over which you used to differ**, that is, work according to your status, for we are working according to what we are upon, so you will be presented and we will be presented to Him, and He will inform us and you of our deeds and your deeds and that over which we used to differ in the worldly home, like His saying, "Say, 'You will not be asked about what we committed, nor will we be asked about what you do.' Say, 'Our Lord will gather us together, then He will judge between us in truth. And He is the Opener, the Knowing.'"

Fath al-Qadir

The question in **Should I seek a lord other than God?** is for denial and is an answer to the polytheists when they called him to worship other than God: that is, how can I seek other than God as an independent lord and abandon the worship of God or a partner with God and worship them both, while the fact is that He is the Lord

of everything, and the one you call me to worship is from the group of those who are subject to Him, a creation like me who is not able to benefit or harm, and in this speech there is a rebuke and rebuke to them that cannot be measured, and it is not subject to the verb that follows it, and lord is a distinguishing feature or a second object on the basis of making the verb subject to two objects, His statement: **And no soul earns except against itself** that is, no one will be held accountable for what it has done of sin and committed of disobedience other than it, so all its earning of evil against itself does not extend to others, and it is like His statement, the Most High: **It shall have what it has earned, and against it what it has earned** and His statement: **That every soul may be recompensed for what it strives for**. His statement: **And no bearer of burdens shall bear the burden of another**. The root of *wazr* is *heaviness*, and from it is the statement of God Almighty: **And We have removed from you your burden**, which here means sin, and **they shall bear their burdens on their backs**. Al-Akhfash said: It is said: *wazr yuwazr*, and *wazr yuzr* "wazran," and it is permissible to say *izran*, and in it is a rejection of what was done in the days of ignorance of holding a relative accountable for the sin of his relative, and one of the tribe for the sin of another. It has been said that what is meant by this verse is the Hereafter, as well as the one before it, because God Almighty says: **And fear a trial which will not strike those who have wronged among you exclusively**. Similar to this is the statement of Zainab bint Jahsh: **O Messenger of God, will we be destroyed while there are righteous people among us?** He said: **Yes, if evil increases**. The first is to take the verse at face value: I mean the generality and what was mentioned about being held accountable for the sin of others, such as the blood money that the agnatic kin bears and the like, so it is in the ruling of being specified by this generality and is established in its place and this verse does not contradict God Almighty's statement: **And they will bear their own burdens and other burdens in addition to their own burdens**. What is meant by the burdens in addition to their burdens are the burdens of those whom they mislead, as in the other verse: **And they will bear their own burdens in full on the Day of Resurrection and some of the burdens of those whom they mislead without knowledge**. "Then to your Lord is your return" on the Day of Resurrection and **He will inform you about that over which you used to differ** in this world, and at that time the truth of the truthful will be revealed and the falsehood of the falsehoods will be revealed.

Tafsir al-Baghawi

164- "Say: Shall I seek other than God as a lord?" Ibn Abbas may God be pleased with them said: A master and a god **while He is the Lord of all things**. This is because the infidels used to say to the Prophet (peace and blessings of God be upon him): Return to our religion. Ibn Abbas said: Al-Walid bin Al-Mughira used to say: Follow my path and I will bear your burdens. God the Almighty said: **And no soul earns except against itself**, no soul earns except what the sinner bears of it, and **no bearer of burdens will bear the burden of another**, meaning no soul will bear the

Surat al-An'am 6:164

Say, "Should I seek a lord other than God, while He is the Lord of all things? And no soul earns except against itself, and no bearer of burdens will bear the burden of another. Then to your Lord is your return, and He will inform you about that over which you used to differ."

burden of another, meaning: no one will be held accountable for the sin of another, **Then to your Lord is your return, and He will inform you concerning that over which you used to differ.**

Tafsir al-Baidawi

164 "Say: Shall I seek a lord other than God?" So I associate Him in my worship. This is an answer to their calling upon Him to worship their gods. **And He is the Lord of all things.** This is a state in the place of the cause for the denial and the evidence for it, meaning that everything other than Him is a lord like me and is not fit for lordship. **And no soul earns except against itself.** So what you are doing in that regard will not benefit me. **And no bearer of burdens will bear the burden of another.** This is an answer to their saying, **Follow our way, and We will bear your sins.** "Then to your Lord is your return" on the Day of Resurrection. "And He will inform you about that over which you used to differ" by clarifying guidance from error and distinguishing the truth from the false.

Surat al-An'am 6:165

And it is He who has made you successors upon the earth and has raised some of you above others in degrees that He may test you through what He has given you. Indeed, your Lord is swift in penalty, and indeed, He is Forgiving and Merciful.

Tafsir al-Jalalayn

165 - **And it is He who has made you successors on the earth** the plural of successor, meaning that some of you succeed others on it **and has raised some of you above others in degrees** with money, prestige, and other things **that He may try you** to examine you in **what He has given you** He gave you to show who among you is obedient and who is disobedient **Indeed, your Lord is swift in penalty** for those who disobey Him **and indeed, He is Forgiving** to the believers **and Merciful** to them.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace, and his nation: And God is He who made you, O people, **successors on the earth**, by destroying the generations and nations that came before you, and made you successors, and made you successors from among them on the earth, succeeding them in it and populating it after them. And successors is the plural of successor, just as wasathf is the plural of wasifa, and it is from the saying of the speaker: So-and-so succeeded so-and-so in his house, succeeding him as a successor, so he is a successor in it, as al-Shamakh said: Deaths befall them and I miss them, and I succeed in one region after another, and that is like:

Al-Husayn told me, he said, Ahmad bin Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **And it is He who made you successors on the earth**, he said: As for **successors on the earth**, He destroyed the generations and made us successors on it after them.

As for his statement: **And He raised some of you above others in degrees**, he is saying: And He made your conditions different, so He made some of you above others, by raising this one over that one, by what He has spread for this one of provision, so He favored him with what He has given him of money and wealth, over this poor one in what He has given him of worldly causes, and this one over that one by what He has given him of strength and power over this weak, feeble, strong one. So He made them different, by raising one of the degrees above that of another, and lowering one of the degrees below that of this one, and that is like the one who:

Muhammad ibn al-Husayn told me, Ahmad ibn al-Mufaddal told us, Asbat told us, on the authority of al-Suddi: **And He has raised some of you above others**

in degrees, meaning in provision. As for His statement, **That He may test you in what He has given you**, it means: To test you in what He has granted you of His bounty and bestowed upon you of His provision, so that He may know who among you is obedient to Him in what He has commanded him to do and what He has forbidden him to do, and who is disobedient? And who fulfills what He has given him of what He has commanded him to fulfill, and who is negligent in fulfilling it.

Abu Ja'far said: God, the Most High, says to His Prophet Muhammad, may God bless him and grant him peace: **Indeed, your Lord**, O Muhammad, is swift in punishing those who displease Him by committing sins and disobeying His commands and prohibitions, and those who test Him in what He has bestowed upon them of His grace and generosity, turning away from Him and turning away from Him, despite His favors upon them and His empowerment of them on earth, as He did with previous generations. **And indeed, He is Forgiving**, meaning: And He covers the sins of those who test Him by turning to Him in obedience when He tests them with His grace and tests them with His commands and prohibitions, so He covers them up and leaves their disgrace in the place of reckoning. *Merciful* by leaving His punishment for their previous sins that occurred between them and Him, when they repented and turned to Him before meeting Him and their final destination.

Tafsir al-Qurtubi

The Almighty said: **And it is He who has made you successors on the earth**. Successors is the plural of successor, like karim is the plural of karimah. And everyone who came after those who have passed away is a successor. That is, He made you successors to past nations and previous centuries. Al-Shamakh said:

Fate befalls them and I miss them, and I am left behind in one region after another.

And He has raised some of you above others in creation, provision, strength, abundance, grace and knowledge. *Degrees* is in the accusative case by dropping the preposition, meaning to degrees. **To test you** is in the accusative case with the lam of *ki*. And testing is testing, meaning to show from you that which will have the ultimate goal of reward and punishment. And He has always been rich in His knowledge, so He tested the wealthy with wealth and asked him to be grateful, and tested the poor with poverty and asked him to be patient. It is said: **To test you** meaning some of you by others. As He said: **And We have made some of you a trial for others** (al-Furqan 25:20) as will be explained. Then He frightened them and said: **Indeed, your Lord is swift in punishment** for those who disobey Him. **And indeed, He is Forgiving and Merciful** for those who obey Him. And He said: He is swift in punishment despite His description of respite, and despite the fact that the punishment of the Fire is in the Hereafter, because everything that comes is near, so He is swift in this regard. As God the Almighty said: **And the matter of the Hour is not but as the twinkling of**

Surat al-An'am 6:165

And it is He who has made you successors upon the earth and has raised some of you above others in degrees that He may test you through what He has given you. Indeed, your Lord is swift in penalty, and indeed, He is Forgiving and Merciful.

an eye or even nearer (al-Nahl 16:77). He said: **They see it far away, but We see it near.** (al-Ma'arij 70:5-7). He will also be quick to punish those who deserve it in this world, so it will be a warning to those who commit sins in this regard. And God knows best.

Tafsir Ibn Kathir

God the Almighty says, **And it is He who has made you successors on the earth**, meaning He made you populate it generation after generation, century after century, and successor after predecessor. Ibn Zayd and others said this, like the Almighty's saying, **And if We willed, We could have made you angels on the earth, succeeding one another**, and His saying, **And He will make you successors on the earth**, and His saying, **Indeed, I am placing a successor on the earth**, and His saying, **Perhaps your Lord will destroy your enemy and make you successors on the earth and see how you act**, and His saying, **And has raised some of you above others in degrees**, meaning He has differentiated between you in provisions, morals, virtues and vices, appearances, shapes and colors. And He has wisdom in that, like the Almighty's saying, **We have apportioned among them their livelihood in the life of this world and have raised some of them above others in degrees that some of them may take others for service**, and His saying, "See how We have preferred some of them over others. But the Hereafter is greater in degrees and greater in preference."

God the Almighty says, **To test you in what He has given you**, meaning, to test you in what He has bestowed upon you and tried you with, to test the rich in his wealth and ask him about his gratitude, and the poor in his poverty and ask him about his patience. In Sahih Muslim, on the authority of Abu Nadrah, on the authority of Abu Sa'id al-Khudri, may God be pleased with him, he said: The Messenger of God, may God bless him and grant him peace, said, "The world is sweet and green, and God has made you successors in it to see what you do, so beware of the world and beware of women, for the first trial of the Children of Israel was because of women." God the Almighty says, **Indeed, your Lord is swift in penalty, and indeed, He is Forgiving and Merciful**, to warn and encourage that His reckoning and punishment is swift for those who disobey Him and oppose His messengers. **And indeed, He is Forgiving and Merciful**, to those who befriend Him and follow His messengers in what they brought of report and requests. Muhammad bin Ishaq said: To have mercy on the servants for what is in them. Narrated by Ibn Abi Hatim. God Almighty often combines these two attributes in the Qur'an, such as His saying: "And indeed, your Lord is the possessor of forgiveness for the people despite their wrongdoing. And indeed, your Lord is severe in penalty." And His saying: **Inform My servants that it is I who am the Forgiving, the Most Merciful, and that My punishment is the painful punishment.** And other verses that include encouragement and intimidation. Sometimes

He calls His servants to Him with desire and a description of Paradise and encouragement of what He has, and sometimes He calls them to Him with fear and mention of the Fire and its punishments and torments and the Resurrection and its terrors, and sometimes with both to be effective in each according to his condition. May God make us among those who obeyed in what He commanded, and left what He forbade and warned against, and believed in what He informed. He is near, responsive, hears supplications, generous, noble, and giving.

Imam Ahmad said: Abd al-Rahman told us, Zuhair told us, on the authority of al-Ala', on the authority of his father, on the authority of Abu Hurayrah, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, that the Messenger of God, may God bless him and grant him peace, said: "If the believer knew what punishment is with God, no one would hope for His Paradise. If the disbeliever knew what mercy is with God, no one would despair of Paradise. God created one hundred mercies and placed one among His creation by which they may be merciful to one another. With God are ninety-nine." At-Tirmidhi narrated it on the authority of Qutaybah on the authority of Abd al-Aziz al-Darawardi on the authority of al-Ala', and he said: It is good. Muslim narrated it on the authority of Yahya ibn Yahya, Qutaybah, and Ali ibn Hajar, all three of them on the authority of Ismail ibn Ja'far, on the authority of al-Ala', and he also said: The Messenger of God, may God bless him and grant him peace, said: "When God created creation, He wrote in a book which is with Him above the Throne: 'My mercy prevails over my wrath.'" And he also said: I heard the Messenger of God, may God bless him and grant him peace, say: "God made mercy into one hundred parts, and He kept ninety-nine parts with Him and sent down one part to the earth. From that part, the creation will be merciful to one another until the Beast is lifted up." She kept her husband away from her child for fear that he might be afflicted with it." Narrated by Muslim - the last interpretation of Surat Al-An'am. Praise and thanks be to God.

Fath al-Qadir

His saying: 165- **And it is He who made you successors on the earth.** Successors is the plural of successor: meaning He made you successors of past nations and previous centuries. Al-Shamakh said:

I suffer from them, but fate misses me, and I am left behind in one region after another.

Or what is meant is that some of them succeed others, or that this human species are God's successors on His earth, **And He has raised some of you above others in degrees** in creation, provision, strength, virtue, and knowledge, and degrees is in the accusative case by removing the preposition: meaning to degrees, **To test you in what He has given you** meaning to test you in what He has given you of those

matters, or to test some of you with others, as God Almighty says: **And We have made some of you a trial for others** then He frightened them and said: **Indeed, your Lord is swift in penalty** for even if it is in the Hereafter, everything that comes is near, as He said: **And the matter of the Hour is not but as the twinkling of an eye or even nearer** then He encouraged those Muslims who deserve encouragement and said: **And indeed, He is Forgiving and Merciful** meaning, He is abundant in forgiveness and mercy.

Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And no bearer of burdens shall bear the burden of sin**, he said: No one will be held accountable for the sin of another. Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Al-Suddi regarding his statement: **And it is He who made you successors on the earth**, he said: He destroyed the first generations and made us successors in them after them. **And raised some of you above others in degrees**, he said: In provision.

Tafsir al-Baghawi

165- **And it is He who has made you successors on the earth**, meaning: He destroyed the people of the past generations and made you inherit the earth, O nation of Muhammad, may God bless him and grant him peace, after them, so He made you successors from among them in it, succeeding them in it and populating it after them. Successors is the plural of successor, just as female servants is the plural of female servant, and everyone who comes after someone who has passed away is a successor because he succeeds him. **And He has raised some of you above others in degrees**, meaning: He has differentiated your conditions, making some of you above others in creation, provision, livelihood, strength, and virtue, **that He may test you in what He has given you**, to test you in what He has provided you, meaning: He tests the rich and the poor, the noble and the lowly, the free and the slave, to show what reward and punishment will be upon you, **Indeed, your Lord is swift in punishment**, because what is coming is swift and near. It was said: it is destruction in this world, **and indeed, He is Forgiving and Merciful**, Ata' said: He is swift in punishment for His enemies, Forgiving for His friends, and Merciful towards them.

and Merciful He described the punishment and did not attribute it to Himself, and He described Himself with forgiveness and added to it the description with mercy, and He used the construction of exaggeration and the emphatic lam to indicate that He, the Most High, is Forgiving in essence, punishing by accident, abundant in mercy, exaggerating in it, abundant in punishment, forgiving in it. On the authority of the Messenger of God, may God bless him and grant him peace: "Surat Al-An'am was revealed to me all at once, accompanied by seventy thousand angels who chanted glorification and praise. Whoever recites Al-An'am, those seventy thousand angels will pray for him and seek forgiveness for him, for the number of each verse of Surat Al-An'am, for a day and a night."

Tafsir al-Baidawi

165 **And it is He who has made you successors on the earth** succeeding one another, or successors of God on His earth, disposing of it, as the address is general, or successors of the previous nations, as the address is to the believers. **And He has raised some of you above others in degrees** in honor and wealth **that He may test you in what He has given you** of status and money. **Indeed, your Lord is swift in punishment** because what is coming is near or because He hastens when He wills it. **And indeed, He is Forgiving**

Surat al-A'raf 7:1
Alif. Lam. Meem. Sad.

Surat al-A'raf 7:1

Alif. Lam. Meem. Sad.

Tafsir al-Jalalayn

1 - *Al-Mas* God knows best what He meant by that

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: The people of interpretation differed in the interpretation of the statement of God Almighty: **Alif, Lam, Meem.**

Some of them said: It means: I am God, I decide.

Mentioned after that:

Sufyan told us, he said, my father told us, on the authority of Sharik, on the authority of Ata' bin Al-Sa'ib, on the authority of Abu Al-Dhaha, on the authority of Ibn Abbas: **Alif, Lam, Meem**, I am God, the most distinguished.

Al-Harith told me, he said, Al-Qasim bin Salam told us, he said, Ammar bin Muhammad told us, on the authority of Ata bin Al-Saib, on the authority of Saeed bin Jubair, regarding his statement: **For the sake of God**, I am God, the most detailed.

Others said: It is the spelling of the letters of the name of God Almighty, who is the Creator.

Who said that?

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: *Al-Masr*, he said: It is a satire of the photographer.

Others said: It is one of the names of God, by which our Lord swore.

Mentioned after that:

Al-Muthanna told me, he said, Abdullah Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, his saying: **Alif, Lam, Meem**, is an oath that God swore, and it is one of the names of God.

Others said: It is one of the names of the Qur'an.

Who said that?

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **Alif, Lam, Meem**, he said: It is one of the names of the Qur'an.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, the same.

Others said: It is a series of disconnected letters of the alphabet.

Others said: It is from the abjad calculation.

Others said: They are letters that contain many meanings, through which God guided His creation to His intention in all of that.

Others said: They are the letters of the greatest name of God.

We have mentioned all of that with the narration in it, and the reasoning of each group that said something about it, and what is correct in our opinion regarding that, with its evidence and proofs in what has passed, which makes it unnecessary to repeat it in this place.

Abu Ja'far said: God Almighty means: This Qur'an, O Muhammad, is a book that God has revealed to you. And He raised the book with the interpretation: This is a book.

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: O Muhammad, do not be distressed by the warning of it from the One I sent you to warn him of it, and by conveying it to the One I commanded you to convey it to, and do not doubt that it is from Me, and be patient in carrying out God's command and following His obedience in what He has charged you with and burdened you with of the burden of the heavy burdens of prophethood, just as the resolute messengers were patient, for God is with you.

In Arabic, hardship means distress. We have explained the meaning of this with evidence and proof in His statement: **a tight tightness**, which makes it unnecessary to repeat it.

The interpreters said about this:

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **So let there not be in your breast any difficulty concerning it**, he said: Do not be in doubt about it.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **In it, let there not be in your breast any difficulty concerning it**, he said: Doubt.

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

Ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, he said, Muammar told us, on the authority of Qatada: **So let there not be in your heart any discomfort from it**, he was doubtful about it.

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

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **So let there be no distress in**

your heart about it, he said: As for distress, then there is doubt.

Al-Harith told us, he said, Abdul Aziz told us, he said, Abu Saad Al-Madani told us, he said: I heard Mujahid regarding his statement: **So let there not be in your breast any discomfort therefrom**, he said: Doubt about the Qur'an.

Abu Ja'far said: What I have mentioned of the interpretation from the people of interpretation is the meaning of what we said about the difficulty, because doubt about it only comes from the narrowness of the chest about it, and the lack of room to direct it in the direction that is its correct direction. And we chose to express it in the meaning of narrowness, because that is the most common meaning of it in the speech of the Arabs, as we have explained before.

Tafsir al-Qurtubi

It is a Meccan surah, except for eight verses, which are the words of God Almighty: **And ask them about the city** (al-A'raf 7:63) until His words: **And when We lifted the mountain above them** (al-A'raf 7:171). Al-Nasa'i narrated on the authority of Aisha that "the Messenger of God, may God bless him and grant him peace, recited Surat Al-A'raf in the Maghrib prayer, dividing it into two rak'ahs." Abu Muhammad Abdul Haqq authenticated it.

The Almighty's saying: **Alif, Lam, Meem** was mentioned at the beginning of Surat Al-Baqarah, and its position is raised as a subject.

Tafsir Ibn Kathir

We have already discussed at the beginning of Surat Al-Baqarah what is related to the letters and its expansion and the people's differences in it. Ibn Jarir said: Sufyan bin Wakee' told us, my father told us on the authority of Sharik on the authority of Ata' bin Al-Sa'ib on the authority of Abu Al-Duha on the authority of Ibn Abbas, *Alif-Lam-Muslim* I am God who explains, and Saeed bin Jubair said the same. **A Book revealed to you** meaning this is a Book revealed to you, meaning from your Lord. **So let there not be in your breast any discomfort therefrom**. Mujahid, Qatadah, and Al-Suddi said: He doubted it. It was said: Do not be embarrassed by it in conveying it and warning with it. **So be patient, as were patient the messengers of strong will**. For this reason He said, **That you may warn thereby** meaning We revealed it to you so that you may warn the disbelievers with it. **And as a reminder to the believers**. Then the Almighty said, addressing the world, **Follow what has been revealed to you from your Lord** meaning follow the footsteps of the unlettered Prophet who came to you with a Book revealed to you from the Lord and King of everything. **And do not follow other guardians besides Him** meaning do not deviate from what the Messenger brought you to something else. Then you would have turned away from the rule of God to the rule of someone else. **You remember little**, like His statement,

And most people are not believers, even if you strive to do so, and His statement, **And if you obey most of those on the earth, they will mislead you from the way of God**, and His statement, **And most of them do not believe in God except while they associate others with Him**.

Fath al-Qadir

It is Meccan except for eight verses, which are: **And ask them about the city to And when We lifted the mountain above them**. Ibn Ad-Durais, An-Nahhas in his Naskh, Ibn Mardawayh, and Al-Bayhaqi in Ad-Dala'il narrated through various chains of transmission on the authority of Ibn Abbas, who said: Surat Al-A'raf was revealed in Mecca. Ibn Mardawayh narrated something similar on the authority of Abdullah bin Az-Zubayr. Ibn Al-Mundhir and Abu Al-Shaykh narrated on the authority of Qatada, who said: One verse of Al-A'raf is Medinan, which is: **And ask them about the city which was by the sea** to the end of the verse, and the rest of it is Meccan. It has been proven that the Prophet, may God bless him and grant him peace, used to recite it in the Maghrib prayer, dividing it into two rak'ahs. It has two hundred and six verses.

His saying: 1- *Alif-Lam-Sad*. We have already mentioned in the opening of Surat Al-Baqarah what makes it unnecessary to repeat it, and it is either a subject and its predicate is a book: meaning Alif-Lam-Sad is letters.

Tafsir al-Baghawi

In the name of God, the Most Gracious, the Most Merciful. All of it is Meccan except for five verses, the first of which is: **And ask them about the city that was**.

1- The sucker

Tafsir al-Baidawi

Meccan, except for eight verses from His saying: **And ask them** to His saying: **And when We removed the mountain**, all of which are decisive. It was said that except for His saying: **And turn away from the ignorant**, and it has two hundred and five or six verses.

1. The word 'p' has been discussed previously.

Surat al-A'raf 7:2

A Book revealed to you, so let there not be in your breast any discomfort therefrom, that you may warn thereby and as a reminder to the believers.

Surat al-A'raf 7:2

A Book revealed to you, so let there not be in your breast any discomfort therefrom, that you may warn thereby and as a reminder to the believers.

Tafsir al-Jalalayn

2 - This **Book has been revealed to you** is addressed to the Prophet, may God bless him and grant him peace. **So let there not be in your breast any distress** tightness **about it** to convey it for fear that you will be denied **that you may warn** related to *revealed* i.e. for warning **with it and as a reminder** a reminder **for the believers** in it.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, the Most High means: This is a book that We have revealed to you, O Muhammad, so that you may warn with it those whom I have commanded you to warn, **and a reminder for the believers**, which is from the word *mukhddhir* which means **to bring forward**. Its meaning is: A book that has been revealed to you so that you may warn with it, and **a reminder for the believers**, so let there be no difficulty in your heart regarding it.

If that is what it means, then the position of his saying: **and a reminder** is in the accusative case, meaning: We sent down this book to you so that you may warn with it and remind the believers with it.

If it was said that the meaning of this is: This is a book that has been revealed to you, so let there be no difficulty in your heart regarding it, that you warn with it and remind the believers with it, then it would be a statement whose authenticity is not proven.

If the meaning of the speech is directed to this aspect, then there are two aspects to the parsing of his statement: **And a reminder**: One of them: the accusative case in response to the position of **to warn with it**.

The other: raising, in apposition to the book, as if it was said: "Alif, Lam, Meem. A book revealed to you," and **a reminder for the believers**.

Tafsir al-Qurtubi

And *book* is its predicate. It is as if he said: The letters of **book revealed to you** are the letters of **book revealed to you**. Al-Kisa'i said: meaning this is a book.

The Almighty's saying: **So let there not be in your breast any discomfort therefrom** has two issues:

First: The Almighty's saying: *hardship* means tightness, meaning do not let your chest become tight with the notification, because "it was narrated from him, peace be upon him, that he said:

I fear that they will cut off my head and call it a loaf of bread. Narrated by Muslim. Al-Kaya said: Its apparent meaning is a prohibition, but its meaning is to negate any difficulty in it, i.e., do not feel distressed by their not believing in it, for your duty is only to convey the message, and you are only responsible for warning about it from some aspect of their belief or disbelief. Similar to this is the statement of God the Almighty: **Perhaps you would kill yourself with grief that they do not believe** (al-Kahf 18:6). And He said: **Perhaps you would kill yourself with grief that they do not believe** (Ash-Shu'ara: 3). The view of Mujahid and Qatadah is that the difficulty here is doubt, and this is not doubt of disbelief, but rather doubt of distress. Likewise is the statement of God the Almighty: **And We certainly know that your breast is constrained by what they say** (al-Hijr 15:97). It was said: The address is to the Prophet, may God bless him and grant him peace, and what is meant is his nation. There is more to it. The *ha* in *minhu* is for the Qur'an. It was said to indicate warning, i.e., the Book was sent down to you so that you may warn with it, so that there is no difficulty in your chest from it. So the statement contains an inversion. It was said to indicate the denial that gives it the strength of the statement. So do not let there be any distress in your chest because of the denial of those who deny Him.

Second: The Almighty's saying: "And a reminder" may be in the nominative, accusative, or genitive cases. The rejection is from two aspects. The Basrans said: It is a nominative case with an implied subject. Al-Kisa'i said: It is in apposition to *Book*. The accusative case is from two aspects, based on the source, meaning, and He reminded with it as a reminder, as the Basrans said. Al-Kisa'i said: It is in apposition to the *ha* in **We sent it down**. The genitive case is based on the position of **to warn with it**. The warning is for the disbelievers, and the reminder is for the believers, because they are the ones who benefit from it.

Tafsir Ibn Kathir

We have already discussed at the beginning of Surat Al-Baqarah what is related to the letters and its expansion and the people's differences in it. Ibn Jarir said: Sufyan bin Wakee' told us, my father told us on the authority of Sharik on the authority of Ata' bin Al-Sa'ib on the authority of Abu Al-Duha on the authority of Ibn Abbas, *Alif-Lam-Muslim* I am God who explains, and Saeed bin Jubair said the same. **A Book revealed to you** meaning this is a Book revealed to you, meaning from your Lord. **So let there not be in your breast any discomfort therefrom**. Mujahid, Qatadah, and Al-Suddi said: He doubted it. It was said: Do not be embarrassed by it in conveying it and warning with it. **So be patient, as were patient the messengers of**

strong will. For this reason He said, **That you may warn thereby** meaning We revealed it to you so that you may warn the disbelievers with it. **And as a reminder to the believers.** Then the Almighty said, addressing the world, **Follow what has been revealed to you from your Lord** meaning follow the footsteps of the unlettered Prophet who came to you with a Book revealed to you from the Lord and King of everything. **And do not follow other guardians besides Him** meaning do not deviate from what the Messenger brought you to something else. Then you would have turned away from the rule of God to the rule of someone else. **You remember little,** like His statement, **And most people are not believers, even if you strive to do so,** and His statement, **And if you obey most of those on the earth, they will mislead you from the way of God,** and His statement, **And most of them do not believe in God except while they associate others with Him.**

Fath al-Qadir

2- **A book revealed to you** or it is the predicate of a deleted subject, the meaning of which is this, meaning the one named by it. However, if these openings are listed in the form of enumeration, then it has no place, and the book is the predicate of the subject according to the first method or the predicate of a deleted subject according to the second, meaning it is a book. Al-Kisa'i said: meaning this is a book, and **revealed to you** is an attribute of it. **So let there not be in your breast any distress over it.** Distress: tightness: meaning let there not be in your breast any distress over it from conveying it to the people for fear that they will lie to you and harm you, for God is your protector and supporter. It was said: What is meant is that your chest should not be constricted since they did not believe in it and did not respond to you, **for upon you is only the conveyance.** Mujahid and Qatadah said: The difficulty here is doubt, because the doubter is constricted in his chest: that is, do not doubt that it was sent down from God. Based on this, the prohibition to him, may God bless him and grant him peace, is by way of insinuation, and what is meant is his nation: that is, none of them doubts that. The pronoun in **from it** refers to the Book, so according to the first interpretation, it would be on the assumption of an omitted complement: that is, from conveying it. Based on the second interpretation, it would be on the assumption of its revelation. The pronoun in **that you may warn with it** refers to the Book: that is, to warn people with the Book that We have sent down to you. It is related to **that which was sent down:** that is, it was sent down to you for you to warn people with it, or it is related to the prohibition, because the absence of doubt that it was sent down from God or the absence of fear from his people strengthens him in warning and encourages him, because the one who is certain proceeds with insight and undertakes with strength of soul. His statement: **And a reminder for the believers** Reminder means reminding. The Basrans said: Reminder is in the nominative case with an implied subject. Al-Kisa'i said: It is in the nominative case in apposition to Kitab. The accusative case is permissible as a source: that is, and he mentioned it with a remembrance, as the Basrans said. The genitive case is permissible as a case of tandhahir, that is, for warning and

remembrance, and the remembrance is specific to the believers because they are the ones on whom it is effective, and in it is an indication of the specification of the warning to the disbelievers.

Tafsir al-Baghawi

2- **A Book,** meaning: this is a book, **revealed to you,** which is the Qur'an, **so let there not be in your breast any distress therefrom,** Mujahid said: doubt, so the address is to the Messenger, may God bless him and grant him peace, and what is meant by it is the nation. Abu Al-Aaliyah said: distress means tightness, meaning do not let your breast feel tight with conveying and carrying out what you were sent with, **to warn with it,** meaning: a book revealed to you so that you may warn with it, **and a reminder to the believers,** an admonition to them, and it is a nominative, returned to the Book.

Tafsir al-Baidawi

2. *Book* is the predicate of a deleted subject, meaning it is a book, or the predicate of **Alif Lam Meem**, which means the surah or the Qur'an. **It was revealed to you** is its description. **So let there not be in your breast any difficulty concerning it** meaning doubt, for doubt is difficulty in the breast or constriction of the heart of the one who is trying to convey it for fear that you will lie about it, or fall short in fulfilling his duty towards it. Directing the prohibition to it is for exaggeration, like their saying: I do not see you here. The *fa* can be interpreted as conjunction or as an answer, so it is as if it was said: If it was revealed to you so that you may warn with it, then let there not be any difficulty in your breast. **So that you may warn with it** is related to **It was revealed** or **So that you may not be afraid** because if he is certain that it is from God, he will dare to warn, and likewise if he does not fear them or knows that he will be successful in conveying it.

And a reminder for the believers may be in the accusative case due to the implication of its verb, meaning: to warn and remind, a reminder, for it means reminding, and the genitive case is in apposition to the place of *warn* and the nominative case is in apposition to *book* or as report of something omitted.

Surat al-A'raf 7:3

Follow what has been revealed to you from your Lord and do not follow other guardians besides Him. Little do you remember.

Surat al-A'raf 7:3

Follow what has been revealed to you from your Lord and do not follow other guardians besides Him. Little do you remember.

Tafsir al-Jalalayn

3 - Say to them **Follow what has been revealed to you from your Lord** meaning the Qur'an **and do not follow** take **others besides Him** meaning God, meaning other than Him **as protectors** whom you obey in disobeying Him, the Most High **Little do you remember** with the ya' and the ta' you learn a lesson, and in it is the assimilation of the ta' in the original into the dhal and in a reading with it being sukoon, and ma is redundant to emphasize the fewness

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God, the Most High, says to His Prophet Muhammad, peace and blessings be upon him: Say, O Muhammad, to these polytheists among your people who worship idols and statues: Follow, O people, what has come to you from your Lord with clear proofs and guidance, and do what your Lord has commanded you, and do not follow anything other than it, meaning: anything other than what your Lord has revealed to you. He says: Do not follow the command of your allies who command you to associate partners with God and worship idols, for they will lead you astray and not guide you.

If someone says: How did you say: The meaning of the statement is: Say, follow, and there is no mention of the statement in the statement?

It was said: Even if it was not explicitly mentioned, there is evidence for it in the speech, and that is His saying: **So let there not be in your breast any discomfort from it, that you may warn thereby.** In His saying **that you may warn thereby**, there is a command to warn, and in the command to warn, there is a command to speak, because warning is speaking. So the meaning of the speech is: Warn the people and tell them: Follow what has been revealed to you from your Lord.

If it was said: Its meaning is: To warn with it and remind the believers with it, and say to them: Follow what was revealed to you, it would not be refuted.

Some Arab scholars used to say: His statement, *Follow*, is addressed to the Prophet, may God bless him and grant him peace, and its meaning is: A book revealed to you, so let there be no difficulty in your heart regarding it. Follow what was revealed to you from your Lord. He saw that this is similar to God's statement, **O Prophet, when you divorce women,**

divorce them for their prescribed waiting period, as He began by addressing the Prophet, may God bless him and grant him peace, then made the action for everyone, as God's command to His Prophet with a command was a command from Him to all of his nation, just as it is said to a man who is addressed alone and what is meant by it is him and a group of his followers or his clan and tribe: Do you not fear God? Do you not feel ashamed before God! And similar statements.

Even if this is an unproven view, the statement we have chosen is more deserving of the meaning of speech, due to the apparent meaning we have described.

His saying: **You remember little**, means: You learn little and take heed and then review the truth.

Tafsir al-Qurtubi

There are two issues:

First: The Almighty's statement: **Follow what has been revealed to you from your Lord**, meaning the Book and the Sunnah. God the Almighty said: **And whatever the Messenger has given you - take; and what he has forbidden you - refrain from.** (al-Hashr 59:7). A group said: This is an order that applies to the Prophet, may God bless him and grant him peace, and his nation. It appears that it is an order for all people, apart from him. That is, follow the religion of Islam and the Qur'an, make lawful what it makes lawful and forbid what it makes unlawful, obey its commands, and avoid what it forbids. The verse indicates that following opinions should not be followed when there is a text.

Second: The Almighty's saying: **And do not follow other protectors besides Him** from other than Him. The *ha* refers to the Lord, glory be to Him, and the meaning is: Do not worship other than Him, and do not take as a protector those who deviate from the religion of God. And whoever is satisfied with a doctrine, then the people of that doctrine are his protectors. It was narrated from Malik bin Dinar that he read **Do not seek protectors besides Him** meaning do not ask. And *protectors* was not declined because it contains the feminine *alif*. It was said: It refers to *what* from His saying: **Follow what has been revealed to you from your Lord.** **You rarely remember** "what" is redundant. It was said: It can be a verbal noun with the verb.

Tafsir Ibn Kathir

We have already discussed at the beginning of Surat Al-Baqarah what is related to the letters and its expansion and the people's differences in it. Ibn Jarir said: Sufyan bin Wake' told us, my father told us on the authority of Sharik on the authority of Ata' bin Al-Sa'ib on the authority of Abu Al-Duha on the authority of Ibn Abbas, *Alif-Lam-Muslim* I am God who explains, and Saeed bin Jubair said the same. **A Book**

revealed to you meaning this is a Book revealed to you, meaning from your Lord. **So let there not be in your breast any discomfort therefrom.** Mujahid, Qatadah, and Al-Suddi said: He doubted it. It was said: Do not be embarrassed by it in conveying it and warning with it. **So be patient, as were patient the messengers of strong will.** For this reason He said, **That you may warn thereby** meaning We revealed it to you so that you may warn the disbelievers with it. **And as a reminder to the believers.** Then the Almighty said, addressing the world, **Follow what has been revealed to you from your Lord** meaning follow the footsteps of the unlettered Prophet who came to you with a Book revealed to you from the Lord and King of everything. **And do not follow other guardians besides Him** meaning do not deviate from what the Messenger brought you to something else. Then you would have turned away from the rule of God to the rule of someone else. **You remember little**, like His statement, **And most people are not believers, even if you strive to do so**, and His statement, **And if you obey most of those on the earth, they will mislead you from the way of God**, and His statement, **And most of them do not believe in God except while they associate others with Him.**

Fath al-Qadir

His statement: 3- **Follow what has been revealed to you from your Lord** means the Book and the Sunnah is similar to it, as He says: **And whatever the Messenger has given you - take; and what he has forbidden you - refrain from** and similar verses, and it is a command to the Prophet, may God bless him and grant him peace, and to his nation, and it was said: It is a command to the nation after his command, may God bless him and grant him peace, to convey, and it was revealed to them by way of its revelation to the Prophet, may God bless him and grant him peace: **And do not follow other guardians besides Him** a prohibition for the nation from following guardians besides God, worshipping them and making them partners with God, so the pronoun in this case in **other than Him** refers to the Lord, and it is permissible for it to refer to what is in what has been revealed to you: that is, do not follow other guardians besides the Book of God, imitating them in your religion as the people of ignorance used to do by obeying the leaders in what they permitted for them and prohibited for them. His saying: **You rarely remember.** The word *little* is in the accusative case as an attribute of a deleted verbal noun for the delayed verb: meaning, remembering little. *Ma* is an additional word for emphasis, or it is in the accusative case as a state of the subject of **do not follow**. "Ma" is a verbal noun: meaning, do not follow other guardians besides Him. **You rarely remember** is read with a lightened letter by deleting one of the two *ta*'s, and it is read with a shaddah due to assimilation.

Tafsir al-Baghawi

3- *Follow*, meaning: and tell them to follow: **what has been revealed to you from your Lord and do not follow other guardians besides Him**, meaning: do not take other than Him as guardians whom you obey in

disobeying God Almighty, **little do you remember**, you learn a lesson, and Ibn Amir read: **they remember**, with a *ya* and a *ta*.

Tafsir al-Baidawi

3. **Follow what has been revealed to you from your Lord** includes the Qur'an and the Sunnah, as God the Almighty says: "Nor does he speak from [his own] inclination. It is only a revelation revealed." **And do not follow any protectors besides Him** who would lead you astray from among the jinn and mankind. It was said that the pronoun in **besides Him** refers to **what has been revealed**, meaning: Do not follow any protectors besides the religion of God. It was also read **and that you may seek** "little what you remember, meaning little remembrance or a short time you remember when you abandon the religion of God and follow other than it, and *ma* is added to emphasize the little, and if it is made a source, little is not inflected with you remember". Hamzah, Al-Kisa'i, and Hafs from Asim read "you remember **without the ta**", and Ibn 'Amir read they remember" on the basis that the address is after with the Prophet, may God bless him and grant him peace.

Surat al-A'raf 7:4

And how many a town have We destroyed, and Our punishment came upon it at night or while they were asleep?

Surat al-A'raf 7:4

And how many a town have We destroyed, and Our punishment came upon it at night or while they were asleep?

Tafsir al-Jalalayn

4 - **And how many** a nominal object of **a town** whose people we mean **We destroyed** we wanted to destroy it **and Our punishment came to it** our punishment **at night at night or while they were siesta** sleeping at noon, and the siesta is a rest in the middle of the day even if there is no sleep with it, meaning one time it came to it at night and one time it came to it during the day.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty said to His Prophet Muhammad, may God bless him and grant him peace: Warn those who worship other than Me, and those who equate gods and idols with Me. I will not inflict My punishment upon them and destroy them, just as I destroyed those nations who followed their path before them. I have often destroyed before them the people of villages who disobeyed Me, denied My messengers, and worshipped other than Me. **So Our punishment came to them by night**, meaning: So Our punishment and vengeance came to them by night before morning, or it came to them while they were asleep, meaning: during the day at noon.

It was said: **And how many** because what is meant by the speech is what I described of the report about the large number of things that happened to the previous nations of the triad, by their denial of his messengers and their disagreement with him. And the Arabs do the same when they want to report about the large number, as Al-Farazdaq said:

How many aunts do you have, Jarir, and how many maternal aunts have you milked for me?

If someone says: God Almighty only informed us that He destroyed villages, so what evidence is there in His report about His destruction of villages that He destroyed their people?

It was said: Villages are not called villages! And no village is a village, unless it has dwellings for its people and residents from among them, so in its destruction is the destruction of its people.

Some Arabists believed that the speech was taken as report about the village, and that its people were its victims.

Abu Jaafar said: What we said about that is more deserving of the truth, because it is in agreement with

the apparent meaning of the recited revelation.

If someone were to say: How was it said: **And how many a town have We destroyed, and Our punishment came upon it by night, or while they were asleep?** Has a town been destroyed except by the coming of God's punishment and the befalling of His wrath and anger upon it? How was it said: **We destroyed it, and Our punishment came upon it?** And if the coming of God's punishment upon it was after its destruction, then what is the reason for that coming to a people who had perished and disappeared, and who were unaware of what was befalling them or their dwellings?

It was said: There are two interpretations of this, both of which are correct and clear in their approach:

One of them: that its meaning is: **And how many a town have We destroyed**, by abandoning it from following what We sent down to it of clear proofs and guidance, and its choosing to follow the command of its guardians who led it astray from obeying its Lord, **so Our punishment came upon it**, when it did that, **at night or while they were asleep**, so God's destruction of it is His abandoning it from obeying Him, and God's punishment coming upon them is a punishment for their disobedience to their Lord by abandoning them.

The other of them: that the destruction is the hardship itself, so the mention of the destruction indicates the mention of the coming of the hardship, and the mention of the coming of the hardship indicates the mention of the destruction.

If this is the case, it would be the same to the Arabs whether one begins with destruction and then follows it with violence, or begins with violence and then follows it with destruction. This is like their saying: **You visited me and honored me**, since the visit is the honor, so it is the same to them whether one brings forward the visit and delays the honor, or brings forward the honor and delays the visit and says: **You honored me and then visited me**. Some Arab scholars claim that there is something omitted in the statement, otherwise the statement would not be correct, and that the meaning of this is: **How many a town have We destroyed, so Our punishment came to them before Our destruction**. This is a statement that is not proven to be correct by the apparent meaning of the revelation, nor by a report that must be accepted. If the statement is devoid of proof of its correctness in some aspects that must be accepted, its corruption is clear.

Another of them also said: The meaning of the letter fa' in this place is the meaning of the letter waw. He said: The interpretation of the statement is: How many a town have We destroyed, and Our punishment came to it at night. This is a statement that has no meaning, since the fa' has a ruling among the Arabs that the letter waw does not have in speech, so diverting it to the most common meaning among them, when there was no way to do so, is more appropriate than diverting it to something else.

If he says: How was it said: **Our punishment came upon them at night, or while they were still asleep**,

when you know that the most common use of *or* in speech is to bring about doubt, and it is not permissible for there to be doubt in God's report?

It was said: The interpretation of that is contrary to what I have adopted. Rather, the meaning of the statement is: And how many a town have We destroyed, some of which Our punishment came at night, and some of them while they were still asleep. If the *or* had been replaced in this place by the *waw*, the statement would have been impossible, and the most likely meaning of the statement would have been: That the town that God destroyed, His punishment came to it at night and at the time of noon. And that is report about the punishment, that it destroyed those who had already perished, and annihilated those who had already perished. And that is from the contradictory statement. But the correct statement is what the revelation came with, since it did not separate the towns that the punishment came to at night from the towns that it came to while still asleep. And if it had been separated, it would not have been reported about them except with the *waw*.

It was said: **Our punishment came to it** is report about the village that the calamity came to it, and the speech continued as it began in the beginning of the verse. If it had been said: **Our punishment came to it at night**, it would have been correct and eloquent, returning the speech to its meaning, since the calamity was only intended for the inhabitants of the village and not its buildings, even though its buildings and dwellings had been destroyed by the calamity, similar to what happened to its inhabitants. And in his saying: **Or they are saying**, he returned to the specific report about its inhabitants and not its dwellings, because of what we described that the intended purpose of the calamity was the inhabitants, even though in their destruction was the destruction and ruin of their dwellings.

If it was said: **Or she is the speaker**, it would be correct, since the listeners would have understood what was meant by the words.

If someone says: Is not his statement, **Or are they saying**, report about the time during the day when God's wrath came to them?

It was said: Yes! If he said: Are not the times in such a case in the speech of the Arabs with the letter *waw* indicating the time?

It was said: Even if that is the case, they may delete from such a place, due to the difficulty of combining two conjunctions, since *aw* is among the conjunctions, as is the *waw*, so they say: **laqatani mamlaqan or ana musafer**, meaning: **or I am a traveler**, so they delete the *waw* and they want it in speech, because of what it described.

Tafsir al-Qurtubi

The Almighty said: **And how many a town have We destroyed** "Kam is for emphasis, just as Rabb" is for emphasis. It is in the nominative case as a subject, and "Ahlaka" is the predicate. That is, of the towns - which are places where people gather - We destroyed.

The accusative case is permissible by implying a verb after it, and it is not possible to put it before it, because what precedes it does not work on the interrogative. The first is strengthened by His statement: "And how many generations have We destroyed after Noah" (Al-Isra': 17). If "Ahlaka **had not been occupied by the pronoun, it would have been in the accusative case in place of Kam**". It is also permissible for "Ahlaka **to be an attribute of the town, and Kam in meaning is the town, so if you describe the town, it is as if you have described Kam**". This is indicated by the Almighty's statement: "And how many an angel is there in the heavens whose intercession will avail nothing" (al-Najm 53:26). So the pronoun returns to "Kam" in meaning, since the angels were in meaning. So, according to this estimation, it is not correct for "Kam" to be in the accusative case by implying a verb after it. "Our punishment came upon it **is problematic because of the conjunction with fa**". Al-Farra' said: "Fa **has the meaning of waw**", so the order is not necessary. It was also said: "How many a town We intended to destroy, but Our punishment came upon it?" Like His statement: "So when you recite the Qur'an, seek refuge in God from Satan, the accursed." (al-Nahl 16:98). It was also said: "The destruction will befall some of the people, so the meaning would be: How many a town We have destroyed, some of which Our punishment came upon, so We destroyed all of them." It was also said: "The meaning is: How many a town We have destroyed by Our command, but Our punishment came upon it." It was also said: "We destroyed it by sending angels of punishment to it, so Our punishment came upon it, which is extermination. Bas" is the torment that befalls the soul. It was also said: "The meaning is: We destroyed it, so Our destruction of them was at such and such a time. **So the coming of bas**" in this case means destruction. It was also said: "Bas" is not destruction, as we mentioned. Al-Farra' also said that if the meaning of the two verbs is the same or almost the same, you can put whichever you want first, so the meaning will be: How many a town did Our punishment come to and we destroyed it, like **dana he approached and qarabb he approached and qarab he approached and shatamni he insulted me and asa' he insulted me** because insulting and cursing are one and the same thing. Similarly, His statement: **The Hour has drawn near and the moon has split** (al-Qamar 54:1). The meaning - and God knows best - is that the moon has split and the Hour has drawn near. The meaning is the same. *Bayata night* means *night*, and from it comes **bayt the house**, because one spends the night in it. It is said: **bata yabitan he spent the night** and *bayat*. "or hum qa'ilun" **or they are saying** means **or they are saying**, but they found it too heavy and deleted the *waw*, as Al-Farra' said. Al-Zajaj said: This is a mistake, if the masculine is repeated, the *waw* is dispensed with. You say: **Zayd came to me riding or he is walking**, and the *waw* is not needed. Al-Mahdawi said: He did not say *bayat* **or they are saying** because in the sentence there is a pronoun that refers to the first, so the *waw* is dispensed with. This is the meaning of what Al-Zajaj said, whether it is the same, and the *waw* is not for doubt but for detail, like your saying: I will honor you whether you are fair to me or unjust. This *waw* is called by grammarians the *waw* of time. Some say that it is from the *qaylah*, which is the nap, which is sleeping in the middle of the day. It was said:

Surat al-A'raf 7:4

And how many a town have We destroyed, and Our punishment came upon it at night or while they were asleep?

Resting in the middle of the day if the heat is intense even if there is no sleep with it. The meaning is: Our punishment came to them while they were heedless, either at night or during the day.

Tafsir Ibn Kathir

The Almighty says: "And how many a town have We destroyed" meaning for disobeying and denying Our Messengers, so that this was followed by the disgrace of this world connected to the humiliation of the Hereafter, as the Almighty says: "And messengers before you were mocked, but that which they used to mock at encompassed those who mocked them" and as He says: "And how many a town have We destroyed while it was doing wrong, so it is desolate upon its roofs, and a well unused, and a lofty palace" and the Almighty says: "And how many a town have We destroyed which was insolent in its life? Such were their dwellings, which were not inhabited after them except a little, and We were the inheritors" and His statement: "So Our punishment came to it by night, or while they were at rest" meaning that among them were those to whom the command of God, His punishment, and His vengeance came by night, meaning at night, or while they were at rest from the siesta, which is a rest in the middle of the day, and both times are a time of heedlessness and amusement, as He says: "Do the people of the towns then feel secure that Our punishment will not come to them by night while they are asleep? Or do the people of the towns feel secure that Our punishment will not come to them at noon while they are playing? And He said, "Then do those who plot evil deeds feel secure that God will not cause the earth to swallow them up, or that the punishment will not come to them from where they do not perceive? Or that He will seize them in their turning [astray], so they will not escape. Or that He will seize them while they are fearful? Indeed, your Lord is Kind and Merciful."

And His statement, **And their only claim when Our punishment came to them was that they said, 'Indeed, we were wrongdoers.'** That is, their only claim when the punishment came was that they acknowledged their sins and that they were truly worthy of this, like the statement of the Most High: "And how many a city have We destroyed which was unjust, and brought forth after it another people? But when they perceived Our punishment, at once they fled from it. Do not run, but return to that in which you were luxuriant and to your dwellings that you may be questioned. They said, 'Woe to us! Indeed, we were wrongdoers.'" And that was their claim until We made them like a harvest, extinct. Ibn Jarir said: In this verse is clear evidence of the correctness of what came in the narration from the Messenger of God, may God bless him and grant him peace, from his statement, **A people are not destroyed until they excuse themselves.** Ibn Hamid told us that, Jarir told us on the authority of Abu Sinan on the authority of Abdul-Malik bin Maysarah Al-Zarrad, who said: Abdullah bin Masoud said, the Messenger of God,

may God bless him and grant him peace, said, **A people are not destroyed until they excuse themselves.** He said: I said to Abdul-Malik: How? Will that be? He said: So he recited this verse: **And their only supplication when Our punishment came to them was that they said, 'Indeed, we were wrongdoers.'** And His statement: **Then We will surely question those to whom messengers were sent** is the verse. Like His statement: **And the Day He will call to them and say, 'What was your response to the messengers?'** And His statement: "The Day God will assemble the messengers and say, 'What was your response?' They will say, 'We have no knowledge. Indeed, it is You who is the Knower of the unseen.'" So God will ask the nations on the Day of Resurrection about how they responded to His messengers regarding what He sent them with, and He will also ask the messengers about conveying His messages. For this reason, Ali bin Abi Talha said on the authority of Ibn Abbas in his interpretation of this verse: **Then We will surely question those to whom messengers were sent, and We will surely question the messengers.** He said, **About what they conveyed.**

Ibn Mardawayh said: Muhammad ibn Ahmad ibn Ibrahim ibn Muhammad ibn al-Hasan told us, Abu Saeed al-Kindi told us, al-Maharibi told us on the authority of Laith on the authority of Nafi' on the authority of Ibn Umar, who said: The Messenger of God, may God bless him and grant him peace, said: "Each of you is a shepherd and each of you is responsible for his flock. The ruler is asked about his flock, the man is asked about his family, the woman is asked about her husband's house, and the slave is asked about his master's wealth." Al-Laith said: Ibn Tawus told me something similar, then he recited: **Then We will surely question those to whom messengers were sent, and We will surely question the messengers.** This hadith is included in the two Sahihis without this addition. Ibn Abbas said about His statement: **Then We will narrate to them with knowledge, and We were not absent.** The book will be placed on the Day of Resurrection and will speak about what they used to do. **And We were not absent** means that God, the Most High, will inform His servants on the Day of Resurrection of what they said and what they did, little and much, great and insignificant, because God, the Most High, is the Witness over everything. Nothing is hidden from Him, and He does not neglect anything. Rather, He knows the treachery of the eyes and what the hearts conceal. "Not a leaf falls but that He knows it. There is no grain in the darknesses of the earth, and there is nothing moist or dry but that it is in the darkness of the earth." **A clear book.**

Fath al-Qadir

His statement: 4- **And how many a town have We destroyed** "how many is the informative particle that indicates abundance and is in the nominative case as a subject, and we destroyed it is the predicate, and many town is a distinguishing feature, and it is permissible for it to be in the accusative case with an

implied verb after it and not before it, because it is at the beginning of the sentence, and if we destroyed it were not occupied with the pronoun, it would have been permissible for how many" to be in the accusative case with it, and the town is a place where people gather: that is, how many a town of the large towns have We destroyed itself by destroying its people, or We destroyed its people, and what is meant is that We wanted to destroy it. His statement: "So Our punishment came upon it **is conjoined with** we destroyed" with the estimation of the will as mentioned before, because the order of the coming of the punishment after the destruction is not correct except with this estimation, since the destruction is the same as the coming of the punishment. Al-Farraa said: The fa' has the meaning of waw, so it is not necessary to estimate, and the meaning is: We destroyed it and Our punishment came to it, and waw is for the general plural, there is no order in it, and it was said: The destruction happened to some of the people of the village, so the meaning is: How many a village have We destroyed some of its people, so Our punishment came to it, so We destroyed them all, and it was said: The meaning is: How many a village have We decreed to be destroyed, so Our punishment came to it, and it was said: We destroyed it by sending angels of punishment to it, so Our punishment came to it, and punishment is the punishment. It was narrated from Al-Farraa that if the meaning of the two verbs is one or like one, you put whichever you want first, so the meaning is: How many a village has Our punishment come to it, so We destroyed it, like dana faqrab and qarab fadna **by night** meaning at night, because one spends the night in it, it is said: bata yabit baytan wa bayatan, and it is a source that takes the place of a state: meaning two nights. His saying: **or they are sleeping** is conjoined with *bayatan* meaning spending the night or sleeping. The present sentence came without a *waw* because of the difficulty of the two *waws* coming together, the *waw* of conjunction and the *waw* of state. This is what Al-Farra' said. Al-Zajjaj objected to him and said: This is wrong, rather it does not need a *waw*. You say: Zaid came to me riding or he is walking because in the sentence there is a pronoun that refers back to the first, and the *waw* in this place is for detail, not for doubt. The siesta is sleeping in the middle of the day. It was said: It is merely resting during that time due to the intense heat without sleeping. He specified the two times because they are the times of calm and tranquility, so the coming of the punishment during them is more severe and terrible.

Tafsir al-Baghawi

4- "And how many a town have We destroyed, **with punishment, and** how many **is for multiplication and Lord is for diminution**, So Our punishment came to them, **Our punishment**, at night, or while they were taking a nap", from the siesta, its meaning is: So Our punishment came to them at night while they were sleeping, or during the day while they were taking a nap, meaning sleeping at noon, and the siesta is resting in the middle of the day, even if there is no sleep with it. The meaning of the verse is: Our

punishment came to them while they were not expecting it, either at night or during the day. Al-Zajjaj said: And *or* is for the inflection of the punishment, once at night and once during the day. It was said: Its meaning is from the people of the towns those whom We destroyed at night, and from them those whom We destroyed during the day.

If it is said: What is the meaning of **We destroyed it, so Our punishment came to it**? How can punishment come after destruction? It is said: The meaning of His statement, **We destroyed it** is: We decreed its destruction, so Our punishment came to it. It is also said: **So Our punishment came to it** is an explanation of His statement, **We destroyed it**, like the statement of the speaker, **You gave to me, so you were kind to me**. There is no difference between it and his statement, **You were kind to me, so give to me**. So one of them is a substitute for the other.

Tafsir al-Baidawi

4. "And how many a town" and many a town. "We destroyed it" We wanted to destroy its people, or We destroyed it by abandoning it. "So it came to it" So its people came. "Our punishment" Our torment. "By night" Spending the night like the people of Lot, a source that takes the place of a state. "Or they are saying" is in apposition to it, meaning saying at noon like the people of Shu'ayb. The waw of the state was deleted because the two letters of expression were too heavy to come together, to exaggerate their heedlessness and their security from the punishment. For this reason, the two times were specified, and because they are a time of ease and rest, so the coming of the punishment in them would be more terrible.

Surat al-A'raf 7:5

So their only prayer when Our punishment came to them was that they said, "Indeed, we were wrongdoers."

Surat al-A'raf 7:5

So their only prayer when Our punishment came to them was that they said, **Indeed, we were wrongdoers.**

Tafsir al-Jalalayn

5 - **So their only claim** when Our punishment came to them was that they said, **Indeed, we were wrongdoers.**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: The only claim of the people of the town which We destroyed, when Our punishment and might came to them by night or while they were asleep, was their admission against themselves that they were wrongdoers to themselves, sinners to their Lord, and disobedient to His commands and prohibitions.

And what He, may His praise be exalted, meant by His saying: **their supplication**, in this place is their supplication.

In Arabic, the word *claim* has two meanings: one is supplication, and the other is claiming the truth. Among the meanings of *claim* is the statement of God Almighty: **And that was their claim**, and from it is the statement of the poet:

If my feet are humiliated, I will call upon you. I will seek relief through your call from the one who is humiliated and degraded by it.

We have previously explained that *ba's* and *asa'* are severity, with evidence indicating its correctness, which makes it unnecessary to repeat it in the same place.

This verse clearly indicates the validity of what was narrated from the Messenger of God, may God bless him and grant him peace, when he said: **A people will not perish until they excuse themselves.**

Some of them interpreted this as well.

Ibn Hamid told us, he said, Jarir told us, on the authority of Abu Sinan, on the authority of Abdul Malik bin Maysarah Al-Zarrad, he said: Abdullah bin Masoud said: The Messenger of God, may God bless him and grant him peace, said: **No people perished until they excused themselves.** He said, "I said to Abdul Malik: How could that be?" He said: So he recited this verse: **So what was their plea when Our punishment came to them?** The verse.

If someone were to say: How was it said: **Their only claim when Our punishment came to them was that they said, 'Indeed, we were wrongdoers'?** How was it possible for them to claim that, when the punishment of God came to them with destruction? Did they say

that before the destruction? If they said it before the destruction, then they said it before the punishment came, and God informs us that they said it when it came to them, not before that? Or they said it after it came to them, so that was a state in which they were destroyed, so how can it be permissible to describe them as having said that when they witnessed the punishment of God, and the reality of what the messengers promised them of God's wrath?

It was said: Not all nations perished in a moment, with no respite between its beginning and its end. Rather, some of them were drowned in the flood. So between the first appearance of the reason by which they knew they were doomed, and its final appearance, they all swam towards their doom, a period that is not hidden from any rational person. And some of them enjoyed life after the sign of doom appeared to their eyes for three days, like the people of Salih and their likes. Then, when they witnessed the beginnings of the punishment of God that the messengers of God had threatened them with, and were certain of the truth of the descent of God's wrath upon them, they cried out: Woe to us, indeed we were wrongdoers. So their faith did not benefit them despite the coming of God's threat and the arrival of His vengeance upon their court. So our Lord, may His praise be glorified, warned those to whom He sent His Prophet Muhammad, may God bless him and grant him peace, of His wrath and punishment for their disbelief in Him and their denial of His Messenger, as happened to the nations before them when they disobeyed His messengers and followed the command of every stubborn tyrant.

Tafsir al-Qurtubi

And the claim is the supplication, and from it is His saying: **And the last of their supplication** (Yunus 10:10). And the grammarians have said: O God, let us share in the righteous supplication of the one who supplicated You. And the claim may mean the claim. And the meaning is: They were not saved at the time of destruction except by admitting that they were wrongdoers. And **their supplication** is in the accusative case as the predicate of *was*, and its subject is **except that they said**. Similar to it is **So the answer of his people was only that they said** (al-Ankabut 29:29). And it is permissible for the claim to be in the nominative case, and that they said in the accusative case, like the saying of God the Almighty: **It is not righteousness that you turn away** (al-Baqarah 2:177) by raising the righteousness and His saying: **Then the end of those who did evil was the worst, because they denied** (al-Rum 30:10) by raising the end.

Tafsir Ibn Kathir

The Almighty says: **And how many a town have We destroyed** meaning for disobeying and denying Our Messengers, so that this was followed by the disgrace

of this world connected to the humiliation of the Hereafter, as the Almighty says: **And messengers before you were mocked, but that which they used to mock at encompassed those who mocked them** and as He says: **And how many a town have We destroyed while it was doing wrong, so it is desolate upon its roofs, and a well unused, and a lofty palace** and the Almighty says: **And how many a town have We destroyed which was insolent in its life? Such were their dwellings, which were not inhabited after them except a little, and We were the inheritors** and His statement: **So Our punishment came to it by night, or while they were at rest** meaning that among them were those to whom the command of God, His punishment, and His vengeance came by night, meaning at night, or while they were at rest from the siesta, which is a rest in the middle of the day, and both times are a time of heedlessness and amusement, as He says: "Do the people of the towns then feel secure that Our punishment will not come to them by night while they are asleep? Or do the people of the towns feel secure that Our punishment will not come to them at noon while they are playing? And He said, "Then do those who plot evil deeds feel secure that God will not cause the earth to swallow them up, or that the punishment will not come to them from where they do not perceive? Or that He will seize them in their turning [astray], so they will not escape. Or that He will seize them while they are fearful? Indeed, your Lord is Kind and Merciful."

And His statement, **And their only claim when Our punishment came to them was that they said, 'Indeed, we were wrongdoers.'** That is, their only claim when the punishment came was that they acknowledged their sins and that they were truly worthy of this, like the statement of the Most High: "And how many a city have We destroyed which was unjust, and brought forth after it another people? But when they perceived Our punishment, at once they fled from it. Do not run, but return to that in which you were luxuriant and to your dwellings that you may be questioned. They said, 'Woe to us! Indeed, we were wrongdoers.'" And that was their claim until We made them like a harvest, extinct. Ibn Jarir said: In this verse is clear evidence of the correctness of what came in the narration from the Messenger of God, may God bless him and grant him peace, from his statement, **A people are not destroyed until they excuse themselves.** Ibn Hamid told us that, Jarir told us on the authority of Abu Sinan on the authority of Abdul-Malik bin Maysarah Al-Zarrad, who said: Abdullah bin Masoud said, the Messenger of God, may God bless him and grant him peace, said, **A people are not destroyed until they excuse themselves.** He said: I said to Abdul-Malik: How? Will that be? He said: So he recited this verse: **And their only supplication when Our punishment came to them was that they said, 'Indeed, we were wrongdoers.'** And His statement: **Then We will surely question those to whom messengers were sent** is the verse. Like His statement: **And the Day He will call to them and say, 'What was your response to the messengers?'** And His statement: "The Day God will assemble the messengers and say, 'What was your response?' They will say, 'We have no knowledge. Indeed, it is You who is the Knower of the unseen.'" So God will ask the nations on the Day of Resurrection about how they

responded to His messengers regarding what He sent them with, and He will also ask the messengers about conveying His messages. For this reason, Ali bin Abi Talha said on the authority of Ibn Abbas in his interpretation of this verse: **Then We will surely question those to whom messengers were sent, and We will surely question the messengers.** He said, **About what they conveyed.**

Ibn Mardawayh said: Muhammad ibn Ahmad ibn Ibrahim ibn Muhammad ibn al-Hasan told us, Abu Saeed al-Kindi told us, al-Maharibi told us on the authority of Laith on the authority of Nafi' on the authority of Ibn Umar, who said: The Messenger of God, may God bless him and grant him peace, said: "Each of you is a shepherd and each of you is responsible for his flock. The ruler is asked about his flock, the man is asked about his family, the woman is asked about her husband's house, and the slave is asked about his master's wealth." Al-Laith said: Ibn Tawus told me something similar, then he recited: **Then We will surely question those to whom messengers were sent, and We will surely question the messengers.** This hadith is included in the two Sahihs without this addition. Ibn Abbas said about His statement: **Then We will narrate to them with knowledge, and We were not absent.** The book will be placed on the Day of Resurrection and will speak about what they used to do. **And We were not absent** means that God, the Most High, will inform His servants on the Day of Resurrection of what they said and what they did, little and much, great and insignificant, because God, the Most High, is the Witness over everything. Nothing is hidden from Him, and He does not neglect anything. Rather, He knows the treachery of the eyes and what the hearts conceal. "Not a leaf falls but that He knows it. There is no grain in the darknesses of the earth, and there is nothing moist or dry but that it is in the darkness of the earth." "A clear book."

Fath al-Qadir

His saying: 5- "So their only supplication when Our punishment came to them was that they said, 'Indeed, we were wrongdoers.'" The supplication: the supplication: meaning, their only supplication to their Lord when the punishment descended was their admission of wrongdoing against themselves. And similar to it: "And their last supplication" meaning their last supplication. And it was said: the supplication here means the claim, and the meaning: what they claim for their religion and adopt it was nothing but their admission of its invalidity and corruption. And the subject of was "except that they said **and its predicate is** their supplication" and the opposite is permissible, and the meaning: their only supplication was their saying: Indeed, we were wrongdoers.

Tafsir al-Baghawi

5- "So what was their claim", meaning: their statement, their supplication, and their entreaty. The claim can mean both a claim and a prayer. Sibawayh said: The Arabs say, "O God, let us share in the good claim of

Surat al-A'raf 7:5

So their only prayer when Our punishment came to them was that they said, "Indeed, we were wrongdoers."

the Muslims, **meaning in their supplication**, when Our punishment came to them, **Our torment**, except that they said, **Indeed, we were wrongdoers**, meaning that they were not able to repel the punishment, and the result of their matter was to admit the crime when admission was of no use.

Tafsir al-Baidawi

5. **So their only call** meaning their supplication and their cry for help, or what they were calling for in their religion. **When Our punishment came to them was that they said**, "Indeed, we were wrongdoers" except their admission of their wrongdoing in what they were doing and its invalidity, out of regret for them.

Surat al-A'raf 7:6

So We will surely question those to whom messengers were sent, and We will surely question the messengers.

Tafsir al-Jalalayn

6 - Then We will surely question those to whom the message was sent meaning the nations about their response to the messengers and their actions in what was conveyed to them **and We will surely question the messengers** about conveying the message.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: We will surely ask the nations to whom I sent My messengers: What did you do with regard to what the messengers brought to them from Me of My commands and prohibitions? Did they do what I commanded them to do, and abstain from what I prohibited them from, and obey My commands, or did they disobey Me and go against that? **And We will surely ask the messengers**, meaning: We will surely ask the messengers whom I sent to the nations: Did you convey My messages to them, and deliver to them what I commanded them to deliver to them, or did they fall short in that and neglect it and not deliver it to them?

And so did the people of interpretation.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **Then We will surely question those to whom messengers were sent, and We will surely question the messengers**, he said: God will ask the people about what they answered the messengers, and He will ask the messengers about what they conveyed.

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 We will surely question those to whom messengers were sent**, to His statement: *absent*, he said: The book will be placed on the Day of Resurrection, and it will speak about what they used to do.

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **Then We will surely question those to whom messengers were sent, and We will surely question the messengers**, meaning: We will surely ask the nations: What did they do with what the messengers brought? And We will surely ask the messengers: Did they convey what they were sent with?

Al-Harith told me, he said, Abdul Aziz told us, he said, Abu Saad Al-Madani told us, he said, Mujahid said: **Then we will ask those to whom the message was sent**, meaning the nations, and we will ask those to whom we were sent about what we entrusted them with: Did they convey it?

Tafsir al-Qurtubi

The Almighty's saying: **Then We will surely question those to whom We sent messengers** is evidence that the disbelievers will be held accountable. In the Qur'an, it is said: **Then We will surely bring them to account** (al-Ghashiyah 88:26). In Surat Al-Qasas, it is said: **The criminals will be asked about their sins** (al-Qasas 28:78) meaning when they are settled in the punishment. The Hereafter has two places: a place where they will be asked for accountability, and a place where they will not be asked. Their question is a question of confirmation, rebuke, and exposure. The question of the messengers is a question of testifying to them and revealing, i.e. about the people's answer to them. This is the meaning of His saying: **That He may question the truthful about their truthfulness** (al-Ahzab 33:8) as follows. It was said: The meaning is: **Then We will surely question those to whom We sent messengers** meaning the prophets **and We will surely question the messengers** meaning the angels who were sent to them. The lam in *Falansa'alan* is the lam of an oath, and its true meaning is emphasis.

Tafsir Ibn Kathir

The Almighty says: **And how many a town have We destroyed** meaning for disobeying and denying Our Messengers, so that this was followed by the disgrace of this world connected to the humiliation of the Hereafter, as the Almighty says: **And messengers before you were mocked, but that which they used to mock at encompassed those who mocked them** and as He says: **And how many a town have We destroyed while it was doing wrong, so it is desolate upon its roofs, and a well unused, and a lofty palace** and the Almighty says: **And how many a town have We destroyed which was insolent in its life? Such were their dwellings, which were not inhabited after them except a little, and We were the inheritors** and His statement: **So Our punishment came to it by night, or while they were at rest** meaning that among them were those to whom the command of God, His punishment, and His vengeance came by night, meaning at night, or while they were at rest from the siesta, which is a rest in the middle of the day, and both times are a time of heedlessness and amusement, as He says: "Do the people of the towns then feel secure that Our punishment will not come to them by night while they are asleep? Or do the people of the towns feel secure that Our punishment will not come to them at noon while they are playing? And He said, "Then do those who plot evil deeds feel secure that God will not cause the earth to swallow them up, or that the punishment will not come to them from where they do not perceive? Or that He will seize them in their turning [astray], so

Surat al-A'raf 7:6

So We will surely question those to whom messengers were sent, and We will surely question the messengers.

they will not escape. Or that He will seize them while they are fearful? Indeed, your Lord is Kind and Merciful."

And His statement, **And their only claim when Our punishment came to them was that they said, 'Indeed, we were wrongdoers.'** That is, their only claim when the punishment came was that they acknowledged their sins and that they were truly worthy of this, like the statement of the Most High: "And how many a city have We destroyed which was unjust, and brought forth after it another people? But when they perceived Our punishment, at once they fled from it. Do not run, but return to that in which you were luxuriant and to your dwellings that you may be questioned. They said, 'Woe to us! Indeed, we were wrongdoers.'" And that was their claim until We made them like a harvest, extinct. Ibn Jarir said: In this verse is clear evidence of the correctness of what came in the narration from the Messenger of God, may God bless him and grant him peace, from his statement, **A people are not destroyed until they excuse themselves.** Ibn Hamid told us that, Jarir told us on the authority of Abu Sinan on the authority of Abdul-Malik bin Maysarah Al-Zarrad, who said: Abdullah bin Masoud said, the Messenger of God, may God bless him and grant him peace, said, **A people are not destroyed until they excuse themselves.** He said: I said to Abdul-Malik: How? Will that be? He said: So he recited this verse: **And their only supplication when Our punishment came to them was that they said, 'Indeed, we were wrongdoers.'** And His statement: **Then We will surely question those to whom messengers were sent** is the verse. Like His statement: **And the Day He will call to them and say, 'What was your response to the messengers?'** And His statement: "The Day God will assemble the messengers and say, 'What was your response?' They will say, 'We have no knowledge. Indeed, it is You who is the Knower of the unseen.'" So God will ask the nations on the Day of Resurrection about how they responded to His messengers regarding what He sent them with, and He will also ask the messengers about conveying His messages. For this reason, Ali bin Abi Talha said on the authority of Ibn Abbas in his interpretation of this verse: **Then We will surely question those to whom messengers were sent, and We will surely question the messengers.** He said, **About what they conveyed.**

Ibn Mardawayh said: Muhammad ibn Ahmad ibn Ibrahim ibn Muhammad ibn al-Hasan told us, Abu Saeed al-Kindi told us, al-Maharibi told us on the authority of Laith on the authority of Nafi' on the authority of Ibn Umar, who said: The Messenger of God, may God bless him and grant him peace, said: "Each of you is a shepherd and each of you is responsible for his flock. The ruler is asked about his flock, the man is asked about his family, the woman is asked about her husband's house, and the slave is asked about his master's wealth." Al-Laith said: Ibn Tawus told me something similar, then he recited: **Then We will surely question those to whom messengers were sent, and We will surely question the messengers.** This hadith is included in the two

Sahihs without this addition. Ibn Abbas said about His statement: **Then We will narrate to them with knowledge, and We were not absent.** The book will be placed on the Day of Resurrection and will speak about what they used to do. **And We were not absent** means that God, the Most High, will inform His servants on the Day of Resurrection of what they said and what they did, little and much, great and insignificant, because God, the Most High, is the Witness over everything. Nothing is hidden from Him, and He does not neglect anything. Rather, He knows the treachery of the eyes and what the hearts conceal. "Not a leaf falls but that He knows it. There is no grain in the darknesses of the earth, and there is nothing moist or dry but that it is in the darkness of the earth." "A clear book."

Fath al-Qadir

His saying: 6- "Then We will surely question those to whom messengers were sent." This is a severe threat, and the question is for the people to whom God sent messengers from the previous nations for rebuke and reprimand, and the lam is the lam of the oath: meaning, We will surely question them about what they answered their messengers with when they called them, and the fa is to arrange the conditions of the afterlife based on the conditions of the world. "And We will surely question the messengers" meaning the prophets whom God sent: meaning, We will ask them about what their nations answered them with, and who among them obeyed and who disobeyed. It was said that the meaning is: We will surely question those to whom messengers were sent: meaning the prophets, and We will surely question the messengers: meaning the angels. This does not contradict the saying of God Almighty: "And the criminals will not be asked about their sins" because we have mentioned more than once that the afterlife is a place, so in a place they will be asked, and in a place they will not be asked, and so is everything that was mentioned that appears to be a contradiction by affirming it sometimes and denying it at other times with regard to the Day of Resurrection, for it is based on multiple situations with the great length of that day.

Tafsir al-Baghawi

6- **Then We will surely question those to whom it was sent,** meaning: the nations, about their response to the messengers. This is a question of rebuke, not a question of inquiry. That is: We will ask them about what they did with what the messengers conveyed to them, **and We will surely question the messengers,** about the conveyance.

Tafsir al-Baidawi

6. "We will surely question those to whom it was sent" about their acceptance of the message and their

response to the messengers. "And We will surely question the messengers" about what they responded to, and the meaning of this question is to rebuke and reprimand the disbelievers, and what is negated in His statement: "And the criminals will not be asked about their sins" is a question of inquiry. Or the first in the situation of accountability, and this is when they receive the punishment.

Surat al-A'raf 7:7

So We will narrate to them with knowledge, and We were not absent.

Surat al-A'raf 7:7

So We will narrate to them with knowledge, and We were not absent.

Tafsir al-Jalalayn

7 - **So We will narrate to them with knowledge** We will inform them with knowledge of what they did **and We were not absent** from informing the messengers and the past nations of what they did.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: We will surely inform the messengers and those to whom You sent them with certain knowledge of what they did in this world, in what I had commanded them to do and what I had forbidden them from doing. **And We were not absent**, from them and from the actions that they used to do.

If someone says: How can he ask the messengers and those to whom he is sent, when he informs them that he is telling them about their actions and deeds in this regard?

It was said: That from Him, the Most High, is not a matter of seeking guidance, nor a matter of knowing from them what He does not know, but rather it is a matter of rebuke and confirmation, the meaning of which is information, as a man says to another: Did I not do good to you and you did wrong? And did I not connect with you and you were cut off? So is the question of God to those sent to them, by saying to them: Did not My messengers come to you with clear proofs? Did I not send to you the warners to warn you of My punishment and chastisement on this day for whoever disbelieves in Me and worships other than Me? As He, the Most High, has informed us that He will say to them on that day: **Did I not charge you, O children of Adam, that you not worship Satan - for indeed, he is to you a clear enemy - and that you worship Me - this is a straight path.** And this is from the statement whose appearance is the appearance of the question, and its meaning is bread and stories, and it is after rebuke and confirmation.

As for the issue of the messengers, which are stories and bread, when the polytheistic nations are asked on the Day of Resurrection, it will be said to them: **Did there not come to you messengers from among you reciting to you the verses of your Lord?** Many of them denied that and said: **No bearer of good tidings or warner has come to us.** So it will be said to the messengers: **Did you convey what you were sent with?** Or it will be said to them: **Did you not convey to these people what I sent you with?** Just as the report came from the Messenger of God, may God bless him and grant him peace, and just as God, the Most High, said

to the nation of our Prophet Muhammad, may God bless him and grant him peace: **And thus We have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you.** All of that is a question from God to the messengers in order to bear witness for them against the nations to which they were sent, and to those to whom they were sent in order to report and rebuke, and all of that is in the sense of stories and report.

As for that which is denied from God in His questioning of His creation, it is the question that is a question of guidance and confirmation in what the questioner does not know about it and the one being asked knows, so that the questioner may know that knowledge of that is from him, then that is not permissible to describe God with, because He is the Knower of things before they exist, during their existence, and after their existence, and it is the question that He, the Most High, denied from Himself by His saying: **Then on that Day no man or jinn will be asked about his sin,** and by His saying: **And the criminals will not be asked about their sins,** meaning: He will not ask any of them about that by a question of confirmation, so that he may know that knowledge is from the one who asked from Him, because He is the Knower of all of that and of everything other than Him.

We have mentioned what was narrated in the meaning of that from the report of another place, so we disliked repeating it.

It was narrated on the authority of Ibn Abbas that he used to say about the meaning of his saying: **Then We will narrate to them with knowledge,** that the book of their deeds will speak to them about their deeds.

This statement is not far from the truth, but the correct report from the Messenger of God, may God bless him and grant him peace, is that he said: There is not one of you but his Lord will speak to him on the Day of Resurrection, with no interpreter between him and Him. He will say to him: Do you remember the day you did such and such? Until He reminds him of what he did in the world. And submission to the report of the Messenger of God, may God bless him and grant him peace, is more appropriate than submission to anyone else.

Tafsir al-Qurtubi

And likewise, **We will narrate to them with knowledge.** Ibn Abbas said: He will speak for them. **And We were not absent** means We were witness to their deeds. The verse indicates that God Almighty is All-Knowing with knowledge.

Tafsir Ibn Kathir

The Almighty says: **And how many a town have We destroyed** meaning for disobeying and denying Our Messengers, so that this was followed by the disgrace of this world connected to the humiliation of the

Hereafter, as the Almighty says: **And messengers before you were mocked, but that which they used to mock at encompassed those who mocked them** and as He says: **And how many a town have We destroyed while it was doing wrong, so it is desolate upon its roofs, and a well unused, and a lofty palace** and the Almighty says: **And how many a town have We destroyed which was insolent in its life? Such were their dwellings, which were not inhabited after them except a little, and We were the inheritors** and His statement: **So Our punishment came to it by night, or while they were at rest** meaning that among them were those to whom the command of God, His punishment, and His vengeance came by night, meaning at night, or while they were at rest from the siesta, which is a rest in the middle of the day, and both times are a time of heedlessness and amusement, as He says: "Do the people of the towns then feel secure that Our punishment will not come to them by night while they are asleep? Or do the people of the towns feel secure that Our punishment will not come to them at noon while they are playing? And He said, "Then do those who plot evil deeds feel secure that God will not cause the earth to swallow them up, or that the punishment will not come to them from where they do not perceive? Or that He will seize them in their turning [astray], so they will not escape. Or that He will seize them while they are fearful? Indeed, your Lord is Kind and Merciful."

And His statement, **And their only claim when Our punishment came to them was that they said, 'Indeed, we were wrongdoers.'** That is, their only claim when the punishment came was that they acknowledged their sins and that they were truly worthy of this, like the statement of the Most High: "And how many a city have We destroyed which was unjust, and brought forth after it another people? But when they perceived Our punishment, at once they fled from it. Do not run, but return to that in which you were luxuriant and to your dwellings that you may be questioned. They said, 'Woe to us! Indeed, we were wrongdoers.'" And that was their claim until We made them like a harvest, extinct. Ibn Jarir said: In this verse is clear evidence of the correctness of what came in the narration from the Messenger of God, may God bless him and grant him peace, from his statement, **A people are not destroyed until they excuse themselves.** Ibn Hamid told us that, Jarir told us on the authority of Abu Sinan on the authority of Abdul-Malik bin Maysarah Al-Zarrad, who said: Abdullah bin Masoud said, the Messenger of God, may God bless him and grant him peace, said, **A people are not destroyed until they excuse themselves.** He said: I said to Abdul-Malik: How? Will that be? He said: So he recited this verse: **And their only supplication when Our punishment came to them was that they said, 'Indeed, we were wrongdoers.'** And His statement: **Then We will surely question those to whom messengers were sent** is the verse. Like His statement: **And the Day He will call to them and say, 'What was your response to the messengers?'** And His statement: "The Day God will assemble the messengers and say, 'What was your response?' They will say, 'We have no knowledge. Indeed, it is You who is the Knower of the unseen.'" So God will ask the nations on the Day of Resurrection about how they responded to His messengers regarding what He sent

them with, and He will also ask the messengers about conveying His messages. For this reason, Ali bin Abi Talha said on the authority of Ibn Abbas in his interpretation of this verse: **Then We will surely question those to whom messengers were sent, and We will surely question the messengers.** He said, **About what they conveyed.**

Ibn Mardawayh said: Muhammad ibn Ahmad ibn Ibrahim ibn Muhammad ibn al-Hasan told us, Abu Saeed al-Kindi told us, al-Maharibi told us on the authority of Laith on the authority of Nafi' on the authority of Ibn Umar, who said: The Messenger of God, may God bless him and grant him peace, said: "Each of you is a shepherd and each of you is responsible for his flock. The ruler is asked about his flock, the man is asked about his family, the woman is asked about her husband's house, and the slave is asked about his master's wealth." Al-Laith said: Ibn Tawus told me something similar, then he recited: **Then We will surely question those to whom messengers were sent, and We will surely question the messengers.** This hadith is included in the two Sahihis without this addition. Ibn Abbas said about His statement: **Then We will narrate to them with knowledge, and We were not absent.** The book will be placed on the Day of Resurrection and will speak about what they used to do. **And We were not absent** means that God, the Most High, will inform His servants on the Day of Resurrection of what they said and what they did, little and much, great and insignificant, because God, the Most High, is the Witness over everything. Nothing is hidden from Him, and He does not neglect anything. Rather, He knows the treachery of the eyes and what the hearts conceal. "Not a leaf falls but that He knows it. There is no grain in the darknesses of the earth, and there is nothing moist or dry but that it is in the darkness of the earth." "A clear book."

Fath al-Qadir

7- **So We will narrate to them with knowledge** meaning to the messengers and those to whom they were sent what happened between them when they called them with knowledge, not ignorance: meaning knowing what they concealed and what they declared. **And We were not absent** from them in any situation, so that anything that happened between them would be hidden from Us.

Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Al-Shaykh, Ibn Mardawayh, Al-Bayhaqi in Al-Asma' wa Al-Sifat, and Ibn Al-Najjar in his history narrated on the authority of Ibn Abbas regarding the statement of God, **Alif, Alif, Lam, Mu'min**, that he said: I, by God, am the best. Ibn Jarir narrated something similar on the authority of Sa'id ibn Jubayr. Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas that this and similar openings of the surahs are an oath by which God swore, and they are among the names of God. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Suddi regarding the statement of God, **Alif, Alif, Lam, Mu'min**, that he said: It is Al-Musawwir. Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Muhammad ibn Ka'b Al-Qurazi regarding the statement of God, **Alif, Alif,**

Surat al-A'raf 7:7

So We will narrate to them with knowledge, and We were not absent.

Lam, Mu'min, that he said: The Alif is from God, the Meem is from Ar-Rahman, and the Sad is from As-Samad. Abu Al-Shaykh narrated on the authority of Ad-Dahhak that he said: Its meaning is I am God, the Truthful. It is clear from you that all of this is based on conjecture and interpretation based on intuition, and there is no proof in any of that, and the truth is what we mentioned in the opening of Surat Al-Baqarah. And Abd bin Hamid and Ibn Abi Hatim narrated from Ibn Abbas, **So let there not be in your breast any distress therefrom**, he said: Doubt. And he said to a Bedouin: What is the distress in you? He said: Confusion. And Abd bin Hamid and Ibn Jarir narrated from Mujahid something similar. And Abu Al-Shaykh narrated from Ad-Dahhak, he said: Difficulty. And Ibn Abi Hatim narrated from Ibn Masoud, **No people perished until they excused themselves**, then he recited: **So what was their call?** And the verse. And Ibn Jarir narrated it from him with a chain of transmission traceable to the Prophet. And Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Al-Bayhaqi narrated from Ibn Abbas, **Then We will surely question those to whom messengers were sent, and We will surely question the messengers**, he said: We will ask the people about what they answered the messengers, and We will ask the messengers about what they conveyed, and We will narrate to them with knowledge. He said: By placing the Book on the Day of Resurrection, then We will speak about what they used to do. And Abd bin Hamid narrated from Farqad regarding the verse, he said: One of them is the prophets, and one of them is the angels. Ibn Abi Hatim narrated on the authority of Mujahid regarding the verse, he said: We ask people about the statement **There is no god but God** and we ask Gabriel.

Tafsir al-Baghawi

7- **So We will narrate to them with knowledge** meaning: We will inform them with knowledge. Ibn Abbas, may God be pleased with him, said: Their book of deeds will speak against them, as God the Almighty says: **This is Our book that speaks against you with the truth. Al-Jathiya, 29, And We were not absent**, from the messengers in what they conveyed, and from the nations in what they responded to.

Tafsir al-Baidawi

7. "So We will narrate to them **to the messengers when they say**, We have no knowledge. Indeed, You are the Knower of the unseen," or to the messengers and those to whom they were sent what they were like. "With knowledge" knowing their outward and inward aspects, or with what is known to us from them. "And We were not absent" from them, so that nothing of their conditions would be hidden from Us.

Surat al-A'raf 7:8

And the weighing on that Day will be the truth. So those whose scales are heavy - it is those who will be the successful.

Tafsir al-Jalalayn

8 - **And the weighing** of deeds or their records with a scale that has a tongue and two pans - as mentioned in the hadith - will be **on that Day** meaning the day of the aforementioned questioning, which is the Day of Resurrection **the truth** justice is an attribute of the weighing **so those whose scales are heavy** with good deeds **they are the successful ones**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: Weight is a noun derived from the saying of the speaker: I weighed such and such, I weigh it weight, weight, like: I promised him, I promised him a promise and a promise. It is raised by **the truth**, and **the truth** is by it.

The meaning of the words: And the weighing on the Day when We will question those to whom it was sent and the messengers, is the truth, and by **the truth** he means justice.

Mujahid used to say: The weight, in this place, is the judgment.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: And the weight on that day is the judgment.

He also used to say: The meaning of *right* here is justice.

The novel mentioned that:

Ibn Wakee' told us, he said, Jarir told us, on the authority of Al-A'mash, on the authority of Mujahid: **And the weighing on that Day will be the truth**, he said: justice.

Others said: The meaning of his saying: **And the weighing on that Day will be true**, is the weighing of deeds.

Who said that?

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi, his saying: **And the weighing on that Day will be the truth**, deeds will be weighed.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **And the weighing on that Day will be true**, he said: Ubayd bin Umair said: The great, tall, gluttonous, and drunk man will be brought, but he will not weigh as much as the wing of a mosquito.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And the weighing on that Day will be the truth**, he said, Ubayd bin Umair said: The great man will be brought, but he will not weigh as much as the wing of a mosquito.

Al-Harith told me, he said, Abdul Aziz told us, he said, Yusuf bin Suhaib told us, on the authority of Musa, on the authority of Bilal bin Yahya, on the authority of Hudhayfah, he said: The owner of the scales on the Day of Resurrection will be Gabriel, peace be upon him. He said: O Gabriel, weigh them! Then weigh some on others. He said: There will be no gold or silver there. He said: If the oppressor has good deeds, some of his good deeds will be taken and returned to the oppressed. If he has no good deeds, some of the evil deeds of his companion will be placed on him, and the man will return with a burden like mountains on him. This is what He said: **And the weighing on that Day will be true**.

The interpreters differed in their interpretation of His statement: **So whoever's scales are heavy**.

Some of them said: It means: He whose good deeds are many.

Who said that?

Ibn Wakee' told us, he said, Jarir told us, on the authority of Al-A'mash, on the authority of Mujahid: **So whoever's scales are heavy**, he said: his good deeds.

Others said: The meaning of this is: So whoever has a heavy scale on which his good and bad deeds are weighed. They said: This is the *scale* that people know, it has a tongue and two pans.

Who said that?

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, Ibn Jurayj said: Amr ibn Dinar told me regarding his statement: **And the weighing on that Day will be true**, he said: We see a balance and two pans. I heard Ubayd bin Umair say: A great, tall man will be placed in the balance, then he will not be worth the weight of a fly's wing.

Abu Ja'far said: The correct statement regarding this, in my opinion, is the statement we mentioned on the authority of 'Amr ibn Dinar, that this is the well-known scale by which things are weighed, and that God, the Most High, weighs the deeds of His creation, both good and bad, as He, the Most High, said: **But those whose scales are heavy**, the scales of his righteous deeds, **they are the successful ones**, meaning: **they are the ones who attain success, and attain the attainment of their requests, and eternity and remaining in Paradise**, because of the clear reports from the Messenger of God, may God bless him and grant him peace, in which he said: **Nothing heavier than good character has been placed in the scale**, and similar reports that confirm that this is a scale by which deeds are weighed, as I have described.

If someone denies this out of ignorance of the meaning of God's statement about the scale and the statement of His Messenger, may God bless him and grant him peace, about it, then I will explain it to him and say:

Surat al-A'raf 7:8

And the weighing on that Day will be the truth. So those whose scales are heavy - it is those who will be the successful.

Does God have a need to weigh things, while He knows the amount of everything before and after His creation of it, and in every situation? Or he said: How are deeds weighed, when deeds are not bodies described as heavy or light, but rather things are weighed to know their heaviness from their lightness, and their abundance from their scarcity, and that is not permissible except for things described as heavy or light, and abundance and scarcity?

It was said to him regarding his statement: **And what is the aspect of weighing the deeds, while He is the Knower of their amounts before they come into being?** The weighing of that, is similar to His establishing it in the Mother of the Book and His copying it in the books, without any need for it, and without fear of forgetting it, and He is the Knower of all that in every state and time before its existence and after its existence, but rather so that it may be an argument against His creation, as He, the Most High, said in His revelation: "Every nation will be called to its book. Today you will be recompensed for what you used to do. This is Our book that speaks against you with truth." The verse. Likewise, His, the Most High, weighing the deeds of His creation with the scale, is an argument against them and for them, either by falling short in obeying Him and wasting it, or by completing and perfecting it.

As for the reason for its permissibility, it is as follows:

Musa bin Abdul Rahman Al-Masruqi told me, he said, Jaafar bin Awn told us, he said, Abdul Rahman bin Ziyad Al-Ifriqi told us, on the authority of Abdullah bin Yazid, on the authority of Abdullah bin Amr, he said: A man will be brought on the Day of Resurrection to the scales, and he will be placed on the pan, and ninety-nine records will be taken out for him in which are his sins and transgressions.

He said: Then a book the size of a fingertip will be brought out for him, in which is the testimony that there is no god but God, and that Muhammad is His servant and Messenger, may God bless him and grant him peace. He said: Then it will be placed on the scale, and it will outweigh his sins and transgressions. Thus God will weigh the deeds of His creation, by placing the servant and his good deeds on one scale of the scales, and his bad deeds on the other scale, and God, the Blessed and Exalted, will create heaviness and lightness in the scale on which the weight is more deserving, as an argument from God to His creation with that, as He did with many of them: by making their hands and feet speak, as evidence against them, and other similar arguments.

And the one who denies this is asked, and it is said to him: Verily, God, the Most High, has informed us that He will make the scales of some people heavy on the Day of Resurrection, and will make the scales of others light, and the reports from the Messenger of God, may God bless him and grant him peace, have all confirmed this, so what made you deny that the scale is the scale whose description we have described, which people are familiar with? Is it an argument of reason that is far from being attained from

the aspect of reason? And in God, the Most High, weighing His creation and writing down their deeds to inform them of the heaviest of the two parts of it by the scale, there is no departure from wisdom, nor does it enter into injustice in a judgment, so what made this, in your opinion, a rational argument or a report? Since there is no way to the truth of the statement of the corruption of what reason cannot refute except from one of the two aspects that you mentioned, and there is no way to that. And in the lack of proof of the correctness of his claim from these two aspects, the corruption of his statement is clear, and the correctness of what the people of truth have said about it.

This is not a place to dwell on this meaning for those who deny the scale whose description we have described, since our intention in this book was to explain the interpretation of the Qur'an and nothing else. If it were not for that, we would have turned to what we have mentioned similar examples, and what we have mentioned of that is sufficient for whoever is guided to understand it, God willing.

Tafsir al-Qurtubi

The Almighty's saying: **And the weighing on that Day will be the truth** is the subject and predicate. It is possible that **the truth** is its attribute, and the predicate is **that Day**. It is also possible to put **the truth** in the accusative case as a source. What is meant by weighing is weighing the deeds of the servants on the scale. Ibn Omar said: The records of the deeds of the servants will be weighed. This is the correct view, and it is what the report mentioned as follows. It was said: The scale is the book in which are the deeds of creation. Mujahid said: The scale is the good and bad deeds in their entirety. It was also narrated from him, Ad-Dahhak, and Al-A'mash: Weight and scale mean justice and judgment, and mentioning weight is an example, as you say: This speech is in the weight of this and in its weight, meaning it is equivalent to it and equal to it even if there is no weight. Az-Zajaj said: This is permissible from the point of view of the tongue, and it is better to follow what came in the authentic chains of transmission regarding mentioning the scale. Al-Qushayri said: He did well in what he said, because if the scales were to be based on this, then the path would be based on the true religion, Paradise and Hell would be based on what applies to the souls rather than the bodies, the devils and jinn would be based on blameworthy morals, and the angels would be based on praiseworthy powers. The nation in the early days agreed to take these apparent meanings without interpretation. If they agreed to prevent interpretation, then it is necessary to take the apparent meanings, and these apparent meanings became texts. Ibn Furak said: The Mu'tazila denied the scales based on the fact that it is impossible to weigh accidents, since they do not stand on their own. Some theologians say: God Almighty turns accidents into bodies and weighs them on the Day of Resurrection. This is not correct

according to us, and the correct view is that the scales are weighed by the books in which the deeds are written, and they are lightened by them. A report has been narrated that confirms this, which is that it was narrated:

The scale of some of the children of Adam almost becomes light with good deeds, so a piece of paper is placed on which is written 'There is no god but God' and it becomes heavy. It is known that this is due to the weight of the deeds written on it, not the deeds themselves, and that God, the Exalted, lightens the scale when He wills, and makes it heavy when He wills with what is placed on its two pans of scrolls containing deeds. In Sahih Muslim, on the authority of Safwan ibn Mahraz, he said, "A man said to Ibn Umar:

How did you hear the Messenger of God (may God's peace and blessings be upon him) say about secret conversation? He said: I heard him say: The believer will be brought near to his Lord on the Day of Resurrection until He covers him with His cloak and makes him confess his sins. He will say: Do you know? He will say: O Lord, I know. He will say: I concealed them for you in the world, and I forgive them for you today. He will be given his record of good deeds. As for the disbelievers and hypocrites, they will be called out before all of creation: These are the ones who lied about God. His statement: "He will be given his record of good deeds" is evidence that deeds are written in records and weighed. Ibn Majah narrated from Abdullah ibn Amr that the Messenger of God (may God's peace and blessings be upon him) said:

"A man from my nation will be called out on the Day of Resurrection in front of all creation, and ninety-nine scrolls will be spread out before him, each scroll extending as far as the eye can see. Then God, the Blessed and Exalted, will say, 'Do you deny any of this?' He will say, 'No, O Lord.' He will say, 'Did the Preservers wrong you?' He will say, 'No.' Then He will say, 'Do you have an excuse? Do you have a good deed?' The man will be afraid and say, 'No.' He will say, 'Yes, indeed, you have good deeds with Us, and there will be no injustice against you today.' Then a card will be brought out for him on which will be written, 'I bear witness that there is no god but God and that Muhammad is His slave and Messenger.' He will say, 'O Lord, what is this card compared to these scrolls?' He will say, 'You will not be wronged.' The scrolls will be placed on one side of the scale and the card on the other. The scrolls will fly away and the card will be heavy." Al-Tirmidhi added, **Nothing is heavier than the name of God.** He said, **This is a hasan ghareeb hadith.** More explanation of this topic will come in Al-Kahf and Al-Anbiyyah, God willing.

Tafsir Ibn Kathir

God Almighty says: **And the weighing** meaning for deeds on the Day of Resurrection **is the truth** meaning that God Almighty will not wrong anyone, as He says: "And We will set up the just scales on the Day of Resurrection, so that no soul will be wronged at all. And if there is the weight of a mustard seed, We will bring it, and sufficient are We as reckoners." God

Almighty also says: "Indeed, God does not wrong by the weight of an atom. And if there is a good deed, He will multiply it and give from Himself a great reward." God Almighty also says: "But as for he whose scales are heavy, * He will be in a pleasant life. * But as for he whose scales are light, * His mother is the pit. * And what can make you know what it is? * A blazing Fire." God Almighty also says: **So when the Trumpet is blown, there will be no kinship between them that Day, nor will they ask about one another.** "So as for he whose scales are heavy - it is those who will be the successful. * And as for he whose scales are light - it is those who have lost their souls, in Hell, abiding eternally."

Chapter And what will be placed on the scale on the Day of al-Qiyamah 75: It was said that the deeds, even if they were accidents, God the Most High will turn them into bodies on the Day of Resurrection. Al-Baghawi said: Something similar to this was narrated from Ibn Abbas, as it came in the Sahih that Al-Baqarah and Al-Imran will come on the Day of Resurrection as if they were two clouds or two shadows or two flocks of white birds. And from that in the Sahih is the story of the Qur'an and that it will come to its companion in the form of a pale young man and say: Who are you? He will say: I am the Qur'an that kept you awake at night and made you thirsty during the day. And in the hadith of Al-Baraa in the story of the questioning in the grave: "The believer will be brought a young man of good complexion and pleasant scent and will say: Who are you? He will say: I am your righteous deeds." And the opposite was mentioned in the case of the disbeliever and the hypocrite. And it was said that the book of deeds will be weighed as it came in the hadith of the card about the man who is brought and ninety-nine records are placed for him on one side of the scale, each record as far as the eye can see. Then that card is brought with the words **There is no god but God** and he says: O Lord, what is this card with these records? God the Most High will say: You are not wronged. Then that card is placed on the scale. The Messenger of God, may God bless him and grant him peace, said: **The records flew away and the card became heavy.** Al-Tirmidhi narrated something similar to this and authenticated it. It was said that the person who did the work will be weighed, as in the hadith: **On the Day of Resurrection, a fat man will be brought, but he will not weigh as much as a mosquito's wing in God's sight.** Then he recited: **So We will not assign to them any weight on the Day of Resurrection.** In the virtues of Abdullah bin Masoud: The Prophet, may God bless him and grant him peace, said: **Do you marvel at the thinness of his legs? By the One in Whose hand is my soul, they will be heavier on the scale than Uhud.** It may be possible to combine these narrations so that all of that is correct. Sometimes the deeds are weighed, sometimes their places are weighed, and sometimes their doer is weighed. And God knows best.

Fath al-Qadir

His saying: 8- "And the weighing on that Day will be the truth." The weighing is the subject and its predicate is the truth: meaning the weighing on that Day is justice in which there is no injustice, or the predicate is

Surat al-A'raf 7:8

And the weighing on that Day will be the truth. So those whose scales are heavy - it is those who will be the successful.

the day, and the truth is a description of the subject, meaning the just weighing will be on this Day, and it was said that the truth is the predicate of a deleted subject.

Scholars differed about the nature of this weighing that will take place on this day. It was said: What is meant by it is the weighing of the scrolls of the servants' deeds on the scales with a real weight, and this is the correct view, and it is what the evidence has established. It was also said: The deeds themselves will be weighed, even if they are accidents, for God will turn them into bodies on the Day of Resurrection, as came in the authentic hadith: **Indeed, Al-Baqarah and Al-Imran will come on the Day of Resurrection as if they were two clouds or two clouds or two flocks of white birds.** Likewise, it was proven in the authentic hadith that the Qur'an will come in the form of a pale young man and the like. It was said: The scale is the book in which are the deeds of creation. It was also said: The weight and the scale mean justice and judgment, and their mention is for the sake of striking an example, as you say this statement about the weight of this. Al-Zajaj said: This is permissible from the point of view of the tongue, and it is better to follow what came in the authentic chains of transmission regarding the mention of the scale. Al-Qushayri said: Al-Zajaj did well in what he said, because if the path is taken to refer to the true religion, and Paradise and Hell to refer to the souls and not the bodies, and the devils and jinn to refer to the blameworthy morals, and the angels to refer to the praiseworthy powers, then he said: The nation agreed in the early days to take these apparent meanings without interpretation, and if they agreed to prevent interpretation, then it is necessary to take the apparent meaning, then these apparent meanings become texts. And the truth is the first statement. As for those who exclude these phenomena from their reality, they do not bring anything from the Sharia to refer to in their exclusion, but rather the most they cling to is mere rational exclusions, and there is no proof in that for anyone. If their minds did not accept it, then the minds of people who were stronger than their minds from the Companions, the Followers, and those who followed them accepted it until innovations came like a dark night and they said: Whatever he wants, and they left the Sharia behind them. I wish they had brought rational rulings that the rational people would agree upon and their acceptance of them would be united. Rather, each group claims from reason what matches its desires and agrees with what it or those who follow it go to, so their minds contradict each other according to the contradiction of their doctrines. Every fair-minded person knows this, and whoever denies it should purify his understanding and mind from the impurities of fanaticism and doctrine, because if he does that, the morning will dawn for his eyes.

Weights and scales are mentioned in several places in the Qur'an, such as His statement: **And We will set up the just balances on the Day of Resurrection, so that not a soul will be wronged at all,** and His statement: **So when the Trumpet is blown, there will be no kinship**

between them that Day, nor will they ask about one another, and His statement: "So those whose scales are heavy - those will be the successful ones. And those whose scales are light - those are the ones who have lost their souls; in Hell they will abide eternally," and His statement: **Indeed, God does not wrong by as much as an atom's weight,** and His statement: "So as for he whose scales are heavy, * He will be in a pleasant life. * But as for he whose scales are light, * His mother will be in the abyss." The *fa* in **so as for he whose scales are heavy** is for detail. The scales are the plural of scale, and its root is *mawzan*, the *waw* was changed to a *ya* because of the kasra of what precedes it. The weight of the scales is the weight of what is placed in them of the scrolls of deeds. It was said that the scales are the plural of *mawzun*, meaning whoever's weighed deeds are heavier, and the first is more appropriate. The apparent meaning of the word *mawazih* **his scales** added to the worker is that each of the workers has scales, each of which weighs a type of his work. It has been said that it is a single scale expressed in the plural form, as is said: **So-and-so went to Mecca on mules.** The reference in his saying, *those* is to *whom*, and the plural is in consideration of its meaning, as the pronoun **his scales** refers to it in consideration of its wording, and it is the subject and its predicate is **they are the successful ones.**

Tafsir al-Baghawi

8- The Almighty said: **And the weighing on that Day will be the truth,** meaning: the Day of Questioning. Mujahid said: Its meaning is: And the judgment on that Day will be just. The majority said: He meant by it the weighing of deeds on the scale, and that is because God Almighty will set up a scale with a tongue and two pans, each pan being the length of the distance between the east and the west.

They differed about the method of weighing. Some of them said: The scrolls of deeds are weighed. We narrated: (A man will have ninety-nine scrolls spread out before him, each scroll as far as the eye can see. Then a card will be taken out for him in which is the testimony that there is no god but God and I bear witness that Muhammad is His servant and Messenger. The scrolls will be placed on one side of the scale and the card on the other side. The scrolls will fly away and the card will be heavy.)

It was said: People are weighed. We narrated on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **A great, fat man will come on the Day of Resurrection and he will not weigh as much as a mosquito's wing in God's sight.**

It was said that deeds are weighed. This was narrated on the authority of Ibn Abbas. Good deeds are brought in a good form and bad deeds in an ugly form, and they are placed on the scale. The wisdom in weighing deeds is for God to test His servants with faith in this world and to establish proof against them in the Hereafter. **But those whose scales are heavy,** Mujahid

said: his good deeds, **they are the successful ones.**

Tafsir al-Baidawi

8. "And the weight" means the judgment, or the weighing of deeds, which is their comparison with the reward. The majority are of the opinion that the scrolls of deeds are weighed on a scale that has a tongue and two pans, which the creation looks at to show justice and to cut off excuses, just as He asks them about their deeds, so their tongues confess to them and their limbs bear witness to them. This is supported by what was narrated: A man is brought to the scale, and ninety-nine records are spread out on it, each record as far as the eye can see, and a card is taken out for him with the two words of the testimony, so the records are placed on one pan and the card on the other, so the records fly away and the card becomes heavy. It was said that people are weighed because it was narrated that the Prophet (peace and blessings of God be upon him) said: "Indeed, the great and fat one will come on the Day of Resurrection, and he will not weigh as much as a mosquito's wing in God's sight. On that Day" is the predicate of the subject, which is the weight. "The truth" is its attribute, or an omitted predicate, and its meaning is fair justice. "So whoever's scales are heavy" his good deeds, or what his good deeds are weighed with, it is the plural of weighed or scale, and its plural is based on the difference in the weighed and the multiplicity of the weight. "Then it is those who are the successful" those who win salvation and reward.

Surat al-A'raf 7:9

And those whose scales are light - those are the ones who will lose themselves because they used to wrong Our verses.

Surat al-A'raf 7:9

And those whose scales are light - those are the ones who will lose themselves because they used to wrong Our verses.

Tafsir al-Jalalayn

9 - **And those whose scales are light** due to bad deeds **they are the ones who will lose their souls** by sending them to the Fire **because they were unjust to Our signs** by denying.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And whoever's scales of righteous deeds are light, and they are not heavy because of his acknowledgement of the Oneness of God, and belief in Him and His Messenger, and following His commands and prohibitions, then those are the ones who have deprived themselves of their share of the great reward of God and His honor, **because they were unjust to Our signs**, meaning because they were denying God's proofs and evidence, so they do not acknowledge their validity, nor are they certain of their truth, like the one who:

Ibn Wakee' told us, he said, Jarir told us, on the authority of Al-A'mash, on the authority of Mujahid: **And those whose scales are light**, he said: his good deeds. And it was said: **Then those**, and it is safe in the singular form, because its meaning is the plural. If it had come in the singular form, it would have been correct and eloquent.

Tafsir al-Qurtubi

The Almighty said: "But those whose scales are heavy - it is they who will be the successful. And those whose scales are light - it is they who have lost themselves because they used to wrong Our signs." Mizanui is the plural of Mizan, and its root is Mawazin. The waw was changed to Ya because of the Kasra before it. It was said: It is possible that there are scales for one worker, and each scale weighs a type of his deeds. It could be one scale expressed in the plural form, as you say: So-and-so went to Mecca on mules, and he went to Basra on ships. And in the revelation: "Say, 'My Lord would not care for you were it not for your supplication. You have denied, so it will be a binding one.'" (Ash-Shu'ara': 105) **'Aad denied the messengers.** (Ash-Shu'ara': 123), but it is only one messenger in one of the two interpretations. It was said: Mizan is the plural of Muzain, not Mizan. He meant by Mizan the weighed deeds. **And those whose scales are light** is the same. Ibn Abbas said: Good deeds and bad deeds are weighed on a scale that has a tongue and two

pans. As for the believer, his deeds will be brought in the best form and placed on one pan of the scale, so his good deeds will outweigh his bad deeds. This is what God said: **But those whose scales are heavy - it is they who will be the successful ones.** And the deeds of the disbeliever will be brought in the ugliest form and placed on the other pan of the scale, so their weight will be light until they fall into the Fire. What Ibn Abbas indicated is close to what was said: God the Almighty creates every part of the deeds of the servants as a substance, so the weight falls on those substances. Ibn Furuk and others rejected this. In the report:

"If the good deeds of the believer diminish, the Messenger of God (peace and blessings of God be upon him) will take out a card the size of a fingertip and throw it into the right side of the scale, which contains his good deeds. The good deeds will outweigh the bad deeds, and that believing servant will say to the Prophet (peace and blessings of God be upon him), 'May my father and mother be sacrificed for you! How beautiful your face is and how beautiful your character is! Who are you?' He will say, 'I am Muhammad, your Prophet, and these are your prayers that you used to pray for me. I have fulfilled them when you were most in need of them.'" Al-Qushayri mentioned this in his interpretation. He mentioned that the card **with a kasra on the ba** is a piece of paper with the number of the merchandise in the language of the people of Egypt. Ibn Majah said: Muhammad ibn Yahya said: The card is the piece of paper, and the people of Egypt call the piece of paper a card. Hudhayfah said: The owner of the scales on the Day of Resurrection will be Gabriel (peace be upon him). God the Most High will say: 'O Gabriel, weigh them and divide some by others.' He said: 'There will be no gold or silver there. If the oppressor has good deeds, some of his good deeds will be taken and divided by the oppressed. If he has no good deeds, some of the oppressed's bad deeds will be taken and loaded onto the oppressor, and the man will return with a mountain on him. It was narrated from the Prophet (peace and blessings of God be upon him):

"God Almighty will say on the Day of Resurrection, 'O Adam, come out to the side of the Throne at the scale and see what deeds of your children are brought to you. Whoever outweighs his good by the weight of a grain will have Paradise, and whoever outweighs his evil by the weight of a grain will have Hellfire, until you know that I do not punish anyone except the wrongdoer."

Tafsir Ibn Kathir

God Almighty says: **And the weighing** meaning for deeds on the Day of Resurrection **is the truth** meaning that God Almighty will not wrong anyone, as He says: "And We will set up the just scales on the Day of Resurrection, so that no soul will be wronged at all. And if there is the weight of a mustard seed, We will

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Fath al-Qadir

And the speech in His saying: 9- "And those whose scales are light - then those are the ones who have lost themselves **is similar to it, and the ba' in** because

they were unjust to Our signs" is causal, and **ma** is a source. The meaning of "they were unjust **is they lie.**"

Tafsir al-Baghawi

9- And those whose scales are light - they are the ones who have lost themselves because they were unjust to Our verses," denying. Abu Bakr al-Siddiq, may God be pleased with him, said when death approached him in his will to Umar ibn al-Khattab, may God be pleased with him: The scales of those whose scales are heavy on the Day of Resurrection are only because they followed the truth in this world, and it was heavy for them. And it is right for a scale in which the truth is placed tomorrow to be heavy. And the scales of those whose scales are light on the Day of Resurrection are only because they followed falsehood in this world, and it was light for them. And it is right for a scale in which falsehood is placed tomorrow to be light.

If it is said: He said: **whose scales are heavy** was mentioned in the plural form, and the scale is one? It is said: It is possible that its wording is plural and its meaning is one, like his saying: **O messengers**, and it is said: For every servant there is a scale, and it is said: The origin is one great scale, and for every servant there is a scale attached to it, and it is said that it is plural because the scale includes the two pans, the two witnesses, and the tongue, and the weighing is not complete except by their coming together.

Tafsir al-Baidawi

9. And those whose scales are light - they are the ones who have lost themselves by wasting the sound nature with which they were created, and committing what exposes them to punishment. **Because they were unjust to Our signs** by denying instead of believing.

Surat al-A'raf 7:10

And We have certainly established you upon the earth and made for you therein means of livelihood. Little are you grateful.

Surat al-A'raf 7:10

And We have certainly established you upon the earth and made for you therein means of livelihood. Little are you grateful.

Tafsir al-Jalalayn

10 - **And We have established you** O children of Adam **in the earth and provided for you therein means of livelihood** with the letter ya', means by which you live, plural of livelihood **but little** to emphasize the little **you are grateful** for that

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And We have certainly established for you, O people, the earth, and made it a resting place for you in which you settle, a resting place for you to lie down on, and a bed for you to spread out on, **And We have made for you therein means of livelihood**, in which you live the days of your lives, from food and drink, as a blessing from Me to you, and a kindness from Me to you, **little do you give thanks**, meaning: And you are little thankful for these blessings that I have bestowed upon you because of your worship of other than Me, and your taking a god other than Me.

And livelihood is the plural of livelihood.

The reading differed in its reading.

The majority of the people in the countries read it as *Ma'aish* without a hamza.

Abdul Rahman Al-Araj read it: Ma'aish with a hamza.

Abu Ja'far said: The correct reading in this regard according to us is: *Ma'aish* without a hamza, because it is a maf'il from the saying of the speaker **'isht ta'ish**, so the mim in it is extra, and the ya' in the rule is mobile, because its singular is maf'ilah, ma'ishah, and the ya' is mobile, and the movement of the ya' was transferred from it to the 'ayn in its singular. So when it was made plural, its movement was returned to it because of the sukoon of what preceded it and its movement. And this is what the Arabs do with the ya' and the waw if what preceded them is sukoon and they have movement, in similar cases to what we described of the plural that comes in the form of maf'il. This is contrary to what came in the form of fa'a'il in which the ya' is extra and not original. If the plural is in this example, the Arabs pronounce it with a hamza, like their saying: these are cities and newspapers and their likes, because cities is the plural of city and city is a fa'ila from their saying: I made the city city, and likewise, newspapers is the plural of newspaper, and newspaper is a fa'ila from your saying: I made the newspaper, so the ya' in the singular is an additional

silent letter, so when it is pluralized, it is hamzat, because it is different in the plural from the ya' that was in the singular, and that is because it was silent in the singular, and it is moving in the plural. If you made city a mafa'il from dan yadayn, and pluralized it with mafa'il, the eloquent would be to leave the hamza in it and move the ya'. The Arabs may have hamzated the plural of mafa'ala in words with ya' and waw, although the eloquent form of their speech leaves the hamzah in it, if it comes in mafa'il, as they liken its plural to the plural of fa'ilah, just as they liken mafa'lan to fa'il, so they say: masil al-ma' min: sala yaseel, then they pluralize it in the plural fa'il, so they say: hiyya amsala, in the plural, as they liken it to the plural of ba'ir, which is fa'il, since its plural is ab'ara. Likewise, the plural of al-masir, which is mafa'il, is misran, as they liken it to the plural of ba'ir, which is fa'il, since its plural is ba'ran. Based on this, al-A'raj hamzated ma'aish. This is not eloquent in their speech, and the most appropriate way in which the Book of God is recited from tongues is the most eloquent and well-known, not the most strange and unusual.

Tafsir al-Qurtubi

That is, We have made it a resting place and a cradle for you, and We have prepared for you in it the means of living. And livelihoods are the plural of livelihood, meaning that which one lives by, such as food and drink, and that which sustains life. It is said: he lived, he lives, a living, and a living, and a living, and a living. Al-Zajaj said: livelihood is that by which one reaches a living. And livelihood according to Al-Akhfash and many grammarians is a verbal noun. Al-A'raj read: Ma'aish with a hamza. Kharijah bin Mus'ab narrated this from Nafi'. Al-Nahhas said: The hamza is a mistake that is not permissible, because the singular form is livelihood, and its root is livelihood, so the alif of connection was added, and it is silent, and the ya' is silent, so it is necessary to move it, since there is no way to delete, and the alif is not moved, so the ya' was moved as it should have been in the singular form. And similar to it from the waw are minara and manawaar, and maqam and muqawim: as the poet said:

I am a strong and resistant force that neither Jarir nor Jarir's client could have resisted.

And also calamity and calamities. This is good, and calamities is an irregular language. Al-Akhfash said: Calamities is permissible because the singular is defective. Al-Zajaj said: This is a mistake that requires him to say maqaim. But the saying is that it is like pillow and pillow. It was said: The hamza is not permissible in ma'aish because livelihood is mufa'il, so the ya' is original. It is only hamzated if the ya' is extra like in madinah and mada'in, sahfah and sahfah, karimah and karayem, wazifa and wazifa', and the like.

Tafsir Ibn Kathir

The Almighty says: Grateful to His servants for what He has enabled them to do, that He has made the earth a place of rest and placed in it mountains and rivers, and made for them in it dwellings and houses and permitted them its benefits, and subjected the clouds to them to bring forth their provisions from it, and made for them in it livelihoods, that is, earnings and causes by which they earn and trade in it and seek various causes, and most of them, despite this, are little thankful for that, as in His saying: "And if you should count the favors of God, you could not enumerate them. Indeed, man is [truly] unjust and ungrateful." Everyone read Ma'aish without a hamza except for Abd al-Rahman ibn Hurmuz al-A'raj, who hamzated it, and the correct reading, which most people follow, is without a hamza, because Ma'aish is the plural of Ma'ishah from 'Asha ya'ish 'aish and Ma'ishah, the root of which is Ma'ishah, so the kasrah on the ya' was considered heavy, so it was transferred to the 'ayn and it became Ma'ishah, and when it was pluralized, the vowel returned to the ya' due to the removal of the heaviness, so it was said Ma'aish and its weight is Mafa'il, because the ya' is original in the word, unlike Mada'in, Sahaif, and Basa'ir, the plural of Madina, Sahaifah, and Basira from Cities, newspapers, and visions, because the letter *ya* in them is extra, and for this reason the plural is *fa'a'il* and it is marked with a hamza for that reason, and God knows best.

Fath al-Qadir

His saying: 10- **And We have established you in the land** meaning We have made a place for you in it and provided you with the means of livelihood. And livelihoods are the plural of livelihood: meaning that which one lives by, such as food and drink and what life is by. It is said, **Asha ya'ish 'ayshwan wa'ashan wa'ashan**. Al-Zajaj said: livelihood is that by which they attain livelihood, and livelihood according to Al-Akhfash and many grammarians is a verbal noun. Al-A'raj read Ma'aish with a hamza, and this is how Kharijah bin Mus'ab narrated from Nafi'. Al-Nahhas said: The hamza is a mistake that is not permissible, because the singular is Ma'ishah and the ya' is original, like Madinah and Mada'in and Sahifah and Sahaifah. His saying: **You are rarely grateful** The discussion of it is like the discussion of what came before, close to the saying of God Almighty: **You are rarely remembered**.

Tafsir al-Baghawi

10- The Almighty's saying: **And We have established you in the land**, meaning: We have established you, and what is meant by *establishment* is ownership and ability, **And We have made for you therein means of livelihood**, meaning: causes by which you live during the days of your life, from trade, earnings, food, drink, and livelihoods, the plural of livelihood, **you are little grateful**, for what I have done for you.

Tafsir al-Baidawi

10. **And We have established you in the land** meaning We have enabled you to inhabit it, cultivate it, and dispose of it. **And We have made for you therein means of livelihood** means by which you live, plural of livelihood. And according to Nafi', he hamzated it as a likening to what the ya' in it is extra like Saha'if. **Little do you give thanks** for what I have done for you.

Surat al-A'raf 7:11

And We had certainly created you, then We formed you, then We said to the angels, "Prostrate to Adam," and they prostrated, except for Iblis. He was not among those who prostrated.

Surat al-A'raf 7:11

And We had certainly created you, then We formed you, then We said to the angels, **Prostrate to Adam**, and they prostrated, except for Iblis. He was not among those who prostrated.

Tafsir al-Jalalayn

11 - **And We created you** meaning your father Adam **then We formed you** meaning We formed him while you were on his back **then We said to the angels, Prostrate to Adam** a prostration of greeting by bowing **so they prostrated except for Iblis** the father of the jinn who was among the angels **he was not among those who prostrated**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: The interpreters differed in their interpretation of that.

Some of them said: The interpretation of that is: **And We created you**, in the back of Adam, O people, **then We formed you**, in the wombs of women. A created creation and an example represented in the image of Adam.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **And We created you, then We shaped you**. His statement: **We created you**, refers to Adam, and as for **We shaped you**, it refers to his offspring.

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 created you, then We shaped you** *verse*, he said: As for **We created you**, it is Adam. As for **We shaped you**, it is the descendants of Adam after him.

Ibn Hamid told us, he said, Hakam told us, on the authority of Abu Ja'far, on the authority of al-Rabi': **And We created you**, meaning Adam, **then We formed you**, meaning in the wombs.

Al-Muthanna told me, he said, Ishaq told us, he said, Abd al-Rahman ibn Sa'd told us, he said, Abu Ja'far al-Razi told us, on the authority of al-Rabi' ibn Anas, regarding his statement: **And We created you, then We formed you**, he said: We created you as Adam was created, then We formed you in the wombs of your mothers.

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the

authority of Al-Suddi: **And We created you, then We formed you**, meaning: We created Adam, then We formed the offspring in the wombs.

Bishr bin Muadh told us, Yazid bin Zari' told us, Saeed told us, on the authority of Qatada: **And We created you, then We shaped you**, he said: God created Adam from clay, **then We shaped you**, in the wombs of your mothers, creation after creation: a clot, then a lump of flesh, then bones, then He covered the bones with flesh, then We developed him into another creation.

Muhammad bin Abdul-A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: God created Adam, then He created his offspring after him.

Ibn Wakee' told us, he said, Omar bin Harun told us, on the authority of Nasr bin Musharis, on the authority of Ad-Dahhak: **We created you, then We formed you**, he said: his offspring.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh say: Ubayd bin Sulayman told us, on the authority of Al-Dahhak, regarding his statement: **And We created you**, meaning Adam, **then We formed you**, meaning his offspring.

Others said: Rather, the meaning of this is: **And We created you**, in the loins of your fathers, **then We formed you**, in the wombs of your mothers.

Who said that?

Ibn Wakee' told us, he said, my father told us, on the authority of Sharik, on the authority of Samak, on the authority of Ikrimah: **And We created you, then We formed you**, he said: We created you in the loins of men, and formed you in the wombs of women.

Al-Muthanna told me, he said, Al-Hammani told us, he said, Sharik told us, on the authority of Samak, on the authority of Ikrimah, the same.

Muhammad bin Bashir told us, Muammil told us, Sufyan told us, I heard Al-A'mash recite: **And We created you, then We formed you**, he said: We created you in the loins of men, then We formed you in the wombs of women.

Others said: Rather, the meaning of this is: **We created you**, meaning Adam, **then We formed you**, meaning: on his back.

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **And We created you**, he said: Adam, **Then We formed you**, he said: in the back of Adam.

Al-Muthanna narrated to us, he said: Abu Hudhayfah narrated to us, he said: Shabl narrated to us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And We created you, then We formed you**, on the back of Adam.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement: **And We created you, then We formed you**, he said: We formed you on the back of Adam.

Al-Harith told me, he said, Abdul Aziz told us, he said, Abu Saad Al-Madani told us, he said: I heard Mujahid regarding his statement: **And We created you, then We formed you**, he said: In the back of Adam, for what you will attain of reward in the Hereafter.

Others said: The meaning of this is: **And We created you** in your mothers' wombs, **then We formed you** in them.

Who said that?

Muhammad bin Abdul-A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of someone who mentioned him, he said: **We created you, then We formed you**, he said: God created man in the womb, then formed him, and split his hearing, sight, and fingers.

Abu Ja'far said: The most correct of the sayings is the saying of the one who said: Its interpretation is: **And We created you**, and We created Adam, **Then We shaped you**, by Our sculpting of Adam, as we have previously explained of the Arabs addressing men with actions that they attribute to them, and the one being rebuked in that is his predecessor, and as the Most High said to those among the believing Jews during the time of the Messenger of God, may God bless him and grant him peace: **And when We took your covenant and raised the mountain over you, [saying], 'Take what We have given you with strength.'** And what is similar to that of the speech directed to the living, existing one, and what is meant by it is the non-existent predecessor, so it is the same in His saying: **And We created you, then We shaped you**, meaning: And We created your father Adam, then We shaped him.

We said that this statement is the most correct of the statements on this matter, because what follows it is His statement: **Then We said to the angels, 'Prostrate to Adam,'** and it is known that God, Blessed and Exalted be He, commanded the angels to prostrate to Adam before He formed his offspring in the wombs of their mothers, and even before He created their mothers.

Then, in the speech of the Arabs, it does not come except with an indication of the separation of what comes after it from what comes before it, and that is like the saying of the speaker: I stood up, then I sat down. The sitting, if he connects it with then to his saying: I stood up, does not occur except after the standing, and likewise in all speech. If the connection in that was with the letter waw, it is possible that what comes after it came before what came before it, and that is like the saying of the speaker: I stood up and sat down. So it is possible that the sitting in this speech came before the standing, because the letter waw enters the speech if it is a connection, to require for what comes after it the same meaning as what came before it, without indicating by itself that that was at

one time or two different times, or if they were at two times, which of them came first and which of them came last. So when we described, we said that his saying: **And We created you, then We formed you**, cannot be interpreted except in the way we mentioned.

If someone thinks that the Arabs, since they may have pronounced *thumma* in place of *waw* in their poetry, as some of them said:

Rabia asked: Who is better, a father or a mother? She said: Why?

Meaning: father and mother, then it is possible that it is its counterpart, because that is contrary to what was thought. This is because the Book of God, may He be glorified and praised, was revealed in the most eloquent of the Arab languages, and it is not permissible to direct any of it to the irregular of its languages, and it has an understood meaning and a known aspect in the most eloquent and well-known.

Some of those who have extensive knowledge of the Arabic language have attributed this to the fact that it is from the word *mu'akhir* which means **to bring forward**, and they have claimed that its meaning is: **And We created you, then We said to the angels, 'Prostrate to Adam,' then We formed you**. This is not permissible in the Arabic language, because *then* does not enter into the speech and it is intended to bring forward what precedes it from the report, even though they may bring it forward in the speech if there is evidence that its meaning is to delay, such as their saying: **Then Abdullah stood up, then Amr sat down**. But if it is said: **Then Abdullah stood up, then Amr sat down**, then it is not permissible for Amr's sitting to have happened except after Abdullah stood up, if the report is true. So the statement of God, the Most High: **And We created you, then We formed you, then We said to the angels, 'Prostrate to you,'** is similar to the statement of the one who says: **Then Abdullah stood up, then Amr sat down**, in that it is not permissible for God's command to the angels to prostrate to Adam to have happened except after the creation and formation, for what we have described before.

As for His saying to the angels: **Prostrate to Adam**, He, the Most High, says: So when We formed Adam, and made him a well-proportioned creation, and breathed into him of Our spirit, We said to the angels: **Prostrate to Adam**, as a trial from Us and a test for them with the command, to know the obedient among them from the disobedient. **So they prostrated**, meaning: So the angels prostrated, except for Iblis, for he was not among those who prostrated to Adam, when God commanded him with those other angels whom He commanded to prostrate. We have previously explained the meaning for which He, the Most High, tested His angels by prostrating to Adam, and commanded Iblis and his stories, in a way that makes it unnecessary to repeat it in this place.

Tafsir al-Qurtubi

The Almighty said: **And We have certainly created you, then We formed you**. When He mentioned His blessings, He mentioned the beginning of His creation.

Surat al-A'raf 7:11

And We had certainly created you, then We formed you, then We said to the angels, "Prostrate to Adam," and they prostrated, except for Iblis. He was not among those who prostrated.

The meaning of creation has already been mentioned in more than one place. Then We formed you, meaning We created you from sperm, then We formed you. Then We inform you that We said to the angels, **Prostrate to Adam**. And from Ibn Abbas, Ad-Dahhak and others: The meaning is We created Adam, then We formed you on his back. Al-Akhfash said: Then means *and*. And it was said: The meaning is, We have certainly created you, meaning Adam, peace be upon him, then We said to the angels, **Prostrate to Adam**, then We formed you, in the order of precedence and delay. And it was said: And We have certainly created you, meaning Adam, mentioned in the plural form because he is the father of mankind. Then We formed you also refers to him. Just as it is said: We killed you, meaning We killed your master. **Then We said to the angels**, Prostrate to Adam." And based on this, there is no precedence or delay, also from Ibn Abbas. It was said: The meaning is, **And We created you**, meaning Adam and Eve. Adam was from dust and Eve was from one of his ribs, then the formation occurred after that. So the meaning is: And We created your parents, then formed them, said Al-Hasan. It was said: The meaning is, We created you in Adam's back, then formed you when We took the covenant from you. This is the saying of Mujahid, narrated by Ibn Jurayj and Ibn Abi Nujayh. An-Nahhas said: This is the best of the sayings. Mujahid believes that He created them in Adam's back, then formed them when He took the covenant from them, then prostration occurred after that. This is strengthened by **And when your Lord took from the children of Adam, from their loins, their descendants** (al-A'raf 7:172). And the hadith.

He brought them out like ants and took a covenant from them. It was said: Then is for information, meaning, and We created you, meaning in the back of Adam, peace be upon him, then We formed you, meaning in the wombs. An-Nahhas said: This is authentic from Ibn Abbas.

I said: All of these sayings are possible, and the correct one is what is supported by the revelation. God the Almighty said: **And We have certainly created man from an extract of clay** (al-Mu'minun 23:12) meaning Adam. And He said: **And created from it its mate** (An-Nisa': 1) then He said: **We made him** meaning We made his offspring and descendants **a sperm-drop in a firm lodging** (al-Mu'minun 23:13) the verse. So Adam was created from clay then he was shaped and honored by prostration, and his descendants were shaped in the wombs of their mothers after they were created in them and in the loins of their fathers. It was mentioned at the beginning of Surat Al-An'am that every human being is created from sperm and soil, so reflect on that. And He said here: **We created you, then We shaped you** and He said at the end of al-Hashr 59: **He is God, the Creator, the Maker, the Fashioner** (al-Hashr 59:24) so He mentioned fashioning after innocence. And an explanation of that will come, God willing. And it was said: The meaning of **And We have certainly created you** is that We created the spirits first then shaped the ghosts last.

The Almighty's saying: **Except Iblis, he was not among**

those who prostrated is an exception from a different species. It was also said: from the species. Scholars differed as to whether he was among the angels or not, as was previously explained in Surat Al-Baqarah.

Tafsir Ibn Kathir

In this context, God Almighty alerts the children of Adam to the honor of their father Adam, and shows them the enmity of their enemy Iblis, and what is hidden in him of envy for them and their father Adam, so that they may beware of him and not follow his ways. God Almighty said: **And We created you, then We shaped you, then We said to the angels, 'Prostrate to Adam,' and they prostrated**. This is like God Almighty's saying: "And when your Lord said to the angels, 'Indeed, I am creating a human being from clay from altered black mud. * So when I have proportioned him and breathed into him of My spirit, then fall down to him in prostration.'" That is because when God Almighty created Adam, peace be upon him, with His hand from sticky clay and shaped him into a perfect human being and breathed into him of His spirit, He commanded the angels to prostrate to him in glorification of God Almighty and His majesty, so they all heard and obeyed except Iblis, who was not among those who prostrated. We have already discussed Iblis at the beginning of the interpretation of Surat Al-Baqarah, and what we have decided is the choice of Ibn Jarir, that what is meant by all of this is Adam. Peace be upon him.

Sufyan al-Thawri said on the authority of al-A'mash on the authority of Munhal ibn Amr on the authority of Sa'id ibn Jubayr on the authority of Ibn Abbas: **And We created you, then We formed you**. He said: They were created in the loins of men and formed in the wombs of women. Narrated by al-Hakim, who said: It is authentic according to their conditions, but they did not include it. Ibn Jarir also narrated on the authority of some of the Salaf that what is meant by **We created you, then We formed you** is the offspring.

Al-Rabi' bin Anas, Al-Suddi, Qatadah and Al-Dahhak said about this verse, **And We created you, then We shaped you**, meaning, We created Adam, then We shaped the offspring. This is questionable, because after that He said, **Then We said to the angels, 'Prostrate to Adam,'** which indicates that what was meant by that was Adam. It was only said in the plural because he was the father of mankind, just as God Almighty said to the Children of Israel who were at the time of the Prophet, may God bless him and grant him peace, **And We shaded you with clouds and sent down to you manna and quails**, meaning their fathers who were at the time of Moses. However, since that was a favor to the fathers who were the origin, it became as if it was applied to the sons. This is contrary to His statement, **And We created man from an extract of clay**, the verse, because what was meant by Adam was the one created from the extract, and his offspring were created from a drop of semen. This is correct

because what was meant by Our creation of man was the species, not a specific person, and God knows best.

Fath al-Qadir

His statement: 11- "And We created you, then We shaped you." This is a mention of another blessing from God upon His servants. The meaning is: We created you from sperm, then We shaped you after that. It was also said that the meaning is: We created Adam from dust, then We shaped you in his back. It was also said that: "And We created you" means Adam was mentioned in the plural form because he is the father of mankind. "Then We shaped you **refers back to him, and this is indicated by** Then We said to the angels, prostrate to Adam." The arrangement of this statement on creation and sculpting indicates that the created being shaped is Adam, peace be upon him. Al-Akhfash said: "Then **in** Then We shaped you **means** and." It was also said that the meaning is: We created you from Adam's back, then We shaped you when We took the covenant from you. An-Nahhas said: This is the best of the sayings. It was said that the meaning is: We created the spirits first, then we formed the ghosts, then we said to the angels, **Prostrate to Adam**. That is, we commanded them to do so, so they obeyed the command, and they prostrated after the command, **except Iblis**. It was said: The exception is connected to the predominance of the angels over Iblis, because he was alone among them, or as was said: because among the angels there is a kind called the jinn. Other than that was said, and its investigation was presented in Surat Al-Baqarah. His saying: **He was not among those who prostrated**.

Tafsir al-Baghawi

11- The Almighty said: "And We created you, then We shaped you." Ibn Abbas said: We created you, meaning: your origins and your fathers, then We shaped you in the wombs of your mothers. Qatada, Ad-Dahhak, and As-Suddi said: As for **We created you**, it is Adam, and as for **We shaped you**, it is his offspring. Mujahid said in **We created you**: Adam, then We shaped you in the back of Adam, then We shaped you on the Day of the Covenant when He brought you forth like ants. Ikrimah said: We created you in the loins of men, then We shaped you in the wombs of women. Yaman said: He created man in the womb, then He shaped him and split his hearing, sight, and fingers. It was said: He created and shaped all of Adam, and *then* means the conjunction "and."

Then We said to the angels, 'Prostrate to Adam.' If it is said: The command to prostrate the angels was said to have been made for the creation of the children of Adam, so what is the point of his saying **then We said** and then for order and delay? It is said: According to the opinion of those who attribute creation and formation to Adam alone, this statement is correct. As for the opinion of those who attribute it to the offspring: there are answers to it:

One of them is *then* in the sense of *and*, meaning: And we said to the angels, so it is not for order and

follow-up.

It was said that he meant *then* to tell you that we said to the angels, prostrate.

It was said that it was presented and delayed, and its meaning is: We created you, meaning: Adam, then we said to the angels, prostrate to Adam, then we formed you.

God Almighty said, **So they prostrated**, meaning the angels, **except Iblis, he was not among those who prostrated**, to Adam.

Tafsir al-Baidawi

11. "And We created you, then We shaped you." That is, We created your father Adam from unshaped clay, then We shaped him. His creation and shaped him were placed in the same position as the creation and shaped of all things, or We began your creation and then shaped you by creating Adam, then shaped him. "Then We said to the angels, 'Prostrate to Adam.' **It was also said**, Then" is to delay the information. "So they prostrated, except for Iblis. He was not among those who prostrated." Of those who prostrated to Adam.

Surat al-A'raf 7:12

He said, "What prevented you from prostrating when I commanded you?" He said, "I am better than him. You created me from fire and created him from clay."

Surat al-A'raf 7:12

He said, **What prevented you from prostrating when I commanded you?** He said, "I am better than him. You created me from fire and created him from clay."

Tafsir al-Jalalayn

12 - *He* the Most High said **What prevented you from prostrating when** when (I commanded you? He said, I am better than him. You created me from fire and created him from clay)

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: This is report from God, the Most High, about what He said to Iblis, when he disobeyed Him and did not prostrate to Adam when He commanded him to prostrate to him. He says: God said to Iblis: **What prevented you**, that is, what prevented you, **from not prostrating**, from abandoning prostration to Adam, **when I commanded you**, to prostrate, **He said, I am better than him**, that is, Iblis said: I am better than Adam, **You created me from fire and created him from clay**. If someone says: Tell us about Iblis, was he blamed for prostrating, or for not prostrating? If he was blamed for not prostrating, then how was it said to him: **What prevented you from prostrating when I commanded you?** And if the denunciation was for prostrating, then that is contrary to what came in the revelation in the rest of the Qur'an, and contrary to what Muslims know!

It was said: The blame did not fall on Iblis except for his disobedience to his Lord by not prostrating to Adam when He commanded him to prostrate to Him.

However, there is a difference of opinion among those who are knowledgeable about the speech of the Arabs regarding the interpretation of his statement: **What prevented you from prostrating when I commanded you?** I will begin by mentioning what they said, then I will mention what is most correct.

Some Basra grammarians said: The meaning of this is: What prevented you from prostrating? *La* here is redundant, as the poet said:

My father is generous, not stingy, and I hastened it, yes, from a young man who does not prevent hunger from killing him

He said: The Arabs interpreted it as: Abba Jawdah Al-Bukhl, and they made *La* an extra filler here, and connected the speech with it. He said: Yunus claimed that Abu Amr used to drag Al-Bukhl and make *La* an addition to it, he meant: Abba Jawdah Al-Bukhl which is for miserliness, and he made *La* an addition, because *La* can be for generosity and miserliness, because if he had said to him: Withhold the right and

do not give to the poor and he had said: No, this would have been generosity from him.

Some grammarians of Kufa said something similar to what we mentioned from the Basrans, regarding its meaning and interpretation. However, he claimed that the reason for the inclusion of *except* in his statement: **that you do not prostrate** is that at the beginning of the speech there is a denial, meaning by that his statement: **he was not among those who prostrated**, for the Arabs sometimes repeat the denial in speech that contains a denial, such as to confirm and affirm it. He said: This is like their saying:

We have never seen anything like them among the black-headed, greedy and greedy.

So he repeated the denial, which is what he denied, which is his saying: *If*, so he combined them for emphasis.

Another of them said: It is not a filler in this place nor a connection, but the prohibition here means the saying. The interpretation of the speech is: Who told you not to prostrate when I ordered you to prostrate? But the word *an* entered into the speech, since the prohibition was in the meaning of the saying, not in its wording, as it does in all speech that resembles the saying, and it is different in wording, like their saying: I called out that you not stand up and I swore that you would not sit down, and similar speech. He said: The word *al-Bukhl* was lowered by the one who narrated: Abi Judeh, not al-Bukhl, meaning: the word of miserliness, because *la* is the word of miserliness, so it is as if he said: the word of miserliness.

Some of them said: The meaning of prevention is the barrier between a person and what he wants. He said: The one who is prevented is compelled to do something other than what he is prevented from doing, like the one who is prevented from standing while he wants to do it. He is compelled to do something that is contrary to standing, since the one who chooses the action is the one who has the way to it and to its opposite, so he influences one of them over the other and does it. He said: So since the description of prevention was that, Iblis was addressed with prevention and it was said to him: **What prevented you from prostrating?** Its meaning was as if it was said to him: Is there something that compelled you not to prostrate?

Abu Ja'far said: The correct thing to say about this, in my opinion, is that there is something omitted in the speech, and the apparent evidence of it is sufficient, which is that its meaning is: What prevented you from prostrating, so that you needed not to prostrate? So he omitted mentioning **most needy**, so that the listeners would be satisfied with his statement: **Except Iblis, he was not among those who prostrated**, that this is the meaning of the speech, from mentioning it. Then he worked on his statement: **What prevented you**, in that, what was working in it before **most needy**, had it appeared, since it had taken its place.

We said that this statement is more correct, because

we have previously demonstrated that it is not permissible for there to be something in the Book of God that has no meaning, and that every word has a correct meaning. Thus, the corruption of the statement of those who said: No, there is superfluity in speech and no meaning to it is clear.

As for the statement of the one who said: The meaning of prevention here is speech, therefore it was included with *that* because prevention, even though it may be speech and action, it is not known among people to use prevention in ordering to leave something, because the one who is ordered to leave an action, if he is able to do it and leave it, then he does it, it is not said: he did it, and he is prevented from doing it, except in the case of a forced speech. This is because prevention from the action is a barrier between him and it, so it is not permissible for him, while he is a barrier between him and it, to be the doer of it, because if that were permissible, then it would be necessary for him to be a barrier between him and it, not a barrier, and prevented, not prevented.

And then, Iblis did not obey the command of God Almighty to prostrate to Adam out of arrogance, so how could he have obeyed someone else in abandoning the command of God and obeying Him by not prostrating to Adam? It is permissible to say to him: What told you: Do not prostrate to Adam when I commanded you to prostrate to him? But its meaning, God willing, is what you said: What prevented you from prostrating to him that made you needy, or: brought you out, or: forced you not to prostrate to him, as I explained.

As for his saying: "I am better than him. You created me from fire and created him from clay," it is a report from God, the Most High, about the answer of Iblis to him when he asked him: What prevented him from prostrating to Adam, which made him need not to prostrate to him, and forced him to disobey his command, and to abandon his obedience? The reason for preventing him from prostrating, and the reason for him to disobey his Lord's command in that, was that he was stronger than him in support, more powerful than him in strength, and better in virtue than him, due to the superiority of the species from which he was created, which is fire, over that from which Adam was created, which is clay. So the enemy of God was ignorant of the truth, and erred in the right path. For it was known that the essence of fire includes lightness, rashness, turmoil, and rising high, and what is in its essence of that is what led the wicked one, after the misery that God had previously decreed for him in the previous Book, to be arrogant about prostrating to Adam, and to belittle the command of his Lord, which caused him to be ruined and destroyed. It was known that the essence of clay is sobriety, patience, forbearance, modesty and piety, and that which is in its essence from that, was the motive for Adam after the happiness that had preceded for him from his Lord in the previous Book, to repent from his sin, and to ask his Lord for pardon and forgiveness. Therefore, Al-Hasan and Ibn Sirin used to say: The first to make an analogy was Iblis, meaning by that: analogy and error, which is what we mentioned of the error of his statement, and after it from hitting the truth, in the favor that God distinguished Adam with over the rest of His

creation: from His creation of him with His hand, and breathing into him from His spirit, and His making the angels prostrate to him, and teaching him the names of everything, along with the rest of the honor that He distinguished him with. So the ignorant one ignored all of that, and intended to argue that he was created from fire and Adam was created from clay!! And in that also he is not equal to him, if Adam had not had from God Almighty honored anything other than him, so how is it that what He distinguished with from His honor is too numerous to count, and it becomes boring to enumerate.

Amr bin Malik told me, he said, Yahya bin Salim Al-Ta'ifi told us, on the authority of Hisham, on the authority of Ibn Sirin, he said: The first one to make an analogy was Satan, and the sun and moon were not worshipped except by analogy.

Al-Qasim told us, he said, Al-Hussein told us, he said, Muhammad bin Katheer told us, on the authority of Ibn Shawdhab, on the authority of Matar Al-Warraaq, on the authority of Al-Hasan, regarding his statement: **You created me from fire and created him from clay**, he said: Iblis made a comparison, and he was the first to make a comparison.

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

Who said that?

Abu Kuraib narrated, he said: Uthman bin Saeed narrated, he said: Bishr bin Ammarah narrated, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, he said: When God created Adam, He said to the angels who were with Iblis specifically, excluding the angels who were in the heavens: **Prostrate to Adam**. So they all prostrated together except Iblis, who was arrogant, because of what he had thought of himself, out of his arrogance and conceit, so he said: "I should not prostrate to him, and I am better than him, older in age, and stronger in creation. You created me from fire and created him from clay." He said: Fire is stronger than clay.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement: **You created me from fire**, he said: Then He made his offspring from water.

Abu Ja'far said: What the enemy of God said was not an answer to what he asked him about, because God Almighty said to him: What prevented you from prostrating? He did not answer that what prevented him from prostrating was that he was created from fire and Adam was created from clay, but he began by telling a story about himself, in which there is evidence of the place of the answer, so he said: "I am better than him. You created me from fire and created him from clay."

Tafsir al-Qurtubi

It has four issues:

First: The Almighty's saying: **What prevented you?** Ma

Surat al-A'raf 7:12

He said, "What prevented you from prostrating when I commanded you?" He said, "I am better than him. You created me from fire and created him from clay."

is in the nominative case as a subject, meaning what prevented you? This is a question of rebuke. **That you do not prostrate** is in the accusative case, meaning that you prostrate. *La* is redundant. In Sad: **What prevented you from prostrating?** (Sad: 75) and the poet said:

My father is generous, not stingy, so I hastened it. Yes, from a young man who does not prevent generosity from what he receives.

Abu Judeh wanted to be stingy, so he added *la* and it was said that it is not redundant, because the prevention has a part of the statement and the supplication, so it is as if he said: Who told you not to prostrate? Or who called you not to prostrate? As you say: I told you not to do such and such. It was said: There is an omission in the speech, and the meaning is: What prevented you from obedience and made you need not to prostrate? The scholars said: What made him need to leave prostration is arrogance and envy: and he concealed that in himself when he was commanded to do so. And his command was before the creation of Adam, God Almighty says: "Indeed, I am going to create a human being from clay. So when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration" (Sad: 71-72), so it is as if a great matter entered him from his saying **then fall down to him in prostration**. For in the occurrence there is the humiliation of the reality and an honor for the one to whom it occurred, so he concealed in himself not to prostrate when he was commanded at that time. When the spirit was breathed into him, the angels fell down in prostration, and he remained standing among them. By standing and not prostrating, he revealed what was in his heart. Then God Almighty said: **What prevented you from prostrating?** That is, what prevented you from submitting to My command? So He revealed the secret of his heart and said: **I am better than him.**

Second: The Almighty's saying: **When I commanded you** indicates what the jurists say, that the command requires obligation in its absolute sense without any evidence, because the blame is attached to abandoning the absolute command, which is the Almighty's saying to the angels: **Prostrate to Adam**, and this is clear.

Third: The Almighty said: **He said, 'I am better than him.'** That is, my superiority over him prevented me from prostrating. This is from Iblis an answer to the meaning. Just as you say: Who owns this house? The one being addressed says: Its owner is Zayd. This is not the exact answer, but rather it is a statement that goes back to the meaning of the answer. **You created me from fire and created him from clay.** So he saw that fire is more noble than clay, because of its height, ascent, and lightness, and because it is a luminous substance. Ibn Abbas, Al-Hasan, and Ibn Sirin said: The first one to make an analogy was Iblis, but he made a mistake in the analogy. Whoever compares religion with his opinion, God will associate him with Iblis. Ibn Sirin said: The sun and moon were not worshipped except by analogies. The wise men said:

The enemy of God made a mistake in the superiority of fire over clay, even though they are on the same level in that they are created inanimate objects. Clay is better than fire in four ways:

One of them is that the essence of clay is sobriety, calmness, dignity, calmness, forbearance, modesty, and patience. This is what prompted Adam, peace be upon him, after the happiness that preceded him, to repent, be humble, and supplicate, so He granted him forgiveness, selection, and guidance. And from the essence of fire are lightness, rashness, sharpness, haughtiness, and turmoil. This is what prompted Satan, after the misery that preceded him, to be arrogant and persistent, so He granted him destruction, torment, curse, and misery, as Al-Qaffal said.

Second: The report states that the dust of Paradise is the most fragrant musk, but the report does not state that there is fire in Paradise and that there is dust in Hell.

Third: Fire is the cause of torment, and it is God's torment for His enemies, and dust is not the cause of torment.

Fourth: Clay does not need fire, and fire needs a place, and its place is the earth.

I said: A fifth opinion is possible, which is that the earth is a place of worship and purification, as mentioned in the authentic hadith. And the fire is intimidation and torment, as God the Almighty said: **Thus God frightens His servants** (al-Zumar 39:16). Ibn Abbas said: Obedience was more appropriate for Iblis than analogy, so he disobeyed his Lord, and he was the first to use analogy based on his opinion. Analogy in contradiction to the text is rejected.

Fourth: People differed regarding analogy, some of whom said it and some of whom rejected it. As for those who said it, they are the Companions, the Followers, and the majority of those who came after them, and that worshipping with it is permissible rationally and legally, and this is correct. Al-Qaffal from the Shafi'is and Abu al-Husayn al-Basri held that it is obligatory to worship with it rationally. Al-Nazzam held that it is impossible to worship with it rationally and legally, and some of the people of the apparent meaning rejected it. The first is correct. Al-Bukhari said in the book of holding fast to the Book and the Sunnah: The meaning is that no one is infallible except in the Book of God or the Sunnah of His Prophet or in the consensus of the scholars if the ruling is found in them, and if it is not found, then analogy. He titled this **Chapter on comparing a known principle to a clear principle whose ruling God has made clear so that the questioner may understand.** He titled after this **Chapter on the rulings that are known by evidence and how the meaning of evidence is and its interpretation.** Al-Tabari said: Ijtihad and deduction from the Book of God and the Sunnah of His Prophet (peace and blessings of God be upon him) and the consensus of the nation is the obligatory truth and the necessary duty for the people of knowledge. And thus came the report from the Prophet, may God bless him and grant

him peace, and from the group of the Companions and the Followers. Abu Tammam Al-Maliki said: The nation agreed on analogy, and among that they agreed on analogy of gold and silver in zakat. Abu Bakr said: Release me from my pledge of allegiance. Ali said: By God, we will not release you nor will we ask you to resign. The Messenger of God, may God bless him and grant him peace, was pleased with you for our religion, so should we not be pleased with you for our worldly life? So he compared the Imamate to prayer. Abu Bakr compared zakat to prayer and said: By God, I do not differentiate between what God has united. Ali stated the analogy in the case of a drinker of alcohol in the presence of the Companions and said: If he gets drunk he raves, and if he raves he fabricates, so his punishment is the punishment of a slanderer. Omar wrote a letter to Abu Musa Al-Ash'ari in which he said: Understanding is understanding in what is in your heart that has not reached you in the Book and the Sunnah. Know the examples and similarities, then compare matters accordingly, and go for what is most beloved to God Almighty and most similar to the truth, as you see. The hadith in full was mentioned by Al-Daraqutni. Abu Ubaidah said to Umar **may God be pleased with them** in the hadith of the epidemic, when Umar returned from Sargh: Did you flee from the decree of God? Umar said: Yes! Flee from the decree of God to the decree of God. Then Umar said to him: Have you seen... So he compared and debated him with what resembles his question in the presence of the Muhajireen and Ansar, and that is enough for you. As for the narrations and verses of the Qur'an in this meaning, they are many. It indicates that analogy is a principle of the principles of religion, and a protection from the protection of Muslims, to which the mujtahids refer, and the working scholars resort to it, and they derive rulings from it. This is the opinion of the group who are the proof, and no attention should be paid to those who deviate from it. As for the reprehensible opinion and the forced analogy that is forbidden, it is that which is not based on these principles mentioned, because that is conjecture and a temptation from Satan. God the Almighty said: **And do not pursue that of which you have no knowledge** (al-Isra' 17:36). And all the weak hadiths and flimsy reports that the opponent cites in denouncing analogy are attributed to this type of reprehensible analogy, which has no known basis in the Shari'ah. This chapter is completed in the books of principles.

Tafsir Ibn Kathir

Some grammarians said in explaining the Almighty's saying: **What prevented you from prostrating?** "La" here is redundant, and some of them said it was added to emphasize the denial, like the poet's saying:

I have never seen or heard of anything like it.

So he introduced *in* which is for negation on *ma* the negation to emphasize the negation. They said: And so it is here **What prevented you from not prostrating** with the previous statement **He was not among those who prostrated** Ibn Jarir narrated them both and rejected them, and he chose that **preventing you** includes the meaning of another verb, the estimate of

which is what embarrassed you and obliged you and forced you not to prostrate when I ordered you and something like this, and this statement is strong and good, and God knows best. And the statement of Satan, may God curse him, **I am better than him** is from the excuse that is greater than the sin, as if he refused to obey because the superior is not ordered to prostrate to the inferior, meaning may God curse him and I am better than him, so how do you order me to prostrate to him? Then he explained that he is better than him because he was created from fire, and fire is more honorable than what it was created from, which is clay. So the accursed one looked at the origin of the element and did not look at the great honor, which is that God Almighty created Adam with His hand and breathed into him from His spirit, and he made a corrupt analogy in contrast to the text of the Almighty's saying: **So fall down to him in prostration**, so he was isolated from among the angels because he did not prostrate. So this one despaired of mercy, that is, he despaired of mercy, so he made a mistake. May God curse him for his analogy and his claim that fire is also more honorable than clay, because clay is characterized by sobriety, patience, calmness, and constancy, and clay is the place of plants, growth, increase, and reform, and fire is characterized by burning, rashness, and speed. For this reason, Iblis betrayed his element and benefited Adam, his element, by returning, repenting, submitting, obedience, and surrendering to God's command, and confessing and seeking repentance and forgiveness.

In Sahih Muslim, on the authority of Aisha, may God be pleased with her, she said: The Messenger of God, may God bless him and grant him peace, said: **The angels were created from light, and Iblis was created from a smokeless flame of fire, and Adam was created from that which has been described to you.** This is how Muslim narrated it. Ibn Mardawayh said: Abdullah bin Ja'far told us, Ismail bin Abdullah bin Mas'ud told us, Na'im bin Hammad told us, Abd al-Razzaq told us, on the authority of Muammar, on the authority of al-Zuhri, on the authority of Urwah, on the authority of Aisha, she said: The Messenger of God, may God bless him and grant him peace, said: **God created the angels from the light of the Throne, and He created the jinn from a smokeless flame of fire, and He created Adam from that which has been described to you.** I said to Na'im bin Hammad: Where did you hear this from Abd al-Razzaq? He said: In Yemen, and in some wordings of this hadith in other than the Sahih, **And the houris were created from saffron.** Ibn Jarir said: Al-Qasim told us, Al-Husayn told us, Muhammad ibn Kathir told us, on the authority of Ibn Shawdhab, on the authority of Matar Al-Warraaq, on the authority of Al-Hasan, regarding his statement, **You created me from fire and created him from clay**, he said: Iblis made a comparison, and he was the first to make a comparison. Its chain of transmission is sound. He said: Amr ibn Malik told me, Yahya ibn Salim Al-Ta'ifi told me, on the authority of Hisham, on the authority of Ibn Sirin, he said: The first to make a comparison was Iblis, and the sun and moon were not worshipped except by analogies. Its chain of transmission is sound also.

Surat al-A'raf 7:12

He said, "What prevented you from prostrating when I commanded you?" He said, "I am better than him. You created me from fire and created him from clay."

Fath al-Qadir

And the sentence 12- **He said, 'What prevented you from prostrating?'** is a new answer to an implied question, as if it was said: So what did God say to him? And the *no* in **not prostrating** is redundant for emphasis, as evidenced by the Almighty's saying in Surat Sad: **What prevented you from prostrating?** It was said that prevented means said, and the meaning is: Who told you not to prostrate? And it was said that prevented means called: that is, what called you not to prostrate? And it was said that there was an omission in the speech, and the meaning is: What prevented you from obedience and made you need not to prostrate? **When I commanded you:** that is, when I commanded you. It has been used as evidence that the command is immediate, and the discussion is established in the science of principles, and the question in **what prevented you** is for reprimand and rebuke, otherwise He, the Almighty, knows that. And the sentence **He said, 'I am better than him'** is a new answer to an implied question, as if it was said: So what did Iblis say? Rather, he said in response, **I am better than him**, and did not say, **This prevented me**, because in this sentence that he brought as a new sentence there is what indicates the obstacle, which is his belief that he is better than him. And the superior does not do such a thing for the inferior, despite what this sentence indicates of denying that someone like him would be ordered to prostrate to someone like him. Then he explained what he claimed of superiority by saying, **You created me from fire and created him from clay**, believing that the element of fire is better than the element of clay. The enemy of God made a mistake, for the element of clay is better than the element of fire in terms of its sobriety, stillness, and longevity, which is a turbulent reality that quickly runs out. Despite this, he is present in Paradise, but not in it, and it is a torment less than it, and it needs him to take refuge in it, and it is a mosque and purification. And if his misery had not preceded and the word of God had not come true regarding him, he would have had the angels who obeyed this command as an example and model, for their element of light is more noble than his element of fire.

Tafsir al-Baghawi

12- **He said, God Almighty, O Iblis: What prevented you from not prostrating when I commanded you?** That is: What prevented you from prostrating? And *not* is redundant, as God Almighty says: **And it is forbidden for a city which We have destroyed that they will not return. Al-Anbiya, 95. He said,** Iblis responding, **I am better than him**, because **You created me from fire and created him from clay**, and fire is better and I am better than clay.

Ibn Abbas said: The first person to make an analogy was Satan, but he made a mistake in making the analogy. So whoever makes an analogy with religion based on his own opinion, God will associate him with

Satan.

Ibn Sirin said: The sun was not worshipped except by analogy.

Muhammad bin Jarir said: The wicked one thought that fire was better than clay, and he did not know that virtue is for the one to whom God has given virtue. God has given clay preference over fire in several ways, including: that the essence of clay is sobriety, dignity, forbearance, and patience, which is what prompted Adam, after the happiness that preceded him, to repent, be humble, and supplicate, so He gave him selection, repentance, and guidance. And the essence of fire is lightness, rashness, sharpness, and haughtiness, which is what prompted Satan, after the misery that preceded him, to be arrogant and persistent, so He gave him curse and misery. And because clay is the cause of gathering things and fire is the cause of their separation, and because soil is the cause of life, the life of trees and plants is through it, and fire is the cause of destruction.

Tafsir al-Baidawi

12. **He said, 'What prevented you from prostrating?'** That is, from prostrating, and there is no similar connection in lest he should know, emphasizing the meaning of the verb that it entered into, and alerting that the one being rebuked did not prostrate. It was said that the one who is prevented from something is compelled to do otherwise, so it is as if it was said: What compelled you not to prostrate? **When I commanded you** is evidence that the absolute command is for obligation and immediacy. **He said, 'I am better than him.'** An answer in terms of meaning, with which he resumed, ruling out that someone like him would be commanded to prostrate to someone like him, as if he said: The reason is that I am better than him, and it is not appropriate for the superior to prostrate to the inferior, so how is it appropriate for him to be commanded to do so? He is the one who established arrogance and spoke of rational good and evil first. **You created me from fire and created him from clay** is an explanation of His favor upon him. He made a mistake in that, as he saw all of the favor as being in consideration of the element and neglected what is in consideration of the agent, as He indicated in His Most High's saying: **What prevented you from prostrating to that which I created with My hands?** meaning without an intermediary, and in consideration of the form, as He pointed out in His saying: **And I breathed into him of My spirit, so fall down to him in prostration.** And in consideration of the goal, which is his angel, and therefore He ordered the angels to prostrate to him because He showed them that he is more knowledgeable than them, and that he has properties that no one else has. The verse is evidence of existence and corruption, and that the devils are existing bodies. Perhaps adding the creation of man to clay and the devil to fire is in consideration of the

predominant part.

Surat al-A'raf 7:13

He said, "Then get down from it, for it is not for you to be arrogant therein. So get out, for you are among the debased."

Surat al-A'raf 7:13

He said, "Then get down from it, for it is not for you to be arrogant therein. So get out, for you are among the debased."

Tafsir al-Jalalayn

13 - (He said, **Then descend from it**, meaning from Paradise, and it was said from the heavens. "For it is not appropriate for you to be arrogant therein. So get out," from it, **for you are among the debased**, the humiliated.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: By that, may His praise be glorified, He meant: God said to Satan at that time: **Then get down from it**.

We have explained the meaning of descent previously, so there is no need to repeat it.

So it is not for you to be arrogant therein, God Almighty says: So God said to him: Descend from it, meaning from Paradise. **So it is not for you**, He says: It is not for you to be arrogant in Paradise about obeying Me and My command.

If someone says: Can anyone be arrogant in Paradise?

It was said: The meaning of this is different from what you have gone to, and the meaning of this is: So descend from Paradise, for Paradise will not be inhabited by one who is arrogant towards the command of God. As for other than it, then the one who is arrogant towards the command of God and humble towards His obedience will inhabit it.

And his saying: **Then get out, for you are among the humiliated**, means: Get out of Paradise, for you are among those who have been afflicted by humiliation, humiliation, and disgrace from God.

It is said: He became small, he becomes small, smallness, smallness, and smallness. It has also been said: He became small, he becomes small, smallness, smallness.

Al-Suddi said something similar.

Musa told us, Amr told us, Asbat told us, on the authority of Al-Suddi: **Then go out, for you are among the debased**. Debased means humiliation.

Tafsir al-Qurtubi

God the Almighty said: **He said, 'Then descend from it'**

meaning from the sky. **For it is not for you to be arrogant therein** because its inhabitants are the humble angels. **Then get out, for you are among the debased** meaning among the humiliated. This indicates that whoever disobeys his Lord is humiliated. Abu Rawq and Al-Bajali said: **Then descend from it** meaning from the form you are in, because he boasted that he was from the fire, so his form was distorted by the darkness and the disappearance of his radiance. It was said: **Then descend from it** meaning move from the earth to the islands of the seas, as one says: We descended to such and such a land, meaning we moved to it from another place, so it is as if he was taken out from the earth to the islands of the seas, so his authority is there, and he does not enter the earth except like a thief who fears it until he leaves it. The first statement is more apparent. It was mentioned earlier in Al-Baqarah.

Tafsir Ibn Kathir

The Almighty says, addressing Satan with a cosmic decree, **Then descend from it**, meaning because of your disobedience to My command and your departure from My obedience, so it is not right for you to be arrogant there. Many commentators said: The pronoun refers to Paradise, and it is possible that it refers to the position he is in in the highest kingdom. **Then get out, for you are among the debased**, meaning the humiliated and contemptible, treating him with the opposite of what he intended and rewarding his desire with its opposite. Then the accursed one realized and asked for a respite until the Day of Judgment. He said, "Give me respite until the Day they are resurrected. He said, 'Indeed, you are among those granted respite.'" The Almighty answered him with what he asked, because of His wisdom, will, and desire in that which does not contradict or hinder, and there is no one to question His judgment, and He is swift in reckoning.

Fath al-Qadir

And the sentence 13- **He said, then descend** is a resumption like the one before it, and the *fa* is to arrange the order to descend based on his opposition to the order: that is, descend from the sky, which is the place of the obedient angels who do not disobey God in what He commands them, to the earth, which is the place of those who disobey and obey, for the sky is not suitable for someone who is arrogant and disobeys the command of his Lord like you, and for this reason He said: **It is not for you to be arrogant therein**. And among the false interpretations is what was said that the meaning of **descend from it** is to come out of your fiery form that you were proud of, a dark, distorted form, and it was said: what is meant is his descent from Paradise, and it was said: from the group of angels, and the sentence **then come out** is to emphasize the order to descend, and the sentence **Indeed, you are among the debased** is an explanation of the order: that is, you are among the people of humiliation and disgrace before God and the righteous

of His servants, and thus everyone who wears the cloak of arrogance is punished by wearing the cloak of humiliation and disgrace. Whoever wears the robe of humility, God will dress him in the robe of superiority.

Tafsir al-Baghawi

13- The Almighty said: **He said, 'Then descend from it,'** meaning: from Paradise. It was said: from the sky to the earth. He had the kingdom of the earth, so he brought him out of it to the islands of the sea and his throne was in the green sea. He does not enter the earth except in fear, in the form of a thief, like an old man with cloaks on him, who is terrified until he comes out of it.

God Almighty says: **It is not for you to be arrogant,** by disobeying the command, **in it,** meaning: in Paradise. So it is not appropriate for an arrogant person who disobeys God Almighty's command to reside in Paradise or Heaven: **Then get out, for you are among the debased,** among the humiliated. Debased means humiliation and disgrace.

Tafsir al-Baidawi

13. "He said, 'Then descend from it' from the sky or Paradise. 'What is it for you?' What is it that is not right. 'To be arrogant therein' and disobey, for it is the place of the humble and obedient. And in it is a warning that arrogance is not befitting of the people of Paradise and that God Almighty only expelled him and sent him down because of his arrogance, not merely because of his disobedience. 'Then get out, for you are among the debased' from those whom God has humiliated because of their arrogance. The Prophet, peace and blessings be upon him, said, 'Whoever is humble, God will raise him up, and whoever is arrogant, God will humiliate him.'"

Surat al-A'raf 7:14

He said, "Give me respite until the Day they are resurrected."

Surat al-A'raf 7:14

He said, **Give me respite until the Day they are resurrected.**

Tafsir al-Jalalayn

14 - **He said, Respite me** delay me **until the Day they are resurrected** meaning the people.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: This is also another lapse of his malicious ignorance. He asked his Lord for something that he knew no one of God's creation could attain. That is, he asked for a respite until the Day of Judgment, which is the day on which creation will be resurrected. If he had been given what he asked for of a respite, he would have been given immortality and an everlasting life without annihilation, because there is no death after the resurrection. So God Almighty said: **Indeed, you are of those granted respite * Until the Day of the Appointed Time**, that is until the day on which God has decreed for him destruction, death, and annihilation, because nothing remains and does not perish, except our Lord, the Ever-Living Who does not die. God Almighty says: **Every soul will taste death.** In Arabic, respite means delay. It is said: I gave him respite by My right over him, I gave him respite.

Tafsir al-Qurtubi

He asked for a look and a respite until the Day of Resurrection and Judgment. He asked not to die because there is no death after the Day of Resurrection.

Tafsir Ibn Kathir

The Almighty says, addressing Satan with a cosmic decree, **Then descend from it**, meaning because of your disobedience to My command and your departure from My obedience, so it is not right for you to be arrogant there. Many commentators said: The pronoun refers to Paradise, and it is possible that it refers to the position he is in in the highest kingdom. **Then get out, for you are among the debased**, meaning the humiliated and contemptible, treating him with the opposite of what he intended and rewarding his desire with its opposite. Then the accursed one realized and asked for a respite until the Day of Judgment. He said, "Give me respite until the Day they are resurrected. He said, 'Indeed, you are among those granted respite.'" The Almighty answered him with what he asked, because of His wisdom, will, and desire in that which does not contradict or hinder, and there is no one to

question His judgment, and He is swift in reckoning.

Fath al-Qadir

And sentence 14 - **He said, 'Respite me until the Day they are resurrected'** is a resumption as mentioned in the previous sentences: meaning, give me respite until the Day of Resurrection, and it is as if he asked that he not die, because there is no death after the Day of Resurrection, and the pronoun in **they are resurrected** refers to Adam and his descendants.

Tafsir al-Baghawi

14- **He said**, Satan at that time, **Give me respite**, give me time and delay me so that I do not die, **until the Day they are resurrected**, from their graves, which is the final blast at the Hour of Resurrection. The wicked one wanted him not to taste death.

Tafsir al-Baidawi

14. **He said, 'Give me respite until the Day they are resurrected.'** Give me respite until the Day of Resurrection, so do not let me die, or do not hasten my punishment.

Surat al-A'raf 7:15

He said, **Indeed, you are among those granted respite.**

Tafsir al-Jalalayn

15 - He said, **You are among those granted respite** and in another verse {until the Day of the Appointed Time} meaning the Day of the First Trumpet Blast.

Tafsir al-Suyuti

Tafsir al-Tabari

If someone were to say: God said to him when he asked him for respite until the Day of al-Qiyamah 75: **Indeed, you are among those granted respite**, in this place, so did He answer him to what he asked? It is said to him: The matter is not like that, but rather He would have answered him to what he asked if He had said to him: **Indeed, you are among those granted respite** until the time you asked or: until the Day of Resurrection - or: until the Day of Resurrection, or something similar to that, which indicates His answer to what he asked of respite. As for his saying: **Indeed, you are among those granted respite**, there is no evidence for it except for the other verse in which He explained the period of His respite for him, and that is His saying: **Indeed, you are among those granted respite * Until the Day of the Appointed Time**, how much period did He grant him respite, because if He granted him respite for one day or less than that or more, then he has entered the number of those granted respite, and the promise of God the Truthful has been fulfilled, but He explained the amount of that period by what we mentioned, so he knew by that the time for which He granted him respite.

And in a similar vein, Al-Saddi used to say:

Musa bin Harun told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **He said, 'Respite me until the Day they are resurrected.'** **He said, 'Indeed, you are among those granted respite.'** "Until the Day of the Appointed Time." Verily, He did not grant him respite until the Day of Resurrection, but He granted him respite until the Day of the Appointed Time, which is the Day when the first blast is blown into the Trumpet, and all who are in the heavens and on the earth will burst into tears and die.

Abu Ja'far said: The interpretation of the statement is: Iblis said to his Lord: **Give me respite**, meaning, delay me, postpone my lifespan, and postpone my death, **until the Day they are resurrected**, meaning, until the Day when creation is resurrected. So God Almighty said: **Indeed, you are among those granted respite**, until the Day when the Trumpet is blown, and all those in the heavens and on the earth will be stunned, except whom God wills.

If someone says: Is there anyone who will see anything until that day except Satan, and it will be said to him: You are one of them?

It was said: Yes, whoever God has not taken the soul of from among His creation until that day, among those upon whom the Hour will come, they are among those whose appointed times are respite until that day. Therefore, it was said to Iblis: **You are among those who are respite**, meaning: You are among those whom God will not kill until that day.

Tafsir al-Qurtubi

Then God the Almighty said: **Indeed, you are among those granted respite**. Ibn Abbas, Al-Suddi and others said: He granted him respite until the first blast when all of creation will die. He asked for respite until the second blast when people will stand before the Lord of the Worlds, but God refused him that. He said: **Until the Day they are resurrected**, and he did not mention who will be resurrected before, because the story is about Adam and his descendants, so the context indicates that they are the ones who will be resurrected.

Tafsir Ibn Kathir

The Almighty says, addressing Satan with a cosmic decree, **Then descend from it**, meaning because of your disobedience to My command and your departure from My obedience, so it is not right for you to be arrogant there. Many commentators said: The pronoun refers to Paradise, and it is possible that it refers to the position he is in in the highest kingdom. **Then get out, for you are among the debased**, meaning the humiliated and contemptible, treating him with the opposite of what he intended and rewarding his desire with its opposite. Then the accursed one realized and asked for a respite until the Day of Judgment. He said, "Give me respite until the Day they are resurrected. He said, 'Indeed, you are among those granted respite.'" The Almighty answered him with what he asked, because of His wisdom, will, and desire in that which does not contradict or hinder, and there is no one to question His judgment, and He is swift in reckoning.

Fath al-Qadir

So God answered him by saying: 15- **You are among those who are given respite** meaning those who are given respite until that day, then you will be punished with what God has decreed for you, and He will send you down into the depths of Hell. It was said: The wisdom behind His respite is to test the servants so that He may know who obeys Him and who disobeys Him.

Tafsir al-Baghawi

15- **He said**, God Almighty, **Indeed, you are among those granted respite**, those who are delayed, and He explained the period of respite and the reprieve in another place, saying: **Until the Day of the Appointed Time, Al-Hijr, 38**, which is the first blast when all of the

Surat al-A'raf 7:15

He said, "Indeed, you are among those granted respite."

descendants will die.

Tafsir al-Baidawi

15. **He said, 'You are among those granted respite.'**

This apparently requires an answer to what he asked, but it is based on what came restricted by the Almighty's saying: **Until the Day of the Known Time**, which is the first blast, or a time when God knows when his term will end, and in His assistance to it, He tests the servants and exposes them to reward for disobeying Him.

Surat al-A'raf 7:16

He said, **Then because You have put me in error, I will surely sit in wait for them on Your straight path.**

Tafsir al-Jalalayn

16 - (He said: **Because You have led me astray**, meaning by leading me astray, and the letter *ba* is for the oath and its response, **I will surely sit in wait for them**, meaning for the children of Adam, **on Your straight path**, meaning on the path leading to You.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Iblis said to his Lord: **Then why did you mislead me?** He says: **Then why did you lead me astray?** Just as Al-Muthanna told me, he said: Abdullah bin Salih told us, he said: Mu'awiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **Then why did you mislead me?** He says: **Then why did you lead me astray?**

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **Because you misled me**, he said: Because you led me astray.

Some of them interpreted his saying: **Because you have led me astray**, as meaning **because you have destroyed me**, from their saying: **The young camel has gone astray, it goes astray, it goes astray**, which is when it loses its milk and dies, from the saying of the poet:

The coat of arms is not its faction, its prey is not its dung beetle, nor its plunder is its seduction

The origin of seduction in Arabic speech is: a man embellishing something for another man until he finds it good, out of jealousy of him.

It was narrated that some of the tribes of Tayyi' used to say: **So-and-so has become misguided**, meaning: **He has become ill**. Some of them interpreted this to mean an oath, and to them it meant: **Because you misled me, I will ambush them on your straight path**, just as one would say: **By God, I will do such-and-such**.

Some of them interpreted it as a recompense. For them, it meant: Because you led me astray - or: Because you led me astray - I will sit in wait for them on your straight path.

Abu Ja'far said: This is a clear statement of the corruption of what the Qadarites say, that whoever disbelieves or believes, then it is by God's entrusting of the reasons for that to him, and that the reason by which the believer reaches faith is the same reason by which the disbeliever reaches disbelief. This is because if that were as they said, then the wicked one would have said in his statement: **Then because you have misled me**, "Then because you have reformed me," since the reason for misleading is the reason for

reforming, and in his telling of misleading there was telling of reforming. But since their two reasons were different, and the reason by which he was misled and destroyed was from God, he added that to it and said: **Then because you have misled me**. Muhammad ibn Ka'b al-Qurazi said the same, in what:

Musa bin Abdul Rahman Al-Masruqi told me, he said: Zaid bin Al-Habbab told us, he said: Abu Mawdud told us: I heard Muhammad bin Kaab Al-Qurazi say: May God curse the Qadarites, for Iblis knows God better than they do. As for His statement: **I will surely sit in wait for them on Your straight path**, he is saying: I will surely sit in wait for the children of Adam on **Your straight path**, meaning: Your straight path, and that is the true religion of God, which is Islam and its laws. The meaning of the statement is: I will turn the children of Adam away from Your worship and obedience, and I will mislead them as You misled me, and I will lead them astray as You led me astray. This is as narrated on the authority of Sabra bin Abi Al-Fakh:

He heard the Prophet, may God bless him and grant him peace, say: "The devil sits in wait for the son of Adam in all his ways. He sits in wait for him in the way of Islam and says: Will you submit and abandon your religion and the religion of your fathers? So he disobeyed him and became a Muslim. Then he sits in wait for him in the way of migration and says: Will you migrate and abandon your land and sky, while the migrant is like a horse in height? So he disobeyed him and migrated. Then he sits in wait for him in the way of jihad, which is the effort of the soul and money, and says: Will you fight and be killed, and the woman be married, and the money be divided? So he disobeyed him and fought." It was narrated on the authority of Awn ibn Abdullah regarding this matter as follows:

Ibn Wakee' told us, he said, Habawiyah Abu Yazid told us, on the authority of Abdullah bin Bakir, on the authority of Muhammad bin Suqah, on the authority of Awn bin Abdullah: **I will sit in wait for them on Your straight path**, he said: The road to Mecca.

What Aoun said, even if it is from the straight path of God, is not the whole path. Rather, the enemy of God informed that he would sit for them on the straight path of God, and he did not specify one thing from it over another. So what was narrated about that from the Messenger of God, may God bless him and grant him peace, is more similar to the apparent meaning of the revelation, and more deserving of interpretation, because the wicked one does not spare any effort in turning God's servants away from everything that brings them closer to God.

And similar to what we said about that, the people of interpretation said about the meaning of *straight* in this place.

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Your straight path**, he said: the truth.

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

Surat al-A'raf 7:16

He said, "Then because You have put me in error, I will surely sit in wait for them on Your straight path."

Al-Harith told me, he said, Abdul Aziz told us, he said, Abu Saad Al-Madani told us, he said: I heard Mujahid say: **I will sit in wait for them on Your straight path**, he said: The path of truth, so I will lead them astray except for a few.

Abu Jaafar said: The Arab scholars differed on this.

Some of the grammarians of Basra said: Its meaning is: I will sit for them on your straight path, just as it is said: **He headed towards Mecca**, meaning: towards Mecca, and as the poet said:

As if I am trying to catch a bird with the star, aiming from the sky

Meaning: To catch a bird, so he threw the baa, and as he said: **Have you hastened the matter of your Lord?** meaning: Have you hastened regarding the matter of your Lord. Some grammarians of Kufa said: The meaning, and God knows best, is: I will sit for them on their way, and in their way. He said: It is permissible to throw the description from this, as you say: I sat for you on the face of the road, and on the face of the road, because the road is a description in meaning, so it is possible for what the day, the night, and the year are possible for, if it is said: I will come to you tomorrow, and I will come to you in the tomorrow.

Abu Ja'far said: This statement is the more correct of the two statements in my opinion, because: sitting requires a place to sit in, so just as it is said: I sat in your place, it is said: I sat on your path, and on your path, as the poet said: He is lean with the palm, his back is honeyed in it, as the fox honeyes the road.

Arabs hardly ever say that in the names of countries. They hardly ever say: Mecca sat down, and Baghdad stood up.

Tafsir al-Qurtubi

It has three issues:

First: The Almighty's saying: **Because You have misled me**. Misleading means causing error in the heart, meaning because You have caused error, stubbornness, and arrogance in my heart. This is because the disbelief of Iblis is not the disbelief of ignorance, but rather it is the disbelief of stubbornness and arrogance. This has been mentioned previously in Al-Baqarah. It has been said that the meaning of the statement is an oath, meaning because You have misled me, I will sit for them on Your path, or in Your path, but it was omitted. The evidence for this statement is His saying in (Sad): **By Your might, I will mislead them all** (Sad: 82). It is as if Iblis magnified the status of God's misleading him because of what it entails of power over the servants, so He swore by it to magnify his status with Him. It has been said that the letter ba' has the meaning of lam, as if he said: Because of Your misleading me. It has also been said that it has the meaning of with, and the meaning is because of Your misleading me. It has also been said

that it is a question, as if he asked by what means did He mislead him? In this case, it should have been: By what did You mislead me? It was said: The meaning is: Because You have destroyed me by cursing me. And *al-ghawa* means destruction. God Almighty said: **Then they will meet with error** (Maryam 19:59) meaning destruction. And it was said: Because You have led me astray. And *al-ghawa* means misguidance and distancing, as Ibn Abbas said. And it was said: You have disappointed me in Your mercy, and from this is the saying of the poet:

And whoever goes astray will not be without someone to blame him for his error.

Any one who is deceived. Ibn al-A'rabi said: It is said that a man has gone astray, if his affair has been corrupted for him, or he has become corrupt in himself. This is one of the meanings of the Almighty's saying: **And Adam disobeyed his Lord and went astray** (Ta-Ha 20:124), meaning his life in Paradise was corrupted. It is also said that a young camel has gone astray if it does not produce its mother's milk.

Second: The doctrine of the Sunnis is that God the Almighty led him astray and created in him disbelief, and therefore he attributed the seduction in this to God the Almighty. And this is the truth, for there is nothing in existence except that it was created by Him, emanating from His will the Almighty. The Imamis, the Qadarites, and others disagreed with their sheikh, Iblis, whom they obeyed in everything he made attractive to them, but they did not obey him in this issue and they say: Iblis made a mistake, and he is capable of making mistakes when he attributed the seduction to his Lord, God is exalted above that. So it is said to them: Even if Iblis is capable of making mistakes, what do you do with an honored and infallible prophet? He is Noah, peace be upon him, when he said to his al-Nas 114: "And my advice will not benefit you, if I wanted to advise you. If God wants to mislead you, He is your Lord, and to Him you will be returned." (Hud 11:34) It was narrated that a man came to Tawus in the Sacred Mosque, and he was interested in predestination, and he was one of the great jurists, so he sat down with him and Tawus said to him: Will you stand up or be made to stand up? So it was said to Tawus: You say this to a jurist! He said: Satan is more knowledgeable than him. Satan says: O Lord, because You have led me astray. And this one says: I am leading myself astray.

Third: The Almighty's saying: **I will surely sit in wait for them on Your straight path**, meaning by turning them away from it and beautifying falsehood until they perish as he perished, or go astray as he went astray, or fail as he failed, according to what was mentioned previously from the three meanings of **you led me astray**. The straight path is the road that leads to Paradise, and **your path** is in the accusative case due to the deletion of *on* or *in* from His saying: **your straight path**, as Sibawayh narrated that Zayd struck his back and stomach. And he recited:

When he shakes his hand, his back becomes honeyed,

just as the fox swallows honey on the road.

Tafsir Ibn Kathir

God Almighty informs us that when He warned Iblis **until the Day they are resurrected** and Iblis was certain of that, he began to be stubborn and rebellious, so he said **Then because You have led me astray, I will surely sit in wait for them on Your straight path** meaning just as You have led me astray. Ibn Abbas said: Just as You have led me astray. Another said: Just as You have destroyed me, I will surely sit in wait for Your servants whom You create from the offspring of this one because of whom You have distanced me on **Your straight path** meaning the path of truth and the path of salvation, I will lead them astray from it so that they will not worship You or believe in You alone because of Your leading me astray. Some grammarians said: The ba' here is a divisive particle as if He is saying, **Then because You have led me astray, I will surely sit in wait for them on Your straight path.** Mujahid said: Your straight path means the truth. Muhammad ibn Suqah said on the authority of Awn ibn Abdullah: It means the path of Mecca. Ibn Jarir said: The correct view is that the straight path is more general than that. **I said** when Imam Ahmad narrated: Hashim ibn al-Qasim told us, Abu Uqayl told us, meaning Al-Thaqafi Abdullah bin Aqil, Musa bin Al-Musayyab told us, Salim bin Abi Al-Jaad told me, on the authority of Sabra bin Abi Al-Fakih, who said: "I heard the Messenger of God, may God bless him and grant him peace, say: The devil lies in wait for the son of Adam in his paths, so he lies in wait for him on the path of Islam, and he says: Will you submit and abandon your religion and the religion of your fathers? He said: So he disobeyed him and submitted." He said: "He lies in wait for him on the path of migration and he says: Will you migrate and abandon your land and your sky? The example of the migrant is like that of a horse in height, so he disobeyed him and migrated. Then he lies in wait for him on the path of jihad, which is jihad of the soul and wealth, and he says: You will fight and be killed, then you will marry the woman and divide the wealth. He said: So he disobeyed him and fought."

The Messenger of God, may God bless him and grant him peace, said: "Whoever among them does that and dies, it is a right upon God to admit him into Paradise. If he is killed, it is a right upon God to admit him into Paradise. If he drowns, it is a right upon God to admit him into Paradise, or if a beast falls on him, it is a right upon God to admit him into Paradise." And His statement, **Then I will come to them from before them and from behind them**, the verse. Ali bin Abi Talhah said on the authority of Ibn Abbas, **Then I will come to them from before them**, making them doubt their Hereafter, **and from behind them**, making them desire their worldly life, **and from their right**, confusing their religious affairs, **and from their left**, making them desire sins. Ibn Abi Talhah said in the narration of Al-Awfi, both of them on the authority of Ibn Abbas: As for from before them, it is in front of their worldly life, and as for from behind them, it is in front of their Hereafter, and as for their right, it is in front of their

good deeds, and as for their left, it is in front of their bad deeds. Saeed bin Abi Arubah said on the authority of Qatada, He came to them from before them and informed them that there is no resurrection, no Paradise, and no Hellfire, and from behind them. From the command of the world, He made it attractive to them and called them to it, and from their right, before their good deeds, He made them slow to do so, and from their left, He made evil deeds and transgressions attractive to them, and called them to them and commanded them to do them. He came to you, O son of Adam, from every direction, except that He did not come to you from above you. He was not able to stand between you and the mercy of God. And this is what was narrated from Ibrahim al-Nakha'i, al-Hakam ibn Utaybah, al-Suddi, and Ibn Jurayj, except that they said: Before them is the world, and behind them is the Hereafter.

Mujahid said: **From before them and from their right from where they see, and from behind them and from their left from where they do not see.** Ibn Jarir chose: **What is meant is all the paths of good and evil, so goodness turns them away from it and evil makes it good for them.** Al-Hakam bin Abaan said on the authority of Ikrimah on the authority of Ibn Abbas regarding his statement, **Then I will come to them from before them and from behind them and from their right and from their left**, and he did not say from above them, because mercy descends from above them. Ali bin Abi Talhah said on the authority of Ibn Abbas, **And You will not find most of them grateful**, he said: monotheists. And this statement of Satan is only a conjecture and imagination from him, and it is in accordance with this reality, as God Almighty said: "And Satan proved true about them his conjecture, so they followed him, except for a party of the believers. * And he had no authority over them except that We might make evident who believes in the Hereafter from who is in doubt about it. And your Lord is Guardian over all things." That is why it was mentioned in the hadith seeking refuge from the control of Satan over man from all sides, as Al-Hafiz Abu Bakr Al-Bazzar said in his Musnad: Nasr bin Ali told us, Amr ibn Mujammi' narrated to us, on the authority of Yunus ibn Khabab, on the authority of Ibn Jubayr ibn Mut'im, meaning Nafi' ibn Jubayr, on the authority of Ibn Abbas, and Umar ibn al-Khattab, meaning al-Sijistani, narrated to us, Ubayd God ibn Ja'far narrated to us, Abdullah ibn Amr narrated to us, on the authority of Zayd ibn Abi Anisa, on the authority of Yunus ibn Khabab, on the authority of Ibn Jubayr ibn Mut'im, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, used to supplicate, "O God, I ask You for forgiveness and well-being in my religion, my worldly life, my family, and my wealth. O God, cover my faults, protect me from fear, and preserve me from before me, behind me, to my right, to my left, and above me. And I seek refuge in You, O God, from being attacked from beneath me." Al-Bazzar alone transmitted this hadith and deemed it hasan.

Imam Ahmad said: Wakee' told us, Ubadah bin Muslim Al-Fazari told us, Jarir bin Abi Sulayman bin Jubair bin Mut'im told me, I heard Abdullah bin Umar say: The Messenger of God, may God bless him and grant him peace, would not omit these supplications when he woke up and when he went to bed: "O God, I ask You

Surat al-A'raf 7:16

He said, "Then because You have put me in error, I will surely sit in wait for them on Your straight path."

for well-being in this world and the hereafter. O God, I ask You for forgiveness and well-being in my religion, my world, my family and my wealth. O God, cover my faults and keep me safe from fear. O God, protect me from before me and behind me, from my right and from my left and from above me, and I seek refuge in Your greatness from being attacked from beneath me." Wakee' said: **From beneath me** meaning the sinking of the earth. Abu Dawud, Al-Nasa'i, Ibn Majah, Ibn Hibban and Al-Hakim narrated it on the authority of Ubadah bin Muslim, and Al-Hakim said: Its chain of transmission is sound.

Fath al-Qadir

Sentence 16- **He said, 'Then by what you have led me astray'** is a resumption like the previous sentences, coming in answer to an implied question. The *ba* in **then by what** is for causality and the *fa* is for the order of the sentence based on what preceded it. It was said that the *ba* is for an oath, like his saying: **Then by your glory, I will surely lead them astray all together** meaning, by your leading me astray, **I will surely sit in wait for them on your straight path**. Leading astray means falling into error. It was said that the *ba* is in the sense of the *lam*, and it was said that it means with. The meaning is: So by what did you lead me astray? The first is more appropriate. What he meant by this seduction, which he made a reason for what he would do to the servants, was his abandonment of prostration, and that this was due to God's seduction of him, until he chose misguidance over guidance. It was said: He meant by it the curse that God cursed him: that is, since you cursed me and destroyed me, I will sit in wait for them. From this, **they will meet with error**, meaning destruction. Ibn al-A'rabi said: It is said: A man went astray, yaghawi ghayyan, if his affair was corrupted or he himself was corrupted. From this, **And Adam disobeyed his Lord, so he went astray**, meaning his life in Paradise was corrupted. **I will sit in wait for them**, meaning I will strive to mislead them until they are corrupted because of me, just as I was corrupted because of my abandonment of prostration to their father. The straight path is the road leading to Paradise, and its accusative case is circumstantial: meaning, on your straight path, as Sibawayh narrated, Zayd struck his back and stomach. The lam in *la'qa'adun* is the lam of an oath, and the ba' in **bima aghwaytani** is related to the deleted verb of the oath: meaning, then by what you have led me astray, I swear that I will sit.

Tafsir al-Baghawi

16- "He said, 'So because you led me astray', they differed about *what* it was said: It is a question meaning, so with what did you lead me astray? Then he began and said: "I will surely sit in wait for them" and it was said: *what* is the recompense, meaning: because you led me astray, I will surely bear a grudge against them. And it was said: It is *what* the source of the oath, its meaning is: because you led me astray, I

will surely sit in wait for them, like his saying, "because my Lord has forgiven me" **Yasin, 27**, meaning: because of the forgiveness of my Lord.

The meaning is: By Your power over me and the penetration of Your authority over me. Ibn al-Anbari said: That is, in what You caused in my heart of error which was the reason for my fall from heaven. You led me astray: You led me astray from guidance. It was also said: You destroyed me. It was also said: You disappointed me. **I will surely sit in wait for them on Your straight path**, that is: I will sit for the children of Adam on Your straight path, which is Islam.

Tafsir al-Baidawi

16. "He said: 'Because you have misled me'" meaning after you have given me time, I will strive to mislead them in any way I can because of your misleading me through them, by naming, or by making me stray, or by assigning me what I was misled for. The ba' is related to the deleted verb of the oath, "I will not sit down", because the lam prevents it. It was said that the ba' is for the oath: "I will sit down for them" lying in wait for them, as a highwayman sits down for travelers. "Your straight path" is the path of Islam. Its accusative is an adverbial phrase, like his saying:

When he shakes his hand, his back becomes honeyed, just as the fox swallows honey on the road.

It was said that its meaning is **on your path**, like their saying: Zaid struck the back and stomach.

Surat al-A'raf 7:17

Then I will come to them from before them and from behind them and on their right and on their left, and You will not find most of them grateful.

Tafsir al-Jalalayn

17 - **Then I will come to them from before them and from behind them and on their right and on their left** meaning from every direction and prevent them from following Him. Ibn Abbas said: And He will not be able to come from above them so that He does not stand between the servant and the mercy of God Almighty. **And You will not find most of them grateful** believers.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: The people of interpretation differed in their interpretation of that. Some of them said: The meaning of his saying: **I will come to them from before them**, from the direction of the Hereafter, **and from behind them**, from the direction of this world, **and from their right**, from the direction of the truth, **and from their left**, from the direction of falsehood.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **Then I will come to them from before them**, meaning, I will make them doubt their afterlife, **and from behind them**, making them desire their worldly life, **and on their right**, making them desire their religious affairs, **and on their left**, making them forgive their sins. And it has been narrated on the authority of Ibn Abbas with this chain of transmission regarding the interpretation of that, which is different from this interpretation, and that is what:

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **Then I will come to them from before them**, meaning from this world, **and from behind them**, from the Hereafter, **and from their right**, from their good deeds, **and from their left**, from their bad deeds. And this narration is confirmed, as is the other one which:

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 I will come to them from before them and from behind them and on their right and on their left**, he said: As for **before them**, it is from before them, and as for **from behind them**, it is the matter of their afterlife, and as for their right, it is from before their good deeds, and as for **from their left**, it is from before their bad deeds.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his saying: **Then I**

will come to them from before them the verse, He came to them from before them and informed them that there is no resurrection, nor Paradise, nor Hell, **and from behind them**, from the affairs of this world, so He made it attractive to them and called them to it, **and from their right**, from their good deeds, turning them away from them, **and from their left**, He made evil deeds and transgressions attractive to them, and called them to them, and commanded them to them. He came to you, O son of Adam, from every direction, except that He did not come to you from above you. He was not able to stand between you and the mercy of God.

Others said: Rather, the meaning of his saying: **from before them** is from their worldly life, and **from behind them** is from their afterlife. Those who said that mentioned:

Muhammad ibn Bashir told us, he said, Muammil told us, he said, Sufyan told us, on the authority of Mansur, on the authority of Ibrahim, regarding his statement: **Then I will come to them from before them and from behind them**, he said: **From before them**, from their worldly life, **and from behind them**, from their afterlife, **and from their right**, from their good deeds, **and from their left**, from their bad deeds.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Al-Hakam: **Then I will come to them from before them and from behind them and from their right and from their left**, he said: **From before them** means from their worldly life, **and from behind them** means from their afterlife, **and from their right** means from their good deeds, **and from their left** means from their bad deeds.

- Sufyan told us, he said, Jarir told us, on the authority of Mansur, on the authority of Al-Hakam: **Then I will come to them from before them**, he said: from the direction of this world, making it seem attractive to them, **and from behind them**, from the direction of the Hereafter, making them slow down from it, **and from their right**, from the direction of the truth, turning them away from it, **and from their left**, from the direction of falsehood, making them desire it and making it seem attractive to them.

Muhammad ibn al-Husayn told me, Ahmad ibn al-Mufaddal told us, Asbat told us, on the authority of al-Suddi: **Then I will come to them from before them and from behind them and on their right and on their left**. As for **from before them**, it is the world, I will call them to it and make them desire it. **And from behind them**, it is the Hereafter, I will make them doubt it and make it distant from them, I will make it difficult for them, meaning the truth, so I will make them doubt it, **and from their left**, meaning falsehood, I will make it easy for them and make them desire it.

Al-Qasim told us, he said, Al-Husayn told us, he said, Hajjaj told me, he said, Ibn Jurayj said, his statement: **From before them**, from their worldly life, the most desirable for it, **and behind them**, their afterlife, the most ungrateful for it and the most uninterested in it, **and from their right**, their good deeds, the most uninterested in them, **and from their left**, the faults of their deeds, the best of them to them.

Surat al-A'raf 7:17

Then I will come to them from before them and from behind them and on their right and on their left, and You will not find most of them grateful.

Others said: The meaning of this is: from where they see and from where they do not see.

Who said that?

Muhammad ibn Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: God's statement: **From before them and from behind them and on their right**, he said: where they can see, **and from behind them**, "and on their left," where they cannot see.

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

Ibn Wakee' and Ibn Hameed told us, they said: Jarir told us, on the authority of Mansur, he said: We discussed with Mujahid his statement: **Then I will come to them from before them and from behind them and on their right and on their left**, so Mujahid said: It is as he said: He will come to them from before them and from behind them and on their right and on their left. Ibn Hameed added: He said: He will come to them from there. Al-Harith told me, he said: Abdul Aziz told us, he said: Abu Saad Al-Madani told us, he said: Mujahid said, and he mentioned something similar to the hadith of Muhammad Ibn Amr, on the authority of Abu Asim.

Abu Ja'far said: The most correct of these sayings in my opinion is the saying of the one who said: Its meaning is: Then I will come to them from every direction of truth and falsehood, and turn them away from the truth, and make falsehood seem good to them. That is because that follows His statement: **I will surely sit in wait for them on Your straight path**, so He informed that He will sit in wait for the children of Adam on the path that God has commanded them to follow, which is what we have described of the religion of God, the religion of truth. So He will come to them in that from every direction, from the direction that God has commanded them to take, and turn them away from it, which is **from before them and from behind them and on their right**, and from the direction that God has forbidden them from, and He will make it seem good to them and call them to it, which is **from behind them and from their right and from their left**. It was said: He did not say: from above them, because the mercy of God descends upon His servants from above them.

Who said that?

Saad bin Abdullah bin Abdul Hakam Al-Masry narrated to us, he said: Hafs bin Omar narrated to us, he said: Al-Hakam bin Abaan narrated to us, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding His statement: **Then I will come to them from before them and from behind them and on their right and on their left**, and He did not say: from above them, because mercy descends from above them. As for His statement: **And You will not find most of them grateful**, he is saying: And You will not find, O Lord, most of the children of Adam grateful to You for Your favor that You bestowed upon them, like Your honoring of their father Adam with what You honored him with, from

Your angels prostrating to him, and Your preferring him over me, and their gratitude to him, their obedience to him by acknowledging His Oneness, and following His commands and prohibitions.

Ibn Abbas used to say about this:

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **And you will not find most of them grateful**, he said: monotheists.

Tafsir al-Qurtubi

And among the best things that have been said in the interpretation of: **Then I will come to them from before them and from behind them and from their right and from their left** meaning I will turn them away from the truth, and make them desire this world, and make them doubt the Hereafter. And this is the ultimate in misguidance. As He said: **And I will mislead them** (al-Nisa 4:119) according to what was mentioned above. Sufyan narrated on the authority of Mansur on the authority of Al-Hakam bin Utaybah who said: From before them from their worldly life. And from behind them from their Hereafter. And from their right means their good deeds. And from their left means their bad deeds. An-Nahhas said: This is a good statement and its explanation is that the meaning of then I will come to them from before them from their worldly life, until they deny what is in it of signs and report of the previous nations, and from behind them from their Hereafter until they deny it. And from their right of their good deeds and matters of their religion. This is indicated by His statement: **Indeed, you used to come to us from the right** (al-Saffat 37:28). And from their left means their bad deeds, that is, they follow desires, because He makes them seem attractive to them. **And you will not find most of them grateful** that is, monotheists, obedient, and showing gratitude.

Tafsir Ibn Kathir

God Almighty informs us that when He warned Iblis **until the Day they are resurrected** and Iblis was certain of that, he began to be stubborn and rebellious, so he said **Then because You have led me astray, I will surely sit in wait for them on Your straight path** meaning just as You have led me astray. Ibn Abbas said: Just as You have led me astray. Another said: Just as You have destroyed me, I will surely sit in wait for Your servants whom You create from the offspring of this one because of whom You have distanced me on **Your straight path** meaning the path of truth and the path of salvation, I will lead them astray from it so that they will not worship You or believe in You alone because of Your leading me astray. Some grammarians said: The ba' here is a divisive particle as if He is saying, **Then because You have led me astray, I will surely sit in wait for them on Your straight path**.

Mujahid said: Your straight path means the truth. Muhammad ibn Suqah said on the authority of Awn ibn Abdullah: It means the path of Mecca. Ibn Jarir said: The correct view is that the straight path is more general than that. **I said** when Imam Ahmad narrated: Hashim ibn al-Qasim told us, Abu Uqayl told us, meaning Al-Thaqafi Abdullah bin Aqil, Musa bin Al-Musayyab told us, Salim bin Abi Al-Jaad told me, on the authority of Sabra bin Abi Al-Fakih, who said: "I heard the Messenger of God, may God bless him and grant him peace, say: The devil lies in wait for the son of Adam in his paths, so he lies in wait for him on the path of Islam, and he says: Will you submit and abandon your religion and the religion of your fathers? He said: So he disobeyed him and submitted." He said: "He lies in wait for him on the path of migration and he says: Will you migrate and abandon your land and your sky? The example of the migrant is like that of a horse in height, so he disobeyed him and migrated. Then he lies in wait for him on the path of jihad, which is jihad of the soul and wealth, and he says: You will fight and be killed, then you will marry the woman and divide the wealth. He said: So he disobeyed him and fought."

The Messenger of God, may God bless him and grant him peace, said: "Whoever among them does that and dies, it is a right upon God to admit him into Paradise. If he is killed, it is a right upon God to admit him into Paradise. If he drowns, it is a right upon God to admit him into Paradise, or if a beast falls on him, it is a right upon God to admit him into Paradise." And His statement, **Then I will come to them from before them and from behind them**, the verse. Ali bin Abi Talhah said on the authority of Ibn Abbas, **Then I will come to them from before them**, making them doubt their Hereafter, **and from behind them**, making them desire their worldly life, **and from their right**, confusing their religious affairs, **and from their left**, making them desire sins. Ibn Abi Talhah said in the narration of Al-Awfi, both of them on the authority of Ibn Abbas: As for from before them, it is in front of their worldly life, and as for from behind them, it is in front of their Hereafter, and as for their right, it is in front of their good deeds, and as for their left, it is in front of their bad deeds. Saeed bin Abi Arubah said on the authority of Qatada, He came to them from before them and informed them that there is no resurrection, no Paradise, and no Hellfire, and from behind them. From the command of the world, He made it attractive to them and called them to it, and from their right, before their good deeds, He made them slow to do so, and from their left, He made evil deeds and transgressions attractive to them, and called them to them and commanded them to do them. He came to you, O son of Adam, from every direction, except that He did not come to you from above you. He was not able to stand between you and the mercy of God. And this is what was narrated from Ibrahim al-Nakha'i, al-Hakam ibn Utaybah, al-Suddi, and Ibn Jurayj, except that they said: Before them is the world, and behind them is the Hereafter.

Mujahid said: **From before them and from their right from where they see, and from behind them and from their left from where they do not see**. Ibn Jarir chose: **What is meant is all the paths of good and evil, so goodness turns them away from it and evil makes it**

good for them. Al-Hakam bin Abaan said on the authority of Ikrimah on the authority of Ibn Abbas regarding his statement, **Then I will come to them from before them and from behind them and from their right and from their left**, and he did not say from above them, because mercy descends from above them. Ali bin Abi Talhah said on the authority of Ibn Abbas, **And You will not find most of them grateful**, he said: monotheists. And this statement of Satan is only a conjecture and imagination from him, and it is in accordance with this reality, as God Almighty said: "And Satan proved true about them his conjecture, so they followed him, except for a party of the believers. * And he had no authority over them except that We might make evident who believes in the Hereafter from who is in doubt about it. And your Lord is Guardian over all things." That is why it was mentioned in the hadith seeking refuge from the control of Satan over man from all sides, as Al-Hafiz Abu Bakr Al-Bazzar said in his Musnad: Nasr bin Ali told us, Amr ibn Mujammil narrated to us, on the authority of Yunus ibn Khabab, on the authority of Ibn Jubayr ibn Mut'im, meaning Nafi' ibn Jubayr, on the authority of Ibn Abbas, and Umar ibn al-Khattab, meaning al-Sijistani, narrated to us, Ubayd God ibn Ja'far narrated to us, Abdullah ibn Amr narrated to us, on the authority of Zayd ibn Abi Anisa, on the authority of Yunus ibn Khabab, on the authority of Ibn Jubayr ibn Mut'im, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, used to supplicate, "O God, I ask You for forgiveness and well-being in my religion, my worldly life, my family, and my wealth. O God, cover my faults, protect me from fear, and preserve me from before me, behind me, to my right, to my left, and above me. And I seek refuge in You, O God, from being attacked from beneath me." Al-Bazzar alone transmitted this hadith and deemed it hasan.

Imam Ahmad said: Wakee' told us, Ubadah bin Muslim Al-Fazari told us, Jarir bin Abi Sulayman bin Jubair bin Mut'im told me, I heard Abdullah bin Umar say: The Messenger of God, may God bless him and grant him peace, would not omit these supplications when he woke up and when he went to bed: "O God, I ask You for well-being in this world and the hereafter. O God, I ask You for forgiveness and well-being in my religion, my world, my family and my wealth. O God, cover my faults and keep me safe from fear. O God, protect me from before me and behind me, from my right and from my left and from above me, and I seek refuge in Your greatness from being attacked from beneath me." Wakee' said: **From beneath me** meaning the sinking of the earth. Abu Dawud, Al-Nasa'i, Ibn Majah, Ibn Hibban and Al-Hakim narrated it on the authority of Ubadah bin Muslim, and Al-Hakim said: Its chain of transmission is sound.

Fath al-Qadir

His saying: 17- **Then I will come to them from before them and from behind them and from their right and from their left** He mentioned the four directions because they are the ones from which the enemy will come to his enemy, and for this reason he left out mentioning the direction above and below, and the verb was transitive to the first two directions with *min*, and to the last two with *an*, because the majority of

Surat al-A'raf 7:17

Then I will come to them from before them and from behind them and on their right and on their left, and You will not find most of them grateful.

those who come from the front and behind are directed towards what is coming to them with their entire body, and the majority of those who come from the right and left are deviating, so it was appropriate for the first two to be transitive with the letter of beginning, and for the last two to be transitive with the letter of passing, and this is a representation of his whispering and insinuations to those who come in reality, and it was said: What is meant is **from before them** from their worldly life, **from behind them** from their afterlife, **from their right** from the direction of their good deeds, and **from their left** from the direction of their bad deeds, and An-Nahhas approved of this. His saying: **And you will not find most of them grateful** means that when I do that, you will not find most of them grateful because of the effect of my whisperings on them and my tempting them. He said this based on conjecture, and from this is the saying of God Almighty: **And Satan proved true about them his conjecture**. It was said that he heard that from the angels and said it, and he expressed gratitude as obedience, or it is in its true sense and that they did not thank God because of the temptation.

Tafsir al-Baghawi

17- **Then I will come to them from before them**, Ali ibn Abi Talha said on the authority of Ibn Abbas: **From before them**, meaning from the direction of the Hereafter, so I will make them doubt it, **and from behind them**, making them desire their worldly life, **and from their right**, making their religious affairs unclear to them, **and from their left**, making sins desirable to them. Atiyah narrated on the authority of Ibn Abbas: **From before them**, from the direction of their worldly life, meaning I will make it seem beautiful in their hearts, **and from behind them**, from the direction of the Hereafter, so I will say: There is no resurrection, no revival, no Paradise, no Hell, **and from their right**, from their good deeds, **and from their left**, from their bad deeds.

Al-Hakam said: **From before them** means from the world, making it attractive to them. From behind them: from the Hereafter, discouraging them from it. From their right: from the truth, turning them away from it. From their left: from falsehood, making it attractive to them. Qatada said: He came to them from before them and informed them that there is no resurrection, nor Paradise, nor Hell. From behind them: from the matters of this world, making it attractive to them and calling them to it. From their right: from their good deeds, making them slow to reach it. From their left: making evil deeds and transgressions attractive to them and calling them to them. He came to you, O son of Adam, from every direction, except that He did not come to you from above you. He was not able to come between you and the mercy of God. Mujahid said: From before them and from their right from where they see, and from behind them and from their left where they do not see. Ibn Jurayj said: The meaning of His statement **where they do not see** means that they do not make mistakes, and **where they do not see** means

that they do not know that they are making mistakes.

And you will not find most of them grateful, believing. If it is said: How did the wicked one know that? It is said: He said it as a guess and he was right. God Almighty said: **And Satan proved true about them his guess Saba', 20.**

Tafsir al-Baidawi

17. **Then I will come to them from before them and from behind them and on their right and on their left** means from all four directions. Like his intention to tempt them and mislead them from any direction he could by approaching the enemy from the four directions, and that is why he did not say from above them and from beneath their feet. It was said that he did not say from above them because mercy descends from it and he did not say from beneath them because approaching from it frightens people. And from Ibn Abbas, may God be pleased with him: from before them from the direction of the Hereafter, and from behind them from the direction of the world, and from their right and from their left from the direction of their good deeds and bad deeds. It is possible to say from before them from where they know and are able to guard against it, and from behind them from where they do not know and are not able, and from their right and from their left from where it is easy for them to know and guard against it but they did not do so because of their lack of alertness and caution. The verb was transmitted to the first two with the letter of beginning because it was directed to them from them and to the last two with the letter of passing, for the one who comes from them is like the one who deviates from them and passes over their width. Similar to it is their saying, **I sat on his right**, and **You will not find most of them grateful**, obedient. He only said it as a supposition, because God Almighty said, **And Iblis had certainly proven true about them his supposition**, when he saw in them the origin of evil as multiple and the origin of good as one. And it was said that he heard it from the angels.

Surat al-A'raf 7:18

He said, "Get out of it, disgraced and expelled. Whoever of them follows you, I will surely fill Hell with you, all together."

Tafsir al-Jalalayn

18 - **He said, Get out of it, disgraced and rejected, with the hamza, disgraced or hated, (and banished, far from mercy, for whoever follows you among them, from the people. The lam is for beginning or for the oath, which is I will fill Hell with you all, meaning from you, your offspring, and the people. In it is the predominance of the present over the absent, and in the sentence is the meaning of a conditional punishment, meaning whoever follows you, I will punish him.**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: This is report from God Almighty about His bringing upon the wicked enemy of God what He brought upon him of His vengeance and curse, and His expulsion of him from His Paradise, because he disobeyed Him and went against His command, and returned to Him an answer that he had no right to return to Him with.

He says: God said to him at that time: **Get out of it**, meaning from Paradise, **disgraced and banished**, meaning: disgraced.

And blame, defect. It is said: he blamed him, he blames him, he is blameworthy, and he is blameworthy. And they leave out the hamza and say: I blame him, I blame him, dhimman and dhaman. And blame and dhim are more expressive of the defect than blame. And some of them recited this verse:

I kept you company while my eyes were covered with a veil, but when it lifted, I cut myself off from hurting myself.

Most narrators recite it as: I blame her. As for the defeated, it is the one who is cut off. It is said: he defeated him, he defeats him, defeating him, if he pushed him away and expelled him. From this comes their saying: Defeat the devil from you.

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

Who said that?

Bishr ibn Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **Get out of it, disgraced and banished**, meaning: Get out of it, cursed and banished.

Al-Muthanna told us, he said, Abu Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas: condemned, hated.

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: **He said, 'Get out of it, disgraced,'** meaning: young and banished.

14392 - Muhammad ibn al-Husayn told me, he said, Ahmad ibn al-Mufaddal told us, he said, Asbat told us, on the authority of al-Suddi, regarding his statement: **Get out of it, disgraced and banished.** As for *disgraced*, it means banished, and as for *banished*, it means expelled.

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: *Reprehensible*, he said: banished, *repelled*, he said: expelled.

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Abi Jaafar told us, on the authority of his father, on the authority of Al-Rabi', regarding his statement: **Get out of it disgraced**, he said: banished. And the one who has been driven out, he said: diminished.

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Al-Zubayr told us, on the authority of Ibn Uyaynah, on the authority of Yunus La Isra'il, on the authority of Abu Ishaq, on the authority of Al-Tamimi, on the authority of Ibn Abbas: **Get out of it, disgraced**, he said: banished.

Abu Amr Al-Qarqasani Uthman bin Yahya told me, he said, Sufyan told us, on the authority of Abu Ishaq, on the authority of Al-Tamimi: Ibn Abbas was asked: What is **He was brought out from it, disgraced and expelled**, he said: Abhorred.

14397 - Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **Get out of it, disgraced and banished**, he said: We do not know the disgraced and the blameworthy as anything but one, but there are defective letters, and the poet said to Amer:

Oh, Aam, and to Harith: Oh, Harith, the Qur'an was revealed in the language of the Arabs.

Abu Jaafar said: This is an oath from God, may He be glorified: He swears that whoever among the children of Adam follows the enemy of God, Satan, and obeys him...

And his assumption of Him was true, that He would fill Hell with all of them, meaning: from the disbelievers of the children of Adam, the followers of Iblis, and from Iblis and his offspring. So may God have mercy on the man who belies the assumption of the enemy of God about himself, and disappoints his hope and desire in it, and does not enable the desire of his enemy in it, and deceives him and does not seek his advice, for God, the Most High, mentioned Him, only alerted His servants with these verses to the long history of the enmity of His enemy and their enemy Iblis towards them, and the past of what preceded of his envy of their father, and his aggression against him and them, and He made them know the locations of His blessings upon them in the past in themselves and their father so that they may ponder His verses, and so that those of understanding may remember, so that they may

Surat al-A'raf 7:18

He said, "Get out of it, disgraced and expelled. Whoever of them follows you, I will surely fill Hell with you, all together."

refrain from obeying His enemy and their enemy and turn to His obedience and repent to it.

Tafsir al-Qurtubi

God the Almighty said: **He said, 'Get out of it'** meaning from Paradise. **Disgraced and banished.** Disgraced means blameworthy. And blame is the defect, with a lightened meem. Ibn Zayd said: Disgraced and blameworthy are the same. It is said: I blamed him, I blamed him, and I blamed him, with the same meaning. Al-A'mash read Madhmoon. The meaning is the same, except that he lightened the hamza. Mujahid said: The blameworthy is the one who is banished. The two meanings are close. And the banished is the one who is banished, according to Mujahid and others. Its original meaning is repelling. **For whoever follows you among them, I will surely fill Hell with you all** The lam is the lam of an oath, and the response is to **I will fill Hell.** It was said: For whoever follows you, it is a lam of emphasis. I will fill it is a lam of an oath. The evidence for this is that in other readings it is permissible to delete the first lam, but it is not permissible to delete the second. There is a sense of condition and recompense in the speech, meaning whoever follows you, I will punish him. If you said: **Whoever follows you, I will punish him,** it would not be permissible, unless you mean **I will punish him.** Asim read from the narration of Abu Bakr ibn Ayyash, **Whoever follows you from among them,** with a kasra on the lam. Some grammarians rejected this. An-Nahhas said: And its meaning - and God knows best - is **for the sake of whoever follows you.** Just as it is said: **I honored so-and-so for you.** The meaning could be: **To repel whoever follows you.** The meaning of **from among you all** is from you and from the children of Adam, because their mention has already occurred when He said: **And We have certainly created you,** addressing the children of Adam.

Tafsir Ibn Kathir

God Almighty emphasized upon him the curse, expulsion, banishment and banishment from the place of the highest assembly, by saying: **Get out of it, disgraced and banished.** Ibn Jarir said: As for the disgraced, he is the one who is disgraced, and the blame is not stressed in the defect, it is said: he blamed him, he blames him, he is blamed, and they leave the hamza and say: I blame him, I blame him, blameworthy and blameworthy, and the blame and the blame are more expressive in the defect than the blame, he said: The banished and the excluded, is the banished and expelled, and Abd al-Rahman bin Zaid bin Aslam said: We do not know the disgraced and the blameworthy except one, and Sufyan al-Thawri said: On the authority of Abu Ishaq, on the authority of al-Tamimi, on the authority of Ibn Abbas: Get out of it, disgraced and banished, he said: detested, and Ali bin Abi Talha said on the authority of Ibn Abbas: small and

detested, and al-Suddi said: detested and expelled, and Qatadah said: cursed and detested, and Mujahid said: banished and expelled, and al-Rabi' said: Ibn Anas: The one who is censured and banished and the one who is defeated is the diminutive. And the Almighty's saying: **For whoever of them follows you, I will surely fill Hell with you all,** is like His saying: "He said, 'Go! And whoever of them follows you, indeed, Hell will be your recompense - an ample recompense. And incite whomever you can among them with your voice and assault them with your cavalry and infantry and share with them in wealth and children and promise them. But Satan promises them nothing but delusion. Indeed, over My servants you have no authority. And sufficient is your Lord as Disposer of affairs.'"

Fath al-Qadir

And sentence 18 - **He said, get out of it** is a resumption like the sentences before it: that is, from the sky or paradise or from among the angels as mentioned before *condemned* that is, blamed from dhamahu if he condemned him. It is said: dhamathu and dhammutu have the same meaning. Al-A'mash read madhmoon. Al-Zuhri read madhmoon without a hamza, and it was said that madh'um means the exiled, and madhhur means the expelled. His saying: **For those of them who follow you.** The majority read it with the fatha on the lam as the lam of the oath, and its answer is **I will fill Hell with you all.** It was said: The lam in **for those who follow you** is for emphasis, and in **I will fill** it is the lam of the oath. The first is more appropriate, and the answer to the oath fills the answer to the condition, because *from* is a conditional, and in this answer there is a threat that cannot be estimated. Asim read in a narration from him: **for those who follow you** with the kasra on the lam, and some grammarians denied it. An-Nahhas said: Its meaning, and God knows best, is for the sake of those who followed you, as it is said: I honored so-and-so for you. It was said: It is a reason for **I went out.** The pronoun **from you** refers to him and to those who followed him. The pronoun of address prevailed over the pronoun of absence, and the original is **from you and from them.**

Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Mujahid regarding his statement: **And the weighing on that Day will be the truth,** he said: justice. **So he whose scales are heavy,** he said: his good deeds. **And he whose scales are light,** he said: his good deeds. Ibn Abi Hatim narrated on the authority of al-Suddi that deeds will be weighed. Many hadiths have been narrated about the manner of the scales, the weighing and the weighed. Ahmad, Al-Tirmidhi, Ibn Majah, Ibn Hibban, Al-Hakim **who authenticated it,** Ibn Mardawayh, and Al-Bayhaqi narrated on the authority of Abdullah bin Amr that he said: The Messenger of God (blessings and peace of God be upon him) said: "A man from my nation will be called out before all of creation on the Day of Resurrection, and ninety-nine scrolls will be spread out for him, each scroll as far as the eye can see. He will say: 'Do you deny any of this? Did the guardian

scribes wrong you?' He will say: 'No, O Lord.' He will say: 'Do you have an excuse or a good deed?' The man will be frightened and say: 'No, O Lord.' He will say: 'Yes, you have a good deed with Us and you will not be wronged today.' A card will be brought out for him on which will be written: 'I bear witness that there is no god but God and I bear witness that Muhammad is His servant and Messenger.' He will say: 'O Lord, what is this card compared to these scrolls?' It will be said: 'You will not be wronged.' The scrolls will be placed on one side of the scale and the card on the other side, so the scrolls will fly away and the card will be heavy." Al-Tirmidhi also authenticated it, and its chain of transmission is Hasan. Abdul Razzaq, Abdul bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Al-Shaykh, Al-Hakim **who authenticated it** and Al-Bayhaqi in Al-Shu'ab narrated on the authority of Ibn Abbas regarding his statement: **And We created you, then We shaped you**, he said: They were created in the loins of men and shaped in the wombs of women. Al-Faryabi narrated on his authority that he said: They were created in the back of Adam and then shaped in the wombs. Ibn Jarir and Ibn Abi Hatim also narrated on his authority that he said: As for Our creation of you, it is Adam, and as for Then We shaped you, it is his offspring. Abu Al-Shaykh narrated on the authority of Ikrimah regarding the verse that he said: Iblis was created from the fire of glory. It is proven in Sahih from the hadith of Aisha that she said: The Messenger of God (peace and blessings of God be upon him) said: **The angels were created from light, Iblis was created from fire, and Adam was created from what He has described to you.** Ibn Jarir narrated on the authority of Al-Hasan that he said: The first one to make an analogy was Iblis in his statement: **You created me from fire and created him from clay**, and its chain of transmission back to Al-Hasan is sound. Abu Nu'aym narrated in Al-Hilyah and Al-Daylami on the authority of Ja'far ibn Muhammad on the authority of his father on the authority of his grandfather that the Messenger of God (peace and blessings of God be upon him) said: "The first one to measure the matter of religion by his own opinion was Iblis. God said to him, 'Prostrate to Adam.' He said, 'I am better than him. You created me from fire and created him from clay.'" Ja'far said: **Whoever measures the matter of religion by his own opinion, God will associate him with Iblis on the Day of Resurrection because he followed him in analogy.** The chain of transmission of this hadith should be examined, as I do not think it is authentically attributed to the Prophet (peace and blessings of God be upon him), and it does not resemble the words of the Prophet. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said, **Because You have misled me**, meaning, you have led me astray. 'Abd ibn Humayd narrated on his authority, regarding His statement, **I will surely sit in wait for them on Your straight path**, he said, **The path to Mecca.** 'Abd ibn Humayd, Ibn Jarir and Abu Al-Shaykh narrated something similar on the authority of Ibn Mas'ud. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ibn Abbas: **And on their right**, their religious affairs were unclear to them. **And on their left**, he said: sins were made lawful for them and falsehood was most deserving of them. **And you will not find most of them grateful**, he said: monotheists. Ibn Jarir and Ibn Abi Hatim narrated on

his authority: **Then I will come to them from before them**, he said: from where they see. **And from behind them**, from where they do not see. **And on their right**, from where they see. **And on their left**, from where they do not see. Abd Ibn Humayd and Ibn Jarir also narrated on his authority regarding the verse: he could not say: from above them. In another version: he knew that mercy descends from above them. Ibn Abi Hatim narrated on his authority regarding his statement: *censured*, he said: blamed, banished: he said: hated. Abd Ibn Humayd, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Mujahid: *censured*, he said: banished. *Rejected*, he said: expelled.

Tafsir al-Baghawi

18- **He said**, God the Most High to Satan, **Get out of it, disgraced and banished**, meaning: shameful. The most severe disgrace is the one who is blamed and censured, so he is blameworthy and the one who blames him, he is blameworthy, like he walked walking. The one who is banished is the one who is banished and expelled. It is said: he drove him away, he drives him away, if he distanced him and expelled him. Ibn Abbas said: Disgraced means hated. Qatada said: Disgraced and banished means: cursed and banished. Al-Kalbi said: Disgraced: blameworthy, banished: excluded from Paradise and from all good. **For those of them who follow you**, from the children of Adam, **I will surely fill Hell**, the lam is the lam of the oath **with you all**, meaning: from you and your descendants and all the disbelievers of the descendants of Adam.

Tafsir al-Baidawi

18. **He said, 'Get out of it blameworthy.'** "Get out of it blameworthy. Get out of it blameworthy. **It was read blameworthy like** responsible **in** responsible **or like** measured **in** measured **from** blame him, defamed. Expelled" is expelled. "For whoever follows you from among them." The lam in it is for introducing the oath and its answer. "I will fill Hell with you all." It is the answer to the condition. "For whoever **is read with a kasra on the lam as the report of** I will fill" with the meaning: for whoever follows you, this threat, or the reason for "I will get out **and** I will fill **is the answer to an omitted oath and the meaning of** from you and from them," so the one being addressed prevailed.

Surat al-A'raf 7:19

And O Adam, dwell, you and your wife, in Paradise and eat from wherever you will, but do not approach this tree, lest you be among the wrongdoers.

Surat al-A'raf 7:19

And O Adam, dwell, you and your wife, in Paradise and eat from wherever you will, but do not approach this tree, lest you be among the wrongdoers.

Tafsir al-Jalalayn

19 - *And* He said, **O Adam, dwell, you and your wife**, emphasizing the pronoun in *dwell*, to connect it to him, **and your wife**, Eve, with the long vowel, **in Paradise**, **so eat from wherever you wish, but do not approach this tree**, by eating from it, which is wheat, **or you will be among the wrongdoers**.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And God said to Adam: **O Adam, dwell, you and your wife, in Paradise and eat from wherever you wish**. So God Almighty settled Adam and his wife in Paradise after He had brought down Satan from it and expelled him from it, and He permitted them to eat from its fruits from wherever they wished, and He forbade them from approaching the fruit of a particular tree.

We have mentioned the differences of opinion among the people of interpretation regarding this, and what we see as correct in saying about it, in a place other than this, so we disliked repeating it.

Then you will be among the wrongdoers, meaning: you will be among those who disobeyed the command of their Lord and did what they had no right to do.

Tafsir al-Qurtubi

He said to Adam after Iblis was expelled from his place in heaven: Dwell, you and Eve, in Paradise. The meaning of dwelling has already been mentioned in Surat Al-Baqarah, so there is no need to repeat it. The meaning of **And do not approach this tree** (al-Baqarah 2:35) has already been mentioned there. Praise be to God.

Tafsir Ibn Kathir

The Almighty mentions that He permitted Adam, peace be upon him, and his wife Eve to eat from all of the fruits of Paradise except for one tree. We have already discussed this in Surat Al-Baqarah. At that time, Satan envied them and sought to deceive, whisper, and trick them in order to take away from them the blessings and beautiful clothing they were in. **And he said**, falsely and slanderously, **Your Lord did not forbid you**

from this tree except that you should become angels, meaning so that you would not become angels or immortal here. If you had eaten from it, you would have achieved that, like His statement, **He said, 'O Adam, shall I guide you to the tree of immortality and possession that will not decay?'** meaning so that you would not be angels, like His statement, **God makes clear to you, lest you go astray**, meaning so that you would not go astray. **And He has cast into the earth firm mountains, lest it should shift with you**, meaning so that it would not shift with you. Ibn Abbas and Yahya ibn Abi Katheer used to read **except that you should become angels** with a kasra on the lam, and the majority read it. By opening it, **and he swore to them** meaning he swore to them by God **that I am to you both among the sincere advisers** for I am here before you and I know this place, and this is from the chapter of reciprocity, and what is meant is one of the two parties, as Khalid bin Zuhair, the cousin of Abu Dhu'ayb, said:

And share with them, by God, the effort, for you are sweeter than quails when We resurrect them.

That is, he swore to them by God on that until he deceived them. And the believer may be deceived by God. Qatada said about the verse: He swore by God that I was created before you and I am more knowledgeable than you, so follow me and I will guide you. And some of the people of knowledge used to say that whoever deceives us by God, we will be deceived by him.

Fath al-Qadir

His saying: 19- **And O Adam** is on the assumption of the saying: that is, and We said, O Adam. He said this saying to him after expelling Iblis from Paradise, or from the sky, or from among the angels as mentioned above. The meaning of the dwelling has been mentioned above, and the meaning of **Do not approach this tree** in Al-Baqarah. The meaning of **from wherever you wish** is from any type of Paradise you wish to eat, and similar to it is what was mentioned above from the saying of God Almighty: **And eat from it in abundance wherever you wish** and the deletion of the nun from *fatakuna* because it is conjoined to the jussive or in the accusative case as an answer to the prohibition.

Tafsir al-Baghawi

19- **And O Adam, dwell, you and your wife, in Paradise and eat from wherever you wish, but do not approach this tree, lest you be among the wrongdoers**.

Tafsir al-Baidawi

19. **And O Adam** meaning, We said, O Adam. **Dwell, you and your wife, in Paradise and eat from wherever you wish, but do not approach this tree**. It was read as

hadi, which is the original, because it is diminutive of dhiyā, and the ha' is a substitute for the ya'. **Then you will be among the wrongdoers** then you will be among those who wronged themselves, and the word *tawkun* may be in the subjunctive mood as a conjunction or in the accusative case as a response.

Surat al-A'raf 7:20

Then Satan whispered to them that he might make apparent to them that which was concealed from them of their private parts, and he said, "Your Lord did not forbid you from this tree except that you should become angels or become of the immortals."

Surat al-A'raf 7:20

Then Satan whispered to them that he might make apparent to them that which was concealed from them of their private parts, and he said, **Your Lord did not forbid you from this tree except that you should become angels or become of the immortals.**

Tafsir al-Jalalayn

20 - **Then Satan whispered to them** Iblis to make **apparent** to show **to them what was concealed** fa'al from mawarat (from them of their private parts. And he said, Your Lord did not forbid you from this tree except) out of aversion **that you should become angels** and it was read with a kasra on the lam **or become of the immortals** meaning that is necessary from eating from it as in another verse {Shall I direct you to the tree of immortality and possession that will not decay?}

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He, may His praise be exalted, meant by His saying: **So He whispered to them**, is that He whispered to them, and that whispering was His saying to them: **Your Lord did not forbid you from this tree except that you should become angels or become of the immortals**, and His swearing to them on that.

It was said: He whispered to them, and the meaning is what I mentioned, just as it was said: I longed for him, meaning: I yearned for him, but it means: I longed for him from these people. So the meaning of that is the same. So Satan whispered to them from himself with lies of speech, to reveal to them what was hidden from them of their private parts, just as Ru'bah said:

Whispers calling the Savior, Lord of the dawn

The meaning of the words: So Satan drew Eve to Adam and said to them: Your Lord did not forbid you from eating the fruit of this tree unless you became angels or became immortals, so that he could show them what God had hidden from them of their private parts and covered it with the veil that He had veiled over them. Wahb ibn Munabbih used to say about the veil that God had veiled them with, what:

Hawthara bin Muhammad Al-Manqari told me that Sufyan bin Uyaynah told us, on the authority of Amr, on the authority of Ibn Munabbih, regarding his statement: **Then their private parts became apparent to them**, he said: It was as if there was a light upon them, and their private parts could not be seen.

Abu Ja'far said: God Almighty says: And Satan said to Adam and his wife Eve: Your Lord did not forbid you from this tree, that you should eat its fruit, except lest

you become angels. And the word *la* was dropped from the statement, because of the indication of what appeared on it, just as it was dropped from His statement: **God makes clear to you, lest you go astray** *An-Nisa'*. The meaning is: God makes clear to you, lest you go astray.

Some of the Arab scholars from Basra claimed that the meaning of the statement was: Your Lord forbade you from this tree only out of aversion to becoming angels, just as one says: Beware of doing something out of aversion to doing something. **Or you will be among the immortals**, in Paradise, remaining there forever, so you will not die.

Reading with the opening of the lam, meaning: two angels.

It was narrated on the authority of Ibn Abbas, what:

Al-Muthanna narrated to us, he said, Ishaq narrated to us, he said, Ibn Abi Hammad narrated to us, he said, Isa Al-Ama narrated to us, on the authority of Al-Suddi, he said: Ibn Abbas used to recite: **Unless you two are angels**, with a kasra on the lam.

On the authority of Yahya bin Abi Katheer, what:

Ahmad bin Yusuf told me, he said, Al-Qasim bin Salam told me, he said, Hajjaj told us, on the authority of Harun, he said, Ya'la bin Hakim told us, on the authority of Yahya bin Abi Katheer: that he read it: **two angels**, with a kasra on the lam.

Ibn Abbas and Yahya interpreted the statement to mean that Satan said to them: Your Lord did not forbid you from this tree except that you should become two kings among the kings, and they interpreted in that the statement of God in another place:

He said, **O Adam, shall I direct you to the tree of immortality and a kingdom that will not decay?**

Abu Ja'far said: The correct reading is that I do not permit reading in this regard with anything other than it, the reading that the regions have read, which is the opening of the lam of **two angels**, meaning two angels, from the angels, because of what we have previously stated in our statement that everything that is widespread in the reading of Islam from the reading is the correct reading that it is not permissible to contradict it.

Tafsir al-Qurtubi

The Almighty said: **Then Satan whispered to them** meaning to them. It was said: inside Paradise by the snake entering him. It was said: from outside, by the authority that was given to him. This has already been mentioned in Al-Baqarah. And the whisper: is the low voice. And the whisper: is the talk of the soul, it is said: his soul whispered to him a whisper and a whisper **with a kasra on the waw**. And the whisper **with a fatha**: is a

noun, like an earthquake. And the whispering of the hunter and dogs and the sounds of jewelry are called: a whisper. Al-A'sha said:

You hear the whispering of jewelry when you turn away, as if you were helped by the scent of a young camel.

And the whisperer: is the name of the devil, God Almighty said: **From the evil of the retreating whisperer** (al-Nas 114:4) **to reveal to them** meaning to appear to them. And the lam is the lam of consequence, as He said: **to be to them an enemy and a grief** and it was said: the lam of ki. And **to be hidden** means to cover and conceal from them. And it is permissible in other than the Qur'an **to be hidden**, like **to be killed** and **from their private parts** from her private parts and the private parts were called private parts because revealing them makes its owner feel bad. And this indicates the ugliness of revealing them, so it was said: their private parts were revealed to them and not to others, there was a light on them so their private parts could not be seen, then the light disappeared, and it was said: a garment, so it fell apart and God knows best. **Except that you two are angels** "that is in the accusative case, meaning except, out of dislike of that", so the complement was deleted, this is the saying of the Basrans. And the Kufians say: so that you two are not. And it was said: meaning except that you two are angels who know good and evil. It was said: Adam desired immortality because he knew that the angels would not die until the Day of Resurrection. An-Nahhas said: God the Almighty has mentioned the superiority of the angels over all creation in more than one place in the Qur'an, including this, **unless you are two angels**. And from it: **nor do I say that I am an angel** (Hud 11:31). And from it: **nor the angels brought near** (An-Nisa': 172). Al-Hasan said: God preferred the angels with images, wings, and honor. Another said: He preferred them, glory be to Him, with obedience and refraining from disobedience, so preference occurs in everything. Ibn Furak said: There is no proof in this verse, because it is possible that he meant two angels in that they have no desire for food. The choice of Ibn Abbas, Az-Zajaj, and many scholars is to prefer the believers over the angels, and this has been mentioned in Surat Al-Baqarah. Al-Kalbi said: They are preferred over all creation, except for a group of angels: Gabriel, Michael, Israfil, and the Angel of Death, because they are among the messengers of God. Each group held to the apparent meanings of the Shariah, and the grace is in the hand of God. Ibn Abbas read **two angels** with a kasra on the lam, which is the reading of Yahya bin Abi Katheer and Ad-Dahhak. Abu Amr bin Al-Ala' rejected the kasra on the lam and said: There was no king before Adam, peace be upon him, so they would become two kings. An-Nahhas said: According to this reading, it is permissible to make the lam sukoon, but it is not permissible according to the first reading due to the lightness of the fatha. Ibn Abbas said: The cursed one came to them from the direction of the king, and for this reason he said: **I will guide you to the tree of eternity and a kingdom that will not decay** (Ta-Ha 20:120). Abu Ubaid claimed that Yahya bin Abi Katheer's argument with his saying: and a kingdom that will not decay is a clear argument, but people are inclined to abandon it, so this is why we abandoned it.

An-Nahhas said: **Unless you are two kings** is an anomalous reading. Abu Ubaid was criticized for this statement, and considered it a grave mistake. Is it permissible for Adam, peace be upon him, to imagine that he would attain more than the kingdom of Paradise, which is the ultimate goal of seekers? Rather, the meaning of **and a kingdom that will not decay** is the status of the kingdom of Paradise, and eternity in it.

Tafsir Ibn Kathir

The Almighty mentions that He permitted Adam, peace be upon him, and his wife Eve to eat from all of the fruits of Paradise except for one tree. We have already discussed this in Surat Al-Baqarah. At that time, Satan envied them and sought to deceive, whisper, and trick them in order to take away from them the blessings and beautiful clothing they were in. **And he said**, falsely and slanderously, **Your Lord did not forbid you from this tree except that you should become angels**, meaning so that you would not become angels or immortal here. If you had eaten from it, you would have achieved that, like His statement, **He said, 'O Adam, shall I guide you to the tree of immortality and possession that will not decay?'** meaning so that you would not be angels, like His statement, **God makes clear to you, lest you go astray**, meaning so that you would not go astray. **And He has cast into the earth firm mountains, lest it should shift with you**, meaning so that it would not shift with you. Ibn Abbas and Yahya bin Abi Katheer used to read **except that you should become angels** with a kasra on the lam, and the majority read it. By opening it, **and he swore to them** meaning he swore to them by God **that I am to you both among the sincere advisers** for I am here before you and I know this place, and this is from the chapter of reciprocity, and what is meant is one of the two parties, as Khalid bin Zuhair, the cousin of Abu Dhu'ayb, said:

And share with them, by God, the effort, for you are sweeter than quails when We resurrect them.

That is, he swore to them by God on that until he deceived them. And the believer may be deceived by God. Qatada said about the verse: He swore by God that I was created before you and I am more knowledgeable than you, so follow me and I will guide you. And some of the people of knowledge used to say that whoever deceives us by God, we will be deceived by him.

Fath al-Qadir

His saying: 20- "Then Satan whispered to them" Whispering: a low voice, and whispering: self-talk, it is said: His soul whispered to him a whisper and a whisper with a kasra on the waw, and whispering with a fatha is the noun: like an earthquake and a quake, and it is said: the whispering of a hunter and dogs and the sounds of jewelry are whispers. Al-A'sha said:

You hear the whispers of the jewelry when you leave

And the whisperer: is the name of the devil. And the

Then Satan whispered to them that he might make apparent to them that which was concealed from them of their private parts, and he said, "Your Lord did not forbid you from this tree except that you should become angels or become of the immortals."

meaning of whispering to him is whispering to him or doing the whispering for his sake. His saying: **to show them** means to appear to them, and the lam is for the consequence as in his saying: **to be an enemy and a grief to them**, and it was said that it is the lam of ki: meaning he did that so that harm would follow it, or so that harm would occur. His saying: **What was concealed** meaning what was covered and covered **from them of their private parts** He called the vagina **private part** because its appearance would disgrace its owner. Satan wanted to disgrace them by revealing what was concealed from them of their private parts, because they did not see their own private parts nor did one of them see them from the other. The waw in *wa-ra* was not changed to a hamza because the second part is a long vowel. It was said: Their private parts were only revealed to them and not to anyone else, and there was a light on them that prevented them from being seen. **And he said** meaning Satan to them, **What did your Lord forbid you from** eating from this tree **except that you should be angels** "that" is in the accusative case, and in the speech there is an omitted complement, the meaning of which is: nor is it disliked that you should be angels. This is what the Basrans said. The Kufians said: The meaning is so that you would not be angels **or be among the immortals** in Paradise or among those who do not die. An-Nahhas said: God favored the angels over all of creation in more than one place in the Qur'an, including this, and **nor do I say that I am an angel**, and **nor the angels brought near**. Ibn Furk said: There is no proof in this verse, because it is possible that he means two angels who have no desire for food.

People have differed greatly on this issue and have spoken at length for no reason. This issue is not one that God has charged us with knowledge of, so speaking about it does not concern us. Ibn Abbas, Yahya bin Abi Katheer and Ad-Dahhak read **two angels** with a kasra on the lam. Abu Amr bin Al-Ala' rejected this reading and said: There was no king before Adam, so they would become two kings. Those who read with a kasra cited as evidence the words of God the Almighty: **Shall I guide you to the tree of eternity and a kingdom that will not decay?** Abu Ubaid said: This is a clear argument for the kasra reading, but people tend to abandon it, so we have abandoned it. An-Nahhas said: It is an anomalous reading. He rejected Abu Ubaid's words and considered them a grave mistake. He said: Is it permissible to imagine that Adam, peace be upon him, would attain more than the kingdom of Paradise, which is the ultimate goal of seekers? Rather, the meaning of **and a kingdom that will not decay** is the status of the kingdom of Paradise and eternity therein.

Tafsir al-Baghawi

20- "Then Satan whispered to them, **that is, to them, and whispering is a talk that Satan casts into the heart of a person** to make apparent to them that which was

hidden from them of their private parts", that is, to show them what was covered and concealed from them of their private parts. It was said: The lam in it is the lam of consequence, and that is because Satan did not whisper this, but the consequence of their matter was that, which was the exposure of their private parts, as God Almighty said: "So the family of Pharaoh picked him up, so that he might become for them an enemy and a grief" **Al-Qasas, 8**. Then He explained the whispering, saying: "And he said", meaning: Satan to Adam and Eve, "Your Lord did not forbid you from this tree except that you should become angels", meaning: lest you should be, out of hatred that you should be angels from the angels who know good and evil, "or become of the immortals", of the remaining ones who do not die, as He said in another place: "Shall I guide you to the tree of immortality and a kingdom that will not decay?" **Taha, 120**.

Tafsir al-Baidawi

20. "The devil whispered to them" meaning he whispered for them, and it is originally a low sound like a humming or rustling, and from it the whispering of jewelry. The manner of his whispering has already been mentioned in Surat Al-Baqarah. "To show them" to appear to them, and the lam is for the consequence or to drown, as he also wanted with his whispering to make them feel bad by exposing their private parts, and for this reason he referred to them as the private parts. And in it is evidence that exposing the private parts in seclusion and with the husband without need is ugly and reprehensible in nature. "What was concealed from them of their private parts" is what was covered from them of their private parts and they did not see it of themselves nor one of them of the other, and the damma waw was not changed to a hamza in the well-known as it was changed in aw wasil, the diminutive of wasil because the second is a long vowel, and "sawā'athuma **was read by deleting the hamza and placing its vowel on the waw, and sawā'athuma**" by changing it to a waw and assimilating the quiescent letter into it. **And he said, 'Your Lord did not forbid you from this tree except that you should become angels or become of the immortals,'** except because he disliked that you should become. **And he said, 'Your Lord did not forbid you from this tree except that you should become angels or become of the immortals,'** who do not die or remain immortal in Paradise. And he used this as evidence for the superiority of the angels over the prophets, peace and blessings be upon them. The answer to this is that it was known that truths do not change, and their desire was only to also obtain what the angels have of innate perfections, and to be independent of food and drink, and this does not indicate their superiority at all.

Surat al-A'raf 7:21

And he swore to them, "Indeed, I am to you among the sincere advisers."

Surat al-A'raf 7:21

And he swore to them, **Indeed, I am to you among the sincere advisers.**

Tafsir al-Jalalayn

21 - **And he swore to them** that is, he swore to them by God **that I am to you both among the sincere advisers** in that.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: He, may His praise be glorified, meant by His saying: **And He swore to them**, and He swore to them, as He said in another place: **They swore by God that we would spend the night with him**, meaning they swore by God, and as Khalid bin Zuhair, the cousin of Abu Dhu'ayb, said:

I swear by God that I will do my best for you, for you are sweeter than quails when they are raised.

Meaning: And he swore to her by God, as A'sha of Banu Tha'laba said:

My baby is milk, my mother's breast is shared with me, Basham Dag Awad, we will not be separated

Meaning: they made an alliance. And his saying: **I am indeed among your sincere advisers** means: among those who advise you in his advice to you, and his command to you to eat the fruit of the tree whose fruit you were forbidden to eat, and in my informing you of what he informed you of, that if you eat it you will be kings or you will be among the immortals, as:

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **And he swore to them, 'Indeed, I am to you one of the sincere advisers.'** So he swore to them by God until he deceived them, and the believer may be deceived by God, so he said: I was created before you, and I am more knowledgeable than you, so follow me, and I will guide you. Some of the people of knowledge used to say: Whoever deceives us with his words, deceives us.

Tafsir al-Qurtubi

The Almighty said: **And he swore to them** meaning he made an oath to them. It is said: he swore an oath, meaning he made an oath. The poet said:

I swear by God that I will do my best for you, for you are sweeter than quails when they are raised.

The word fa'ilat came from one word. This is a response to those who said that the word mufa'ala can only come from two people. It was mentioned before in

Al-Ma'idah. **Indeed, I am to you both among the sincere advisers.** Lakumā is not included in the relative clause. The meaning is: I am to you both among the sincere advisers, said Hisham Al-Nahwi. Something similar was mentioned before in Al-Baqarah. The meaning of the statement is: Follow me, I will guide you both, as mentioned by Qatada.

Tafsir Ibn Kathir

The Almighty mentions that He permitted Adam, peace be upon him, and his wife Eve to eat from all of the fruits of Paradise except for one tree. We have already discussed this in Surat Al-Baqarah. At that time, Satan envied them and sought to deceive, whisper, and trick them in order to take away from them the blessings and beautiful clothing they were in. **And he said**, falsely and slanderously, **Your Lord did not forbid you from this tree except that you should become angels**, meaning so that you would not become angels or immortal here. If you had eaten from it, you would have achieved that, like His statement, **He said, 'O Adam, shall I guide you to the tree of immortality and possession that will not decay?'** meaning so that you would not be angels, like His statement, **God makes clear to you, lest you go astray**, meaning so that you would not go astray. **And He has cast into the earth firm mountains, lest it should shift with you**, meaning so that it would not shift with you. Ibn Abbas and Yahya ibn Abi Katheer used to read **except that you should become angels** with a kasra on the lam, and the majority read it. By opening it, **and he swore to them** meaning he swore to them by God **that I am to you both among the sincere advisers** for I am here before you and I know this place, and this is from the chapter of reciprocity, and what is meant is one of the two parties, as Khalid bin Zuhair, the cousin of Abu Dhu'ayb, said:

And share with them, by God, the effort, for you are sweeter than quails when We resurrect them.

That is, he swore to them by God on that until he deceived them. And the believer may be deceived by God. Qatada said about the verse: He swore by God that I was created before you and I am more knowledgeable than you, so follow me and I will guide you. And some of the people of knowledge used to say that whoever deceives us by God, we will be deceived by him.

Fath al-Qadir

His saying: 21- **And he swore to them, 'I am to you both a sincere adviser.'** That is, he swore to them and said: I swear an oath, that is, he swore. From this is the saying of the poet:

And share with them, by God, the effort, for you are sweeter than the quail when we resurrect it.

Although the form of the verb mufa'ala originally indicates participation, it has often been used for other purposes. We have already explained this in

Al-Ma'idah, and what is meant here is the exaggeration in the oaths that Satan gave them. It was said that they swore to him to accept them, just as he swore to them to advise them.

Tafsir al-Baghawi

21- **And he swore to them, 'Indeed, I am to you one of the sincere advisers,'** meaning: he swore and took an oath to them. This is from the reciprocal verb that is specific to one person. Qatada said: He swore to them by God until he deceived them. A believer may be deceived by God, so he said: I was created before you and I am more knowledgeable than you, so follow me and I will guide you. Iblis was the first to swear falsely by God, so when he swore, Adam thought that no one would swear falsely by God, so he was deceived by him.

Tafsir al-Baidawi

21. **And he swore to them, 'I am indeed to you a sincere adviser.'** That is, he swore to them on that, and he used the form of the word *mufa'ala* for emphasis. It was also said that they swore to him with acceptance. It was also said that they swore to him by God that he was a sincere adviser, so he swore to them, making that a division.

Surat al-A'raf 7:22

So he led them astray with deception. But when they tasted of the tree, their private parts became apparent to them, and they began to fasten together over themselves from the leaves of Paradise. And their Lord called to them, "Did I not forbid you from that tree and tell you that Satan is to you a clear enemy?"

Surat al-A'raf 7:22

So he led them astray with deception. But when they tasted of the tree, their private parts became apparent to them, and they began to fasten together over themselves from the leaves of Paradise. And their Lord called to them, **Did I not forbid you from that tree and tell you that Satan is to you a clear enemy?**

Tafsir al-Jalalayn

22 - **So he led them astray** lowered them from their position **by deception** from him **and when they tasted of the tree** that is, ate from it **their private parts became apparent to them** that is, each of them became exposed to him before him and before him and behind him, and each of them was called a private part because its exposure disgraces its companion **and they began to fasten together** they began to stick **over themselves from the leaves of Paradise** to conceal themselves with it **and their Lord called to them, Did I not forbid you from that tree and tell you that Satan is to you a clear enemy?** between the enmity and the question for confirmation

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: He, may His praise be glorified, meant by His saying: **So he led them astray with deception**, that is, He deceived them with deception.

It is said: So-and-so continued to deceive so-and-so, meaning: he continued to deceive him with deceit, and speak to him with false and vain words. **So when they tasted of the tree**, meaning: when Adam and Eve tasted the fruit of the tree, meaning: they ate it, **their private parts became apparent to them**, meaning: their private parts were exposed to them, because God stripped them of the clothing that He had clothed them with before the sin and wrongdoing, so He took that away from them because of the sin that they committed and the transgression that they committed, **and they began to fasten together over themselves from the leaves of Paradise**, meaning: they came and began to fasten over themselves from the leaves of Paradise, to cover their private parts, as:

Abu Kuraib told us, he said, Wakee' told us, on the authority of Israel, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas: **And they began to cover themselves with leaves of Paradise**. He said: They began to take leaves of Paradise and put them on their private parts.

Al-Qasim narrated, Al-Husayn narrated, Hajjaj narrated, on the authority of Abu Bakr, on the authority

of Al-Hasan, on the authority of Ubayy ibn Ka'b, who said: The Messenger of God, may God bless him and grant him peace, said: Adam was like a palm tree with abundant hair, but when he committed the sin, his private parts became apparent to him, although he could not see them. So he set off fleeing, but a tree came across him and held him back by his hair. So he said to it: Let me go! It said: I am not the one who sent you! So his Lord called out to him: O Adam, are you fleeing from me? He said: No, but I felt shy of you. - Al-Muthanna narrated, he said: Ishaq narrated, he said: Abd Al-Razzaq informed us, he said: Sufyan ibn Uyaynah and Ibn Mubarak informed us, on the authority of Al-Hasan ibn Umarah, on the authority of Al-Munhal ibn Amr, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: The tree from which God forbade Adam and his wife was the ear of wheat. So when they ate thereof, their private parts became apparent to them, although what had concealed them of their private parts were their fingernails. And they began to fasten together, over themselves, from the leaves of Paradise, the leaves of figs, sticking them together. Then Adam went on turning away in Paradise, and a tree from Paradise took hold of his head and called out to him, **O Adam, are you fleeing from Me?** He said,

No, but I am ashamed of You, O Lord! He said: Did you not have in what I granted you of Paradise and permitted you from it an alternative to what I forbade you? He said: Yes, O Lord, but by Your glory, I did not think that anyone would swear by You falsely! He said: And this is the saying of God: **And he swore to them, 'I am to you both of you,' 7:17**. He said: By My glory, I will send you down to the earth, and you will not live except thus. He said: Then descend from Paradise. They used to eat there in comfort, so they descended in a state of no comfort in food and drink. So he learned the craft of iron and was ordered to plough. So he ploughed and planted, then watered, until when it was ripe he harvested. Then he trampled it, then crushed it, then kneaded it, then baked it, then ate it, and did not swallow it until he had swallowed from it what God willed him to swallow.

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: **They patch**, he said: They patch, like the shape of a garment.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: They sewed together paper over themselves like a garment.

Bishr ibn Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his saying: **So when they tasted of the tree, their private parts became apparent to them**, and before that they had not seen them, **and they began to fasten together**,

He said, Saeed told us, on the authority of Qatada,

who said, Al-Hasan told us, on the authority of Ubayy ibn Ka'b: That Adam, peace be upon him, was a tall man, like a tall palm tree, with much hair on his head. When he committed the sin that he committed, his private parts became apparent to him, but he could not see them. So he set off fleeing into Paradise, and a tree from the trees of Paradise caught hold of his head, so he said to it: Let me go! It said: I will not let you go! So his Lord called to him: O Adam, are you fleeing from Me? He said: My Lord, I am ashamed of You.

Ibn Raki' told us, he said, Ja'far ibn 'Awn told us, on the authority of Sufyan al-Thawri, on the authority of Ibn Abi Laila, on the authority of al-Munhal ibn 'Amr, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: **And they began to fasten together, over themselves, from the leaves of Paradise**, he said: fig leaves.

Ibn Wakee' told us, he said, Yahya bin Adam told us, on the authority of Sharik, on the authority of Ibn Abi Laila, on the authority of Al-Munhal, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **And they began to fasten together, over themselves, from the leaves of Paradise**, he said: fig leaves.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Hisam bin Musak, on the authority of Qatada and Abu Bakr, on the authority of someone other than Qatada, who said: Adam's clothing in Paradise was all fingernails. But when he committed the sin, it was peeled off and his private parts were exposed. Abu Bakr said, someone other than Qatada said: **And they began to fasten together over themselves from the leaves of Paradise**, he said: fig leaves.

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: **Their private parts became apparent to them**, he said: They did not see their private parts.

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Al-Zubayr told us, on the authority of Ibn Uyaynah, he said, Amr told us, he said: I heard Wahb bin Munabbihah say: **Their clothing will be removed from them**.

He said: The clothing of Adam and Eve, peace be upon them, was a light upon their private parts. This one could not see the private parts of this one, nor could this one see the private parts of this one. But when they committed the sin, their private parts became apparent to them.

Abu Ja'far said: God Almighty says: And Adam and Eve called to their Lord: Did I not forbid you from eating the fruit of the tree whose fruit you ate, and inform you that Satan is to you a clear enemy? He says: He made his enmity towards you clear, by not prostrating to Adam out of envy and malice, as:

Al-Qasim narrated, Al-Husayn narrated, Hajjaj narrated, on the authority of Abu Ma'shar, on the authority of Muhammad ibn Qays, his saying: "And their Lord called to them, 'Did I not forbid you from that tree and tell you that Satan is to you a clear enemy?' Why did you eat it when I forbade you from it? He said: O Lord, Eve fed me! He said to Eve: Why did you feed

him? She said: The serpent commanded me! He said to the serpent: Why did you command her? She said: Satan commanded me! He said: Cursed and banished! As for you, Eve, just as you made the tree bleed, you will bleed every month. As for you, serpent, cut off your legs and you will walk on your face, and your head will be smashed by whoever meets you. Go down, some of you enemies to others.

Al-Qasim narrated to us, Al-Hussein narrated to us, Ibad bin Al-Awam narrated to us, on the authority of Sufyan bin Hussein, on the authority of Ya'la bin Muslim, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: When Adam ate from the tree, he was asked: Why did you eat from the tree that I forbade you from? He said: Eve commanded me! He said: Then I have made her do not conceive except with difficulty, and she does not give birth except with difficulty. He said: Eve was alarmed at that, and it was said to her: May the alarm be upon you and your child.

Tafsir al-Qurtubi

The Almighty said: **And he led them astray with deception** He caused them to fall into destruction. Ibn Abbas said: He deceived them with an oath. Adam thought that no one would swear falsely by God, so he deceived them with his whisperings and his oath to them. Qatada said: He swore to them by God until he deceived them. And the believer may be deceived by God. Some scholars used to say: He who deceives us by God, we will be deceived. And in the hadith about him, may God bless him and grant him peace:

The believer is a generous and arrogant person, while the wicked person is a vile and mean person. Naftawayh recited:

If you want to deceive a generous person, you can deceive him. But you will see that the mean person is experienced and cannot be deceived.

He let them go means he sent it out. And he let it go: he brought it out. And it was said: he let them go, meaning he spoiled them, from the word *daala* which means part. That is, he made them bold to commit the sin, so they left Paradise.

The Almighty's saying: "So when they tasted of the tree, their private parts became apparent to them, and they began to fasten together over themselves from the leaves of Paradise." There are three issues in this:

First: The Almighty's saying: **So when they tasted of the tree**, meaning they ate from it. The disagreement over this tree and how Adam ate from it has already been mentioned in Surat Al-Baqarah. **Their private parts became apparent to them**, Eve ate first and nothing affected her. When Adam ate, the punishment was imposed, because the prohibition was imposed on them, as mentioned in Surat Al-Baqarah. Ibn Abbas said: The light that was their clothing shrank and became nails on the hands and feet.

The second - the Almighty's saying: **And they began** and it is permissible to make the fa' sukoon. Al-Akhfash narrated tafaqa yatfaqa, like daraba

Surat al-A'raf 7:22

So he led them astray with deception. But when they tasted of the tree, their private parts became apparent to them, and they began to fasten together over themselves from the leaves of Paradise. And their Lord called to them, "Did I not forbid you from that tree and tell you that Satan is to you a clear enemy?"

yadhuru. It is said: tafaqa, meaning he began to do the action. *Yakhtasifaan* and Al-Hasan read it with a kasra on the kha' and a shaddah on the sad. The original is yachthafaan, so it was assimilated, and the kha' was broken because of the meeting of two quiescent letters. Ibn Buraidah and Ya'qub read it with a fatha on the kha', they dropped the vowel of the ta' on it. It is permissible to yachthafaan with a damma on the ya', from khasaf yasif. Al-Zuhri read yachthafaan from akhsaf. Both are transmitted with a hamza or doubling and the meaning is: they cut the paper and stick it together to cover themselves with it, and from this comes the khasaf of the sandal, and the khasaf that is patched, and the perforated mukhassaf. Ibn Abbas said: It is the fig leaf. It is narrated that when Adam, peace be upon him, became exposed and his private parts became apparent, he went around the trees of Paradise pulling out a leaf to cover his private parts, so the trees of Paradise rebuked him until the fig tree took pity on him and gave him a leaf. So they, meaning Adam and Eve, began to sew together for themselves from the leaves of Paradise. So God rewarded them by making its exterior and interior equal in sweetness and benefit, and gave them two fruits in one year, twice.

Third: The verse contains evidence of the ugliness of revealing the private parts, and that God has made it obligatory for them to cover them, and therefore they hastened to cover them. It is not impossible that they were commanded to do so in Paradise, as it was said to them, **Do not approach this tree**. The author of Al-Bayan narrated on the authority of Al-Shafi'i that whoever does not find anything to cover his private parts with except tree leaves must cover himself with that, because it is an apparent covering that he can cover himself with, as Adam did in Paradise. And God knows best.

God Almighty says: **And their Lord called to them, 'Did I not forbid you from that tree and tell you that Satan is to you a clear enemy?'** That is, He said to them: **Did I not forbid you from that tree and tell you that Satan is to you a clear enemy?**

Tafsir Ibn Kathir

Saeed bin Abi Arubah said on the authority of Qatada on the authority of Al-Hasan on the authority of Abi bin Kaab, may God be pleased with him, who said: Adam was a tall man like a palm tree with a lot of hair on his head. When he committed the sin he committed, his private parts became apparent to him but he could not see them. He ran away in Paradise and a tree from the trees of Paradise caught hold of his head. He said to it: Let me go. It said: I will not let you go. Then his Lord, the Almighty, called out to him: O Adam, do you want to flee from me? He said: O Lord, I felt shy before You. Ibn Jarir and Ibn Mardawayh narrated it through various chains of transmission on the authority of

Al-Hasan on the authority of Abi bin Kaab on the authority of the Prophet, may God bless him and grant him peace, with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace. The chain of transmission traceable back to the Prophet is more authentic. Abdul Razzaq said: On the authority of Sufyan bin Uyaynah and Ibn al-Mubarak, on the authority of al-Hasan bin Amara, on the authority of al-Munhal bin Amr, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, he said: The tree that God forbade Adam and his wife from was the ear of corn. When they ate from it, their private parts became apparent to them, and what had hidden their private parts were their fingernails. They began to fasten together over themselves from the leaves of Paradise, the leaves of figs, sticking them together. Then Adam, peace be upon him, set out in Paradise, and a tree from Paradise hung over his head. God called out to him: O Adam, are you fleeing from me? He said: No, but I was ashamed of You, O Lord. He said: Did you not have in what I granted you of Paradise and permitted you from it an alternative to what I forbade you? He said: Yes, O Lord, but by Your glory, I did not think that anyone would swear by You falsely. He said: And this is the saying of God Almighty: **And he swore to them, 'Indeed, I am to you both of you,'** He said: By My glory, I will send you down to the earth, and you will not attain life except with difficulty. He said: So he was sent down from Paradise, and they were eating from it in abundance, then he was sent down to something other than abundance of food and drink. So he learned the craft of iron and was ordered to plough, so he ploughed and planted, then watered until he harvested, then he trampled it, then winnowed it, then ground it, then kneaded it, then baked it, then ate it. But he did not reach it until he reached what God wanted him to reach.

Al-Thawri said: On the authority of Ibn Abi Laila, on the authority of Al-Munhal bin Amr, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **And they began to fasten together, over themselves, from the leaves of Paradise.** He said: Fig leaves. It is authentically attributed to him. Mujahid said: They began to sew together leaves from Paradise, he said: Like a garment. Wahb ibn Munabbih said regarding His statement: Their clothing would be stripped from them, he said: The clothing of Adam and Eve was a light on their private parts, so that this one could see the private parts of this one and that one the private parts of this one. Then when they ate from the tree, their private parts became apparent to them. Ibn Jarir narrated it with a sound chain of transmission going back to him. Abd al-Razzaq said: Muammar told us on the authority of Qatadah, he said: Adam said: O Lord, have you seen if you repent and seek forgiveness? He said: Then I will admit you to Paradise. As for Iblis, he did not ask him for repentance and asked him for a reprieve, so he gave each of them what he asked for. Ibn Jarir said: Al-Qasim told us, Al-Husayn told us, Ibad ibn al-Awwam told us, on the authority of Sufyan

ibn al-Husayn, on the authority of Ya'la ibn Muslim, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, he said: When Adam ate from the tree, he was asked: Why did you eat from the tree that I forbade you from? He said: Eve commanded me. He said: Then I have followed her so that she will not become pregnant except with reluctance and will not give birth except with reluctance. He said: Eve was afraid at that, and it was said to her: May you and your children be cursed. Ad-Dahhak bin Muzahim said regarding his statement: **Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers,** these are the words that Adam received from his Lord.

Fath al-Qadir

His saying: 22- **So he led them down with deception.** The word *dallā* and *adlā* mean sending something from a high place to a low place. It is said that he sent his bucket down, meaning that he caused them to descend from the high place to eat from the tree. It was also said that its meaning was: he caused them to fall into destruction, and it was also said that he deceived them. Naftuwayh recited:

If you want to deceive a generous person, you can deceive him. But you will see that the mean person is experienced and cannot be deceived.

It was said: The meaning of *لأهله* is *لأهله* from the word *daala*, which means boldness: i.e. he made them bold to commit a sin, so they left Paradise. His statement: **So when they tasted of the tree, their private parts became apparent to them** means when they tasted it, their private parts became apparent to them because of the disappearance of what was covering it, which was the reduction of the light that was on it. It was mentioned in Al-Baqarah. His statement: **And they began to fasten together, over themselves, from the leaves of Paradise** tafaqa yaf'al kadha: meaning he began to do such and such. Al-Akhfash narrated: tafaqa yaffaqa like daraba yudhur: i.e. they began or began to fasten together over themselves. Al-Hasan read yakhsifaan with a kasra on the kha and a shaddah on the saad, and the original is yakhsifaan, so it was assimilated and the kha was broken because of the meeting of two quiescent letters. Ibn Buraydah and Ya'qub read with a fatha on the kha. Al-Zuhri read yakhsifaan from khasaf. Meaning: They began to cut the paper and stick it to their private parts to cover them, from the woven sandal: if you put it layer upon layer, **And their Lord called to them**, saying to them: **Did I not forbid you from that tree?** which I forbade you from eating, and this is a rebuke and rebuke from God to them since they did not beware of what He warned them against, **And I say to you**, in apposition to **that you two**, "that Satan is to you a clear enemy," meaning he shows enmity.

Tafsir al-Baghawi

22- **He deceived them**, meaning: he tricked them. It is said: So-and-so continued to deceive so-and-so, meaning: he continued to deceive him and speak to

him with false, vain words.

It was said that he lowered them from the position of obedience to the state of disobedience, and dangling does not occur except from a high place to a low place. Dangling means sending the bucket into the well. It is said: He dangled himself and he lowered others. Al-Azhari said: Its origin is the dangling of a thirsty person into the well to quench his thirst from the water and he does not find water, so he is dangling with deception, and deception means showing advice while concealing deception.

So when they tasted of the tree, their private parts became apparent to them, Al-Kalbi said: When they ate from it. It was narrated on the authority of Ibn Abbas, may God be pleased with him, that he said: Before they swallowed, the punishment seized them. The punishment is that their private parts became apparent to them, and their clothing fell off them until each of them saw what was hidden from him of the private parts of the other, and they did not see that. Wahb said: Their clothing was of light. Qatada said: It was a nail that God dressed them with from the nail as a garment. So when they fell into sin, their private parts became apparent to them, so they felt ashamed. **And they began**, they came and began **to mend**, patch, glue, and join, **over themselves from the leaves of Paradise**, which are fig leaves, until it became like a garment.

Al-Zajjaj said: They put one sheet of paper upon another to cover their private parts. It was narrated on the authority of Abi bin Ka'b on the authority of the Messenger of God, may God bless him and grant him peace: "Adam was a tall man, like a palm tree with much hair on his head. When he committed the sin, his private parts became apparent to him, but he could not see them. So he set out fleeing into Paradise. Then a tree from the trees of Paradise appeared to him and held him back by his hair. He said to it: 'Let me go.' It said: 'I will not let you go.' Then his Lord called out to him: 'O Adam, do you want to flee from me?' He said: 'No, my Lord, but I felt shy before you.'"

And their Lord called to them, 'Did I not forbid you from that tree?' meaning, eating from it, **and tell you that Satan is to you a clear enemy.** Muhammad ibn Qays said: His Lord called to him, **O Adam, did you eat from it when I forbade you?** He said, **My Lord, Eve fed me.** He said to Eve, **Why did you feed it?** She said, **The serpent commanded me.** He said to the serpent, **Why did you command it?** She said, **Satan commanded me.** So God Almighty said, "As for you, Eve, just as I caused the tree to bleed, you will bleed every month. As for you, O serpent, I will cut off your legs so that you will walk on your belly and face, and your head will be smashed to pieces by whoever meets you. As for you, O Satan, you are cursed and banished."

Tafsir al-Baidawi

22. **And He let them down** so that they could eat from the tree, He alerted them to the fact that He brought them down from a high degree to a low rank, for letting

Surat al-A'raf 7:22

So he led them astray with deception. But when they tasted of the tree, their private parts became apparent to them, and they began to fasten together over themselves from the leaves of Paradise. And their Lord called to them, "Did I not forbid you from that tree and tell you that Satan is to you a clear enemy?"

down and letting down are sending something from a high place to a low place. **With deception** with what He deceived them with of the oath, for they thought that no one would swear falsely by God, or with deception. **So when they tasted of the tree, their private parts became apparent to them** meaning, when they found their taste and began to eat from it, the punishment and the evil of the disobedience seized them, so their clothing fell off them and their private parts became apparent to them. There is disagreement as to whether the tree was an ear of corn or a vine or something else, and whether the clothing was a light or a garment or a nail. **And they began to mend** they began to patch and stick one leaf on another. **Upon them are leaves of Paradise.** It was said that it was fig leaves. It was also read **they sew** from *akhshaf*, meaning they sew themselves. **And sew** is from *mukhassaf* and *yukhisafan*, and its root is *yukhtasifaan*. "And their Lord called to them, 'Did I not forbid you from that tree and tell you that Satan is to you a clear enemy?'" A reproach for breaking the prohibition, and a rebuke for being deceived by the enemy's words. It is evidence that the absolute prohibition is for prohibition.

Surat al-A'raf 7:23

They said, **Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers.**

Tafsir al-Jalalayn

23 - **They said, Our Lord, we have wronged ourselves, by our disobedience, (and if You do not forgive us and have mercy upon us, we will surely be among the losers.**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: This is report from God, may He be glorified, about Adam and Eve in what they answered Him with, and their admission of their sin, and their asking Him for forgiveness and mercy, contrary to the answer of the accursed Iblis to him.

The meaning of His statement: **They said, 'Our Lord, we have wronged ourselves,'** is that Adam and Eve said to their Lord: "Our Lord, we have wronged ourselves by disobeying You and going against Your command, and by obeying our enemy and Your enemy in that which we should not have obeyed, by eating the tree from which You forbade us to eat. 'And if You do not forgive us,'" meaning, if You do not cover up our sin for us, and do not leave us disgraced by it by punishing us for it, **and have mercy upon us**, by being kind to us and not taking us by it, **we will surely be among the losers**, meaning, we will surely be among the perishing.

We have already explained the meaning of the loser with its evidence and the narration of it, which makes it unnecessary to repeat it in this place. Al-Hasan bin Yahya told us, he said, Abdul-Razzaq told us, he said, Muammar told us, on the authority of Qatada, he said: Adam, peace be upon him, said: O Lord, what do you think if I repent and seek Your forgiveness? He said: Then I will admit you to Paradise. As for Satan, he did not ask Him for repentance, but asked for a look, so He gave each of them what he asked for.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Juwaybir, on the authority of Al-Dahhak, regarding his statement: **Our Lord, we have wronged ourselves, and if You do not forgive us**, the verse, he said: They are the words that Adam received from his Lord.

Tafsir al-Qurtubi

They said, 'Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers.' They said, **Our Lord** is a vocative complement. The original is **O our Lord**. It was said that *O* is omitted, indicating glorification. So they confessed their sin and repented, may God bless

them and grant them peace. This has already been mentioned in Surat Al-Baqarah.

Tafsir Ibn Kathir

Saeed bin Abi Arubah said on the authority of Qatada on the authority of Al-Hasan on the authority of Abi bin Kaab, may God be pleased with him, who said: Adam was a tall man like a palm tree with a lot of hair on his head. When he committed the sin he committed, his private parts became apparent to him but he could not see them. He ran away in Paradise and a tree from the trees of Paradise caught hold of his head. He said to it: Let me go. It said: I will not let you go. Then his Lord, the Almighty, called out to him: O Adam, do you want to flee from me? He said: O Lord, I felt shy before You. Ibn Jarir and Ibn Mardawayh narrated it through various chains of transmission on the authority of Al-Hasan on the authority of Abi bin Kaab on the authority of the Prophet, may God bless him and grant him peace, with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace. The chain of transmission traceable back to the Prophet is more authentic. Abdul Razzaq said: On the authority of Sufyan bin Uyaynah and Ibn al-Mubarak, on the authority of al-Hasan bin Amara, on the authority of al-Munhal bin Amr, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, he said: The tree that God forbade Adam and his wife from was the ear of corn. When they ate from it, their private parts became apparent to them, and what had hidden their private parts were their fingernails. They began to fasten together over themselves from the leaves of Paradise, the leaves of figs, sticking them together. Then Adam, peace be upon him, set out in Paradise, and a tree from Paradise hung over his head. God called out to him: O Adam, are you fleeing from me? He said: No, but I was ashamed of You, O Lord. He said: Did you not have in what I granted you of Paradise and permitted you from it an alternative to what I forbade you? He said: Yes, O Lord, but by Your glory, I did not think that anyone would swear by You falsely. He said: And this is the saying of God Almighty: **And he swore to them, 'Indeed, I am to you both of you,'** He said: By My glory, I will send you down to the earth, and you will not attain life except with difficulty. He said: So he was sent down from Paradise, and they were eating from it in abundance, then he was sent down to something other than abundance of food and drink. So he learned the craft of iron and was ordered to plough, so he ploughed and planted, then watered until he harvested, then he trampled it, then winnowed it, then ground it, then kneaded it, then baked it, then ate it. But he did not reach it until he reached what God wanted him to reach.

Al-Thawri said: On the authority of Ibn Abi Laila, on the authority of Al-Munhal bin Amr, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **And they began to fasten together, over themselves, from the leaves of Paradise.** He said: Fig leaves. It is authentically attributed to him. Mujahid said: They began to sew together leaves from Paradise, he said: Like a garment. Wahb ibn Munabbih said regarding His statement: Their clothing would be stripped from

Surat al-A'raf 7:23

They said, "Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers."

them, he said: The clothing of Adam and Eve was a light on their private parts, so that this one could see the private parts of this one and that one the private parts of this one. Then when they ate from the tree, their private parts became apparent to them. Ibn Jarir narrated it with a sound chain of transmission going back to him. Abd al-Razzaq said: Muammar told us on the authority of Qatadah, he said: Adam said: O Lord, have you seen if you repent and seek forgiveness? He said: Then I will admit you to Paradise. As for Iblis, he did not ask him for repentance and asked him for a reprieve, so he gave each of them what he asked for. Ibn Jarir said: Al-Qasim told us, Al-Husayn told us, Ibad ibn al-Awwam told us, on the authority of Sufyan ibn al-Husayn, on the authority of Ya'la ibn Muslim, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, he said: When Adam ate from the tree, he was asked: Why did you eat from the tree that I forbade you from? He said: Eve commanded me. He said: Then I have followed her so that she will not become pregnant except with reluctance and will not give birth except with reluctance. He said: Eve was afraid at that, and it was said to her: May you and your children be cursed. Ad-Dahhak bin Muzahim said regarding his statement: **Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers**, these are the words that Adam received from his Lord.

Fath al-Qadir

His statement: 23- **They said, 'Our Lord, we have wronged ourselves.'** This is an introductory sentence based on an assumed question, as if it was said, **So what did they say?** This is an admission of guilt from them and that they wronged themselves because of the transgression that occurred from them. Then they said, **And if You do not forgive us and have mercy upon us, we will surely be among the losers.**

Tafsir al-Baghawi

23- **They said, 'Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers.'**

Tafsir al-Baidawi

23. **They said, 'Our Lord, we have wronged ourselves.'** We harmed ourselves by disobeying and exposing ourselves to expulsion from Paradise. **And if You do not forgive us and have mercy upon us, we will surely be among the losers.** This is evidence that minor sins are punishable if they are not forgiven. The Mu'tazila said that it is not permissible to punish them while avoiding major sins. Therefore, they said: They only said that based on the custom of those who are close to God in considering minor sins as great and belittling major good deeds.

Surat al-A'raf 7:24

He said, "Go down, some of you enemies to others. And for you upon the earth is a place of settlement and provision for a time."

Tafsir al-Jalalayn

24 - (He said, **Go down**, meaning Adam and Eve, with all that they contained of your offspring. **Some of you**, some of the offspring, **are enemies to others**, from the oppression of some of them by others. **And for you on the earth is a place of settlement**, meaning a place of settlement, **and provision**, enjoyment, **for a time**, in which your terms will expire.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: This is report from God Almighty about what He did to Iblis and his offspring, Adam and his son, and the serpent. God Almighty says to Adam and Eve, peace be upon them, and to Iblis and the serpent: Descend from the sky to the earth, some of you enemies to one another, as:

Ibn Wakee' told us, he said, Amr ibn Talhah told us, on the authority of Asbat, on the authority of Al-Suddi: **Go down, some of you as enemies to others**. He said: So he cursed the snake, cut off its legs, and left it to walk on its belly, and made its sustenance from the dust, and they descended to the earth: Adam, Eve, Satan, and the snake.

Ibn Wakee' told us, he said, Abu Usamah told us, on the authority of Abu Awana, on the authority of Ismail bin Salem, on the authority of Abu Salih: **Go down, some of you enemies to others**, he said: Adam, Eve, and the serpent. And his saying:

And for you on earth is a place of settlement, he says: And for you, O Adam and Eve, for Satan and the serpent, on earth is a place of rest for you to settle in, and a bed for you to lie on, as:

Al-Muthanna told me, he said, Adam Al-Asqalani told us, he said, Abu Ja'far told us, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah, regarding his statement, **And for you on the earth is a place of settlement**, he said: It is his statement, **Who made the earth a bed for you**.

It was narrated on the authority of Ibn Abbas in this regard:

-It was narrated on the authority of Ubaid God, on the authority of Israel, on the authority of Al-Suddi, on the authority of someone who narrated to him, on the authority of Ibn Abbas, regarding his statement: **And for you on earth is a place of settlement**, he said: the graves.

Abu Ja'far said: The correct statement about that is to say: God, the Most High, informed Adam and Eve, to Satan and the serpent, when they were sent down to

the earth, that they were enemies to one another, and that they would have a place to settle in it. He did not specify that they would have a place to settle in it during their life and not during their death. Rather, the information about it was general, that they would have a place to settle in it. This is general, just as God's information was general, and they would have a place to settle in it during their life on its surface, and after their death in its belly, as He, the Most High, said: **Have We not made the earth a receptacle * for the living and the dead?**

As for His saying: **And provision for a time**, He, the Most High, says: And therein you will have provision, which you will enjoy until the end of the world, and that is the time that He mentioned, as:

It was narrated on the authority of Ubayd God bin Musa, who said: Israel told us, on the authority of al-Suddi, on the authority of someone who told him, on the authority of Ibn Abbas: **And provision for a time**, he said: until the Day of Resurrection, and until the end of the world.

And the same time: time, but its amount is unknown, as indicated by the poet's saying:

What are your stages after dreaming and religion, when gray hair has covered you at a time when there is no time?

Meaning: time, no time.

Tafsir al-Qurtubi

The meaning of his saying, **He said, 'Go down,'** also came before the end of the verse.

Tafsir Ibn Kathir

It was said that what is meant by the address in *descend* is Adam, Eve, Satan, and the serpent. Some of them did not mention the serpent, and God knows best. The mainstay of the enmity is Adam and Satan, and for this reason God Almighty said in Surat Taha, **Descend from it, all of you** the verse, and Eve is subordinate to Adam, and the serpent, if its mention is correct, is subordinate to Satan. The commentators have mentioned the places where each of them descended, and the result of those reports goes back to the Israelite stories, and God knows best about their authenticity. If there was any benefit in specifying those places that would return to those charged with the matter of their religion or their worldly life, God Almighty would have mentioned them in His Book or His Messenger, may God bless him and grant him peace. His saying, **And for you on the earth is a place of settlement and provision for a time** means a settlement and ages set for known terms, which the pen has written and fate has counted and written in the first book. Ibn Abbas said, **The place of settlement** is the graves, and from him he said, **The place of settlement** is above the earth and below it, both of them were narrated by Ibn Abi Hatim. His saying, **He said, in it you will live** And in it you die and from it you

Surat al-A'raf 7:24

He said, "Go down, some of you enemies to others. And for you upon the earth is a place of settlement and provision for a time."

will be brought forth." As God Almighty says: **From it We created you, and into it We will return you, and from it We will bring you forth another time.** God Almighty informs us that He made the earth a home for the children of Adam for the duration of worldly life. In it is their life, in it is their death and their graves, and from it is their resurrection on the Day of Resurrection, on which God will gather the first and the last and reward each according to his deeds.

Fath al-Qadir

And sentence 24 - **He said, 'Go down'** is a resumption like the one before it, and the address is to Adam and Eve and their offspring, or to them and Satan, and the sentence **Some of you are enemies to others** is in the accusative case as a state, **and for you on the earth is a settlement** meaning a place of settlement, *and* for you *provisions* that you enjoy in this world and benefit from in terms of food and drink and the like, **for a time** meaning until a time, which is the time of your death.

Tafsir al-Baghawi

24- **He said, 'Go down, some of you as enemies to others, and you will have upon the earth a place of settlement and provision for a time.'**

Tafsir al-Baidawi

24. **He said, 'Go down.'** The address was to Adam and Eve and their offspring, first of all, and to Satan. He repeated the command to him in sequence so that he would know that they would be eternal companions, and he informed them of what he said to them separately. **Some of you are enemies to one another.** In the place of the circumstance, meaning hostile. **And for you on the earth is a place of settlement.** Settlement is a place of settlement. **And provision** and enjoyment. **For a time** until your appointed times are fulfilled.

Surat al-A'raf 7:25

He said, **Therein you will live, and therein you will die, and from it you will be brought forth.**

Tafsir al-Jalalayn

25 - **He said, In it meaning the earth you will live, in it you will die, and from it you will be brought forth** by resurrection in the active and passive construction.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: God said to those whom He sent down from His heavens to His earth: **Therein you shall live**, meaning: on the earth you shall live, meaning: you shall be there during the days of your life, **and therein you shall die**, meaning: on the earth your death will be, **and from it you shall emerge**, meaning: from the earth your Lord will emerge you and gather you to Him for the resurrection of the Day of Resurrection alive.

Tafsir al-Qurtubi

All the pronouns refer to the earth. The waw was not mentioned in qala, but if it had been mentioned it would have also been permissible. It is like saying: Zaid said to Amr such-and-such. He said to him such-and-such.

Tafsir Ibn Kathir

It was said that what is meant by the address in *descend* is Adam, Eve, Satan, and the serpent. Some of them did not mention the serpent, and God knows best. The mainstay of the enmity is Adam and Satan, and for this reason God Almighty said in Surat Taha, **Descend from it, all of you** the verse, and Eve is subordinate to Adam, and the serpent, if its mention is correct, is subordinate to Satan. The commentators have mentioned the places where each of them descended, and the result of those reports goes back to the Israelite stories, and God knows best about their authenticity. If there was any benefit in specifying those places that would return to those charged with the matter of their religion or their worldly life, God Almighty would have mentioned them in His Book or His Messenger, may God bless him and grant him peace. His saying, **And for you on the earth is a place of settlement and provision for a time** means a settlement and ages set for known terms, which the pen has written and fate has counted and written in the first book. Ibn Abbas said, **The place of settlement** is the graves, and from him he said, **The place of settlement** is above the earth and below it, both of them were narrated by Ibn Abi Hatim. His saying, **He said, in it you will live** And in it you die and from it you

will be brought forth." As God Almighty says: **From it We created you, and into it We will return you, and from it We will bring you forth another time.** God Almighty informs us that He made the earth a home for the children of Adam for the duration of worldly life. In it is their life, in it is their death and their graves, and from it is their resurrection on the Day of Resurrection, on which God will gather the first and the last and reward each according to his deeds.

Fath al-Qadir

And sentence 25 - **He said, 'Therein you will live, and therein you will die, and from it you will be brought forth'** is a resumption like the one before it: meaning, on the earth you will live, and therein death will come to you, and from it you will be brought forth to the abode of the Hereafter. And similar to it is the statement of God Almighty: **From it We created you, and into it We will return you, and from it We will bring you forth another time.** And know that this story has been explained in full previously in Surat Al-Baqarah, so refer to it.

Al-Hakim Al-Tirmidhi in Nawadir Al-Usul, Ibn Jarir, Ibn Abi Hatim, Abu Al-Shaykh and Ibn Asakir narrated on the authority of Wahb bin Munabbih regarding his statement: **That He might make apparent to them that which was hidden from them of their private parts**, he said: There was a light on each of them so that neither of them could see the private parts of the other, but when they committed the sin, it was removed from them. Abd bin Hamid and Ibn Abi Hatim narrated on the authority of Ibn Abbas who said: Satan came to them and said: Your Lord did not forbid you from this tree except that you should be two angels like Him, meaning like God the Almighty, but they did not believe him until he entered the belly of the snake and spoke to them. Abu Al-Shaykh narrated on the authority of Ibn Abbas regarding the verse: **Except that you should be two angels**, if He made you mistaken for being two angels, He made you mistaken for being immortal and you would never die in it. **And he swore to them**, he said: He swore to them: **Indeed, I am to you both among the sincere advisors.** Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Muhammad bin Ka'b regarding his statement: **So he led them astray with deception**, he said: He made them deceive. Ibn Al-Mundhir and Ibn Abi Shaybah narrated on the authority of Ikrimah who said: The clothing of every animal, and the clothing of man, is the nail. So Adam repented when he got a nail. Al-Faryabi, Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Al-Shaykh, Ibn Mardawayh, Al-Bayhaqi and Ibn Asakir narrated on the authority of Ibn Abbas who said: The clothing of Adam and Eve was like a nail, but when they ate from the tree, nothing remained on them except the size of a nail. **And they began to fasten together over themselves from the leaves of Paradise.** He said: They would remove fig leaves and place them on their private parts. Ibn Abi Hatim narrated on his authority that he said: When God made Adam dwell in Paradise, He clothed him in a garment of nails, but when he committed the sin, He stripped him of the garment and it remained on the tips of his fingers. Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated

Surat al-A'raf 7:25

He said, "Therein you will live, and therein you will die, and from it you will be brought forth."

something similar on his authority from another chain of transmission. Ibn Abi Hatim narrated on the authority of Anas bin Malik who said: Adam's clothing in Paradise was ruby, but when he disobeyed, it was cut short and became a nail. Ibn Abi Shaybah, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and Abu al-Shaykh narrated on the authority of Mujahid regarding his statement: **And they began to mend**, he said: They patched together like a garment. Ibn Abi Hatim narrated on the authority of al-Suddi: **And their Lord called to them, 'Did I not forbid you from that tree?'** Adam said: **My Lord, he swore to me by You, and I did not know that any of Your creation would swear by You except truthfully.** Abd ibn Humayd narrated on the authority of al-Hasan: **They said, 'Our Lord, we have wronged ourselves,'** the verse. He said: These are the words that Adam received from his Lord. Abd ibn Humayd narrated something similar on the authority of al-Dahhak.

Tafsir al-Baghawi

25- "He said, 'Therein you will be revived', meaning you will live on earth, 'and therein you will die and from there you will be brought forth', meaning: from the earth you will be brought forth from your graves for the resurrection. Ibn 'Amir, Hamza, and Al-Kisa'i read: "You will be brought forth", with the ta' open here and in Az-Zukhruf. Ya'qub agreed here, and Hamza and Al-Kisa'i added: **And thus you will be brought forth** at the beginning of Ar-Rum, and the rest read it with the ta' closed and the ra' open in them.

Tafsir al-Baidawi

25. **He said, 'Therein you shall live, therein you shall die, and from it you shall be brought forth.'** For recompense, Hamza, Al-Kisa'i, and Ibn Dhakwan read, **And from it you shall be brought forth.** In *Az-Zukhruf* it is also **You shall be brought forth**, with the ta' open and the ra' closed.

Surat al-A'raf 7:26

O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment. But the clothing of righteousness - that is best. That is from the signs of God that perhaps they will remember.

Tafsir al-Jalalayn

26 - O children of Adam, We have bestowed upon you **clothing** that is, We created it for you **to conceal** cover your private parts and as **adornment** which is the clothing with which one adorns oneself **and the clothing of righteousness** righteous deeds and good appearance, in the accusative case in apposition to clothing and in the nominative case it is the subject and predicate of the sentence (that is best. That is from the signs of God) evidence of His power **that they may remember** so that they may believe in it, a shift from the address

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God, the Most High, says to the ignorant Arabs who used to strip for the Tawaf, following the command of Satan, and abandoning the obedience of God, so He made them aware of their deception by his deception of them, until he gained control over them and robbed them of the covering of God that He had bestowed upon them, until He exposed their private parts and made them apparent to one another, despite God's favor upon them by enabling them to cover them with what they used to do, and that He had led them as He had done with their parents Adam and Eve, whom He had led astray by deception until He robbed them of the covering of God that He had bestowed upon them until He exposed their private parts to them and stripped them of it: **O children of Adam, We have bestowed upon you clothing**, meaning by sending it down upon them, He created it for them and provided for them, and clothing is what they wear of clothes, **to conceal your private parts**, meaning: It conceals your private parts from your eyes, and He used the word **private parts** as a metaphor for private parts.

Its singular is *su'ah*, and it is an action from *su'*, because it is called *su'ah* because its owner finds it unpleasant to have it exposed from his body, as the poet said:

They tore their girl's pocket, they didn't care about the man's misdeeds

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

Who said that?

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

statement of God: **clothing to cover your private parts**, he said: There were some Arabs who would circumambulate the House naked, and none of them would wear a garment in which to circumambulate.

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

Al-Harith told me, he said, Abdul Aziz told us, he said, Abu Asaad Al-Madani told us, he said, I heard Mujahid say about His statement: **O children of Adam, We have bestowed upon you clothing to conceal your private parts and adornment**, he said: Four verses were revealed about the Quraysh. In the pre-Islamic era, they would not circumambulate the House except naked.

Ibn Wakee' told us, he said, Abu Usamah told us, on the authority of Awf, he said: I heard Ma'bad Al-Juhani say regarding His statement: **O children of Adam, We have bestowed upon you clothing to conceal your private parts and adornment**, he said: The clothing that you wear.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid: **O children of Adam, We have bestowed upon you clothing to conceal your private parts**. He said: The Quraysh used to circumambulate naked, and none of them would wear a garment to circumambulate in. And some of the Arabs used to circumambulate the House naked.

Muhammad bin Bashar told us, he said, Muhammad bin Ja'far and Sahl bin Yusuf told us, on the authority of Awf, on the authority of Ma'bad al-Juhani: **O children of Adam, We have bestowed upon you clothing to conceal your private parts**. He said: The clothing that conceals your private parts, and it is this clothing of yours.

Muhammad bin Al-Hussein told me, he said, Ahmad bin Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **A garment that covers your private parts**, he said: It is the clothes.

Al-Harith told us, he said, Abdul Aziz told us, he said, Abu Saad told us, he told me who heard Urwah bin Al-Zubayr say: Clothing: garments.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh, who said: Ubayd bin Sulayman narrated to us, who said: I heard Al-Dahhak say regarding His statement: **We have sent down upon you clothing to conceal your private parts**, he said: He means the clothes that a man wears.

Abu Jaafar said: There are different readings of this.

So, the majority of the people in the region read it as *warishan*, without an alif. It was mentioned on the authority of Zur ibn Hubaysh and al-Hasan al-Basri that they used to read it as *warishan*.

Ibn Wakee' told us, he said, Abd al-Samad ibn Abd al-Warith told us, on the authority of Aban al-Attar, he said, Asim told us: that Zur ibn Hubaish read it: **And feathers**.

Abu Ja'far said: The correct reading in this regard is

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O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment. But the clothing of righteousness - that is best. That is from the signs of God that perhaps they will remember.

the reading of those who read: *Wa-Risha* without an alif, because the evidence from the readings agrees on it. A report was narrated from the Prophet, may God bless him and grant him peace, with a chain of transmission that is questionable: that he read it: *Wa-Risha*.

Whoever reads it as: **and feathers**, it is possible that he meant by it the collection of feathers, just as the wolf gathers wolves, and a well gathers wells.

It is possible that he meant a source, from the saying of the speaker: May God sprinkle him, may He sprinkle him with feathers and feathers, just as it is said: May He dress him, may He dress him with clothing and clothing. Some of them recited:

When they removed the blemish from him, they wiped him with the tips of a tattooed, adorned child.

With a broken lam from the word *al-labis*. And *al-rayash*, in the speech of the Arabs, is the furniture, and what is visible of the clothes of the goods that are worn or stuffed with a mattress or blanket.

And feathers are only goods and money for them. And they may use them for clothes and clothing without other money. They say: He gave a saddle with its feathers, and a saddle with its feathers, meaning with its clothing and equipment. And they say: It is for the beauty of the feathers of clothes, and feathers may be used for fertility and a comfortable life.

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

Mention of who said: feathers, money.

Al-Muthanna told me, he said, Abdullah told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **and feathers**, he said: money.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And feathers**, he said: money.

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

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: And riyasha, he said: As for riyasha, it is the furnishings of money.

Al-Harith told me, he said, Abdul Aziz told us, he said, Abu Saeed Al-Madani told us, he told me who heard Urwah bin Al-Zubayr say: Al-Riyash is money.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh say: Ubayd bin Sulayman narrated to us, on the authority of Al-Dahhak, regarding his statement: **And luxuries**, meaning money.

It was mentioned that it is clothing and a comfortable life.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **And ostentatious garments**, he said: The ostentatious garments are clothing, living, and comfort.

Muhammad bin Bashir told us, he said, Muhammad bin Jaafar and Sahl bin Yusuf told us, on the authority of Aouf, on the authority of Ma'bad Al-Juhani: And riyasha, he said: riyasha means livelihood.

Yaqub bin Ibrahim told me, he said, Ibn Ulayyah told us, he said, Aouf told us, he said, Ma'bad Al-Juhani said: And feathers, he said: And livelihood. And others said: Feathers, beauty.

Who said that?

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **and feathers**, he said: feathers are beauty.

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

Some of them said: The garment of piety is faith.

Who said that?

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada: **And the clothing of piety** means faith.

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **And the clothing of piety** means faith.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj: **And the clothing of piety** means faith. Others said: It is modesty.

Who said that?

Muhammad bin Bashir told us, he said, Muhammad bin Ja'far and Sahl bin Yusuf told us, on the authority of Awf, on the authority of Ma'bad al-Juhani, regarding his statement: **And the clothing of piety**, which God mentioned in the Qur'an, is modesty.

Yaqub bin Ibrahim told me, he said, Ibn Ulayyah told us, he said, Aouf told us, he said, Ma'bad Al-Juhani said, and he mentioned something similar.

Ibn Wakee' told us, he said, Abu Usamah told us, on the authority of Awf, on the authority of Ma'bad, something similar. And others said: It is righteous work.

Who said that?

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of

Ibn Abbas: **And the clothing of piety - that is best.** He said: The clothing of piety is righteous deeds. Others said: Rather, that is the good character.

Who said that?

Zakariya bin Yahya bin Abi Zaida told me, he said, Abdullah bin Dawud told us, on the authority of Muhammad bin Musa, on the authority of Ibn Amr, on the authority of Ibn Abbas: **And the clothing of piety**, he said: The good appearance on the face.

Al-Muthanna told me, he said, Ishaq bin Al-Hajjaj told us, he said, Ishaq bin Ismail told us, on the authority of Sulayman bin Arqam, on the authority of Al-Hasan, he said: I saw Uthman bin Affan on the pulpit of the Messenger of God, may God bless him and grant him peace, wearing a brown shirt with the button unbuttoned, and I heard him order the killing of dogs and forbid playing with pigeons. Then he said: O people, fear God in these secrets, for I heard the Messenger of God, may God bless him and grant him peace, say: By the One in Whose hand is the soul of Muhammad, no one has ever done anything in secret except that God will clothe him in a robe of publicity, if it is good, then good, and if it is evil, then evil. Then he recited this verse: **And feathers - and he did not read it: and feathers** - "And the garment of righteousness - that is best. That is from the signs of God." He said: The good appearance.

Others said: It is the fear of God.

Who said that?

Al-Harith told me, he said, Abdul Aziz told us, he said, Abu Saad Al-Madani told us, he told me who heard Urwah bin Al-Zubayr say: The clothing of piety is the fear of God.

Others said: The clothing of piety, in these situations, is covering the private parts.

Who said that?

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement, **And the clothing of righteousness**, he fears God and covers his private parts, that is the clothing of righteousness. And the reciters differed in the recitation of that. The majority of the reciters of Mecca, Kufa, and Basra recited it: **And the clothing of righteousness, that is best**, raising *clothing*. And the majority of the reciters of Medina recited it: **And the clothing of righteousness**, lowering *clothing*, and that is the recitation of some of the reciters of Kufa.

Whoever puts *clothing* in the accusative case and *dress* in the accusative case is in apposition to *feathers*, meaning, **We have sent down upon you clothing to cover your private parts and feathers**, and **We have sent down the clothing of piety**.

As for the nominative case, the Arab scholars differed on the meaning by which the word *clothes* was raised. Some of the grammarians of Basra said: It is a subject, and its predicate is in his statement: **That is better**. Some Arab scholars found fault with him in that and said: This is a mistake, because there is no reference to the word *clothes* in the sentence, so if the word *clothes* is raised as a subject, **that is better** is made the

predicate.

Some grammarians of Kufa said: **And clothing** is raised by saying: And the clothing of piety is better, and he made that one of its descriptions.

Abu Ja'far said: This statement, in my opinion, is more correct in the case of the one who raises the garment, because there is no reason for raising it except that it be raised by *good*, and if it is raised by *good*, then there is no reason for that except that the garment be made an attribute, not that it refers back to the garment from its mention in His statement: **That is better**, so *good* would be raised by that, and that, by it. So since that is the case, then the interpretation of the statement - if the garment of piety is raised: And the garment of piety is that which you have learned, better for you, O children of Adam, than wearing the garments that cover your private parts, and than the feathers that We have sent down to you, so wear it like this.

As for the interpretation of those who read it in the accusative case, it is: **O children of Adam, We have bestowed upon you clothing to conceal your private parts and plumage, and the clothing of righteousness**. This that We have bestowed upon you of clothing to conceal your private parts and plumage, and the clothing of righteousness is better for you than being naked and stripped of clothing during your circumambulation of the House, so fear God and wear what God has provided you of plumage, and do not obey Satan by stripping and stripping of clothing, for that is a mockery of you and a deception from him, as he did with your parents Adam and Eve, so he deceived them until he stripped them of the clothing of God that He had clothed them with because of their obedience to Him, in eating what God had forbidden them to eat of the fruit of the tree that they disobeyed Him by eating.

Abu Ja'far said: This reading is the more correct of the two readings in my opinion, I mean the accusative of his statement: **and the clothing of piety**, because its meaning is correct in interpretation as I have explained, and that God only began the report of His sending down the clothing that covers our private parts and the feathers, as a rebuke to the thieves who used to strip off while circumambulating the House, and He commands them to take their clothes and cover themselves with them in every situation, while believing in Him and following His obedience, and He teaches them that all of that is better than everything they are doing of their disbelief in God and their stripping, except that He informed them that some of what was sent down to them is better than some.

What indicates the correctness of what we have said about that are the verses that come after this verse, and that is His saying: **O children of Adam, let not Satan tempt you as he removed your parents from Paradise, stripping them of their clothing to show them their private parts**, and the verses that come after that until His saying: **And that you say about God that which you do not know**, for He, may He be glorified, commands in all of that to take on adornment of clothing, and to use clothing, and to leave off stripping and nudity, and to believe in Him, and to follow His command and to act in obedience to Him, and He

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forbids associating partners with Him and following the command of Satan, confirming in all of that what He has summarized in His saying: O children of Adam, We have bestowed upon you clothing to conceal your private parts and adornment. But the clothing of righteousness - that is best.

Abu Ja'far said: The most correct interpretation of his statement, **the clothing of piety**, is the soul's awareness of piety towards God, in refraining from what God has forbidden of His sins, and doing what He has commanded of obedience to Him. This combines faith, righteous deeds, modesty, fear of God, and good conduct. Because whoever fears God is a believer in Him, and acts according to what He has commanded him, and fears Him, and watches Him, and is ashamed to be seen when He dislikes one of His servants. And whoever is like this, the effects of goodness appear in him, so his conduct and guidance are good, and the joy and light of faith are seen upon him.

We said that by the clothing of piety we mean the soul and heart's perception of that, because clothing is nothing but the armour of what is worn, the selection of what is clothed, or the covering of one's body or part of it with it. So whoever puts on something and selects it until he sees with his own eyes or its traces its place, then it is its wearer. For this reason, the Most High made men a garment for women, and they a garment for them, and He made the night a garment for His servants.

It was mentioned that whoever interpreted it with the meaning we mentioned of its interpretation, if his saying is read:

And the garment of piety, in the nominative case.

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **And the clothing of piety** means faith, **that is better**, he says: That is better than finery and clothing that covers your private parts.

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And the garment of piety**, he said: The garment of piety is faith.

Abu Ja'far said: God Almighty says: That which I have mentioned to you that I have sent down to you, O people, of clothing and riyaal, is from the proofs and evidence of God by which He knows from the disbelievers the truth of the oneness of God, and the error of what they are persisting in of misguidance, **so that they may remember**, God Almighty says: I made that for them a proof of what I have described, so that they may remember and take heed and turn to the truth and abandon falsehood, as a mercy from Me to My servants.

Tafsir al-Qurtubi

It has four issues:

First: The Almighty's saying: **O children of Adam, We have bestowed upon you clothing to conceal your private parts**. Many scholars said: This verse is evidence of the obligation to cover one's private parts, because He said: **to conceal your private parts**. Some people said: It does not contain evidence for what they mentioned, but rather it only indicates a blessing.

I said: The first statement is more correct. Among the blessings is covering the private parts, so He made clear that He, the Most High, made for His offspring something with which to cover their private parts, and He indicated the command to cover them. There is no disagreement among scholars about the obligation to cover the private parts from the eyes of people. They differed about what the private parts are. Ibn Abi Dhi'b said: It is the private parts of a man, the front and back, and nothing else. This is the statement of Dawud, the people of the apparent meaning, Ibn Abi Ubla, and al-Tabari, because God Almighty said: **A garment to conceal your private parts**, "Their private parts became apparent to them," **To show them their private parts**. And in al-Bukhari on the authority of Anas:

"The Messenger of God, may God bless him and grant him peace, ran through the alley of Khaybar - and in it - then he pulled up his garment from his thigh until I could see the whiteness of the thigh of the Prophet of God, may God bless him and grant him peace." Malik said: The navel is not private, and I dislike for a man to uncover his thigh in the presence of his wife. Abu Hanifa said: The knee is private. This is the opinion of Ata'. Al-Shafi'i said: The navel and the knees are not private according to the correct view. Abu Hamid al-Tirmidhi narrated that al-Shafi'i had two opinions regarding the navel. Malik's evidence is his saying, peace be upon him, to Jarhad:

Cover your thigh, for the thigh is private." Al-Bukhari included it in a suspended chain of transmission and said: The hadith of Anas is more authentic, and the hadith of Jarhad is more cautious so as to avoid their differences. This hadith of Jarhad indicates the opposite of what Abu Hanifa said. It was narrated that Abu Hurairah kissed the navel of al-Hasan ibn Ali and said:

I accept from you what the Messenger of God, may God bless him and grant him peace, would have accepted from you." If the navel were an 'awrah, Abu Hurairah would not have kissed it, nor would Al-Hasan have allowed him to touch it. As for the free woman, her entire body is 'awrah except for the face and hands. This is the view of most scholars. The Prophet, may God bless him and grant him peace, said:

Whoever wants to marry a woman should look at her face and hands. Because it is obligatory to uncover it during ihram. Abu Bakr ibn Abd al-Rahman ibn al-Harith ibn Hisham said: Everything about a woman

is 'awrah, even her fingernails. Something similar was narrated from Ahmad ibn Hanbal. As for the mother of a child, al-Athram said: I heard him - meaning Ahmad ibn Hanbal - being asked about the mother of a child, how should she pray? He said: She should cover her head and feet, because she is not sold, and she should pray as a free woman prays. As for the female slave, her 'awrah is what is under her breasts. She may show her head and wrists. It was said: Her ruling is the ruling on her as on a man. It was said: It is disliked for her to uncover her head and chest. 'Umar **may God be pleased with him** used to beat female slaves for covering their heads and say: Do not resemble free women. Asbagh said: If her thigh is exposed, she should repeat the prayer during its time. Abu Bakr ibn Abd al-Rahman ibn al-Harith ibn Hisham said: Everything about the female slave is 'awrah, even her fingernails. This is outside the sayings of the jurists, because they unanimously agreed that a free woman may pray the obligatory prayer with her hands and face uncovered, all of that, touching the ground with it. The slave woman is more deserving, and the mother of the child is in a worse state than the slave woman. The private parts of the young boy are not sacred. So when the girl reaches an age where the eye takes hold of her and she is desired, her private parts are covered. The evidence of Abu Bakr bin Abd al-Rahman is the saying of God the Almighty: **O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments** (al-Ahzab 33:59). And the hadith of Umm Salamah that she was asked:

What clothes should a woman pray in? She said: She should pray in a long shirt and veil that covers the tops of her feet. It has been narrated with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him). Those who traced it back to Umm Salamah are more numerous and have better memory, including Malik, Ibn Ishaq and others. Abu Dawud said: Abd al-Rahman ibn Abd God ibn Dinar narrated it with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) on the authority of Muhammad ibn Zayd on the authority of his mother on the authority of Umm Salamah that she asked the Messenger of God (peace and blessings of God be upon him). Abu 'Umar said: This Abd al-Rahman is weak according to them, except that al-Bukhari included some of his hadeeths. The consensus on this matter is stronger than the hadeeth.

Second: The Almighty's statement: **We have sent down upon you clothing** meaning the rain that grows cotton and flax, and sustains the animals from which wool, fur and hair are produced. It is a metaphor like **And He has sent down for you from the livestock eight mates** (al-Zumar 39:6) as will come. It was said: This sending down is the sending down of some clothing with Adam and Eve, to be an example for others. Saeed bin Jubair said: We sent down upon you meaning We created for you, like His statement: **And He has sent down for you from the livestock eight mates** meaning He created. As will come. It was said: We inspired you with how to make it.

Third: The Almighty's saying: **And feathers**. Abu Abd al-Rahman, al-Hasan, and Asim read from the

narration of al-Mufasssal al-Dabbi, and Abu Amr from the narration of al-Husayn ibn Ali al-Ja'fi: **and feathers**. Abu Ubaidah did not narrate it except from al-Hasan, and he did not explain its meaning. It is the plural of feathers. It is what is from money and clothing. Al-Farra' said: feathers and feathers, as it is said: clothes and clothing. The feathers of a bird are what God covers it with. It was said: it is fertility and a comfortable life. What most linguists agree on is that feathers are what covers from clothing or livelihood. Sibawayh recited:

Freshi is from you and my hobby is with you, even if your visit is for my mother

Abu Hatim narrated on the authority of Abu Ubaidah: He gave him a beast with its feathers, meaning with its fur and whatever clothing it had on. And rough clothing, which is what one wears to humble oneself before God Almighty and worship Him, is better than anything else. And Zaid bin Ali said:

Fourth: The Almighty's saying: **And the clothing of righteousness - that is best**. He explained that righteousness is the best clothing, as He said:

If a person does not wear clothes of piety, he will be naked even if he is clothed.

The best clothing for a person is obedience to his Lord, and there is no good in one who disobeys God.

Qasim bin Malik bin Auf narrated on the authority of Ma'bad Al-Juhani, who said: The garment of piety is modesty.

Ibn Abbas said: The clothing of piety is righteous deeds. It was also narrated from him: The good appearance on the face. It was said: What the Almighty taught and guided by. It was said: The clothing of piety is wearing wool and rough clothes, which is what one humbles oneself with before God the Almighty and worships Him better than anything else. Zaid bin Ali said: The clothing of piety is the armor, helmet, forearms, and legs, with which one protects oneself in war. Urwah bin Az-Zubayr said: It is the fear of God. It was said: It is the sense of piety towards God the Almighty in what He has commanded and forbidden.

I said: This is correct, and the sayings of Ibn Abbas and Urwah go back to it. The saying of Zaid bin Ali is good, because he urged people to fight. Ibn Zaid said: It is covering the private parts. This is repetitive, because he said first: **We have sent down upon you clothing to conceal your private parts**. And whoever said: It is wearing rough clothing, because it is closer to modesty and avoiding recklessness, then it is a claim, because the virtuous scholars used to wear fine clothing while achieving piety, as will be explained later, God willing. The people of Medina and Al-Kisa'i read *clothes* in the accusative case in apposition to the first *clothes*. It was said: It is in the accusative case with an implied verb, meaning, and We sent down the clothing of piety. The rest read it in the nominative case as the subject. This is its description and the best predicate of the subject. The meaning is: And the clothing of piety referred to, which you have learned, is better for you than wearing the clothing that conceals your private parts, and than the finery that We have

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sent down to you, so wear it. It was said: It is in the nominative case with the implied *it*, meaning, and it is the clothing of piety, meaning, it is covering the private parts. And based on this, the statement of Ibn Zayd is derived. It was said: The meaning is: The clothing of piety is good, so that means it. The first parsing is the best that has been said about it. Al-A' mash read: The clothing of piety is good, but he did not read that. This is contrary to the Qur'an. **That is from the signs of God** meaning that it indicates that He has a Creator. This is in the nominative case as an attribute, or as a substitute, or as an explanatory apposition.

Tafsir Ibn Kathir

God Almighty bestows His blessings upon His servants by giving them clothing and feathers. Clothing is the covering of private parts, which are the bad things, and feathers and feathers are what one adorns oneself with outwardly. The first is from the necessities and feathers are from the completions and additions. Ibn Jarir said: In the speech of the Arabs, feathers are furniture and what is apparent from the clothes. Ali bin Abi Talhah said on the authority of Ibn Abbas, and Al-Bukhari narrated it on his authority: feathers are money, and this is what Mujahid, Urwah bin Al-Zubayr, Al-Suddi, Al-Dahhak and others said. Al-Awfi said on the authority of Ibn Abbas: feathers are clothing, living and comfort. Abd Al-Rahman bin Zaid bin Aslam said: feathers are beauty. Imam Ahmad said: Yazid bin Harun told us, Asba' told us on the authority of Abu Al-Ala Al-Shami, who said: Abu Umamah put on a new garment, and when it reached his collarbone, he said: Praise be to God who clothed me with what I cover my private parts with and adorn myself with in my life. Then he said: I heard Omar bin Al-Khattab say: The Messenger of God, may God bless him and grant him peace, said: "Whoever gets a new garment and wears it, then he says when it reaches His collarbone: Praise be to God who clothed me with what I can cover my nakedness with and beautify myself with in my life. Then he took the old garment and gave it in charity, and he was in God's protection and in God's care, alive and dead." Narrated by Al-Tirmidhi and Ibn Majah on the authority of Yazid bin Harun on the authority of Asba', who is Ibn Zayd Al-Juhani. Yahya bin Ma'in and others authenticated him, and his sheikh Abu Al-Ala Al-Shami is not known except for this hadith, but no one narrated it, and God knows best.

Imam Ahmad also said: Muhammad bin Ubaid told us, Mukhtar bin Nafi' al-Tammar told us, on the authority of Abu Matar, that he saw Ali, may God be pleased with him, come to a young boy and buy a shirt from him for three dirhams and wear it from the wrists to the ankles, saying when he put it on: Praise be to God who has provided me with feathers with which I can adorn myself before people and cover my nakedness. It was said: This is something you narrate from yourself or from the Prophet, may God bless him and grant him peace. He said: This is something I heard from the

Messenger of God, may God bless him and grant him peace, when he was given clothing: **Praise be to God who has provided me with feathers with which I can adorn myself before people and cover my nakedness.** Imam Ahmad narrated it. God the Almighty said: **And the clothing of righteousness - that is best.** Some of them read **the clothing of righteousness** in the accusative case, while others read it in the nominative case as the subject, and **that is best** is its predicate. The commentators differed about its meaning. Ikrimah said: It is said that it is what the righteous will wear on the Day of Resurrection. It was narrated by Ibn Abi Hatim. Zaid bin Ali, al-Suddi and Qatadah said: Ibn Jurayj said: The garment of piety is faith. Al-Awfi said on the authority of Ibn Abbas: Righteous deeds. Al-Diyal bin Amr said on the authority of Ibn Abbas: It is the good appearance on the face. Urwah bin Al-Zubayr said: The garment of piety is fear of God. Abd Al-Rahman bin Zaid bin Aslam said: The garment of piety is to fear God and cover one's private parts, so that is the garment of piety. They are all close together. This is supported by the hadith narrated by Ibn Jarir where he said: Al-Muthanna told me, Ishaq bin Al-Hajjaj told us, Ishaq bin Ismail told me on the authority of Sulayman bin Arqam on the authority of Al-Hasan, he said: I saw Uthman bin Affan, may God be pleased with him, on the pulpit of the Messenger of God, may God bless him and grant him peace, wearing a shirt with its buttons unbuttoned. I heard him order the killing of dogs and forbid playing with pigeons. Then he said: O people, fear God in these secrets, for I heard the Messenger of God, may God bless him and grant him peace, say: "By the One in Whose hand is the soul of Muhammad, no one conceals a secret except that God dresses him in its garment publicly. If it is good, then good, and if it is evil, then evil." Then he recited this verse: **And feathers.** And the clothing of piety is the best of those are the signs of God." He said: The good appearance. This is how Ibn Jarir narrated it from the narration of Sulayman ibn Arqam, and it is weak. The imams al-Shafi'i, Ahmad, and al-Bukhari narrated in the Book of Etiquette from authentic chains of transmission on the authority of al-Hasan al-Basri that he heard the Commander of the Faithful, Uthman ibn Affan, order the killing of dogs and the slaughtering of pigeons on Friday from the pulpit. As for the hadith that was attributed to the Prophet, al-Hafiz Abu al-Qasim al-Tabarani narrated in his great dictionary a corroborating hadith from another chain of transmission where he said: He told us .

Fath al-Qadir

God, the Almighty, expressed the creation by sending down: meaning, We created for you clothing to cover your private parts that Satan revealed from your parents, and the private part is the private part as mentioned previously, and the discussion of its value and what must be covered of it is explained in the books of branches. His statement: **and feathers** Al-Hasan and Asim read from the narration of

Al-Mufaddal Al-Dabbi and Abu Amr from the narration of Al-Hasan bin Ali Al-Ja'fi and feathers and the rest read and feathers and feathers and feathers is the plural of feathers: which is clothing. Al-Farraa said: feathers and feathers as it is said: clothes and clothing, and the feathers of the bird are what God covers it with. It was said that what is meant by feathers here is: fertility and luxury of life. Al-Qurtubi said: What most linguists agree on is that feathers are what covers of clothing or livelihood. Abu Hatim narrated from Abu Ubaidah: And a beast was given to him and its feathers: meaning and what was on it of clothing. It was said that what is meant by feathers here is the clothing of adornment because it was mentioned after His statement: **We have sent down upon you clothing** and its conjunction with it. His saying: **And the clothing of piety** The people of Medina, Ibn Amir and Al-Kisa'i read *clothing* in the accusative case. The rest read it in the nominative case, so the accusative case is because it is conjoined with the first *clothing*, and the nominative case is because it is the subject, and the phrase **that is better** is its predicate. What is meant by the clothing of piety is the clothing of piety and avoiding the sins of God, which is piety itself and fear of God, so that is the best clothing and the most beautiful adornment. It was said: The clothing of piety is modesty, and it was said: It is righteous work, and it was said: It is the clothing of wool and coarse clothes because of what it contains of humility before God, and it was said: It is the armor and helmet worn by the one who strives in the way of God, and the first is more appropriate. It is true of everything in which there is piety to God, so all of the sayings mentioned are included under it, and such metaphors occur frequently in the speech of the Arabs, including:

If a person does not wear clothes of piety, he will be naked, even if he is clothed.

And the same:

Cover yourself with the garments of generosity, for I see every fault, and generosity is its cover.

The reference in His saying: *That* is to the garment of piety: that is, it is the best garment. Al-A'mash read: **And the garment of piety, that is best.** The reference in His saying: **That is from the signs of God** is to the revelation indicated by **We sent down**: that is, that revelation is from the signs of God indicating that He is its Creator. Then God, glory be to Him, repeated the call to the children of Adam as a warning to them against Satan.

Tafsir al-Baghawi

26- **O children of Adam, We have sent down upon you,** meaning: We created for you *clothing*. It was said: He said: **We sent down** because clothing is only made from the plants of the earth, and plants are made from what comes down from the sky, so the meaning of His saying: **We sent down**, is: We sent down its causes. It was said: All the blessings of the earth are attributed to the blessings of the sky, as God Almighty said: **And We sent down iron Surat Al-Hadid, 25**, and iron is only extracted from the earth.

The reason for the revelation of this verse is that during the pre-Islamic era, they used to circumambulate the House naked, and they used to say: We will not circumambulate in clothes in which we disobeyed God. So the men used to circumambulate naked during the day and the women at night.

Qatada said: A woman would circumambulate and place her hand on her private parts and say:

Today some or all of it appears, and whatever appears of it I do not permit.

God Almighty commanded us to cover up, saying: **We have bestowed upon you clothing to conceal your private parts**, covering your private parts. The singular form is *saw'ah*, which was named thus because its exposure would displease its wearer, so do not go around naked. **And feathers**, meaning wealth, according to Ibn Abbas, Mujahid, Ad-Dahhak, and As-Suddi. It is said that a man is *tarish* if he is disheveled. It is also said that feathers are beauty, meaning that which they adorn themselves with of clothing. It is also said that it is clothing.

And the clothing of righteousness, that is best. The people of Medina, Ibn Amir, and Al-Kisa'i read **and clothing** with the sin in the accusative case, in apposition to his statement *clothing*. The others read it with the nominative case, as a subject and its predicate is *good*. They made *that* a connection in the speech, and for this reason Ibn Mas'ud and Ubayy ibn Ka'b read **and the clothing of righteousness, that is best**.

They differed about **the garment of piety**. Qatada and Al-Suddi said: The garment of piety is faith. Al-Hasan said: It is modesty because it encourages piety.

Atiyah said on the authority of Ibn Abbas: It is righteous work. And on the authority of Uthman bin Affan, he said: Good conduct.

Urwah ibn al-Zubayr said: The clothing of piety is the fear of God. Al-Kalbi said: It is chastity. The meaning is: The clothing of piety is better for its owner if he wears it than the clothing created for him for adornment.

Ibn Al-Anbari said: The clothing of piety is the first clothing, and he repeated it to inform us that covering the private parts is better than being naked during the circumambulation.

Zaid bin Ali said: The clothing of piety is the tools with which one protects oneself in war, such as armor, helmet, forearm, and legs.

It was said: The clothing of piety is wool and coarse clothes that the pious wear. **This is from the signs of God that perhaps they will remember.**

Tafsir al-Baidawi

26. **O children of Adam, We have sent down upon you clothing** meaning, We created it for you through heavenly arrangements and revealed causes. Similar to this is the saying of God Almighty: **And He sent down for you from the livestock** and His saying, **And**

Surat al-A'raf 7:26

O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment. But the clothing of righteousness - that is best. That is from the signs of God that perhaps they will remember.

We sent down iron "to conceal your private parts" which Satan intended to reveal, and to make you independent of the weaving of paper. It was narrated that the Arabs used to circumambulate the House naked and say, "We will not circumambulate in clothes in which we disobeyed God," so this was revealed. Perhaps he mentioned the story of Adam as an introduction to that so that he would know that the exposure of the private parts was the first evil that befell man from Satan, and that he led them astray in that as he led their parents astray. "And feathers" and clothing with which you adorn yourself, and feathers are beauty. It was said that it is full, and from this is the man's tarish if he is swayed. It was read riyashan, which is the plural of raysh like shu'ab and shu'ab. "And the clothing of piety" is the fear of God. It was said faith. It was said good appearance. It was said that the clothing of war and its raising by the beginning and its predicate: **That is better** or the predicate and that is its description as if it was said: And the clothing of piety referred to is better. Nafi', Ibn 'Amir and Al-Kisa'i read **and the clothing of piety** in the accusative case in apposition to *clothing*. "That" means sending down the clothing. **From the signs of God** indicating His grace and mercy. **Perhaps they will remember** so they will recognize His grace or be admonished and refrain from ugly things.

Surat al-A'raf 7:27

O children of Adam, let not Satan tempt you as he removed your parents from Paradise, stripping them of their clothing to show them their private parts. Indeed, he sees you, he and his tribe, from where you do not see them. Indeed, We have made the devils allies to those who do not believe.

Tafsir al-Jalalayn

27 - O children of Adam, let not Satan tempt you mislead you **do not follow him** (as he removed your parents) with his temptation **from Paradise, stripping a** state (from them their clothing to show them their private parts. Indeed, he) that is, Satan **sees you, he and his tribe** his soldiers **from where you do not see them** because of the softness of their bodies or the lack of their colors **Indeed, We have made the devils allies** helpers and companions **for those who do not believe**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: O children of Adam, do not let Satan deceive you and expose your private parts to people by your obedience to him when he tests you, as he did with your parents Adam and Eve when he tested them, so they obeyed him and disobeyed their Lord, so he expelled them from Paradise because of his deception and trickery, and took away from them the clothing that he had worn, in order to show them their private parts by uncovering their private parts, to expose them to their eyes after they had been hidden.

We have previously explained that the meaning of temptation is testing and trial, so there is no need to repeat it. The people of interpretation differed regarding the description of the clothing that God Almighty said He removed from our parents, and what it was. Some of them said: It was nails.

Mention of what was not mentioned in the previous part of our book regarding this:

Ibn Wakee' told us, he said, Yahya bin Adam told us, on the authority of Sharik, on the authority of Ikrimah: **He will strip them of their clothing**, he said: The clothing of every animal, and the clothing of man is the nail, so Adam's repentance overtook him when he had his nails, or he said: his nails. Ibn Wakee' told us, he said, Abdul Hamid Al-Hamami told us, on the authority of Nadr bin Abi Omar, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: His nails were left on him as an adornment and benefit, in His statement: **He will strip them of their clothing**.

Ahmad bin Al-Walid Al-Qurashi told me, he said, Ibrahim bin Abi Al-Wazir told us, he said, Mukhallad bin Al-Hussein told us, on the authority of Amr bin Malik, on the authority of Abu Al-Jawza, on the authority of Ibn Abbas, regarding his statement: **Their**

clothing will be stripped from them, he said: Their clothing was nails, but when they committed the sin, they were stripped from them, and the nails were left as a reminder and an adornment.

Al-Muthanna told me, he said, Al-Hammani told us, he said, Sharik told us, on the authority of Samak, on the authority of Ikrimah, regarding his statement: **He will strip them of their clothing**, he said: His clothing was nails, so his repentance ended at his nails. Others said: Their clothing was light.

Who said that?

Ibn Wakee' told us, he said, Ibn Uyaynah told us, on the authority of Amr, on the authority of Wahb bin Munabbih: **He will strip them of their clothing**.

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Al-Zubayr told us, on the authority of Ibn Uyaynah, he said, Amr told us, he said: I heard Wahb bin Munabbih say about His statement, **He will strip them of their clothing to show them their private parts**, he said: The clothing of Adam and Eve was a light upon their private parts, so that this one would not see the private parts of this one, nor that one the private parts of this one. Others said: What God meant by His statement, **He will strip them of their clothing**, is that He will strip them of their fear of God.

Who said that?

Ibn Wakee' told us, he said, Mutalib bin Ziyad told us, on the authority of Laith, on the authority of Mujahid: **He strips them of their clothing**, he said: piety.

Ibn Wakee' told us, Yahya bin Adam told us, on the authority of Sharik, on the authority of Laith, on the authority of Mujahid: **He strips them of their clothing**, he said: piety.

Al-Muthanna told me, he said, Al-Hammani told us, he said, Sharik told us, on the authority of Laith, on the authority of Mujahid, the same.

Abu Ja'far said: The correct interpretation of this, in my opinion, is that God Almighty warned His servants lest Satan tempt them as he tempted their parents Adam and Eve, and that He should strip them of the clothing of God that He sent down to them, just as He stripped their parents of their clothing. Clothing is the absolute meaning of speech without any relation to anything in common usage among people, and it is what the wearer chooses from the types of clothing, or covers his body or part of it.

Since this is the case, it is true to say that what God told about Adam and Eve, regarding their clothing that Satan took off from them, was some of what they used to cover their bodies and private parts with. It may be possible that this was a nail, or it may be possible that this was light, or it may be something else, and we do not have any information on which of these two things the proof is established with, so there is no more correct statement about this than to say as God Almighty said: **He will take off their clothing**.

And He, the Most High, added to the expulsion of Adam and Eve from Paradise, and the stripping of the clothing they were wearing, even though God, the Most High, was the one who did that to them as

Surat al-A'raf 7:27

O children of Adam, let not Satan tempt you as he removed your parents from Paradise, stripping them of their clothing to show them their private parts. Indeed, he sees you, he and his tribe, from where you do not see them. Indeed, We have made the devils allies to those who do not believe.

punishment for their disobedience to Him, since what they did in that was to make it easy for them through his deceit and trickery, so it was sometimes attributed to Him in that sense, and sometimes to God for His doing that to them.

Abu Ja'far said: By that, may His praise be glorified, He means: Indeed, Satan sees you, and the *ha* in *indeed*, refers back to Satan, and his tribe, meaning: and his type and kind from which he is one, a group of generations, and they are the jinn, as:

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement: **Indeed, he and his tribe see you**, he said: The jinn and the devils.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement, **Indeed, he and his tribe see you**, he said: His tribe, his offspring. And His statement, **from where you do not see them**, he said: from where you, O people, do not see Satan and his tribe. **Indeed, We have made the devils allies to those who do not believe**, he said: We have made the devils supporters of the disbelievers who do not believe in the Oneness of God and do not believe in His Messengers.

Tafsir al-Qurtubi

There are two issues:

First: The Almighty said: **Let not Satan tempt you** meaning let not Satan divert you from the religion, as he tempted your parents by expelling them from Paradise. Ab is for the masculine, and Aba is for the feminine. Based on this, it is said: two parents. **He strips them of their clothing** is in the accusative case as a state. It is a new sentence, so it is stopped at **from Paradise**. "To show them **is accusative with the lam of ki**. Indeed, he and his tribe see you. **The original is to see you**", then the hamza was lightened. "His tribe" is in apposition to the pronoun and is an emphasis to make the apposition better, like His statement: "You and your wife are Paradise" (al-Baqarah 2:35). This indicates that it is ugly to see you and Amr, and that the pronoun is like the apparent. This is also evidence of the obligation to cover the private parts, because He said: "He strips them of their clothing." Others said: It is only a warning against the loss of blessings, as it was revealed to Adam, peace be upon him. This is because if it were proven that the law of Adam is binding on us, and the matter is otherwise.

Second: The Almighty's saying: **Indeed, he and his tribe see you**, the tribe of his soldiers. Mujahid said: He means the jinn and the devils. Ibn Zayd: His tribe is his offspring. It was also said: His generation. **From where you do not see them**, some scholars said: This is evidence that the jinn are not seen, because He said: From where you do not see them. It was also said: It is

permissible for them to see because when God the Almighty wants to see them, He reveals their bodies so that you can see them. An-Nahas said: From where you do not see them indicates that the jinn are not seen except at the time of a prophet, so that this would be evidence of his prophethood, because God the Almighty created them in a way in which they are not seen, and they are only seen when they are transferred from their forms. This is one of the miracles that only occur at the time of the prophets, may God's prayers and peace be upon them. Al-Qushayri said: God has made it a habit for the children of Adam not to see the devils today. And in the hadith:

Satan runs through the son of Adam as blood runs.

And God Almighty said: **He who whispers in the hearts of mankind** (al-Nas 114:5). And he, peace be upon him, said:

"The king has a touch and the devil has a touch - that is, in the heart - as for the touch of the king, it is a promise of good and belief in the truth, and as for the touch of the devil, it is a promise of evil and denial of the truth." It was mentioned earlier in Surat Al-Baqarah. There are authentic narrations about their vision. Al-Bukhari narrated "on the authority of Abu Hurairah, who said:

The Messenger of God, may God bless him and grant him peace, entrusted me with guarding the Ramadan zakat, and he mentioned a long story in which he mentioned that he captured the jinn who was taking the dates, and that the Prophet, may God bless him and grant him peace, said to him: "What did your prisoner do last night?" It was mentioned previously in Al-Baqarah. In Sahih Muslim, "The Prophet, may God bless him and grant him peace, said:

By God, if it were not for the supplication of my brother Solomon, he would have become chained up and played with by the children of the city" - about the demon that had escaped from him. And it will come in S, God willing. **Indeed, We have made the devils allies to those who do not believe** meaning to increase their punishment and make them equal in straying from the truth.

Tafsir Ibn Kathir

God Almighty warns the children of Adam against Satan and his tribe, explaining to them his ancient enmity towards the father of mankind, Adam, peace be upon him, in his efforts to expel him from Paradise, which is the abode of bliss, to the abode of toil and suffering, and causing his nakedness to be exposed after it had been covered from him. This is nothing but a definite enmity, and this is like the Almighty's saying: **Then will you take him and his descendants as allies instead of Me while they are enemies to you? An evil exchange for the wrongdoers.**

Fath al-Qadir

He said: 27- "O children of Adam, do not let Satan tempt you" meaning do not let him cause you to fall into temptation. The prohibition, even if it is for Satan, is in reality for the children of Adam, so that they do not tempt you with his temptation and be affected by it. The kaf in "as he brought forth" is a description of a deleted source: meaning do not let him tempt you with a temptation like the expulsion of your parents from Paradise. The phrase "He strips them of their clothing" is in the accusative case as a state, and its explanation has already been presented. The lam in "to show them their private parts" is the lam of ki: meaning in order for him to show them, and its explanation has also been presented. His saying: "Indeed, he and his tribe see you from where you do not see them" This phrase is an explanation of what preceded it, along with what it includes of exaggeration in warning them against him, because whoever is of this status, seeing the children of Adam from where they do not see him, is of great deceit, and it is appropriate for him to be wary of him as much as "and his tribe" are his helpers from the devils and his soldiers.

A group of scholars have used this verse as evidence that seeing the devils is not possible, and there is nothing in the verse that indicates that. The most it says is that He sees us from where we do not see Him, and it does not say that we will never see Him. The fact that we do not see Him at the time He sees us does not necessarily mean that we do not see Him at all. Then God Almighty informed us that He made the devils allies of those of His servants who do not believe, and they are the disbelievers.

Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Mujahid regarding his statement: **O children of Adam, We have bestowed upon you clothing to conceal your private parts**, he said: Some Arabs used to circumambulate the House naked. Regarding his statement: **and feathers**, he said: Money. Ibn Jarir narrated on the authority of Urwah ibn al-Zubayr regarding his statement: **and clothing to conceal your private parts**, he said: Clothes. **And feathers**, he said: Money. **And the clothing of righteousness**, he said: Fear of God. Ibn Abi Hatim narrated on the authority of Zayd ibn Ali regarding his statement: **and clothing to conceal your private parts**, he said: The clothing of the common people. **And feathers**, he said: The clothing of adornment. **And the clothing of righteousness**, he said: Islam. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh narrated through various chains of narration on the authority of Ibn Abbas regarding his statement: **and feathers**, he said: Money, clothing, living and comfort. Regarding his statement: **And the clothing of righteousness**, he said: Faith and righteous deeds. **That is better**, he said: Faith and deeds are better than feathers and clothing. Ibn Jarir and Ibn Abi Hatim narrated on his authority regarding his statement: **and feathers**, meaning money. Ibn Abi Shaybah, Abd ibn Hamid, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and Abu al-Shaykh narrated on the authority of Mujahid regarding his statement: **He strips them of their clothing**, meaning piety. And regarding his statement: **Indeed, he and his tribe see you**, he said: the jinn and devils.

Tafsir al-Baghawi

27- "O children of Adam, let not Satan tempt you, **let not Satan lead you astray**, as he expelled your parents, **that is, as he tempted your parents Adam and Eve, expelling them**, from Paradise, stripping them of their clothing to show them their private parts," so that each one could see the private parts of the other. "Indeed, he sees you, **that is, Satan sees you, O children of Adam**, he and his tribe," his soldiers. Ibn Abbas said: he and his children. Qatada said: his tribe: the jinn and the devils, "from where you do not see them," Malik bin Dinar said: An enemy who sees you and you do not see him is fierce in his dispute and his trouble, except for those whom God protects, "Indeed, We have made the devils allies, **companions and helpers**, for those who do not believe," and Al-Zajjaj said: Their authority over them increases their error as He said: "Indeed, We have sent the devils upon the disbelievers, to incite them with [extreme] incitement." (Maryam 19:83)

Tafsir al-Baidawi

27. "O children of Adam, let not Satan tempt you" let him not test you by preventing you from entering Paradise by tempting you. "As he removed your parents from Paradise" just as he tested your parents by expelling them from it. The prohibition in the wording is for Satan, and the meaning is to make them greedy for following him and being tempted by him. "He strips them of their clothing to show them their private parts **is a state of your parents or of the subject of expelled**" and the attribution of the stripping to him is for the purpose of causing. "Indeed, he and his tribe see you from where you do not see them" is a justification for the prohibition and an emphasis on the warning against his temptation, and his tribe are his soldiers and their seeing us from where we do not see them in general does not necessitate the impossibility of seeing them and their impersonation of us. "Indeed, We have made the devils allies to those who do not believe" by what We found among them of compatibility, or by sending them against them and enabling them to fail them and push them to do what they tempted them to do. The verse is the purpose of the story and the gist of the tale.

Surat al-A'raf 7:28

And when they commit an immorality, they say, "We found our fathers doing it, and God has ordered us to do it." Say, "Indeed, God does not order immorality. Do you say about God that which you do not know?"

Surat al-A'raf 7:28

And when they commit an immorality, they say, **We found our fathers doing it, and God has ordered us to do it.** Say, "Indeed, God does not order immorality. Do you say about God that which you do not know?"

Tafsir al-Jalalayn

28 - **And when they commit an immorality** such as polytheism and circumambulating the House naked, saying we will not circumambulate in clothes in which we disobeyed God, so they were forbidden from doing so **they said, We found our fathers doing it** so we followed their example **and God has commanded us to do it** also *Say* to them (Indeed, God does not command immorality. Do you say about God that which you do not know?") that he said, a question of denial

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: It was mentioned that the meaning of obscenity, in this context, is:

Ali bin Saeed bin Masruq Al-Kindi told me, he said, Abu Muhyiah told us, on the authority of Mansur, on the authority of Mujahid: **And when they commit an immorality, they say, 'We found our fathers doing it, and God has commanded us to do it.'** He said: They would circumambulate the House naked, saying, **We circumambulate as our mothers bore us.** Then the woman would place a piece of cloth or something on her private parts and say:

Today some or all of it appears, so whatever appears of it I do not permit.

Ibn Wakee' told us, he said, Jarir told us, on the authority of Mansur, on the authority of Mujahid, regarding his statement: **And when they commit an immorality, they say, 'We found our fathers doing it.'** Their immorality was that they used to circumambulate the House naked.

Ibn Wakee' told us, he said, Abu Usamah told us, on the authority of Mufadhal, on the authority of Mansur, on the authority of Mujahid, the same.

Ibn Wakee' narrated, he said: Imran bin Uwaynah narrated, on the authority of Ata' bin As-Saazib, on the authority of Saeed bin Jubair and Ash-Sha'bi: "And when they committed an immorality, they said: 'We found our fathers doing it.'" They said: They used to circumambulate the House naked. Muhammad bin Al-Husayn narrated, he said: Ahmad bin Al-Mufaddal narrated, he said: Asbat narrated, on the authority of As-Suddi: "And when they committed an immorality,

they said: 'We found our fathers doing it, and God commanded us to do it.'" He said: There was a tribe of Arabs from Yemen who used to circumambulate the House naked. If it was said: Why do you do that? They said: **We found our fathers doing it, and God commanded us to do it.**

Al-Harith told me, he said, Abdul Aziz told us, he said, Israel told us, on the authority of Ata' bin Al-Sa'ib, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **And when they commit an immorality,** he said: their circumambulation of the House naked.

Al-Harith told me, he said, Abdul Aziz told us, he said, Abu Saad told us, on the authority of Mujahid: **And when they commit an immorality, they say, 'We found our fathers doing it.'** He said: During the circumambulation of the Ka'bah in clothes, while others are naked.

14464 - Al-Qasim narrated to us, he said, Al-Husayn narrated to us, he said, Hajjaj narrated to me, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement: **And when they commit an immorality, they say, 'We found our fathers doing it.'** He said, their women used to circumambulate the House naked, and that was the immorality that they found their fathers doing: **Say, 'Indeed, God does not command immorality.'** The verse.

Abu Ja'far said: The interpretation of the statement is: And if those who do not believe in God, whom God has made devils their guardians, do an ugly act, which is immorality, and that is their undressing for circumambulation of the House and their stripping off for it, then they change their ugly act and are rebuked for it, saying: We found our fathers doing what we did, so we do what they did, and we follow their guidance and their Sunnah, and God has commanded us to do it, so we follow His command in it. God the Almighty says to His Prophet Muhammad, may God bless him and grant him peace: *Say, O Muhammad, to them: **Indeed, God does not command immorality,*** meaning: He does not command His creation to do ugly and wrong actions. **Do you say, O people, about God that which you do not know?** He says: Do you attribute to God that He has commanded you to undress and strip off your clothes and garments for circumambulation, while you do not know that He has commanded you to do that?

Tafsir al-Qurtubi

The immorality here, according to most commentators, is their circumambulating the House naked. Al-Hasan said: It is polytheism and disbelief. They argued for that by imitating their ancestors, and by saying that God commanded them to do it. Al-Hasan said: And God commanded us to do it. They said: If God hated what we are doing, He would have moved away from it. "Say: God does not command immorality." It is clear that they are arbitrary, and they have no evidence that

God commanded them to do what they claimed. The condemnation of imitation and many of their ignorances have already been condemned. This is one of them.

Tafsir Ibn Kathir

Mujahid said: The polytheists used to circumambulate the House naked, saying, **We circumambulate as our mothers bore us**. Then the woman would place a leaf or something on her vagina and say:

Today some or all of it appears, and whatever appears of it I do not permit.

Then God revealed: "And when they commit an immorality, they say, 'We found our fathers doing it, and God has commanded us to do it.'" **The Quraish** I said: The Arabs, except for the Quraysh, did not circumambulate the House in the clothes they wore, interpreting that as meaning that they did not circumambulate in clothes in which they disobeyed God. The Quraysh, who were the Hams, used to circumambulate in their clothes. Whoever was lent a garment by an Hamsidi, circumambulated in it. Whoever had a new garment, circumambulated in it and then threw it away, and no one owned it. Whoever did not find a new garment, nor was lent a garment by an Hamsidi, circumambulated naked. Sometimes a woman would circumambulate naked, and she would put something over her private parts to cover it somewhat, and she would say:

Today some or all of it appears, and whatever appears of it I do not permit.

Most of what women used to do was circumambulate naked at night, and this was something they had invented on their own and followed their fathers in it, and they believed that the actions of their fathers were based on a command from God and a law, so God Almighty denounced them for that, and said: "And when they commit an immorality, they say: We found our fathers doing it, and God has commanded us to do it." So God Almighty said in response to them: *Say*, meaning O Muhammad, to the one who claimed that, **Indeed, God does not command immorality**, meaning that what you are doing is an abhorrent immorality, and God does not command such a thing. **Do you say about God that which you do not know?** meaning do you attribute to God statements that you do not know to be true? And God Almighty said: "Say: My Lord has commanded justice," meaning justice and righteousness, **And set your faces at every mosque and call upon Him, sincere to Him in religion**, meaning He has commanded you to be steadfast in worshipping Him in its proper places, which is following the messengers who were supported by miracles, in what they reported about God and what they brought of laws, and to be sincere to Him in worshipping Him, for God Almighty does not accept a deed until it combines these two pillars, that it be Correct, in accordance with Sharia, and free from polytheism.

And the Almighty's saying: **As He began you, you will return** to His saying *misguidance*. There is a difference

of opinion regarding the meaning of His saying: **As He began you, you will return**. Ibn Abi Nujayh said: On the authority of Mujahid: **As He began you, you will return** means He will revive you after your death. Al-Hasan Al-Basri said: As He began you in this world, so will you return on the Day of Resurrection alive. Qatada said: **As He began you, you will return** means: He began and created them and they were nothing, then they went away, then He will return them. Abd Al-Rahman bin Zaid bin Aslam said: As He began you first, so will He return you last. Abu Ja'far bin Jarir chose this statement, and he supported it with what he narrated from the hadith of Sufyan Al-Thawri and Shu'bah bin Al-Hajaj, both of them on the authority of Al-Mughirah bin Al-Nu'man on the authority of Sa'id bin Jubayr on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, stood up among us to give a sermon and said: "O people, you will be gathered before God barefoot, naked, and uncircumcised. As We began the first creation, We will return it. It is a promise binding upon Us. Indeed, We will do it." This hadith is narrated in the two Sahih from the hadith of Shu'bah, and in Sahih Al-Bukhari also from the hadith of Al-Thawri. And Warqa' bin Iyas Abu Yazid said on the authority of Mujahid, **As He began you, you will return**, meaning He will send the Muslim as a Muslim and the disbeliever as a disbeliever. Abu Al-Aaliyah said, **As He began you, you will return**, they will be returned to His knowledge of them. Sa'id bin Jubayr said, **As He began you, you will return**, as He decreed for you to be, and in another narration, **As you were upon**, you will be. Muhammad bin Ka'b Al-Qurazi said: In His Almighty's saying, **As He began you, you will return**, whoever God began his creation upon misery will become as He began his creation upon, even if he does the deeds of the people of happiness. And whoever began his creation upon happiness will become as He began his creation upon, even if he does the deeds of the people of misery, just as the magicians did the deeds of the people of misery and then became as they began. Al-Suddi said, **As He began you, you will return * A group He guided and a group upon whom error was decreed**, meaning, **As He began you, you will return**, just as We created you as a group guided and a group astray, thus you return and emerge from the wombs of your mothers.

Ali bin Abi Talha said on the authority of Ibn Abbas: His statement, **As He began you, you will return * A party He has guided and a party upon whom error is due**. He said: God Almighty began the creation of the son of Adam as believers and disbelievers, as He said, **It is He who created you, and among you is a disbeliever and among you is a believer**. Then He will return them on the Day of Resurrection as He began them, as believers and disbelievers. I said: This statement is supported by the hadith of Ibn Masoud in Sahih al-Bukhari: "By the One besides whom there is no god, one of you may do the deeds of the people of Paradise until there is only a cubit or an arm's length between him and it, then the Book overtakes him and he does the deeds of the people of Hell and enters it. And one of you may do the deeds of the people of Hell until there is only a cubit or an arm's length between him and it, then the Book overtakes him and he does the deeds of the people of Paradise and enters

Surat al-A'raf 7:28

And when they commit an immorality, they say, "We found our fathers doing it, and God has ordered us to do it." Say, "Indeed, God does not order immorality. Do you say about God that which you do not know?"

Paradise." Abu al-Qasim al-Baghawi said: Ali ibn al-Ja'd told us, Abu Ghassan told us, on the authority of Abu Hazim, on the authority of Sahl ibn Sa'd, who said: The Messenger of God, may God bless him and grant him peace, said: "A servant may do, in what people see, the deeds of the people of Paradise, but he is one of the people of Hellfire. And he may do, in what people see, the deeds of the people of Hellfire, but he is one of the people of Paradise." This is part of a hadith of al-Bukhari from the hadith of Abu Ghassan Muhammad ibn Mutraf al-Madani in the story of the two dwarves on the day of Uhud. Ibn Jarir said: Ibn Bashir told me, Abd al-Rahman told us, Sufyan told us, on the authority of al-A'mash, on the authority of Abu Sufyan, on the authority of Jabir, on the authority of the Prophet, may God bless him and grant him peace, that he said: **Every soul will be resurrected in the state in which it was.** This hadith was narrated by Muslim and Ibn Majah from other sources, on the authority of al-A'mash, with the same wording: **Every servant will be resurrected in the state in which he died.** And from Ibn Abbas, similarly. I said: It is supported by the hadith of Ibn Mas'ud. I said: It is necessary to reconcile this statement, if it is what is meant by the verse, with the words of God, the Most High: "So direct your face toward the religion, inclining toward truth. [Adhere to] the nature of God upon which He has created mankind." And what came in the two Sahihis on the authority of Abu Hurairah, may God be pleased with him, said: The Messenger of God, may God bless him and grant him peace, said: **Every child is born in a state of fitrah, but his parents make him a Jew, a Christian, or a Zoroastrian.**

In Sahih Muslim, on the authority of Iyad ibn Himar, he said: The Messenger of God, may God bless him and grant him peace, said: God the Most High says: **I created My servants as monotheists, but the devils came to them and led them astray from their religion.** The hadith. The reason for the combination in this is that God the Most High created them so that some of them would be believers and some would be disbelievers in the second instance, even though He created all of creation with the knowledge and oneness of Him and the knowledge that there is no god but Him, as He took a covenant from them to do so and made it in their instincts and nature. Despite this, He decreed that some of them would be wretched and some would be happy. **It is He who created you, and among you are disbelievers and among you are believers.** And in the hadith: **All people go forth in the morning, selling their souls, either freeing them or ruining them.** And God's decree is effective in His creation, for He is **the One who decreed and guided and the One who gave everything its nature and then guided.** And in the two Sahihis: "As for those among you who are among the people of happiness, He will make it easy for them to do the work of the people of happiness, and as for those among the people of misery, He will make it easy for them to do the work of the people of misery." For this reason, God the Most High said: **A group He has guided and a group upon whom error is due.** Then He explained that by saying:

They have taken the devils as allies instead of God verse. Ibn Jarir said: This is one of the clearest indications of the error of those who claim that God does not punish anyone for a sin he has committed or a misguidance he believes in, unless he commits it after knowing that it is correct and commits it out of stubbornness towards his Lord in it, because if that were the case, there would be no difference between the group of misguidance who went astray while thinking that they were guided, and the group of guidance, and God Almighty has distinguished between their names and their rulings in this verse.

Fath al-Qadir

Al-Fahishah: What is exaggerated in its obscenity and ugliness of sins. Most commentators said: It is the polytheists' circumambulation of the House naked. It was said: It is polytheism, and it appears that it applies to what is more general than both matters, and the meaning is: If they committed an ugly sin that was exaggerated in its ugliness, they apologized for it with two excuses: The first: That they did it in imitation of their fathers when they found them continuing to commit that obscenity, and the second: That they were commanded to do so by God, the Most High. Both excuses are extremely invalid and corrupt, because the existence of their fathers in the state of ugliness does not justify their doing it, and the command from God, the Most High, to them was not to commit indecency, rather He commanded them to follow the prophets and act according to the revealed books and forbade them from disobeying them, and among what He forbade them from was committing indecencies, and for this reason God, the Most High, responded to them by commanding His Prophet, may God's prayers and peace be upon him, to say to them: **28- Indeed, God does not command indecency.** So how can you claim that of Him, the Most High, then He denied what they added to it, saying: **Do you say about God what you do not know?** This is part of what the Prophet, may God's prayers and peace be upon him, was commanded to say to them, and it contains a great rebuke and rebuke, because if speaking out of ignorance is ugly in everything, then how is it if it is in attributing something to God? Indeed, in this noble verse there is the greatest deterrent and the most eloquent admonition for the imitators who follow their fathers in doctrines that are contrary to the truth, for that is an imitation of the people of disbelief, not the people of truth, for they are the ones who say: **Indeed, we found our fathers upon a religion, and we are following in their footsteps** and the ones who say: **We found our fathers upon it, and God has commanded us to do it.** The imitator, if he were not deceived by the fact that he found his father upon that doctrine, while believing that it is what God has commanded and that it is the truth, would not have remained upon it. This is the characteristic by which the Jew remained upon Judaism, the Christian remained upon Christianity, and the innovator remained upon his innovation. What kept them upon these misguidances is the fact that

they found their fathers in Judaism and Christianity or innovation and they thought well that what they were upon was the truth that God had commanded, and they did not look at themselves, nor did they seek the truth as they should, nor did they search for the religion of God as they should. This is pure imitation and utter deficiency. O you who grew up upon one of these Islamic doctrines, I am the most exaggerated warner to you. Warning against saying this article and continuing in misguidance, evil has been mixed with good, the correct with the unsound, and corrupt opinion with correct narration. God did not send to this nation except one prophet whom he commanded them to follow and forbade them from disobeying him, saying: **Whatever the Messenger has given you, take it, and what he has forbidden you, refrain from it.** If the mere opinion of the imams of the schools of thought and their followers were an argument against the servants, this nation would have had many messengers, as numerous as the people of opinion who charged people with what God did not charge them with. One of the most amazing forms of heedlessness and greatest disregard for the truth is the choice of the imitators of the opinions of men despite the existence of the Book of God, the existence of the Sunnah of His Messenger, the existence of those from whom they take them, and the existence of the tool of understanding and the faculty of reason with them.

successive questions, as if they were asked why they did it. Why did you do it? They said: We found our fathers doing it. It was said: Where did your fathers take it from? They said: God has commanded us to do it. In both cases, imitation is prohibited if evidence is provided to the contrary, but not absolutely. **Do you say about God what you do not know?** is a denial that includes the prohibition of slandering God Almighty.

Tafsir al-Baghawi

28- "And if they commit an immorality" Ibn Abbas and Mujahid said: It is their circumambulation of the House naked. Ata' said: Polytheism and immorality are the names for every ugly act that reaches the peak of ugliness. "They said, 'We found our fathers doing it'", and it contains an implied meaning: And if they commit an immorality and are forbidden from it, they say, 'We found our fathers doing it'. It was said: And where did your fathers take it from? They said, "And God has commanded us to do it. Say, 'Indeed, God does not command immorality. Do you say about God that which you do not know?'"

Tafsir al-Baidawi

28. "And if they commit an immorality" an extremely ugly act such as worshipping an idol and exposing the private parts during the circumambulation. "They say, **We found our fathers doing it, and God has commanded us to do it.** They apologized and argued with two things: imitating their fathers and slandering God, the Most High. So He ignored the first because its corruption was evident and responded to the second by saying. **Say, 'God does not command immorality.'** Because His habit, the Most High, is to command good deeds and encourage noble traits. There is no indication from it that the ugliest act in the sense of being condemned in the future is rational, because what is meant by immorality is that which a sound nature is repelled by and a straight mind finds wanting. It was said that they are the answers to two

Surat al-A'raf 7:29

Say, "My Lord has commanded justice. So direct your faces toward every mosque and call upon Him, devoting to Him your religion sincerely. Just as He began you, you will return."

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Tafsir al-Jalalayn

29 - (Say: My Lord has commanded justice) with fairness **and establish** is connected to the meaning of justice, that is, He said, be just and establish, or before that, then turn, appreciating **your faces** to God **at every masjid** that is, devote your prostration to Him **and call upon Him** worship Him **being sincere to Him in religion** from polytheism **as He began you** created you when you were nothing **you will return** that is, He will return you alive on the Day of Resurrection.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet: Say, O Muhammad, to those who claim that God commanded them to commit immorality, lying against God: My Lord did not command what you say, rather **my Lord commanded justice**, meaning: fairness, as:

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Say, 'My Lord has commanded justice,'** meaning fairness.

Muhammad ibn al-Husayn told me, Ahmad ibn al-Mufaddal told us, Asbat told us, on the authority of al-Suddi: **Say, 'My Lord has commanded justice.'** Justice is fairness. As for his statement, **And direct your faces toward every mosque**, the people of interpretation differed in their interpretation of it.

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **And direct your faces toward every mosque**, toward the Kaaba wherever you pray, in the church and elsewhere.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **And direct your faces toward every mosque**, he said: When you pray, face the Kaaba, in your churches and elsewhere.

Hali Thani Muhammad bin Al-Hussein said, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **And direct your faces toward every mosque**, meaning the mosque, the Kaaba.

Al-Muthanna told us, he said, Ishaq told us, he said, Khalid bin Abdul Rahman told us, on the authority of Omar bin Dhir, on the authority of Mujahid, regarding his statement: **And direct your faces toward every mosque**, he said: The Kaaba, wherever you are.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **And direct your faces toward every mosque**, he said: Direct them toward the qiblah, this qiblah that God has commanded you to do.

Others said: Rather, he meant by that: Make your prostration purely for God, without any other gods or rivals.

Who said that?

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Abi Jaafar told us, on the authority of his father, on the authority of Al-Rabi', regarding his statement: **And direct your faces toward every mosque**, he said: In sincerity, that you do not call upon anyone other than Him, and that you devote your religion to Him alone.

Abu Ja'far said: The most appropriate of these two interpretations of the verse is what Al-Rabi' said: That the people were commanded to direct their prayers to their Lord, not to anything else of idols and statues, and to make their supplication to God sincere, not whistling or clapping.

We said that this is the more correct interpretation of the verse, because God addressed this verse to a group of polytheists from the Arabs who were not people of churches and synagogues. Rather, churches and synagogues belonged to the People of the Book. So it is not reasonable to say to someone who does not pray in a church or synagogue: **Turn your face toward the Kaaba in a church or synagogue.**

As for his saying: **And call upon Him, making your religion sincere to Him**, he is saying: And work for your Lord, making your religion and obedience sincere to Him. Do not mix that with polytheism, and do not make a partner in anything that you work for Him, as:

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Abi Jaafar told us, on the authority of his father, on the authority of Al-Rabi': **And call upon Him, making your religion sincere to Him**, he said: That you make your religion, your call, and your work sincere to Him, then head to the Sacred House.

Abu Jaafar said: The people of interpretation differed in the interpretation of His statement: **As He began you, you will return**. Some of them said: Its interpretation is: How many of you were born miserable and happy, thus you will be resurrected on the Day of Resurrection.

Tafsir al-Qurtubi

The Almighty said: "Say: My Lord has commanded

justice." Ibn Abbas said: There is no god but God. It was said: Justice is fairness, meaning He commanded justice, so obey Him. There is an ellipsis in the speech. **And turn your faces toward Him** meaning face the qiblah in every prayer. **At every mosque** meaning in any mosque you are. **And call upon Him, devoting your religion to Him alone** meaning worship Him alone and do not associate partners with Him. **As He began you, you will return** is similar to **And you have certainly come to Us alone, as We created you the first time** (al-An'am 6:94) and it has been mentioned before. The kaf is in the accusative case, meaning you will return as He began you, meaning as He created you the first time, He will return you. Al-Zajaj said: It is related to what came before it. Meaning, from it you will emerge as He began you, you will return.

Tafsir Ibn Kathir

Mujahid said: The polytheists used to circumambulate the House naked, saying, **We circumambulate as our mothers bore us**. Then the woman would place a leaf or something on her vagina and say:

Today some or all of it appears, and whatever appears of it I do not permit.

Then God revealed: "And when they commit an immorality, they say, 'We found our fathers doing it, and God has commanded us to do it.'" **The Quraish** I said: The Arabs, except for the Quraysh, did not circumambulate the House in the clothes they wore, interpreting that as meaning that they did not circumambulate in clothes in which they disobeyed God. The Quraysh, who were the Hams, used to circumambulate in their clothes. Whoever was lent a garment by an Hamsidi, circumambulated in it. Whoever had a new garment, circumambulated in it and then threw it away, and no one owned it. Whoever did not find a new garment, nor was lent a garment by an Hamsidi, circumambulated naked. Sometimes a woman would circumambulate naked, and she would put something over her private parts to cover it somewhat, and she would say:

Today some or all of it appears, and whatever appears of it I do not permit.

Most of what women used to do was circumambulate naked at night, and this was something they had invented on their own and followed their fathers in it, and they believed that the actions of their fathers were based on a command from God and a law, so God Almighty denounced them for that, and said: "And when they commit an immorality, they say: We found our fathers doing it, and God has commanded us to do it." So God Almighty said in response to them: *Say*, meaning O Muhammad, to the one who claimed that, **Indeed, God does not command immorality**, meaning that what you are doing is an abhorrent immorality, and God does not command such a thing. **Do you say about God that which you do not know?** meaning do you attribute to God statements that you do not know to be true? And God Almighty said: "Say: My Lord has commanded justice," meaning justice and righteousness, **And set your faces at every mosque**

and call upon Him, sincere to Him in religion, meaning He has commanded you to be steadfast in worshipping Him in its proper places, which is following the messengers who were supported by miracles, in what they reported about God and what they brought of laws, and to be sincere to Him in worshipping Him, for God Almighty does not accept a deed until it combines these two pillars, that it be Correct, in accordance with Sharia, and free from polytheism.

And the Almighty's saying: **As He began you, you will return** to His saying *misguidance*. There is a difference of opinion regarding the meaning of His saying: **As He began you, you will return**. Ibn Abi Nujayh said: On the authority of Mujahid: **As He began you, you will return** means He will revive you after your death. Al-Hasan Al-Basri said: As He began you in this world, so will you return on the Day of Resurrection alive. Qatada said: **As He began you, you will return** means: He began and created them and they were nothing, then they went away, then He will return them. Abd Al-Rahman bin Zaid bin Aslam said: As He began you first, so will He return you last. Abu Ja'far bin Jarir chose this statement, and he supported it with what he narrated from the hadith of Sufyan Al-Thawri and Shu'bah bin Al-Hajaj, both of them on the authority of Al-Mughirah bin Al-Nu'man on the authority of Sa'id bin Jubayr on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, stood up among us to give a sermon and said: "O people, you will be gathered before God barefoot, naked, and uncircumcised. As We began the first creation, We will return it. It is a promise binding upon Us. Indeed, We will do it." This hadith is narrated in the two Sahihis from the hadith of Shu'bah, and in Sahih Al-Bukhari also from the hadith of Al-Thawri. And Warqa' bin Iyas Abu Yazid said on the authority of Mujahid, **As He began you, you will return**, meaning He will send the Muslim as a Muslim and the disbeliever as a disbeliever. Abu Al-Aaliyah said, **As He began you, you will return**, they will be returned to His knowledge of them. Sa'id bin Jubayr said, **As He began you, you will return**, as He decreed for you to be, and in another narration, **As you were upon**, you will be. Muhammad bin Ka'b Al-Qurazi said: In His Almighty's saying, **As He began you, you will return**, whoever God began his creation upon misery will become as He began his creation upon, even if he does the deeds of the people of happiness. And whoever began his creation upon happiness will become as He began his creation upon, even if he does the deeds of the people of misery, just as the magicians did the deeds of the people of misery and then became as they began. Al-Suddi said, **As He began you, you will return * A group He guided and a group upon whom error was decreed**, meaning, **As He began you, you will return**, just as We created you as a group guided and a group astray, thus you return and emerge from the wombs of your mothers.

Ali bin Abi Talha said on the authority of Ibn Abbas: His statement, **As He began you, you will return * A party He has guided and a party upon whom error is due**. He said: God Almighty began the creation of the son of Adam as believers and disbelievers, as He said, **It is He who created you, and among you is a disbeliever and among you is a believer**. Then He will

Surat al-A'raf 7:29

Say, "My Lord has commanded justice. So direct your faces toward every mosque and call upon Him, devoting to Him your religion sincerely. Just as He began you, you will return."

return them on the Day of Resurrection as He began them, as believers and disbelievers. I said: This statement is supported by the hadith of Ibn Masoud in Sahih al-Bukhari: "By the One besides whom there is no god, one of you may do the deeds of the people of Paradise until there is only a cubit or an arm's length between him and it, then the Book overtakes him and he does the deeds of the people of Paradise and enters it. And one of you may do the deeds of the people of Hell until there is only a cubit or an arm's length between him and it, then the Book overtakes him and he does the deeds of the people of Paradise and enters Paradise." Abu al-Qasim al-Baghawi said: Ali ibn al-Ja'd told us, Abu Ghassan told us, on the authority of Abu Hazim, on the authority of Sahl ibn Sa'd, who said: The Messenger of God, may God bless him and grant him peace, said: "A servant may do, in what people see, the deeds of the people of Paradise, but he is one of the people of Hellfire. And he may do, in what people see, the deeds of the people of Hellfire, but he is one of the people of Paradise." This is part of a hadith of al-Bukhari from the hadith of Abu Ghassan Muhammad ibn Mutraf al-Madani in the story of the two dwarves on the day of Uhud. Ibn Jarir said: Ibn Bashir told me, Abd al-Rahman told us, Sufyan told us, on the authority of al-A'mash, on the authority of Abu Sufyan, on the authority of Jabir, on the authority of the Prophet, may God bless him and grant him peace, that he said: **Every soul will be resurrected in the state in which it was.** This hadith was narrated by Muslim and Ibn Majah from other sources, on the authority of al-A'mash, with the same wording: **Every servant will be resurrected in the state in which he died.** And from Ibn Abbas, similarly. I said: It is supported by the hadith of Ibn Mas'ud. I said: It is necessary to reconcile this statement, if it is what is meant by the verse, with the words of God, the Most High: "So direct your face toward the religion, inclining toward truth. [Adhere to] the nature of God upon which He has created mankind." And what came in the two Sahihis on the authority of Abu Hurairah, may God be pleased with him, said: The Messenger of God, may God bless him and grant him peace, said: **Every child is born in a state of fitrah, but his parents make him a Jew, a Christian, or a Zoroastrian.**

In Sahih Muslim, on the authority of Iyad ibn Himar, he said: The Messenger of God, may God bless him and grant him peace, said: God the Most High says: **I created My servants as monotheists, but the devils came to them and led them astray from their religion.** The hadith. The reason for the combination in this is that God the Most High created them so that some of them would be believers and some would be disbelievers in the second instance, even though He created all of creation with the knowledge and oneness of Him and the knowledge that there is no god but Him, as He took a covenant from them to do so and made it in their instincts and nature. Despite this, He decreed that some of them would be wretched and some would be happy. **It is He who created you, and among you are disbelievers and among you are believers.** And in the hadith: **All people go forth in the morning, selling their souls, either freeing them or**

ruining them. And God's decree is effective in His creation, for He is **the One who decreed and guided and the One who gave everything its nature and then guided.** And in the two Sahihis: "As for those among you who are among the people of happiness, He will make it easy for them to do the work of the people of happiness, and as for those among the people of misery, He will make it easy for them to do the work of the people of misery." For this reason, God the Most High said: **A group He has guided and a group upon whom error is due.** Then He explained that by saying: **They have taken the devils as allies instead of God verse.** Ibn Jarir said: This is one of the clearest indications of the error of those who claim that God does not punish anyone for a sin he has committed or a misguidance he believes in, unless he commits it after knowing that it is correct and commits it out of stubbornness towards his Lord in it, because if that were the case, there would be no difference between the group of misguidance who went astray while thinking that they were guided, and the group of guidance, and God Almighty has distinguished between their names and their rulings in this verse.

Fath al-Qadir

His saying: 29- **Say, 'My Lord has commanded justice.'** Al-Qist means fairness, and in it is that God, the Exalted, commands justice, not as they claimed that God commanded them to commit immorality. It was said: Al-Qist here is **There is no god but God.** There is an omission in the speech: that is, say, **My Lord has commanded justice, so obey Him.** His saying: **And direct your faces toward every masjid.** is conjoined with the omitted and understood: that is, face Him in your prayers toward the qiblah in whatever masjid you are, or at every time of prostration, or in every place of prostration, on the basis that what is meant by prostration is prayer. **And call upon Him, making religion sincere to Him.** That is, call upon Him or worship Him while you are sincere in your supplication or worship of Him. It was said: Make Him One and do not associate partners with Him. His saying: **As He began you, you will return.** The kaf is an attribute of an omitted source. Al-Zajjaj said: It is related to what preceded it. The meaning is: Just as He created you at the beginning of creation, He will return you. The intended meaning is to argue with those who deny the resurrection, so He will reward the doer of good for his good, and the doer of evil for his evil. It was also said: Just as He brought you out from the wombs of your mothers, you will return to Him, and likewise with nothing. It is like the Almighty's saying: **And you have certainly come to Us alone, just as We created you the first time.** It was also said: Just as He began you from dust, you will return to dust.

Tafsir al-Baghawi

29- "Say: My Lord has commanded justice." Ibn Abbas said: There is no god but God. Ad-Dahhak said: With monotheism. Mujahid and As-Suddi said: With justice.

And direct your faces at every masjid. Mujahid and As-Suddi said: It means direct your faces wherever you are in prayer, towards the Kaaba. Ad-Dahhak said: If the time for prayer comes and you are at a masjid, pray in it and none of you should say, **I am praying in my masjid.** It was said: Its meaning is make your prostration to God sincerely. **And call upon Him** and worship Him, **devote your religion to Him**, obedience and worship, **as He began you, you will return.** Ibn Abbas said: God Almighty began the creation of the children of Adam as believers and disbelievers, as He said: **It is He who created you, and among you is a disbeliever and among you is a believer** At-Taghabun, 2. Then He will return them on the Day of Resurrection as He created them, believers and disbelievers. Mujahid said: They will be resurrected as they died.

Ahmad bin Abdullah Al-Salihi told us, Abu Saeed Muhammad bin Musa Al-Sayrafi told us, Muhammad bin Abdullah Al-Saffar told us, Ahmad bin Muhammad bin Isa Al-Barti told us, Abu Hudhayfah told us, Sufyan Al-Thawri told us, on the authority of Al-A'mash, on the authority of Abu Sufyan, on the authority of Jabir bin Abdullah, who said: The Messenger of God, may God bless him and grant him peace, said: **Every servant will be resurrected in the state in which he died, the believer in his faith and the disbeliever in his disbelief.**

Abu Al-Aaliyah said: They returned to his work with them. Saeed bin Jubair said: As it was written for you, so shall you be.

Muhammad bin Kaab said: Whoever God began his creation with misery will end up in it even if he does the deeds of the people of happiness, just as Iblis used to do the deeds of the people of happiness and then ended up in misery. Whoever God began his creation with happiness will end up in it even if he does the deeds of the people of misery, just as the magicians used to do the deeds of the people of misery and then ended up in happiness.

Abdul Wahid Al-Malihi told us, Abdul Rahman bin Abi Shuraih told us, Abu Al-Qasim Al-Baghawi told us, Ali bin Al-Jaad told us, Abu Ghassan told us, on the authority of Abu Hazim, who said: I heard Sahl bin Saad say: The Messenger of God, may God bless him and grant him peace, said: "A servant may do, in what people see, the deeds of the people of Paradise, even though he is one of the people of Hellfire. And he may do, in what people see, the deeds of the people of Hellfire, even though he is one of the people of Paradise. Actions are judged by their endings."

Al-Hasan and Mujahid said: Just as He began you and created you in this world when you were nothing, so you will return alive on the Day of Resurrection, as God Almighty said: **As We began the first creation, We will repeat it Al-Anbiya', 104.** Qatada said: He began them from dust and to dust they will return, similar to what God Almighty said: **From it We created you, and into it We will return you Taha, 55.**

two extremes of excess and deficiency. **And set your faces** and turn to His worship straight, not being unjust to anything else, or set them towards the Qiblah. **At every masjid** at every time of prostration or its place, which is prayer, or in any masjid you attend prayer, and do not delay it until you return to your masjids. **And call upon Him** and worship Him. **Sincerely for Him in religion** meaning obedience, for to Him is your final destination. **As He began you** as He created you in the beginning. **You will return** by His return, so He will reward you for your deeds, so be sincere in worship to Him. The repetition is similar to the beginning in order to confirm its possibility and ability. It was said that just as He began you from the dust, you will return to Him. It was said that just as He began you barefoot and naked, you will be Jews. It was said that just as He began you as believers and disbelievers, He will return you.

Tafsir al-Baidawi

29. **Say, 'My Lord has commanded justice'** with justice, which is the middle way of every matter, avoiding the

Surat al-A'raf 7:30

A party He guided, and a party upon whom error was justly decreed. Indeed, they took the devils as allies instead of God and thought that they were guided.

Surat al-A'raf 7:30

A party He guided, and a party upon whom error was justly decreed. Indeed, they took the devils as allies instead of God and thought that they were guided.

Tafsir al-Jalalayn

30 - **A group** of you (He guided, and a group upon whom error is due. Indeed, they took the devils as allies instead of God) i.e. other than Him **and they think that they are guided**.

Tafsir al-Suyuti

Tafsir al-Tabari

Who said that:

Al-Muthanna told me, he said, Abdullah told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **As He began you, you will return**, "A group He guided and a group upon whom error was decreed," he said: God Almighty began the creation of the son of Adam as believers and disbelievers, as He, the Most High, said: **It is He who created you, and among you is a disbeliever and among you is a believer**, then He will return them on the Day of Resurrection as He began their creation, believers and disbelievers.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Mansur, he said, our companions told us, on the authority of Ibn Abbas: **As He began you, you will return**, he said, the believer will be resurrected as a believer and the disbeliever as a disbeliever.

Al-Muthanna told me, he said, Ishaq told us, he said, Yahya bin Al-Durais told us, on the authority of Abu Ja'far, on the authority of Al-Rabi', on the authority of a man, on the authority of Jabir, he said: They will be resurrected as they were, the believer in his faith, and the hypocrite in his hypocrisy.

Ibn Wakee' told us, he said, my father told us, on the authority of Abu Ja'far al-Razi, on the authority of al-Rabi', on the authority of Abu al-A'aliyah, who said: They returned to his knowledge of them. Did you not hear the words of God about them:

As He began you, you will return. Have you not heard His saying: **A party He has guided and a party upon whom error is due**.

Ibn Wakee' told us, he said, Ubaid God told us, on the authority of Abu Jaafar Al-Razi, on the authority of Al-Rabi' bin Anas, on the authority of Abu Al-Aaliyah, **As He began you, you will return**, he said, return to His knowledge of them.

Al-Muthanna told me, he said, Ishaq told us, he said,

Abu Hammam Al-Ahwazi told us, he said, Musa bin Ubaidah told us, on the authority of Muhammad bin Ka'b, regarding his statement: **As He began you, you will return**, he said: Whoever God began his creation in misery will become as God began his creation, because he will act according to the deeds of the people of happiness, just as Iblis acted according to the deeds of the people of happiness, then he will become as he began his creation. And whoever God began his creation in happiness will become as he began his creation, because he will act according to the deeds of the people of misery, just as the magicians acted according to the deeds of the people of misery, then they will become as they began their creation.

Muhammad bin Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Waqqa bin Iyas Abu Yazid, on the authority of Mujahid: **As He began you, you will return**, he said: The Muslim will be resurrected as a Muslim, and the disbeliever as a disbeliever.

Al-Muthanna told me, he said, Abu Dukayn told us, he said, Sufyan told us, on the authority of Abu Yazid, on the authority of Mujahid: **As He began you, you will return**, he said: The Muslim will be resurrected as a Muslim, and the disbeliever as a disbeliever.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Muhammad ibn Abi al-Waddah told us, on the authority of Salim al-Aftas, on the authority of Saeed ibn Jubayr: **As He began you, you will return**, he said: As He wrote for you, you will be.

Al-Muthanna told me, he said, Al-Hammani told us, he said, Sharik told us, on the authority of Salim, on the authority of Saeed, similarly, Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **As He began you, you will return**. "A group He guided and a group upon whom error is due." He says: As He began you, you will return, as We created you, a group guided and a group astray, thus you will return and emerge from the wombs of your mothers.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of al-A'mash, on the authority of Abu Sufyan, on the authority of Jabir: that the Prophet, may God bless him and grant him peace, said: Every soul will be resurrected according to what it was upon.

Ibn Wakee' told us, he said, Abu Dawood Al-Hafri told us, on the authority of Sharik, on the authority of Salim, on the authority of Saeed bin Jubair: **As He began you, you will return**, he said: As He wrote for you, you will be.

Al-Muthanna told me, he said, Al-Hammani told us, he said, Hammad bin Zaid told us, on the authority of Laith, on the authority of Mujahid, he said: The believer will be resurrected as a believer, and the unbeliever will be resurrected as an unbeliever.

Al-Muthanna told me, he said, Abu Hudhayfah told us,

he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **As He began you, you will return**, miserable and happy.

Al-Muthanna told me, he said, Suwaid told us, he said, Ibn al-Mubarak told us, reading from Mujahid, similarly. And others said: The meaning of that is: Just as He created you when you were nothing, you will return after annihilation.

Who said that?

Ibn Wakee' told us, he said, Ghundar told us, on the authority of Aouf, on the authority of Al-Hasan: **As He began you, you will return**. He said: Just as He began you when you were nothing and then brought you to life, so He will cause you to die, then He will bring you to life on the Day of Resurrection.

Ibn Wakee' told us, he said, Abd Al-A'la told us, on the authority of Awf, on the authority of Al-Hasan: **As He began you, you will return**. He said: As He began you in this world, so you will return on the Day of Resurrection alive.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **As He began you, you will return**. He said: He began their creation and they were nothing, then they went away, then He will return 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: **As He began you, you will return**, "a guided group," meaning: As We created you the first time, so will you return. Muhammad ibn 'Amr told me, he said, Abu 'Asim told us, he said, 'Isa told us, on the authority of Ibn Abi Najeh, on the authority of Mujahid, regarding the statement of God: **As He began you, you will return**, He will revive you after your death.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **As He began you, you will return**, he said: As He created them first, so He will return them at the end.

Abu Ja'far said: The most correct interpretation of this is that of the one who said: Its meaning is: Just as God created you after you were nothing, you will return after your annihilation as a creation like it, and He will gather you until the Day of Resurrection. This is because God, the Most High, commanded His Prophet, may God bless him and grant him peace, to teach what is in this verse to a polytheistic people of ignorance who do not believe in the afterlife or in the Resurrection. So He commanded him to call them to acknowledge that God will raise them on the Day of Resurrection, and will reward those who obey Him and punish those who disobey Him. So He said to him: Say to them: My Lord has commanded justice, and that you should turn your faces toward every mosque, and that you should call upon Him, sincerely devoting your religion to Him, and that you should acknowledge that you will return as He began you. So He left out mentioning *and* and acknowledge that, just as He left out mentioning that with *establish*, since what was mentioned indicated what was omitted from it.

Since this is the case, there is no reason to command someone who denies the resurrection after death to call upon God to acknowledge the attribute by which he will be resurrected. Rather, he who believes in the resurrection is commanded to call upon God to do so. As for he who has...

Denying, he is only called to acknowledge it, then he knows how the conditions of resurrection are. However, in the report that was narrated on the authority of the Messenger of God, may God bless him and grant him peace, who said:

Muhammad bin Bashir told us, Yahya bin Saeed told us, Sufyan told us, Al-Mughirah bin Al-Nu'man told me, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, who said: People will be gathered naked and uncircumcised, and the first to be clothed will be Abraham, may God bless him and grant him peace. Then he recited: "As We began the first creation, We will repeat it. [It is] a promise binding upon Us. Indeed, We will do it."

Ibn Bashir told us, he said, Ishaq bin Yusuf told us, he said, Sufyan told us, on the authority of Al-Mughira bin Al-Nu'man, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, something similar.

Muhammad ibn al-Muthanna told us, he said, Muhammad ibn Ja'far told us, he said, Shu'bah told us, on the authority of al-Mughira bin al-Nu'man, on the authority of Sa'id ibn Jubayr, on the authority of Ibn 'Abbas, he said: The Messenger of God, may God bless him and grant him peace, stood up among us and delivered a sermon, and he said: O people, you will be gathered before God barefoot and uncircumcised: "As We began the first creation, We will repeat it. [It is] a promise binding upon Us. Indeed, We will do it." This clarifies the correctness of what we have said about that, that its meaning is: that creation will return to God on the Day of Resurrection as a living creation, just as He began them in this world as a living creation.

It is said: God began the creation, He begins them, and He began them, He begins them, meaning: He created them, two eloquent languages. Then He, the Most High, began the report of what preceded of His knowledge in His creation, and what His judgment was carried out on them, so He said: God guided a group of them and granted them success in righteous deeds, so they are guided, and it was right for a group of them to stray from guidance and right conduct, by taking Satan instead of God as a guardian. Since this interpretation was, the first group was accusative by the actions of guidance in it, and the second group by the occurrence of His saying: it was right upon, referring back to His mention in upon them, as He, the Most High, said: **He admits whom He wills into His mercy, and for the wrongdoers He has prepared a painful punishment.**

One of the ways of interpreting this is that: Just as He began you in this world as two groups, a disbeliever and a believer, so you will return in the Hereafter as two groups, a group that He guided, and a group upon whom misguidance was decreed. He made **a group**

Surat al-A'raf 7:30

A party He guided, and a party upon whom error was justly decreed. Indeed, they took the devils as allies instead of God and thought that they were guided.

the first in the accusative case by saying: **you will return**, and made the second in apposition to it. We have explained what is correct in our view of what is said about it.

Abu Ja'far said: God the Almighty says: The group upon whom misguidance is due, only went astray from the path of God and deviated from the straight path, by taking the devils as helpers and supporters instead of God, out of their ignorance of the error of what they were doing. Rather, they did that while they thought that they were on the right path and that what they had done and done was correct. This is one of the clearest indications of the error of the statement of those who claim that God does not punish anyone for a sin he committed or a misguidance he believed in, unless he commits it after knowing that it is correct, so he does it out of his defiance of his Lord. Because if that were the case, there would be no difference between the group of misguidance who went astray while thinking that they were guided, and the group of guidance. God has distinguished between their names and their rulings in this verse.

Tafsir al-Qurtubi

A group He guided A group is in the accusative case as a state of the implied word in **You return**, meaning you return as two groups: happy and miserable. This is strengthened by the reading of Abu Ta'udun as two groups, a group He guided and a group upon whom error is due, on the authority of Al-Kisa'i. Muhammad bin Ka'b Al-Qurazi said about the verse of God the Almighty: **A group He guided and a group upon whom error is due** He said: Whoever God began his creation for misguidance, He will make him misguided, even if he does the deeds of the people of guidance. And whoever God began his creation for guidance, He will make him guided, even if he does the deeds of the people of misguidance. God began the creation of Iblis for misguidance, and he did the deeds of happiness with the angels, then God returned him to what He began his creation for. He said: **And he was of the disbelievers** (Sad: 74).

This is a clear response to the Qadarites and those who follow them. It was said: A group used the word *guidance* in the accusative case, and the second group used the word *guidance* in the accusative case with an implied verb, meaning, **and led a group astray**. Sibawayh recited:

I no longer carry a weapon nor do I own the camel's head if it strikes

I fear the wolf if I pass by it alone, and I fear the wind and the rain.

Al-Farra' said: If it were in the nominative case, it would have been permissible. **Indeed, they have taken the devils as allies instead of God**. And Isa ibn Umar read: **that they** with the opening of the hamza, meaning because they.

Tafsir Ibn Kathir

Mujahid said: The polytheists used to circumambulate the House naked, saying, **We circumambulate as our mothers bore us**. Then the woman would place a leaf or something on her vagina and say:

Today some or all of it appears, and whatever appears of it I do not permit.

Then God revealed: "And when they commit an immorality, they say, 'We found our fathers doing it, and God has commanded us to do it.' " **The Quraish** I said: The Arabs, except for the Quraysh, did not circumambulate the House in the clothes they wore, interpreting that as meaning that they did not circumambulate in clothes in which they disobeyed God. The Quraysh, who were the Hams, used to circumambulate in their clothes. Whoever was lent a garment by an Hamsidi, circumambulated in it. Whoever had a new garment, circumambulated in it and then threw it away, and no one owned it. Whoever did not find a new garment, nor was lent a garment by an Hamsidi, circumambulated naked. Sometimes a woman would circumambulate naked, and she would put something over her private parts to cover it somewhat, and she would say:

Today some or all of it appears, and whatever appears of it I do not permit.

Most of what women used to do was circumambulate naked at night, and this was something they had invented on their own and followed their fathers in it, and they believed that the actions of their fathers were based on a command from God and a law, so God Almighty denounced them for that, and said: "And when they commit an immorality, they say: We found our fathers doing it, and God has commanded us to do it." So God Almighty said in response to them: *Say*, meaning O Muhammad, to the one who claimed that, **Indeed, God does not command immorality**, meaning that what you are doing is an abhorrent immorality, and God does not command such a thing. **Do you say about God that which you do not know?** meaning do you attribute to God statements that you do not know to be true? And God Almighty said: "Say: My Lord has commanded justice," meaning justice and righteousness, **And set your faces at every mosque and call upon Him, sincere to Him in religion**, meaning He has commanded you to be steadfast in worshipping Him in its proper places, which is following the messengers who were supported by miracles, in what they reported about God and what they brought of laws, and to be sincere to Him in worshipping Him, for God Almighty does not accept a deed until it combines these two pillars, that it be Correct, in accordance with Sharia, and free from polytheism.

And the Almighty's saying: **As He began you, you will return** to His saying *misguidance*. There is a difference of opinion regarding the meaning of His saying: **As He**

began you, you will return. Ibn Abi Nujayh said: On the authority of Mujahid: **As He began you, you will return** means He will revive you after your death. Al-Hasan Al-Basri said: As He began you in this world, so will you return on the Day of Resurrection alive. Qatada said: **As He began you, you will return** means: He began and created them and they were nothing, then they went away, then He will return them. Abd Al-Rahman bin Zaid bin Aslam said: As He began you first, so will He return you last. Abu Ja'far bin Jarir chose this statement, and he supported it with what he narrated from the hadith of Sufyan Al-Thawri and Shu'bah bin Al-Hajjaj, both of them on the authority of Al-Mughirah bin Al-Nu'man on the authority of Sa'id bin Jubayr on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, stood up among us to give a sermon and said: "O people, you will be gathered before God barefoot, naked, and uncircumcised. As We began the first creation, We will return it. It is a promise binding upon Us. Indeed, We will do it." This hadith is narrated in the two Sahih from the hadith of Shu'bah, and in Sahih Al-Bukhari also from the hadith of Al-Thawri. And Warqa' bin Iyas Abu Yazid said on the authority of Mujahid, **As He began you, you will return**, meaning He will send the Muslim as a Muslim and the disbeliever as a disbeliever. Abu Al-Aaliyah said, **As He began you, you will return**, they will be returned to His knowledge of them. Sa'id bin Jubayr said, **As He began you, you will return**, as He decreed for you to be, and in another narration, **As you were upon**, you will be. Muhammad bin Ka'b Al-Qurazi said: In His Almighty's saying, **As He began you, you will return**, whoever God began his creation upon misery will become as He began his creation upon, even if he does the deeds of the people of happiness. And whoever began his creation upon happiness will become as He began his creation upon, even if he does the deeds of the people of misery, just as the magicians did the deeds of the people of misery and then became as they began. Al-Suddi said, **As He began you, you will return * A group He guided and a group upon whom error was decreed**, meaning, **As He began you, you will return**, just as We created you as a group guided and a group astray, thus you return and emerge from the wombs of your mothers.

Ali bin Abi Talha said on the authority of Ibn Abbas: His statement, **As He began you, you will return * A party He has guided and a party upon whom error is due**. He said: God Almighty began the creation of the son of Adam as believers and disbelievers, as He said, **It is He who created you, and among you is a disbeliever and among you is a believer**. Then He will return them on the Day of Resurrection as He began them, as believers and disbelievers. I said: This statement is supported by the hadith of Ibn Masoud in Sahih al-Bukhari: "By the One besides whom there is no god, one of you may do the deeds of the people of Paradise until there is only a cubit or an arm's length between him and it, then the Book overtakes him and he does the deeds of the people of Hell and enters it. And one of you may do the deeds of the people of Hell until there is only a cubit or an arm's length between him and it, then the Book overtakes him and he does the deeds of the people of Paradise and enters Paradise." Abu al-Qasim al-Baghawi said: Ali ibn

al-Ja'd told us, Abu Ghassan told us, on the authority of Abu Hazim, on the authority of Sahl ibn Sa'd, who said: The Messenger of God, may God bless him and grant him peace, said: "A servant may do, in what people see, the deeds of the people of Paradise, but he is one of the people of Hellfire. And he may do, in what people see, the deeds of the people of Hellfire, but he is one of the people of Paradise." This is part of a hadith of al-Bukhari from the hadith of Abu Ghassan Muhammad ibn Mutraf al-Madani in the story of the two dwarves on the day of Uhud. Ibn Jarir said: Ibn Bashir told me, Abd al-Rahman told us, Sufyan told us, on the authority of al-A'mash, on the authority of Abu Sufyan, on the authority of Jabir, on the authority of the Prophet, may God bless him and grant him peace, that he said: **Every soul will be resurrected in the state in which it was**. This hadith was narrated by Muslim and Ibn Majah from other sources, on the authority of al-A'mash, with the same wording: **Every servant will be resurrected in the state in which he died**. And from Ibn Abbas, similarly. I said: It is supported by the hadith of Ibn Mas'ud. I said: It is necessary to reconcile this statement, if it is what is meant by the verse, with the words of God, the Most High: "So direct your face toward the religion, inclining toward truth. [Adhere to] the nature of God upon which He has created mankind." And what came in the two Sahih on the authority of Abu Hurairah, may God be pleased with him, said: The Messenger of God, may God bless him and grant him peace, said: **Every child is born in a state of fitrah, but his parents make him a Jew, a Christian, or a Zoroastrian**.

In Sahih Muslim, on the authority of Iyad ibn Himar, he said: The Messenger of God, may God bless him and grant him peace, said: God the Most High says: **I created My servants as monotheists, but the devils came to them and led them astray from their religion**. The hadith. The reason for the combination in this is that God the Most High created them so that some of them would be believers and some would be disbelievers in the second instance, even though He created all of creation with the knowledge and oneness of Him and the knowledge that there is no god but Him, as He took a covenant from them to do so and made it in their instincts and nature. Despite this, He decreed that some of them would be wretched and some would be happy. **It is He who created you, and among you are disbelievers and among you are believers**. And in the hadith: **All people go forth in the morning, selling their souls, either freeing them or ruining them**. And God's decree is effective in His creation, for He is the **One who decreed and guided and the One who gave everything its nature and then guided**. And in the two Sahih: "As for those among you who are among the people of happiness, He will make it easy for them to do the work of the people of happiness, and as for those among the people of misery, He will make it easy for them to do the work of the people of misery." For this reason, God the Most High said: **A group He has guided and a group upon whom error is due**. Then He explained that by saying: **They have taken the devils as allies instead of God verse**. Ibn Jarir said: This is one of the clearest indications of the error of those who claim that God does not punish anyone for a sin he has committed or a misguidance he believes in, unless he commits it

A party He guided, and a party upon whom error was justly decreed. Indeed, they took the devils as allies instead of God and thought that they were guided.

after knowing that it is correct and commits it out of stubbornness towards his Lord in it, because if that were the case, there would be no difference between the group of misguidance who went astray while thinking that they were guided, and the group of guidance, and God Almighty has distinguished between their names and their rulings in this verse.

Fath al-Qadir

30- **A group He guided** is in the accusative case with a verb that is explained by what follows it. It was said that it is in the accusative case as a state of the implied word in **you return**: meaning you return as two groups: happy and miserable. This is strengthened by the reading of Abu Firaikan, **A group He guided**, and the group that God guided are the believers in God who follow His prophets, and the group that was destined for misguidance are the disbelievers. His statement, **Indeed, they took the devils as allies instead of God** is an explanation for his statement, **And a group upon whom misguidance was destined**, meaning that is because they obeyed the devils in disobeying God, and despite this they **think that they are guided** and did not admit that they were misguided, and this is more severe in their rebellion and stubbornness.

Ibn Jarir, Ibn Al-Mundhir and Abu Al-Shaykh narrated on the authority of Ibn Abbas regarding his statement: **And those who, when they commit an immorality**, he said: They used to circumambulate the House naked, so they were forbidden from doing so. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Suddi something similar. Ibn Abi Hatim narrated on the authority of Muhammad Ibn Ka'b something similar. Abd Ibn Hamid narrated on the authority of Qatadah regarding the verse: By God, God has never honored a servant for disobeying Him, nor has He been pleased with it for him or commanded it, but He was pleased with your obedience to Him and forbade you from disobeying Him. Ibn Abi Shaybah, Abd Ibn Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Mujahid regarding his statement: **My Lord has commanded justice**, he said: with fairness. **And turn your faces toward every masjid**, he said: toward the Ka'bah, where you pray in a church or elsewhere. **As He began you, you will return**, he said: wretched and happy. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **As He began you, you will return Al-Baqarah 2:177**, that he said: God began the creation of the children of Adam as believers and disbelievers, as He said: **It is He who created you, and among you is a disbeliever and among you is a believer**. Then He will return them on the Day of Resurrection as He began their creation, as believers and disbelievers. Ibn Jarir narrated on the authority of Jabir regarding the verse that he said: They will be resurrected as they were: the believer in his faith and the hypocrite in his hypocrisy. Saeed bin Mansour and Ibn Al-Mundhir narrated on his authority that he mentioned the Qadarites and said: May God fight them! Has God not said: "As We began you, you will return. A party He guided and a party upon whom

error was justly decreed." Ibn Abi Hatim also narrated on his authority regarding the verse that He says: Just as We created you the first time, so will you return.

Tafsir al-Baghawi

30- The Almighty's saying: **A group He has guided**, meaning God has guided you, **and a group is right**, "it is obligatory for them to go astray," meaning: by prior will, **they have taken the devils as allies instead of God and they think that they are guided**, in it is evidence that the disbeliever who thinks that he is on the right path in his religion and the denier and the stubborn are the same.

Tafsir al-Baidawi

30. **A group He guided** by granting them success in faith. **And a group He decreed misguidance upon** by virtue of the previous judgment. And its being in the accusative case is explained by what follows it, meaning He let down a group. **Indeed, they took the devils as allies instead of God** is an explanation for their being let down or a confirmation of their misguidance. **And they think that they are guided** indicates that the disbeliever who is mistaken

The obstinate and the stubborn are equal in deserving blame, and the difference is that it is attributed to the one who is negligent in his appearance.

Surat al-A'raf 7:31

O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He does not like those who commit excess.

Tafsir al-Jalalayn

31 - O children of Adam, take your adornment what covers your private parts **at every masjid** when praying and circumambulating **and eat and drink** whatever you wish (and be not excessive. Indeed, He does not like those who commit excess.)

Tafsir al-Suyuti

God Almighty said: Take your adornment at every mosque, the verse Muslim narrated on the authority of Ibn Abbas, who said: A woman would circumambulate the House in the pre-Islamic period while naked and wearing a rag over her private parts, and she would say: Today some or all of it will be visible, and whatever of it is visible, I do not permit it. So the verse was revealed: Take your adornment at every mosque, and the verse was revealed: Who has forbidden the adornment of God, the two verses.

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to those who strip naked when they circumambulate His Sacred House, and show their private parts there, from the polytheists of the Arabs, and those among them who are forbidden to eat what God has not forbidden them from His lawful provision, as a justification to themselves before their Lord: **O children of Adam, take your adornment**, of clothing and garments, **at every mosque and eat**, of the good things that I have provided you and made lawful for you, **and drink**, of the lawful drinks, and do not forbid except what I have forbidden you in My Book or on the tongue of My Messenger Muhammad, may God bless him and grant him peace. And the people of interpretation said something similar to what we said about that.

Who said that?

Yahya bin Habib bin Arabi told us, Khalid bin Al-Harith told us, Shu'bah told us, on the authority of Salamah, on the authority of Muslim Al-Batin, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: The women used to circumambulate the House naked. And he said in another place: Without clothing, unless the woman puts a rag over her private parts, as described, God willing, and says:

Today, some or all of it appears, so what started from it, I do not know.

He said: Then this verse was revealed: **Take your adornment at every mosque**.

Amr ibn Ali told us: Muhammad ibn Ja'far told us: Shu'bah told us, on the authority of Salamah ibn Kuhail, on the authority of Muslim al-Batin, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: They used to circumambulate naked,

the men during the day and the women at night. A woman would say: Today some or all of it is visible, so whatever is visible of it I do not permit it.

Then God said, **Take your adornment**.

Ibn Wakee' told us, he said, Ibn Uyaynah told us, on the authority of Amr, on the authority of Ibn Abbas: **Take your adornment at every mosque**, he said: clothing.

Ibn Wakee' told us, he said, Ghundar and Wahb ibn Jarir told us, on the authority of Shu'bah, on the authority of Salamah ibn Kuhayl, he said: I heard Muslim al-Batin narrating, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, he said: A woman used to circumambulate the House naked. Ghundar said: And she was naked. Wahb said: A woman used to circumambulate the House and she had exposed her chest and what was there. Ghundar said: And she would say: Who will lend me a circumambulation garment? She would put it on her vagina and say:

Today some or all of it appears, and whatever appears of it I do not permit.

Then God revealed: O children of Adam, take your adornment at every mosque.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **O children of Adam, take your adornment at every mosque**, he said: They used to circumambulate the House naked, so God commanded them to wear their clothes and not be naked.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, my father said, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **Take your adornment at every mosque** verse, he said: There were men who would circumambulate the House naked, so God commanded them to adorn themselves, and adornment is clothing, which is what covers the private parts, and other than that of good clothing and goods, so they were commanded to take their adornment at every mosque.

Ibn Wakee' told us, he said, Al-Maharibi and Ibn Fadil told us, on the authority of Abd al-Malik, on the authority of Ata': **Take your adornment**. He said: They used to circumambulate the House naked, so they were ordered to wear their clothes.

Yaqub bin Ibrahim told me, he said, Hisham told us, on the authority of Abdul Malik, on the authority of Ata', similarly. Amr told me, he said, Yahya told us, he said, Abdul Malik told us, on the authority of Ata', regarding his statement: **Take your adornment at every mosque**, put on your clothes.

Yaqub told us, Hisham told us, Munira told us, on the authority of Ibrahim, regarding his statement: **Take your adornment at every mosque**, he said: There were people who would circumambulate the House naked, so they were forbidden from doing so.

Ibn Wakee' told us, he said, Jarir told us, on the

Surat al-A'raf 7:31

O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He does not like those who commit excess.

authority of Mugheerah, on the authority of Ibrahim: **Take your adornment at every mosque.** He said: They used to circumambulate the House naked, so they were ordered to wear clothes.

Ibn Wakee' told us, Yahya bin Yaman told us, on the authority of Uthman bin Al-Aswad, on the authority of Mujahid: **Take your adornment at every mosque,** he said: What covers the private parts, even an abaya.

Amr told us, Yahya bin Saeed, Abu Asim and Abdullah bin Dawud told us, on the authority of Uthman bin Al-Aswad, on the authority of Mujahid, regarding his statement, **Take your adornment at every masjid,** he said: What covers your private parts, even an cloak. Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **Take your adornment at every masjid,** regarding Quraysh, because they left their clothes on during the circumambulation. Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibli told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, something similar.

Ibn Wakee' told us, he said, my father told us, he said, Sufyan told us, on the authority of Salim, on the authority of Saeed bin Jubair: **Take your adornment at every mosque,** he said: clothing.

Ibn Wakee' told us, he said, Zaid bin Habbab told us, on the authority of Ibrahim, on the authority of Nafi', on the authority of Ibn Tawus, on the authority of his father: **Take your adornment at every mosque,** he said: The shawl is one of the adornments.

Ibn Wakee' told us, he said, Ibn Uyaynah told us, on the authority of Amr, on the authority of Tawus: **Take your adornment at every mosque,** he said: clothing.

Ibn Wakee' told us, he said, Suwaid and Abu Usamah told us, on the authority of Hammad bin Zaid, on the authority of Ayoub, on the authority of Saeed bin Jubair, he said: They used to circumambulate the House naked, and a woman circumambulated the House naked and said: Today some or all of it will be exposed, so whatever is exposed of it I do not permit it.

- Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **Take your adornment at every mosque,** he said: There was a tribe from the people of Yemen, one of them, when he came as a pilgrim or a performer of Umrah, would say: I should not circumambulate in a garment that I have soiled, so he would say: Who will lend me a loincloth? If he is able to do that, then he will circumambulate naked, so God revealed about him what you hear: **Take your adornment at every mosque.**

Muhammad bin Al-Hussein told me, he said, Ahmad bin Qal told us, Asbat told us, on the authority of Al-Suddi, God said: **O children of Adam, take your adornment at every mosque,** meaning: what covers the private parts at every mosque.

14530 - Muhammad ibn Abd al-A'la told us, he said,

Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of al-Zuhri: That the Arabs used to circumambulate the House naked, except for the Hims, the Quraysh and their allies. So whoever came from outside them would take off his clothes and circumambulate in the clothes of the Hims, because it was not permissible for him to wear his clothes. And if he did not find anyone from the Hims to lend him, then he would throw off his clothes and circumambulate naked. Because he circumambulated in his own clothes, he would throw them off when he finished his circumambulation, making them forbidden for him. That is why God said: **Take your adornment at every mosque.**

And on his authority, on the authority of Muammar, he said, Ibn Tawus said, on the authority of his father: The shawl is an adornment.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh, who said: Ubayd bin Sulayman narrated to us, who said: I heard Al-Dahhak say regarding His statement: **Take your adornment at every mosque,** the verse: There were people from Yemen and the Bedouins who, when they performed Hajj to the House, would circumambulate it naked at night, so God commanded them to wear their clothes and not to be naked in the mosque.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: **Take your adornment,** he said: Their adornment, their clothes that they used to throw at the House and undress.

And he told me about it again with his chain of transmission on the authority of Ibn Zayd regarding his statement: "Say: Who has forbidden the adornment of God which He has produced for His servants and the good things of provision?" He said: When they came to the House and circumambulated it, the clothes in which they had circumambulated were forbidden to them. So if they found someone to lend them clothes, well and good, otherwise they would circumambulate the House naked. So he said: **Who has forbidden the adornment of God?** He said: The clothes of God which He has produced for His servants, the verse.

And as we said, they also said in the interpretation of His saying: **And eat and drink, but be not excessive.**

Who said that?

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Ibn Tawus, on the authority of his father, on the authority of Ibn Abbas, who said: God has permitted eating and drinking, as long as it is not extravagance or conceit.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Ata' Al-Khurasani, on the authority of Ibn Abbas, regarding his statement: "And eat and drink, but be not excessive. Indeed, He does not like those who commit excess," in food and drink.

Muhammad bin Al-Hussein told me, he said, Ahmad

bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi, he said: Those who circumambulated the House naked were forbidden to eat fat as long as they stayed during the season, so God said to them: Eat and drink, but be not excessive, for He does not like those who commit excess, He said: Do not be excessive in what is forbidden.

Al-Harith told me, he said, Abdul Aziz told us, he said, Abu Saad told us, he said, I heard Mujahid say about His statement: **And eat and drink, but be not excessive**, he said: He commanded them to eat and drink from what God provided them.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd told me regarding his statement: **And do not be extravagant**, do not eat what is forbidden, that is extravagance.

And His saying: **He does not love the extravagant**, means that God does not love those who transgress His limits in what is permissible or forbidden, who go to extremes in what God has permitted or forbidden, by permitting what is forbidden and forbidding what is permissible. Rather, He loves to permit what He has permitted and forbid what He has forbidden, and that is the justice that He has commanded.

Tafsir al-Qurtubi

It contains seven issues:

First: The Almighty's saying: **O children of Adam** is addressed to the entire world, even if what is meant by it is those Arabs who circumambulate the House naked, then it is general for every mosque for prayer. Because the point is the generality, not the reason. Some scholars denied that what is meant by it is circumambulation, because circumambulation is only done in one mosque, and what is general for every mosque is prayer. This is the statement of someone who is unaware of the objectives of the Shari'ah. In Sahih Muslim, on the authority of Ibn Abbas, he said:

A woman would walk around the Kaaba naked and say: Who will lend me a walking stick? She would put it on her vagina and say:

Today some or all of it appears, and whatever appears of it I do not permit.

Then this verse was revealed: **Take your adornment at every mosque. Tawaf with a kasra on the ta'**. This woman is Duba'ah bint Amir ibn Qart, as stated by Judge Iyad. And in Sahih Muslim also on the authority of Hisham ibn Urwah on the authority of his father, he said:

The Arabs used to circumambulate the House naked, except for the Hums. The Hums were Quraysh and what they gave birth to. They used to circumambulate the House naked unless the Hums gave them clothes, so the men would give the men and the women the women. The Hums would not leave Muzdalifah, and all the people would stand at Arafat. In a hadith other than Muslim: They say, **We are the people of the sanctuary, so no Arab should circumambulate except in our clothes, and when he enters our land, he should not**

eat except from our food. So whoever did not have an Arab friend in Mecca to lend him a garment or money to hire one with, was faced with one of two choices: Either circumambulate the House naked, or circumambulate in his clothes. When he finished his circumambulation, he would throw his garment off him and no one would touch it. That garment was called *al-Laqqee*. An Arab said:

Enough of his grief, he looks like he has found a harem in the hands of the circumambulators.

They remained in that ignorance, innovation and misguidance until God sent His Prophet Muhammad, may God bless him and grant him peace. Then God Almighty revealed: **O children of Adam, take your adornment** verse. And the muezzin of the Messenger of God, may God bless him and grant him peace, announced: No one should circumambulate the House naked.

I said: And whoever said that what is meant is prayer, then its adornment is sandals, because of what Karz bin Wabra narrated on the authority of Ata' on the authority of Abu Hurairah, "on the authority of the Prophet, may God bless him and grant him peace, that he said one day:

Take the adornment of prayer. It was said: What is the adornment of prayer? He said: Put on your shoes and pray in them.

Second: The verse indicates the obligation to cover the private parts, as mentioned above. The majority of scholars are of the view that it is an obligation of prayer. Al-Abhari said that it is an obligation in general, and a person must cover it from the eyes of people during prayer and otherwise. This is correct, based on the statement of the Prophet, peace be upon him, to Al-Miswar bin Makhramah:

"Return to your garment and take it and do not walk naked." Narrated by Muslim. Ismail Al-Qadi said that covering the private parts is one of the Sunnahs of prayer, and he argued that if it were an obligation in prayer, then the naked person would not be permitted to pray, because every obligation in prayer must be performed if one is able to do it, or its replacement if one is not able to do it, or the prayer is dropped altogether, and this is not the case. Ibn Al-Arabi said: If we say that covering the private parts is an obligation in prayer, and the garment of an imam falls and his anus is exposed while he is bowing, so he raises his head and covers it, that is sufficient for him, as stated by Ibn Al-Qasim. Sahnoon said: And whoever among the followers looks at him must repeat it. It was also narrated from Sahnoon that he repeats it and they repeat it, because covering the private parts is a condition of prayer, so if it is exposed, the prayer is invalidated - its basic principle is purity - Al-Qadi Ibn Al-Arabi said: As for those who said that their prayer is not invalidated, they did not miss a condition, and as for those who said that if he takes it in its place, his prayer is valid and the prayer of whoever looks at it is invalidated, then it is a document that must be erased and it is not permissible to engage in it. In Bukhari and Al-Nisa'i, "On the authority of Amr bin Salamah, he said:

Surat al-A'raf 7:31

O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He does not like those who commit excess.

When my people returned from the Prophet, may God bless him and grant him peace, they said: He said: Let the one among you who recites the most Qur'an lead you in prayer. He said: So leave me alone and teach me how to bow and prostrate, and I led them in prayer while I was wearing a torn cloak. They used to say to my father: Why don't you cover your son's anus from us? The wording of al-Nasa'i. It was proven on the authority of Sahl ibn Sa'd that he said:

"The men were tying their belts around their necks because of the tightness of the belts behind the Messenger of God, may God bless him and grant him peace, during prayer, like children. Then someone said: O women, do not raise your heads until the men raise them." Narrated by Al-Bukhari, Al-Nasa'i and Abu Dawud.

Third: They differed about whether he saw his own private parts. Al-Shafi'i said: If the garment is tight, he should button it or sew it together with something so that the shirt does not stick out and the private parts are seen from the pocket. If he does not do that and sees his own private parts, he should repeat the prayer. This is the opinion of Ahmad. Malik permitted praying in an unbuttoned shirt, without trousers. This is the opinion of Abu Hanifa and Abu Thawr. Salim used to pray with the buttons unbuttoned. Dawud al-Ta'i said: If he has a large beard, there is nothing wrong with it. Al-Athram narrated the same meaning from Ahmad. If he is an imam, he should not pray except in his cloak, because it is an adornment. It was also said:

Among the adornments of prayer is praying in shoes. It was narrated by Anas on the authority of the Prophet, may God bless him and grant him peace, but it is not authentic. It was said: The adornment of prayer is raising the hands during bowing and rising from it. Abu Omar said: Everything has an adornment, and the adornment of prayer is glorifying God and raising the hands. Omar, may God be pleased with him, said:

If God has given you plenty, then give yourselves plenty. A man gathered his clothes together and prayed in a lower garment and a rida', in a lower garment and a shirt, in a lower garment and a cloak, in trousers and a rida', in trousers and a shirt, in trousers and a cloak - and I think he said: in a pair of pants and a shirt - in a pair of pants and a rida', in a pair of pants and a cloak. Narrated by Al-Bukhari and Al-Darqutni.

Fourth: The Almighty said: **And eat and drink, but be not excessive.** Ibn Abbas said: In this verse, God permitted eating and drinking as long as it is not excessive or fanciful. As for what is necessary, which is what satisfies hunger and quenches thirst, it is recommended by reason and law, because it preserves the soul and guards the senses. Therefore, law came with the prohibition of continuous eating, because it weakens the body and kills the soul, and weakens one from worship, and law prohibits this and reason repels it. And whoever deprives himself of what is necessary has no share of righteousness or asceticism, because what deprives him of doing acts of obedience due to inability and weakness is more

rewarding and greater in recompense. There are two opinions regarding what exceeds what is necessary: Some say it is forbidden, and some say it is disliked. Ibn Al-Arabi said: This is correct, because the amount of satiety differs according to countries, times, ages, and foods. Then it was said: In eating less there are many benefits, including that a man is healthier physically, has a better memory, is more intelligent, sleeps less, and has a lighter breath. Eating too much causes stomach upset and the stench of overeating, and various diseases arise from it. Therefore, it requires more treatment than eating too little. Some wise men said: The best medicine is to estimate the food. The Prophet, may God bless him and grant him peace, explained this meaning in a clear statement that makes the words of doctors unnecessary. He said:

"No vessel of Adam fills worse than his stomach. A few mouthfuls are sufficient for the son of Adam to straighten his back. If he must, then a third for his food, a third for his drink, and a third for his breath." Narrated by Al-Tirmidhi from the hadith of Al-Miqdam bin Ma'di Karib. Our scholars said: If Hippocrates had heard this division, he would have been amazed at this wisdom. It is mentioned that Al-Rashid had a skilled Christian doctor, so he said to Ali bin Al-Hussein: There is nothing in your book about medicine, and knowledge is of two types: the knowledge of religions and the knowledge of bodies. Ali said to him: God has gathered all of medicine in half a verse of our book. He said to him: What is it? He said: The Almighty's saying: **And eat and drink, but be not excessive.** The Christian said: Nothing about medicine has been transmitted from your Messenger. Ali said: The Messenger of God, may God bless him and grant him peace, gathered medicine in a few words. He said: What are they? He said:

"The stomach is the home of disease, and diet is the head of every medicine. Give every body what it is accustomed to." The Christian said: **Your book and your prophet did not leave any medicine for Galen.**

I said: It is said that treating a sick person is two halves: half medicine and half diet. If they come together, then it is as if the sick person has recovered and become healthy. Otherwise, diet is more appropriate for him, since medicine is of no use if diet is not followed. However, diet is of no use if medicine is not followed. The Messenger of God, may God bless him and grant him peace, said:

The origin of all medicine is diet. What is meant by this - and God knows best - is that it replaces all other medicine. Therefore it is said that the main treatment of the Indians is diet. The patient abstains from eating, drinking, and speaking for several days, then he recovers and becomes healthy.

Fifth: Muslim narrated on the authority of Ibn Omar, who said: "I heard the Messenger of God, may God bless him and grant him peace, say:

The unbeliever eats with seven intestines, while the believer eats with one intestine." This is an exhortation from the Prophet, may God bless him and grant him

peace, to reduce worldly affairs, to be ascetic in them, and to be content with what is sufficient. The Arabs used to praise eating little and criticize eating too much. As one of them said:

A piece of liver is enough for him if he suffers from it from grilling, and a drink of water quenches his thirst.

Umm Zar' said about Ibn Abi Zar': **He will be satisfied with the arm of a jufrah.** Hatim al-Ta'i said, criticizing overeating:

If you give your stomach what it asks for and your private parts what they want, they will all be blamed.

Al-Khattabi said: The meaning of his saying, may God bless him and grant him peace: **The believer eats in one intestine** is that he eats without being full, and he gives preference to himself and keeps some of his food for others, so what he eats is satisfied. The first interpretation is better, and God knows best. It was said that his saying, may God bless him and grant him peace: **The disbeliever eats in seven intestines** is not general, because observation disproves it, as there may be a disbeliever who eats less than a believer, and the disbeliever converts to Islam, so his food does not decrease or increase. It was said: It is a reference to a specific person. The Prophet, may God bless him and grant him peace, hosted a disbeliever guest, and it was said: He was Al-Jahjah Al-Ghifari. It was also said: Thamama bin Aththal. It was also said: Nadlah bin Amr Al-Ghifari. It was also said: Basrah bin Abi Basrah Al-Ghifari. He drank the milk of seven sheep, then he became a Muslim in the morning and drank the milk of one sheep but did not finish it, so the Prophet, may God bless him and grant him peace, said that. It is as if he said: This is the disbeliever. And God knows best. It was said: When the heart was enlightened by the light of monotheism, it looked at food with the eye of piety in obedience, so it took from it as much as it needed. When it was darkened by disbelief, it ate it like an animal grazing until it was full.

There is a difference of opinion about these intestines, are they real or not? It was said: They are real, and they have names known to those who know medicine and anatomy. It was also said: They are metaphors for seven reasons for which the glutton eats: He eats out of need, report, smell, sight, touch, and taste, and he increases his self-sufficiency. It was also said: The meaning is that he eats like someone who has seven intestines. The believer, with his light eating, eats like someone who has only one intestine, so he shares with the unbeliever a part of his food, and the unbeliever exceeds him by seven times. The intestine in this hadith is the stomach.

Sixth: If this is established, then know that it is recommended for a person to wash his hands before and after eating, based on the saying of the Prophet, peace be upon him:

Ablution before and after eating is a blessing. And so it is in the Torah. It was narrated by Zadan on the authority of Salman. Malik disliked washing clean hands. Following the hadith is better. He should not eat food until he knows whether it is hot or cold? Because if it is hot, he may be harmed. It was narrated on the authority of the Messenger of God, may God

bless him and grant him peace, that he said:

Cool your food, for hot food is not blessed. This is an authentic hadith. It was mentioned earlier in Al-Baqarah. He should not smell it, for that is the work of animals. Rather, if he likes it, he should eat it, and if he dislikes it, he should leave it. He should make the bite small and chew it frequently so that it is not considered evil. He should mention God at the beginning and praise Him at the end. He should not raise his voice in praise unless his companions have finished eating, because raising the voice prevents them from eating. There are many etiquettes for eating, this is a summary of them. Some of them will come in Surah Hud, God willing. There are also well-known etiquettes for drinking, which we have not mentioned because they are well-known. In Sahih Muslim, on the authority of Ibn Umar, the Messenger of God, may God bless him and grant him peace, said:

If one of you eats, let him eat with his right hand, and if he drinks, let him drink with his right hand, for Satan eats with his left hand and drinks with his left hand.

Seventh - The Almighty's saying: **And do not be excessive** meaning in eating a lot, and from this it means drinking a lot, and that weighs down the stomach, and discourages a person from serving his Lord, and taking his share of the voluntary good deeds. If he goes beyond that to what is above that which prevents him from fulfilling what is obligatory upon him, then it is forbidden for him, and he has been excessive in his food and drink. Asad bin Musa narrated from the hadith of "Awn bin Abi Juhaifa from his father who said:

I ate a stew with fatty meat, and I came to the Prophet, may God bless him and grant him peace, while I was belching. He said: "Stop your belching, Abu Juhaifa, for the people who are most satiated in this world will be the hungriest on the Day of Resurrection." Abu Juhaifa did not eat to his full stomach until he departed this world. When he ate lunch, he did not eat dinner, and when he ate dinner, he did not eat lunch.

I said: This may be the meaning of his saying, peace be upon him:

The believer eats with one intestine, meaning the one with complete faith, because the one who is a good Muslim and whose faith is complete, like Abu Juhayfah, thinks about what will happen to him regarding death and what comes after it, so fear and compassion for those horrors prevent him from fulfilling his desires. And God knows best. Ibn Zayd said: The meaning of **and do not be extravagant** is that you do not eat what is forbidden. It was also said:

It is extravagance to eat whatever you desire. Narrated by Anas ibn Malik from the Prophet, may God bless him and grant him peace, and included by Ibn Majah in his Sunan. It has also been said that it is extravagance to eat after being full. This is also forbidden. Luqman said to his son: O my son, do not eat full on top of full, for it is better to give it to a dog than to eat it. Samurah ibn Jundub asked about his son, what did he do? They said: He smelled it last night. He said: He smelled it! They said: Yes. He said: If he had died, I would not have prayed over him. It has been said: The Arabs in

Surat al-A'raf 7:31

O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He does not like those who commit excess.

the pre-Islamic era did not eat fatty foods during their pilgrimage, and were content with a small amount of food, and they would go around naked. So it was said to them: **Take your adornments at every mosque, and eat and drink, but do not be extravagant**, meaning do not be extravagant in forbidding what has not been forbidden to you.

Tafsir Ibn Kathir

This noble verse is a response to the polytheists regarding what they used to do, which was to circumambulate the House naked, as narrated by Muslim, Al-Nasa'i, and Ibn Jarir, and the wording is his from the hadith of Shu'bah on the authority of Salamah bin Kuhayl on the authority of Muslim Al-Batin on the authority of Sa'id bin Jubayr on the authority of Ibn Abbas: He said: They used to circumambulate the House naked, men and women, the men during the day and the women at night, and the woman would say:

Today some or all of it appears, and whatever appears of it I do not permit.

God the Almighty said: **Take your adornment at every mosque**. Al-Awfi said: On the authority of Ibn Abbas regarding His statement: **Take your adornment at every mosque**, the verse, he said: There were men who would circumambulate the House naked, so God commanded them to adorn themselves. Adornment is clothing, which is what covers the private parts and other than that of good clothes and goods, so they were commanded to take their adornment at every mosque. This is what Mujahid, Ata', Ibrahim al-Nakha'i, Sa'id ibn Jubayr, Qatadah, al-Suddi, al-Dahhak, and Malik said, on the authority of al-Zuhri and more than one of the imams of the Salaf, in their interpretation of it, that it was revealed about the polytheists circumambulating the House naked. Al-Hafiz ibn Mardawayh narrated from the hadith of Sa'id ibn Bashir and al-Awza'i, on the authority of Qatadah, on the authority of Anas, with a chain of transmission traceable to the Prophet, that it was revealed about prayer in sandals, but its authenticity is questionable, and God knows best. For this verse and what has been reported in its meaning from the Sunnah, it is recommended to beautify oneself at prayer, especially on Friday and the day of Eid, and to use perfume because it is an adornment and to use the siwak because it is part of that.

And the best clothing is white, as Imam Ahmad said: Ali bin Asim told us, Abdullah bin Othman bin Khathim told us, on the authority of Saeed bin Jubair, and he authenticated it on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "Wear white clothing, for it is the best of your clothing, and shroud your dead in it. The best of your kohl is antimony, for it clears the vision and makes the hair grow." This is a hadith with a good chain of transmission, and its men meet the conditions of Muslim. It was narrated by Abu Dawud, al-Tirmidhi,

and Ibn Majah on the authority of Abdullah bin Othman bin Khathim, and al-Tirmidhi said: It is good and authentic. Imam Ahmad also narrated it, and the people of the Sunnah, with a good chain of transmission, on the authority of Samurah bin Jundub, who said: The Messenger of God, may God bless him and grant him peace, said: **Wear white clothing, for it is the purest and best, and shroud your dead in it**.

Al-Tabarani narrated with a sound chain of transmission on the authority of Qatadah on the authority of Muhammad bin Sirin: That Tamim al-Dari bought a cloak for a thousand and used to pray in it. And the words of God, the Most High, **and eat and drink** *verse*, some of the predecessors said that God gathered all medicine in half. Verse: **And eat and drink, but be not excessive**. Al-Bukhari said: Ibn Abbas said: Eat whatever you wish and wear whatever you wish, as long as two things escape you: extravagance and conceit. Ibn Jarir said: Muhammad ibn Abd al-A'la told us, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Ibn Tawus, on the authority of his father, on the authority of Ibn Abbas, who said: God has permitted eating and drinking as long as it is not extravagance or conceit. Its chain of transmission is sound. Imam Ahmad said: Buhaiz told us, Hammam told us, on the authority of Qatadah, on the authority of Amr ibn Shu'ayb, on the authority of his father, on the authority of his grandfather, that the Messenger of God, may God bless him and grant him peace, said: **Eat, drink, dress, and give charity without conceit or extravagance, for God loves to see His favor upon His servant**. Al-Nasa'i and Ibn Majah narrated it from the hadith of Qatadah, on the authority of Amr ibn Shu'ayb, on the authority of his father, on the authority of his grandfather, on the authority of the Prophet, may God bless him and grant him peace, who said: **Eat, give charity, and dress without extravagance or conceit**. Imam Ahmad said: Abu al-Mughira told us, Sulayman ibn Salim al-Kalbi told us, Yahya ibn Jabir al-Ta'i told us, I heard Al-Muqaddam bin Ma'dikarib Al-Kindi said: I heard the Messenger of God, may God bless him and grant him peace, say: "The son of Adam has not filled a vessel worse than his stomach. It is sufficient for the son of Adam to have a few mouthfuls to keep him going. If he must do so, then a third for his food, a third for his drink, and a third for his breath." Al-Nasa'i and Al-Tirmidhi narrated it through various chains of transmission on the authority of Yahya bin Jabir, and Al-Tirmidhi said: It is good, and in one copy it is good and authentic.

Al-Hafiz Abu Ya'la al-Mawsili said in his Musnad: Suwaid bin Abdul Aziz told us, Baqiyah told us, on the authority of Yusuf bin Abi Katheer, on the authority of Nuh bin Dhakwan, on the authority of al-Hasan, on the authority of Anas bin Malik, who said: The Messenger of God, may God bless him and grant him peace, said: **It is extravagance to eat whatever you desire**. Ad-Daraqutni narrated it in al-Afrad, and he said: This is a strange hadith that was narrated only by Baqiyah. As-Suddi said: Those who circumambulated the House naked were forbidden to eat fat as long as they stayed during the season, so God Almighty said to them: **Eat and drink** the verse, meaning do not be

extravagant in forbidding. Mujahid said: He ordered them to eat and drink from what God had provided for them. Abd al-Rahman bin Zaid bin Aslam said: **And do not be extravagant** means: do not eat what is forbidden, that is extravagance. Ata' al-Khurasani said: Ibn Abbas said: His statement: "And eat and drink, but be not extravagant. Indeed, He does not like those who are extravagant" in food and drink. Ibn Jarir said: His statement: **Indeed, He does not like those who are extravagant** means God Almighty says: Indeed, God does not like those who transgress His limits. In what is permissible or forbidden, the extremists are in what is permissible by making permissible what is forbidden or by making permissible what is forbidden, but he loves to make permissible what is permissible and forbid what is forbidden, and that is the justice that he commanded.

Fath al-Qadir

This is addressed to all of the children of Adam, even if it was mentioned for a specific reason. The consideration is the generality of the wording, not the specificity of the reason. Adornment is what people adorn themselves with in terms of clothing. They were commanded to adorn themselves when coming to the mosques for prayer and circumambulation. The verse has been used as evidence for the obligation of covering the private parts during prayer, and this is what the majority of scholars have agreed upon. In fact, covering them is obligatory in all cases, even if a man is alone, as indicated by the authentic hadiths. The discussion of the private parts and what must be covered of them is detailed in the books of branches. His saying: 31- **And eat and drink, but be not excessive**. God, the Exalted, commanded His servants to eat and drink, and forbade them from extravagance. There is no asceticism in abandoning food or drink. Whoever abandons it completely is a murderer and is among the people of Hellfire, as is confirmed in the authentic hadiths. The one who reduces it in a way that weakens his body and makes him unable to perform what he is required to do of obedience or effort for himself and for those he supports is disobeying what God has commanded and guided to. The one who is extravagant in his spending in a way that only fools do, and wastefulness is disobedient to what God has prescribed for His servants and is included in the Quranic prohibition. Likewise, whoever forbids what is permissible or permits what is forbidden, he is included among the extravagant and excluded from the moderate. And among extravagance is eating without need, and at a time when one is full.

Tafsir al-Baghawi

31- The Almighty said: **O children of Adam, take your adornment at every masjid**, the commentators said: Banu Amir used to circumambulate the House naked, so God Almighty revealed: **O children of Adam, take your adornment at every masjid**, meaning clothing. Mujahid said: What covers your private parts, even an cloak.

Al-Kalbi said: Adornment is what covers the private

parts at every mosque for circumambulation or prayer.

And eat and drink, Al-Kalbi said: Banu Amir did not eat food during their pilgrimage except what was sufficient and did not eat fatty food, thus glorifying their pilgrimage. The Muslims said: We are more deserving of that, O Messenger of God. So God, the Almighty, revealed: **And eat** meaning meat and fat **and drink** milk **but be not excessive**, prohibiting what God has made lawful for you of meat and fat, **Indeed, He does not like those who are excessive**, who do that. Ibn Abbas said: Eat whatever you want and wear whatever you want as long as you do not miss two things: extravagance and conceit. Ali bin Al-Hussein bin Waqid said: God has gathered all of medicine in half a verse and said: **Eat and drink but be not excessive**.

Tafsir al-Baidawi

31. **O children of Adam, take your adornment** your clothes to cover your private parts. **At every masjid** for circumambulation or prayer. It is Sunnah for a man to wear the best appearance for prayer, and this is evidence of the obligation to cover the private parts in prayer. **And eat and drink** whatever is good for you. It was narrated that Bani Amir during their Hajj days would only eat food as a means of subsistence and would not eat fatty food, thus glorifying their Hajj and thus they were Muslims. So this was revealed. **And be not excessive** by forbidding what is permissible, that is, by transgressing into what is forbidden, or by overeating and gluttony. And on the authority of Ibn Abbas, may God be pleased with them both: Eat whatever you want, and wear whatever you want, as long as you do not miss two characteristics: extravagance and conceit. And Ali bin Al-Hussein bin Waqid said: God has gathered medicine in half a verse, saying: **Eat and drink, but be not excessive**. "Indeed, He does not like the extravagant" meaning He does not approve of their actions.

Surat al-A'raf 7:32

Say, "Who has forbidden the adornment of God which He has produced for His servants and the good things of provision?" Say, "They are for those who believe in worldly life and exclusively on the Day of Resurrection." Thus do We detail the verses for a people who know.

Surat al-A'raf 7:32

Say, **Who has forbidden the adornment of God which He has produced for His servants and the good things of provision?** Say, **They are for those who believe in worldly life and exclusively on the Day of Resurrection.** Thus do We detail the verses for a people who know.

Tafsir al-Jalalayn

32 - Say in denial of them **Who has forbidden the adornment of God which He has produced for His servants** of clothing **and the good things** of provision? Say, they are for those who believe in the worldly life) by entitlement, even if others share in them *pure* specifically for them in the nominative and accusative cases (on the Day of Resurrection. Thus do We detail the verses) We explain them in such detail **for a people who know** who ponder, for they are the ones who benefit from them.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to these ignorant Arabs who strip naked when they circumambulate the House, and forbid themselves the good provisions that have been made lawful for them: Who has forbidden, O people, for you the adornment of God that He created for His servants, that you adorn yourself with it and beautify yourself with its clothing, and the lawful provisions of God that He has provided for His creation for their food and drink.

The people of interpretation differed about the meaning of **good provisions**, after their consensus that the adornment is what we said. Some of them said: **good provisions** in this context are meat. This is because they did not eat it while in a state of ihram.

Who said that among them:

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi, regarding his statement: "Say: Who has forbidden the adornment of God which He has produced for His servants and the good things of provision?" It is the fat.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **Say, 'Who has forbidden the adornment of God which He has produced for His servants and the good things of provision?'** that which they forbade for themselves. He said: When they performed Hajj or Umrah, they forbade themselves the sheep and what came out of it.

Yunus told me about it another time. He said, Ibn Wahb told us. He said, Ibn Zayd said about His statement, **Say, 'Who has forbidden the adornment of God?'** to the end of the verse. He said: There were people who forbade what came out of the sheep, its milk, its fat, and its meat. So God said, **Say, 'Who has forbidden the adornment of God which He has produced for His servants and the good things of provision?'** He said: And the adornment is clothing.

Al-Muthanna told me, he said, Habban bin Musa told us, he said, Ibn al-Mubarak told us, on the authority of Sufyan, on the authority of a man, on the authority of al-Hasan, he said: When God sent Muhammad and said: This is a prophet, this is my best, follow his example, take his ways and his path, the doors were not closed to him, the barriers were not erected in front of him, he did not bring him bowls in the morning, nor did he bring them back to him. He used to sit on the ground, eat his food on the ground, lick his hand, wear coarse clothing, ride a donkey, and ride behind him. He used to say: Whoever turns away from my way is not of me. Al-Hasan said: How many are those who turn away from his Sunnah and abandon it. Then there are the wicked, usurious and corrupt ones, whom my Lord has deemed foolish and hated. They claim that there is nothing wrong with what they eat and drink and decorate these houses with. They interpret this verse: "Say: Who has forbidden the adornment of God which He has produced for His servants and the good things of provision?" But that was only made for the allies of Satan. He made it a plaything for his stomach and his private parts, from words that Sufyan did not memorize.

Others said: Rather, he meant by that what the pre-Islamic era prohibited of lakes and wild animals.

Who said that?

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: "Say: Who has forbidden the adornment of God which He has produced for His servants and the good things of provision?" This is what the people of ignorance forbade them from their wealth: the bahirah.

And the loose, and the connection, and the welding.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali, on the authority of Ibn Abbas, his saying: "Say: Who has forbidden the adornment of God which He has produced for His servants and the good things of provision?" He said: The people of ignorance used to forbid things that God had permitted, such as clothing and other things, and this is the saying of God: "Say: Have you considered what God has sent down for you of provision, then you made of it lawful and unlawful?" This is what this is, so God revealed: "Say: Who has forbidden the adornment of God which He has produced for His servants and the good things of provision?"

Abu Ja'far said: God the Most High says to His

Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to those to whom I commanded you to say: **Who has forbidden the adornment of God which He has produced for His servants and the good things of provision?** since they were unable to answer and did not know how to answer you: The adornment of God which He has produced for His servants and the good things of provision are for those who believed in God and His Messenger and followed what was revealed to you from your Lord in this world. And those who disbelieved in God and His Messenger and disobeyed the command of their Lord have shared that with them in it. And it is for those who believed in God and His Messenger exclusively on the Day of Resurrection. No one who disbelieved in God and His Messenger and disobeyed the command of his Lord will share that with them on that Day. And the people of interpretation said something similar to what we said about that.

Who said that?

Al-Muthanna told me, he said, Abdullah told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas: **Say, 'It is for those who believe in the life of this world, exclusively for them on the Day of Resurrection.'** He said: The Muslims shared with the infidels in the good things, so they ate from its good food, wore from its best clothes, and married from its best women, and they were exclusively for them on the Day of Resurrection.

Al-Muthanna told me about it again with this same chain of transmission, on the authority of Ibn Abbas, who said: "Say: It is for those who believe in the life of this world," meaning: Muslims share with polytheists the good things in the life of this world, then God will make the good things in the Hereafter exclusive for those who believe, and the polytheists will have nothing in 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, he said: God said to Muhammad, may God bless him and grant him peace: "Say: Who has forbidden the adornment of God which He has produced for His servants and the good things of provision? Say: They are for those who believe in worldly life and exclusively for them on the Day of Resurrection." He says: Say: They are exclusively for those who believe in Me in this world in the Hereafter, and no one will share them in it in the Hereafter. That is because adornment in this world is for all the children of Adam, so He made them exclusively for His friends in the Hereafter.

Ibn Wakee' told us, he said, my father told us, on the authority of Salamah ibn Nabit, on the authority of Ad-Dahhak: **Say, 'It is for those who believe in the life of this world, and exclusively for them on the Day of Resurrection.'** He said: The Jews and Christians share it with you in this world, and it is exclusively for those who believe on the Day of Resurrection.

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of al-Hasan: **Say, 'It is for those who believe in the life of this world, exclusively**

for them on the Day of Resurrection.' It is exclusively for the believers in the Hereafter, and the infidels will not share it with them. As for the life of this world, they have shared it with them.

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada: "Say: It is for those who believe in the life of this world, exclusively for them on the Day of Resurrection." Whoever acts according to faith in this world, God's honor will be exclusively for him on the Day of Resurrection, and whoever abandons faith in this world will come before his Lord with no excuse.

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: "Say: It is for those who believed in the worldly life," the polytheists share in it with them, **pure on the Day of Resurrection**, for those who believed.

It was narrated on the authority of Al-Husayn ibn Al-Faraj, who said: I heard Abu Muadh, who said: Ubayd ibn Sulayman narrated to us, who said: I heard Ad-Dahhak say about His statement: "Say: Who has forbidden the adornment of God which He has produced for His servants and the good things of provision? Say: They are for those who believe in the life of this world and exclusively for them on the Day of Resurrection," meaning: The polytheists share with the believers in the world in clothing, food, and drink, but on the Day of Resurrection the clothing, food, and drink will be exclusively for the believers, and the polytheists will have no share in any of that.

Al-Qasim told me, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said: The world is enjoyed by both the believer and the unbeliever, and the good of the Hereafter is reserved for the believers, and the unbeliever has no share in it.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: **Say, 'It is for those who believe in the life of this world, exclusively for them on the Day of Resurrection.'** He said: This is on the Day of Resurrection for those who believe. The people of disbelief will not share it with them, and they will share it with them in this world. And when it is the Day of Resurrection, they will have neither little nor much in it.

Saeed bin Jubair said about this:

Ibn Wakee' told us, he said, Ismail bin Abaan and Habawayh al-Razi, may God be pleased with them, told us, on the authority of Ya'qub al-Qummi, on the authority of Saeed bin Jubair: **Say, 'It is for those who believe in the life of this world, exclusively for them on the Day of Resurrection.'** He said: They benefit from it in this world, and its sin will not follow them.

There is a difference in the reading of his saying: *pure*.

Some of the readers of Medina read it as: Khalasa, in the nominative case, meaning: Say, it is pure for those who believe. The rest of the readers of the regions read it as Khalasa, in the accusative case as a state of **for them**. It was omitted from the speech, being satisfied with the apparent meaning of it, as I have described in the interpretation of the speech that the meaning of the speech is: Say, it is for those who believe in the life of this world shared, and it is for them

Surat al-A'raf 7:32

Say, "Who has forbidden the adornment of God which He has produced for His servants and the good things of provision?" Say, "They are for those who believe in worldly life and exclusively on the Day of Resurrection." Thus do We detail the verses for a people who know.

exclusively in the Hereafter. And whoever said that in the accusative case made the predicate of it in his statement: **for those who believe**.

Abu Jaafar said: The more correct of the two readings in my opinion is the reading of those who read it in the accusative case, because the Arabs prefer the accusative case for the verb if it comes after the noun or adjective, even though the nominative case is permissible, but that is more common in their speech.

Abu Ja'far said: God Almighty says: Just as I have explained to you what is obligatory upon you in terms of clothing and adornment, and what is permissible and what is forbidden in terms of food and drink, and I have distinguished between that for you, O people, thus I explain all of My proofs and arguments, and the signs of what is permissible and forbidden and My rulings, for a people who know what is explained to them and understand what is distinguished for them.

Tafsir al-Qurtubi

It has four issues:

First: The Almighty's saying: "Say: Who has forbidden the adornment of God?" He explained that they forbade of their own accord what God had not forbidden them. Adornment here is good clothing, if its owner is able to afford it. It was said: All clothing, as narrated from Omar: If God is generous to you, then he is generous. It was mentioned earlier. It was narrated from Ali bin Al-Hussein bin Ali bin Abi Talib, the sheikh of Malik, may God be pleased with them, that he used to wear a silk cloak worth fifty dinars, which he would wear in the winter, and if it was summer he would give it in charity, or sell it and give its price in charity. In the summer he would wear two Egyptian garments with stripes on them and say: "Say: Who has forbidden the adornment of God which He has produced for His servants and the good things of provision?"

Second: If this is the case, then the verse indicates wearing fine clothes and adorning oneself with them on Fridays and holidays, and when meeting people and visiting brothers. Abu Al-Aaliyah said: When Muslims visited each other, they adorned themselves. In Sahih Muslim, it is narrated from Umar ibn Al-Khattab that he saw a silken garment being sold at the door of the mosque, so he said:

O Messenger of God, why don't you buy it for Friday and for the delegations when they come to you? The Messenger of God, may God bless him and grant him peace, said: **Only he who has no share in the Hereafter wears this**. He did not object to him mentioning beautification, but he objected to him being a garment. Tamim al-Dari bought a robe for a thousand dirhams in which he prayed. Malik ibn Dinar used to wear fine Adeni clothes. Ahmad ibn Hanbal's robe was bought for about a dinar. Where is this from someone who dislikes it and prefers coarse linen and

woolen clothes, and says: **The clothing of piety is better, far from it!** Do you think that those we mentioned abandoned the clothing of piety? No, by God! Rather, they are the people of piety and the possessors of knowledge and reason, and others are people of claims, and their hearts are empty of piety. Khalid ibn Shu'dhab said: I witnessed al-Hasan and Farqad came to him, so al-Hasan took hold of his cloak and extended it to him and said: O Farqad, O son of Umm Farqad, righteousness is not in this cloak, rather righteousness is what is firmly established in the heart and confirmed by action. Abu Muhammad, the nephew of Maruf al-Karkhi, entered upon Abu al-Hasan ibn Yasar wearing a woolen cloak, so Abu al-Hasan said to him: O Abu Muhammad, have you softened your heart or have you softened it? Your body? Wool your heart and wear coffee on coffee. A man said to Al-Shabli: A group of your friends have arrived and they are in the mosque. He went and saw them wearing patched clothes and towels, so he began to say:

As for the tents, they are like their tents, and I see that the women of the neighborhood are not like his women.

Abu al-Faraj ibn al-Jawzi **may God have mercy on him** said: I dislike wearing patched clothes and cloaks for four reasons: First, it is not the dress of the Salaf, but they used to patch it out of necessity. Second, it implies a claim of poverty, and man has been commanded to show the effect of God's blessings upon him. Third, it shows asceticism, and we have been commanded to cover it. Fourth, it is an imitation of those who deviate from the Shariah. Whoever imitates a people is one of them. At-Tabari said: He has certainly made a mistake who prefers to wear hair and wool over cotton and linen, even though there is a way to do so through its permissibility. He who eats beans and lentils and chooses them over wheat bread. He who refrains from eating meat for fear of the temptation of women has sinned. Bishr ibn al-Harith was asked about wearing wool, and he was upset with him and the dislike was clear on his face. Then he said: Wearing silk and saffron is more beloved to me than wearing wool in the cities. Abu al-Faraj said: The early Muslims used to wear average clothes, neither high nor low, and they would choose the best of them for Friday prayers, Eid prayers, and for meeting brothers. Choosing the best of them was not considered ugly by them. As for clothing that disgraces its wearer, it includes showing asceticism and showing poverty, and it is as if it is a tongue of complaint to God Almighty, and it requires the wearer to be despised, and all of that is disliked and forbidden. If someone says: Impeccable clothing is a desire of the soul, and we have been commanded to struggle against it, and adorning oneself for people, and we have been commanded that our actions should be for God, not for people. The answer is that not everything that the soul desires is blameworthy, and not everything that one adorns oneself with for people is disliked. Rather, it is forbidden if the Shariah has forbidden it or for the sake

of showing off in matters of religion. A person should be seen as beautiful. That is a share of the soul, and he should not be blamed for it. For this reason, he combs his hair, looks in the mirror, straightens his turban, and wears the rough lining of his garment on the inside and its beautiful outer layer on the outside. There is nothing in any of this that is disliked or blameworthy. Makhul narrated on the authority of Aisha, who said: A group of the companions of the Messenger of God, may God bless him and grant him peace, were waiting for him at the door. He went out to meet them, and in the house there was a bowl of water. He began to look into the water and smooth his beard and hair. So I said:

O Messenger of God, and you do that? He said: Yes, if a man goes out to his brothers, let him prepare himself, for God is beautiful and loves beauty. And in Sahih Muslim on the authority of Ibn Masoud, "On the authority of the Prophet, may God bless him and grant him peace, he said:

He who has an atom's weight of arrogance in his heart will not enter Paradise. A man said: A man likes his clothes to be nice and his shoes to be nice. He said: God is beautiful and loves beauty. Arrogance is rejecting the truth and looking down on people. There are many hadiths with this meaning, all of which indicate cleanliness and good appearance.

Muhammad ibn Sa'd narrated: Al-Fadl ibn Dukayn told us: Mandal told us, on the authority of Thawr, on the authority of Khalid ibn Ma'dan, who said: "The Messenger of God, may God bless him and grant him peace, used to travel with a comb, a mirror, oil, a tooth stick, and kohl." Ibn Jurayj narrated: An ivory comb with which he combed his hair. Ibn Sa'd said: Qubaysah ibn Uqbah told us: Sufyan told us, on the authority of Rabi' ibn Subayh, on the authority of Yazid al-Ruqashi, on the authority of Anas ibn Malik, who said:

"The Messenger of God, may God bless him and grant him peace, used to oil his head a lot and comb his beard with water." Yazid bin Harun told us, Ibad bin Mansour told us, on the authority of Ikrimah, on the authority of Ibn Abbas, who said:

The Messenger of God, may God bless him and grant him peace, had a kohl container with which he would apply kohl three times in each eye before going to sleep.

Third: The Almighty's saying: **And the good things of provision.** Good things are a general name for what is good to earn and eat. Ibn Abbas and Qatadah said: What is meant by good things of provision are what the people of ignorance were forbidden from, such as bahā'ir, sawa'ib, wasā'il, and hawāmi. It was said: It is every delicious food. There is a difference of opinion regarding abandoning good things and turning away from pleasures. Some people said: This is not an act of worship, and doing and abstaining from it are the same in permissible things. Others said: It is not an act of worship in itself, but rather it is a path to asceticism in this world, shortening one's hope in it, and abandoning effort for its sake. This is recommended, and what is recommended is an act of worship. Others said: It was narrated from 'Umar ibn al-Khattāb **may God be pleased with him** that he said: If we wanted,

we could have taken salā', salā'iq, and sanāb, but I heard God the Almighty criticize some people, saying: **You have used up your good things in your worldly life.** (al-Ahqaf 46:20). It is also narrated as sārīq with a ra', and they are both jirdaq. Sala'iq **with a lam** is what sticks together from meat and vegetables. Sala **with a broken sad and a long mad:** barbecue. Sanab: mustard with raisins. Others differentiated between attending all of that with or without expense. Abu al-Hasan Ali ibn al-Mufaddal al-Maqdisi, the sheikh of our sheikhs, said: This is correct, God willing, because it was not reported that the Prophet, may God bless him and grant him peace, abstained from any food because of its taste. Rather, he used to eat sweets, honey, watermelon, and dates. He only disliked the expense because it distracted him from the important matters of the afterlife with worldly desires. And God knows best.

I said: Some Sufis disliked eating good things, and cited as evidence the saying of Omar **may God be pleased with him:** Beware of meat, for it is as harmful as wine. The answer is that this is a saying of Omar that was issued against those who feared that it would lead to preferring worldly pleasures, persisting in desires, curing the soul of pleasures, forgetting the Hereafter and turning to worldly things. Therefore, Omar used to write to his workers: Beware of luxury and the dress of the Persians, and be rough. He **may God be pleased with him** did not intend to forbid something that God had permitted, nor to prohibit what God, the Blessed and Exalted, had permitted. The saying of God, the Almighty, is more deserving of compliance and reliance. God, the Almighty, said: "Say: Who has forbidden the adornment of God which He has produced for His servants and the good things of provision?" And he (peace be upon him) said:

The best condiment of this world and the hereafter is meat. Hisham bin Urwa narrated on the authority of his father on the authority of Aisha that "the Prophet, may God bless him and grant him peace, used to eat cooked meat with dates and say:

The heat of this breaks the cold of this and the cold of this breaks the heat of this. Cooking is a language for watermelon, and it is from the reversed. The response to those who prefer to eat rough food has already passed in Al-Ma'idah. This verse responds to him and others: Praise be to God.

Fourth: The Almighty's saying: "Say: It is for those who believe in the life of this world." He means by its right to the oneness of God Almighty and belief in Him, for God bestows blessings and provides, so if the one bestowed blessings monotheism and believes in Him, then he has fulfilled the right of the blessing, and if he disbelieves, then Satan has been given power over himself. And in the authentic hadith:

"No one is more patient with harm than God. He heals them and provides for them while they call upon Him for a wife and a child." The discussion continued with regard to worldly life. Then he said, *Pure* in the nominative case, which is the reading of Ibn Abbas and Nafi'. **Pure on the Day of Resurrection** means that God will purely give the good things in the Hereafter to those who believe, and the polytheists will not have any of them, just as they had in this world of sharing

Say, "Who has forbidden the adornment of God which He has produced for His servants and the good things of provision?" Say, "They are for those who believe in worldly life and exclusively on the Day of Resurrection." Thus do We detail the verses for a people who know.

them. The metaphor of the verse is: Say, **They are for those who believe, shared in this world with others, and they are pure for the believers on the Day of Resurrection.** So, *Pure* is a new sentence based on an implied subject. This is the view of Ibn Abbas, Ad-Dahhak, Al-Hasan, Qatadah, As-Suddi, Ibn Jurayj, and Ibn Zayd. It was said that the meaning is that these good things that exist in this world are pure on the Day of Resurrection, for the believers in this world, and their purity is that they will not be punished for them or tormented, so he said, **in this worldly life** is related to *believed*. This is what Saeed bin Jubair's interpretation refers to. The rest read it in the accusative case, as a state and separation, because the speech was completed without it. It is not permissible to stop at this reading on the world, because what follows it is related to His statement: for those who believe, as a state of it, with the estimation of Say: It is fixed for those who believe in the worldly life in the state of its purity for them on the Day of Resurrection, said Abu Ali. And the predicate of the beginning is for those who believe. And the factor in the state is what is in the lam of the meaning of the verb in His statement: for those, and Sibawayh chose the accusative because of the precedence of the circumstance. **Thus do We detail the verses** meaning, just as I have detailed for you the lawful and the unlawful, I will detail for you what you need.

Tafsir Ibn Kathir

God Almighty says in response to those who forbid something of food, drink or clothing on their own initiative without a law from God, *Say* O Muhammad to these polytheists, who forbid what they forbid with their corrupt opinions and innovations, **Who has forbidden the adornment of God which He has produced for His servants?** The verse, meaning it is created for those who believe in God and worship Him in this worldly life, and if the infidels share it with them out of love for this world, it is theirs exclusively on the Day of Resurrection, and no one from the infidels will share it with them, for Paradise is forbidden to the infidels. Abu al-Qasim al-Tabarani said: Abu Hasin Muhammad ibn al-Husayn al-Qadi told us, Yahya al-Hammani told us, Yaqub al-Qummi told us on the authority of Ja'far ibn Abi al-Mughira on the authority of Sa'id ibn Jubayr on the authority of Ibn Abbas, who said: The Quraysh used to circumambulate the House naked, whistling and clapping, so God revealed, **Say, who has forbidden the adornment of God which He has produced for His servants?** So they were commanded to wear clothing.

Fath al-Qadir

His saying: 32- "Say: Who has forbidden the adornment of God which He has produced for His servants?" Adornment is what a person adorns himself with, such as clothing or other permissible things, such

as metals that have not been prohibited from adorning themselves with, and jewels and the like. It was said: Clothing is specific and there is no basis for that, rather it is part of what the verse includes. So there is no blame on someone who wears good, expensive clothes if it is not something that God has forbidden, and there is no blame on someone who adorns himself with something that has a role in adornment and is not prohibited by a legal prohibition. Whoever claims that this is contrary to asceticism has made a clear mistake. We have already presented enough on this, and likewise with good foods, drinks and the like that people eat, there is no asceticism in abandoning good things from them. That is why this verse came with a title that includes a question that includes denunciation of whoever forbids that for himself or forbids it for others. How good is what Ibn Jarir al-Tabari said: "He who prefers to wear hair and wool over cotton and linen, despite the fact that it is permissible to do so, and he who eats legumes and lentils and chooses them over wheat bread, and he who refrains from eating meat for fear of the temptation of lust, has erred. We have already quoted something similar from him at length." And the good and enjoyable foods, and it was said: It is a general name for what is good to earn and eat: His statement: "Say: It is for those who believe in the life of this world" meaning that it is theirs in principle, even if the disbelievers share it with them as long as they are alive, **pure on the Day of Resurrection** meaning it is exclusively for them on the Day of Resurrection, and the disbelievers will not share it with them. Nafi' read *pure* in the nominative case, which is the reading of Ibn Abbas, as if it is report after report. The rest read it in the accusative case as a state. Abu Ali al-Farisi said: It is not permissible to stop at the world because what comes after it is related to His statement: **for those who believe** is a state of it, with the estimation: Say: It is fixed for those who believe in the life of this world in the state of its purity for them on the Day of Resurrection. His saying: **Thus do We detail the verses for a people who know.** That is, in this way We detail the verses that include what is permissible and what is forbidden.

Tafsir al-Baghawi

32- The Almighty said: "Say: Who has forbidden the adornment of God which He has produced for His servants?" meaning wearing clothes during the circumambulation, **and the good things of provision**, meaning meat and fat during the days of Hajj.

On the authority of Ibn Abbas and Qatada: The good things of sustenance are what the people of ignorance forbade, such as the lakes and the sa'ib.

"Say: It is for those who believe in the life of this world, and exclusively for them on the Day of Resurrection." There is an omission in it, the meaning of which is: It is for those who believe and for the polytheists in the life of this world, for the polytheists share with the

believers in the good things of this world, and in the Hereafter it is exclusively for the believers, and the polytheists have no share in it.

It was said: It is pure on the Day of Resurrection from the distress and sorrow for the believers, for it is for them in this world with the distress and sorrow.

Nafi' read *khalasa* in the nominative case, meaning: Say, **It is for those who believe, sharing in this world, and it is exclusively for the believers on the Day of Resurrection.** The others read it in the accusative case, indicating separation, **Thus do We detail the verses for a people who know.**

Tafsir al-Baidawi

32. "Say: Who has forbidden the adornment of God" of clothing and other things with which one adorns oneself **which He has produced for His servants** of plants such as cotton and linen, and animals such as silk and wool, and minerals such as armor, **and the good things of provision** of the pleasures of food and drink. This is evidence that the basic principle regarding food, clothing, and types of adornment is permissibility, because the question in *who* is for denial. "Say: It is for those who believed in the worldly life" originally, and the disbelievers, even if they share it with them, then it is followed. **Purely for the Day of Resurrection** no one else shares it with them, and its accusative is in the state. Nafi' read it in the nominative case as report after report.

Thus do We detail the verses for a people who know. That is, just as We detail this ruling, We detail all other rulings for them.

Surat al-A'raf 7:33

Say, "My Lord has only forbidden immoralities - whether committed openly or secretly - and sin and wrongful aggression, and that you associate with God that for which He has not sent down authority, and that you say about God that which you do not know."

Surat al-A'raf 7:33

Say, "My Lord has only forbidden immoralities - whether committed openly or secretly - and sin and wrongful aggression, and that you associate with God that for which He has not sent down authority, and that you say about God that which you do not know."

Tafsir al-Jalalayn

33 - (Say: My Lord has only forbidden immoralities - whether apparent or secret - and sin - disobedience - and oppression - against people - without right - which is injustice - and that you associate with God that for which He has not sent down - for associating with Him - (authority - and that you say about God that which you do not know - of forbidding what He has not forbidden and other things.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad: Say, O Muhammad, to these polytheists who strip off their clothes to circumambulate the House, and forbid eating the good things that God has made lawful for them from His provision: O people, God has not forbidden what you forbid, rather He has made it lawful for His believing servants and made it good for them. My Lord has only forbidden the ugly things, which are **the obscenities**, "what is apparent of them," so it is public, **and what is hidden**, of them so it is secret and hidden.

It was narrated on the authority of Mujahid regarding this matter:

Al-Harith told me, he said, Abdul Aziz told me, he said, Abu Saad told us, he said: I heard Mujahid say regarding His statement: **What is apparent of it and what is hidden**, he said: **What is apparent of it** is the circumambulation of the people of ignorance naked, **and what is hidden** is adultery.

I mentioned the difference of opinion among the interpreters of this narration in the past, so I hated to repeat it.

As for *sin*, it is disobedience, and *transgression* is being arrogant toward people.

God Almighty says: My Lord has only forbidden immoralities along with sin and aggression against people.

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

Who said that?

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **Sin and transgression**. As for sin, it is disobedience, and transgression is to transgress against people by transgressing against the truth.

Al-Harith told me, he said, Abdul Aziz told us, he said, Abu Saad told us, he said: I heard Mujahid regarding his statement: **What is apparent of it and what is concealed, and sin and oppression**, he said: He forbade sin, which is all transgressions, and he informed us that the oppressor's oppression is against himself.

Abu Ja'far said: God Almighty says: My Lord has only forbidden indecencies and associating partners with Him, that you worship with God a god other than Him, **for which He has not sent down authority**, meaning: Your Lord has forbidden you to associate partners with Him in His worship for something for which He has not given you any proof or evidence for associating partners with Him in His worship - and He is the authority - **and that you say about God what you do not know**, meaning: and that you say that God has commanded you to strip and undress for the circumambulation of the House, and He has forbidden you to eat these animals that you have forbidden and have slaughtered and made into camels and herds, and other than that which you do not know that God has forbidden, or commanded, or permitted, so you attribute to God its prohibition, prohibition, and command, for that is what God has forbidden you, not what you claim that God has forbidden, or you say that God has commanded you to do, out of ignorance of its truth in what you say and attribute to God.

Tafsir al-Qurtubi

There is one issue:

Al-Kalbi said: When the Muslims put on their clothes and circumambulated the House, the polytheists mocked them, so this verse was revealed. And the obscenities are the extremely ugly actions, what is apparent of them and what is hidden. Ruh ibn Abbad narrated on the authority of Zakariya ibn Ishaq on the authority of Abu Nujayh on the authority of Mujahid, who said: What is apparent of them is the marriage of mothers in the pre-Islamic era, and what is hidden is adultery. Qatada said: Its secret and its public. This is questionable, because he mentioned sin and transgression, which indicates that what is meant by the obscenities is some of them. If that is the case, then the apparent obscenities are adultery. And God knows best. Al-Hasan said: **And the sin** means wine. The poet said:

I drank sin until my mind went astray, so sin takes away the mind

Another said:

We drink sin openly, and you see musk borrowed among us.

And transgression is injustice and exceeding the limit in it. It was mentioned before. Tha'lab said: Transgression is when a man attacks another man and speaks about him, and transgresses against him unjustly, unless he takes revenge on him with justice. He excluded sin and transgression from the indecencies and they are from it because of their greatness and indecency, so he mentioned them explicitly to emphasize their matter and with the intention of deterring from them. And likewise **and that you associate** and **and that you say** and they are in the accusative case in apposition to what came before. A group denied that sin means wine. Al-Farra' said that sin is less than the limit and transgression against people. Al-Nahhas said: As for sin being wine, this is not known, and the reality of sin is all sins, as the poet said:

I found the matter to be guided by the fear of God and its evil is sin.

I said: Ibn al-Arabi also denied it and said: There is no proof in the verse, because if he had said: I drank the sin or I drank the burden, it would have been like that, and his statement did not require that sin and burden be names of wine, just as sin is. What required speaking with such ignorance of the language and the path of evidence in meanings.

I said: We mentioned it on the authority of Al-Hasan. Al-Jawhari said in Al-Sahah: Wine is sometimes called a sin, and he recited:

I drank the sin....home

Al-Harawi recited it in his two Gharibs, that wine is a sin. So it is not far-fetched that sin applies to all transgressions and to wine as well in language, so there is no contradiction. And transgression: exceeding in injustice, and it was said: corruption.

Tafsir Ibn Kathir

Imam Ahmad said: Abu Mu'awiyah told us, Al-A'mash told us, on the authority of Shaiq, on the authority of Abdullah, who said: The Messenger of God, may God bless him and grant him peace, said: "No one is more jealous than God, and for this reason He has forbidden indecencies, both apparent and hidden. No one loves praise more than God." They both included it in the two Sahih from the hadith of Sulayman ibn Mihran Al-A'mash, on the authority of Shaiq, on the authority of Abu Wa'il, on the authority of Abdullah ibn Mas'ud. The discussion of what is related to indecencies, both apparent and hidden, was presented in Surat Al-An'am and His statement: **And sin and oppression without right**. Al-Suddi said: As for sin, it is disobedience, and oppression is to oppress people without right. Mujahid said: Sin is all transgressions, and he informed us that the oppressor oppresses himself. The gist of what sin is interpreted as is that it is the sins related to the doer himself, and oppression is transgression against people, so God has forbidden this and that. And His statement, the Most High: **And that you associate with**

God that for which He has not sent down authority, meaning that you make partners for Him in His worship, **And that you say about God that which you do not know**. From the slander and lies of claiming that he has a son and the like of what you have no knowledge of, such as his saying, **So avoid the uncleanness of idols** (verse).

Fath al-Qadir

His saying: 33- **Say, 'My Lord has only forbidden immoralities'** is the plural of immorality. Its interpretation has already been presented, **what is apparent of it and what is concealed**, meaning what is declared of it and what is concealed. It has been said that it is specific to the immoralities of fornication, but there is no basis for that. Sin includes every disobedience that results in sin. It has been said that it is specifically alcohol, and from this is the saying of the poet:

I drank sin until my mind went astray, so sin takes away the mind

And the same is said by another:

He drinks sin openly by the measure

A group of scholars have denounced those who made the sin specific to wine. Al-Nahhas said: As for the sin being wine, that is not known, and its reality is that it is all sins, as the poet said:

I found the matter to be guided by the fear of God and its evil is sin.

Al-Farra' said: Sin is anything less than the truth and oppression of people. End quote. And there is nothing in the application of sin to wine that indicates that it is specific to it, as it is one of the sins that can be applied to it. He said in Al-Sahah: Wine may be called a sin, and he recited:

I drank the sin

The house, and thus Al-Harawi recited it before it in his strange poem. His saying: **And oppression without right** meaning injustice that exceeds the limit, and he mentioned it alone after it was included in what came before it because it is a great sin like his saying: **And he forbids immorality, wrongdoing, and oppression** "And that you associate with God that for which He has not sent down authority" meaning that you make a partner for God for which He has not sent down proof. What is meant is mocking the polytheists, because God does not send down proof that someone other than Him is a partner with Him, **And that you say about God that which you do not know** of its reality and that God said it, and this is like what they used to attribute to God, the Most High, of the permissible and forbidden things that He did not permit.

Ibn Abi Shaybah, Muslim, Al-Nasa'i and others narrated on the authority of Ibn Abbas that women used to circumambulate naked, unless a woman put a rag over her private parts and said:

Today some or all of it appears, and whatever appears of it I do not permit.

Say, "My Lord has only forbidden immoralities - whether committed openly or secretly - and sin and wrongful aggression, and that you associate with God that for which He has not sent down authority, and that you say about God that which you do not know."

Then the verse, **Take your adornment for every masjid** was revealed. Ibn Jarir, Ibn Abi Hatim and Ibn Mardawayh narrated from him regarding the verse, he said: Men used to circumambulate the House naked, so God commanded them to adorn themselves. Adornment is clothing, what covers the private parts, and other good things and goods. Ibn Adi, Abu Shaykh and Ibn Mardawayh narrated from Abu Hurayrah, he said: The Messenger of God, may God bless him and grant him peace, said: **Take your adornment for prayer.** They said: **What is the adornment for prayer?** He said: **Put on your sandals and pray in them.** Al-Uqayli, Abu Shaykh, Ibn Mardawayh and Ibn Asakir narrated from Anas from the Prophet, may God bless him and grant him peace, regarding the verse, **Take your adornment for every masjid**, he said: **Pray in your sandals.** There are many hadiths that indicate the permissibility of praying in sandals. As for whether this is the interpretation of the verse as narrated in these two hadiths, I do not know how their chains of transmission are. It has been reported that a man is forbidden to pray in a single garment with nothing of it on his shoulders, and this is in the two Sahihs and others from the hadith of Abu Hurayrah. Abd al-Razzaq, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and al-Bayhaqi in al-Shu'ab narrated on the authority of Ibn Abbas who said: God has permitted eating and drinking as long as it is not extravagance or vanity. Ibn Jarir and Ibn Abi Hatim narrated on his authority regarding His statement: **Indeed, He does not like those who commit excess**, he said: In food and drink. Abd bin Humayd, al-Nasa'i, Ibn Majah, Ibn Mardawayh and al-Bayhaqi narrated in al-Shu'ab on the authority of Amr ibn Shu'ayb on the authority of his father on the authority of his grandfather on the authority of the Prophet, may God bless him and grant him peace, who said: **Eat, drink, give charity and dress without vanity or extravagance, for God, the Exalted, loves to see the effect of His blessings on His servant.** Abd bin Hamid, Ibn Abi Hatim, Al-Tabarani, Abu Al-Shaykh and Ibn Mardawayh narrated on the authority of Ibn Abbas who said: The Quraysh used to circumambulate the House naked, whistling and clapping. Then God revealed: "Say: Who has forbidden the adornment of God?" So they were commanded to wear clothes. "Say: They are for those who believe in the life of this world, exclusively for them on the Day of Resurrection." He said: They benefit from them in this world, and no sin will follow them on the Day of Resurrection. Abd bin Hamid and Abu Al-Shaykh narrated on the authority of Ad-Dahhak: "Say: They are for those who believe in the life of this world." He said: The polytheists share with the believers in the adornment of this world, and on the Day of Resurrection they will be exclusively for the believers, not the polytheists. Abu Al-Shaykh narrated on the authority of Ibn Abbas: **And the good things of provision.** He said: Fat, meat and butter. Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on his authority that he said: The people of the Jahiliyyah used to forbid things that God had permitted, such as clothing and other things. This is the saying of God: "Say: Have you seen what God has sent down to you

of provision, then you have made of it lawful and unlawful?" This is this, then God revealed: "Say: Who has forbidden the adornment of God which He has produced for His servants and the good things of provision? Say: They are for those who believe in the life of this world." Meaning, the Muslims shared with the infidels the good things in the life of this world, so they ate from their good food, wore their best clothes, and married their righteous women. Then God will keep the good things in the Hereafter for those who believe, and the polytheists will have nothing in them. Abu Al-Shaykh narrated on the authority of Ibn Abbas, who said: What appeared of it was the cart, and what was hidden was fornication, and they used to circumambulate the House naked. Ibn Jarir narrated on the authority of Mujahid regarding the verse, he said: What appeared of it was the circumambulation of the Jahiliyyah, which was shameful, and what was hidden was fornication. Ibn Jarir, Ibn Abi Hatim, and Abu Al-Sheikh narrated on the authority of Al-Suddi regarding his statement: **And sin**, meaning disobedience. **And oppression**, meaning that one oppresses people unjustly.

Tafsir al-Baghawi

33- Say, 'My Lord has only forbidden immoralities - such of them as are apparent and such as are concealed.' Meaning: circumambulating naked, **what is apparent** is the circumambulation of men during the day, and **what is concealed** is the circumambulation of women at night. It was said: It is adultery, secretly and publicly.

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, Sulayman bin Harb told us, Shu'bah told us, on the authority of Amr bin Murrah, on the authority of Abu Wa'il, on the authority of Abdullah, who said: I said: Did you hear this from Abdullah? He said: Yes, so he traced it back to the Prophet, may God bless him and grant him peace, who said: The Messenger of God, may God bless him and grant him peace, said: "No one is more jealous than God, and that is why He has forbidden indecencies, both apparent and hidden. No one loves praise more than God, and that is why He has praised Himself."

The Almighty said: **And sin**, meaning: guilt and disobedience. Ad-Dahhak said: The sin for which there is no punishment. Al-Hasan said: Sin: Alcohol. The poet said:

I drank sin until my mind went astray, so sin takes away the mind

And oppression, injustice and arrogance, **without right, and that you associate with God that for which He has not sent down authority**, as an argument and proof, **and that you say about God that which you do not know**, in the prohibition of cultivation and livestock,

according to the statement of Muqatil. And others said, it is general in the prohibition of speaking about religion without certainty.

Tafsir al-Baidawi

33. **Say, 'My Lord has only forbidden indecencies'** that which is increasingly ugly, and it was said that it relates to the private parts. **What is apparent of them and what is concealed** its public and secret. *Sin* "and that which necessitates sin is a generalization after a specification, and it was said that it is drinking alcohol. **And transgression** is injustice, or arrogance, and he mentioned it alone for emphasis. **Without right** is related to transgression, emphasizing its meaning. **And that you associate with God that for which He has not sent down authority** mocking the polytheists and drawing attention to the prohibition of following that for which there is no proof. **And that you say about God that which you do not know** by blaspheming in His attributes, glory be to Him, and slandering Him, such as their saying, **God has commanded us to do it.**

Surat al-A'raf 7:34

And for every nation there is a term, so when their term comes, they will not remain behind an hour, nor will they precede it.

Surat al-A'raf 7:34

And for every nation there is a term, so when their term comes, they will not remain behind an hour, nor will they precede it.

Tafsir al-Jalalayn

34 - **And for every nation is a term** a period **and when their term comes, they will not remain behind it an hour nor will they precede it** it.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: The Almighty says - as a threat to the polytheists about whom the Most High has informed us that when they committed an immorality, they would say: **We found our fathers doing it, and God has commanded us to do it**, and as a warning from Him to them for their lying about Him, and for their insistence on associating partners with Him and remaining in their disbelief, and reminding them of what was inflicted on their peers from the nations who were before them -: **And for every nation there is a term**, meaning: for every group that gathered to deny the Messengers of God, reject their advice, and associate partners with God, while following their Lord's proofs against them, **a term**, meaning: a time for the punishments to befall them, and for the punishment to descend upon them for their polytheism, **and when their term comes**, meaning: when the time that God has set for their destruction comes, and the punishment comes upon them, **they will not be** delayed an hour, nor will they be advanced," meaning: they will not be delayed in remaining in this world, nor will they enjoy life in it beyond the time of their destruction and the time of their annihilation, an hour of the hours of time, **nor They advance**, he says: And they do not advance with that either beyond the time that God has set for them as a time of destruction.

Tafsir al-Qurtubi

There is one issue:

God the Almighty says: **And for every nation is a term** meaning a specific time. **So when their term has come** meaning the time known to God the Almighty. Ibn Sirin read **their terms have come** in the plural. **They will not delay** it by an hour or less than an hour, except that the hour was mentioned specifically because it is the shortest of all names for times, and it is a time adverb. **Nor will they advance** This indicates that the one who is killed will be killed at his appointed time. The appointed time for death is the time of death, just as the appointed time for a debt is the time of its due date. Everything that has a set time for something has a set

term for it. The appointed time for a person is the time when God knows that the living person will inevitably die. It is a time that it is not permissible to delay his death from, not because it is not possible to delay it. Many of the Mu'tazila, except for those who deviated from them, said: The one who was killed died at a time other than the appointed time that was set for him, and that if he had not been killed, he would have come back to life. This is wrong, because the one who was killed did not die because someone else killed him, but because of what God did in taking his life when He set it for him. If it is said: If he died at his appointed time, why do you kill his assailant and take retaliation from him? It was said to him: We kill him for his transgression and his actions in matters he had no right to, not for his death and the death of his soul, as that was not his doing. If people were left to transgress without retaliation, that would lead to corruption and the destruction of the servants. This is clear.

Tafsir Ibn Kathir

God Almighty says: **And for every nation** meaning a century and generation "is a term. So when their term comes" meaning their appointed time **they will not remain behind an hour, nor will they precede it**. Then God Almighty warned the children of Adam that He would send to them messengers who would recite to them His verses and give them good tidings and caution, saying: **So whoever fears God and reforms** meaning abandons forbidden things and performs acts of obedience "there will be no fear concerning them, nor will they grieve. * But those who deny Our verses and are arrogant toward them" meaning their hearts deny them and are arrogant about acting upon them **they are the companions of the Fire; they will abide therein eternally** meaning they will remain therein forever.

Fath al-Qadir

His statement: 34- **And for every nation is a term** meaning a specific, limited time in which their punishment from God descends or in which He causes them to die. The verse may be interpreted as more general than both matters, and the pronoun in **their term** refers to every nation: meaning when the term of every nation comes, what He has decreed for them will occur in that term, they will not delay it an hour nor advance it an hour. Abu al-Su'ud said that his statement, **nor will they advance it** is in a position to **they will delay it**, but not to clarify the denial of advancement while it is possible in itself like delay, but rather to exaggerate the denial of delay by arranging it in the chain of the rationally impossible. It was said that what is meant by coming is nearness such that it is possible to advance in the sentence like the coming of the day that was set for their destruction an hour of it, but it is not that. Ibn Sirin read **their terms** in the plural, and he mentioned the hour specifically because it is the least of the names of times. The have used this verse as evidence that every dead person dies at his

appointed time, even if his death was by murder, falling, or something similar. The discussion of this is very long. An example of this verse is the Almighty's saying: **No nation can precede its term, nor can they delay it.**

Tafsir al-Baghawi

34- **And for every nation there is a term**, a period, and food and drink. Ibn Abbas, Ata' and Al-Hasan said: It means a time for the punishment to descend upon them. **So when their term comes**, and their eating is cut off, **they will not remain behind an hour nor will they precede it**, meaning: nor will they advance. That was when they asked for the punishment, so this verse was revealed.

Tafsir al-Baidawi

34. **And every nation has a term** a period, or a time for the punishment to descend upon them, and it is a threat to the people of Mecca. **So when their term comes** their term has expired, or their time has come. **They will not delay an hour, nor will they advance it** meaning they will not delay or advance it for the shortest time, or they will not seek to delay or advance it due to the intensity of the terror.

Surat al-A'raf 7:35

O children of Adam, if there come to you messengers from among you, reciting to you My verses, then whoever fears God and does righteous deeds - there will be no fear concerning them, nor will they grieve.

Surat al-A'raf 7:35

O children of Adam, if there come to you messengers from among you, reciting to you My verses, then whoever fears God and does righteous deeds - there will be no fear concerning them, nor will they grieve.

Tafsir al-Jalalayn

35 - **O children of Adam**, if there is an assimilation of the conditional nun of in into the additional ma (there come to you messengers from among you relating to you My verses. So whoever fears) polytheism **and amends** his deeds **there will be no fear concerning them, nor will they grieve** in the Hereafter.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says, informing His creation of what He has prepared for His party and the people of His obedience and faith in Him and His messengers, and what He has prepared for the party of Satan and his allies and the disbelievers in Him and His messengers: **O children of Adam, if there come to you messengers from among you**, meaning: if there come to you My messengers whom I have sent to you calling you to obey Me and to adhere to My commands and prohibitions, **from among you**, meaning: from yourselves and from your clans and tribes, **reciting to you My verses**, meaning: they recite to you the verses of My Book, and they inform you of My proofs and signs of the truth of what they have brought you from Me, and the reality of what they have called you to of My Oneness, **then whoever fears God and does righteousness**, meaning: whoever among you believes in what My messengers have brought him of what He has narrated to him of My verses and is truthful, and fears God and fears Him by doing what He has commanded him to do and refraining from what He has forbidden him from on the tongue of His Messenger, **and does righteousness**, meaning: And he corrected his actions that had been corrupted before by the sins of God by turning away from them, **there is no fear for them**, meaning: there is no fear for them on the Day of Resurrection from God's punishment when they come to Him, **nor will they grieve**, for what they missed of their worldly life that they left behind, and their desires that they avoided, following God's prohibition of them, if they witnessed of God's honor what they witnessed there.

Al-Muthanna told me, he said, Ishaq told us, he said, Hisham Abu Abdullah told us, he said, Hayaj told us, he said, Abd al-Rahman bin Ziyad told us, on the authority of Abu Sayyar al-Salami, he said: God placed Adam and his descendants in His hand and said: "O children of Adam, if there come to you messengers

from among you relating to you My verses - then whoever fears God and does righteous deeds - there will be no fear concerning them, nor will they grieve." Then He looked at the messengers and said: "O messengers, eat from the good foods and work righteousness. Indeed, I, of what you do, am Knowing. And indeed, this, your community, is one community, and I am your Lord, so fear God." Then He sent them forth.

If someone says: What is the answer to his statement: **If there come to you messengers from among you?**

It was said: The Arab scholars differed on this. Some of them said: The answer is implied, and is indicated by what is apparent in the speech, which is His statement: **So whoever fears God and does good**. This is because when He said: **So whoever fears God and does good**, it is as if He said: So obey them.

Others among them said: The answer is: **So whoever fears God**, because its meaning is: So whoever among you fears God and does good deeds. He said: And what indicates that this is the case is the partiality of the speech. So in the partiality, it was sufficient to mention **of you**.

Tafsir al-Qurtubi

The Almighty said: **O children of Adam, if there come to you messengers from among you** is a condition. The letter *nun* was added to emphasize the introduction of *ma*. It was said: *ma* is a connection, meaning if there comes to you. He informed that He will send messengers from among them to them so that their response will be closer. Stories are the following of one speech to another. **My verses** means My obligations and My rulings.

So whoever fears God and amends is a condition, and what follows it is its answer, which is the answer to the first. That is, whoever among you amends what is between Me and him. **There will be no fear concerning them, nor will they grieve**. This is evidence that the believers on the Day of Resurrection will neither fear nor grieve, nor will terror or panic overtake them. It has been said that the terrors of the Day of Resurrection may overtake them, but their final destination will be security. It has been said that the answer to **If there comes to you** is what the words indicate, that is, obey them. **So whoever fears God and amends** The first statement is the statement of Al-Zajaj.

Tafsir Ibn Kathir

God Almighty says: **And for every nation** meaning a century and generation "is a term. So when their term comes" meaning their appointed time **they will not remain behind an hour, nor will they precede it**. Then God Almighty warned the children of Adam that He

would send to them messengers who would recite to them His verses and give them good tidings and caution, saying: **So whoever fears God and reforms** meaning abandons forbidden things and performs acts of obedience "there will be no fear concerning them, nor will they grieve. * But those who deny Our verses and are arrogant toward them" meaning their hearts deny them and are arrogant about acting upon them **they are the companions of the Fire; they will abide therein eternally** meaning they will remain therein forever.

Fath al-Qadir

His saying: 35- **O children of Adam, if there come to you** the verse, *in* is the conditional and *ma* is redundant for emphasis, and for this reason the verb requires the emphatic *nun*, and the meaning of the story has already been presented, and the meaning is: If there come to you messengers from among you who inform you of My rulings and explain them to you, **then whoever fears God and amends** that is, fears the disobedience of God and amends his condition by following the messengers and answering them, **there will be no fear upon them, nor will they grieve.** This conditional sentence is the answer to the first condition, and it was said: Its answer is what the speech indicates: that is, if there come to you messengers from among you who narrate to you My verses, then obey them. The first is more appropriate, and Al-Zajaj said the same.

Tafsir al-Baghawi

35- The Almighty said: **O children of Adam, if there come to you messengers from among you**, meaning: come to you. It was said: He meant all the messengers. Muqatil said: He meant by his saying: **O children of Adam** the polytheists of the Arabs and by the messengers Muhammad, may God bless him and grant him peace, alone, **reciting to you My verses**, Ibn Abbas said: My obligations and My rulings, **But whoever fears God and amends**, meaning: fears polytheism and amends his actions. It was said: He purifies what is between him and his Lord, **there will be no fear upon them**, if people fear, **nor will they grieve**, meaning: if they grieve.

Tafsir al-Baidawi

35. **O children of Adam, if there come to you messengers from among you relating to you My verses**, a condition mentioned with the letter of doubt to indicate that coming to the messengers is permissible and not obligatory as the people of education thought. And the letter *ma* was added to it to emphasize the meaning of the condition, and therefore its action was emphasized with the letter *nun*, and its answer is: **But whoever fears God and does good, there will be no fear concerning them, nor will they grieve.**

Surat al-A'raf 7:36

And those who deny Our signs and are arrogant toward them - those are the companions of the Fire; they will abide therein eternally.

Surat al-A'raf 7:36

And those who deny Our signs and are arrogant toward them - those are the companions of the Fire; they will abide therein eternally.

Tafsir al-Jalalayn

36 - **And those who denied Our signs and were arrogant about them** were arrogant from them and did not believe in them **they are the companions of the Fire; they will abide therein eternally**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: As for he who denied the giving of My messengers which I sent to him, and denied My Oneness, and disbelieved in what My messengers brought, and was too arrogant to believe in My arguments and proofs, **those are the companions of the Fire, they will abide therein eternally**, meaning: they will remain in the fire of Hell and will never come out of it.

Tafsir al-Qurtubi

God Almighty says: **And those who deny Our signs and are arrogant toward them - those are the companions of the Fire; they will abide therein eternally.**

Tafsir Ibn Kathir

God Almighty says: **And for every nation** meaning a century and generation "is a term. So when their term comes" meaning their appointed time **they will not remain behind an hour, nor will they precede it.** Then God Almighty warned the children of Adam that He would send to them messengers who would recite to them His verses and give them good tidings and caution, saying: **So whoever fears God and reforms** meaning abandons forbidden things and performs acts of obedience "there will be no fear concerning them, nor will they grieve. * But those who deny Our verses and are arrogant toward them" meaning their hearts deny them and are arrogant about acting upon them **they are the companions of the Fire; they will abide therein eternally** meaning they will remain therein forever.

Fath al-Qadir

36- **And those who denied Our signs** which Our messengers told them **and were arrogant** about

responding to them and acting upon what is in them **they are the companions of the Fire; they will abide therein eternally** they will not leave it because of their disbelief in denying the signs and the messengers.

Tafsir al-Baghawi

36- **And those who denied Our verses and were arrogant toward them**, they were arrogant about believing in them, and arrogance was mentioned because every denier and disbeliever is arrogant. God Almighty said, **Indeed, when it was said to them, 'There is no god but God,' they were arrogant As-Saffat, 35, Those are the companions of the Fire; they will abide therein eternally.**

Tafsir al-Baidawi

36. **And those who denied Our verses and were arrogant toward them - those are the companions of the Fire; they will abide therein eternally.** The meaning is, "So whoever among you fears denial and corrects his deeds, and those among you who denied Our verses, and the inclusion of the letter fa in the first piece of report, not the second, is to exaggerate the promise and to forgive the threat."

Surat al-A'raf 7:37

So who is more unjust than he who invents a lie about God or denies His signs? Those will receive their portion of the Book until, when Our messengers come to them, taking their souls, they will say, **Where are those you used to call upon besides God?** They will say, **They have gone astray from us**, and they will testify against themselves that they were disbelievers.

Tafsir al-Jalalayn

37 - **So who** meaning no one **is more unjust than he who invents a lie against God** by attributing a partner or a son to Him **or denies His verses** the Qur'an **those will receive** their portion **of the Book** of what was written for them in the Preserved Tablet of provision, life span, and other things **until, when Our messengers come to them** meaning the angels **taking their souls**, they say) to them, rebuking them **wherever you used to call upon worship other than God**. They say, they have gone astray) they are absent **from Us** so we did not see them **and they testify against themselves** at death **that they were disbelievers**.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Whoever commits a mistake in action, speaks ignorantly, and goes farthest from the truth and the right path, **from among those who invent a lie against God**, meaning: from among those who invent falsehood about God, and say when they commit an immorality: God has commanded us to do it, **or deny His signs**, meaning: or deny His proofs and signs indicating His Oneness and the prophethood of His prophets, and deny their truth and reject their validity, *those*, meaning: whoever does that, invents a lie against God and denies His signs, **those will receive their share of the Book**, meaning: their share of what God has written for them in the Preserved Tablet will reach them.

Then the people of interpretation differed about the description of that share that they have in the *Book*, and what it is?

Some of them said: It is the punishment of God prepared for the people who disbelieve in Him.

Who said that?

Yaqub bin Ibrahim told us, he said, Marwan told us, on the authority of Ismail bin Abi Khalid, on the authority of Abu Saleh, his saying: **Those will receive their share of the Book**, meaning: of the punishment.

Ibn Wakee' told us, he said, Abu Usamah told us, on the authority of Ismail, on the authority of Abu Saleh, the same.

Muhammad bin Al-Hussein told me, he said, Ahmad bin Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **Those will receive their share of**

the Book. He said: What was written for them of punishment.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Juwaybir, on the authority of Katheer bin Ziyad, on the authority of Al-Hasan, regarding his statement: **Those will receive their share of the Book**, he said: of the punishment.

Ibn Wakee' told us, he said, Abu Mu'awiyah told us, on the authority of Juwaybir, on the authority of Abu Sahl, on the authority of Al-Hasan, who said: From the torment.

Ibn Wakee' told us, he said, Al-Maharibi told us, on the authority of Juwaybir, on the authority of a man, on the authority of Al-Hasan, he said: From the torment.

Others said: The meaning of this is: Those will receive their share of what preceded them of misery and happiness.

Who said that?

Ibn Wakee' told us, he said, Yahya bin Adam told us, on the authority of Sharik, on the authority of Saeed: **Those will receive their share of the Book**, he said: of misery and happiness.

Ibn Hamid told us, he said, Hakam told us, on the authority of Anbasa, on the authority of Muhammad ibn Abd al-Rahman ibn Abi Laila, on the authority of al-Qasim ibn Abi Bazza, on the authority of Mujahid: **Those will receive their share of the Book**, like Shaqi and Sa'id.

Wasil bin Abdul A'la told us, he said, Muhammad bin Fadil told us, on the authority of Al-Hasan bin Amr Al-Faqimi, on the authority of Al-Hakam, he said: I heard Mujahid say: **Those will receive their share of the Book**, he said: It is what came before.

Al-Muthanna told us, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Those will receive their share of the Book**, what was written for them of misery and happiness.

Al-Muthanna told me, he said, Suwaid told us, he said, Ibn al-Mubarak told us, on the authority of Shibl, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **They will receive their share of the Book**, what was written for them of misery and happiness, like miserable and happy.

He said: Ibn Al-Mubarak told us, on the authority of Sharik, on the authority of Jabir, on the authority of Mujahid, on the authority of Ibn Abbas: **Those will receive their share of the Book**, of misery and happiness.

Ibn Wakee' told us, he said, Ibn Numayr and Ibn Idris told us, on the authority of Al-Hasan Ibn Amr, on the authority of Al-Hakam, on the authority of Mujahid: **Those will receive their share of the Book**, he said: What has already been mentioned of the Book.

Ibn Wakee' told us, he said, Hamid bin Abd al-Rahman told us, on the authority of Fadil bin Marzouq, on the authority of Atiyah: **Those will receive their share of the Book**, he said: What was previously mentioned for

Surat al-A'raf 7:37

So who is more unjust than he who invents a lie about God or denies His signs? Those will receive their portion of the Book until, when Our messengers come to them, taking their souls, they will say, "Where are those you used to call upon besides God?" They will say, "They have gone astray from us," and they will testify against themselves that they were disbelievers.

them in the Book.

He said, Suwaid bin Amr and Yahya bin Adam told us, on the authority of Sharik, on the authority of Salim, on the authority of Saeed: **Those will receive their share**, he said: of misery and happiness.

He said: Abu Muawiyah told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, who said: What was decreed or predestined for them.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said, Ibn Abbas said: **They will receive their share of the Book**, they will receive what was written for them of deeds.

Amr bin Abdul Hamid told us, he said, Marwan bin Muawiyah told us, on the authority of Ismail bin Samee', on the authority of Bakr al-Tawil, on the authority of Mujahid, regarding the statement of God: **Those will receive their share of the Book**, he said: People who do deeds that they must do.

Others said: The meaning of this is that those will receive their share of their book that was written for them or against them, based on the good and evil deeds that they did in this world.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas: **Those will receive their share of the Book**, he said: their share of deeds, whoever does good will be rewarded for it, and whoever does evil will be rewarded for it.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **Those will receive their share of the Book**, he said: From the rulings of the Book, according to the extent of their deeds.

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **Those will receive their share of the Book**, he said: They will receive their share in the Hereafter from the deeds that they did and benefited from.

Bishr bin Muadh told us, he said, Yazid told us, on the authority of Saeed, on the authority of Qatada, regarding his statement: **Those will receive their share of the Book**, meaning: their deeds, the evil deeds that they did and committed in the past.

Ahmad bin Al-Muqaddam told me, he said, Al-Mu'tamir told us, he said, my father said: **Those will receive their share of the Book**, Qatada claimed: from the deeds that they did.

It was narrated on the authority of Al-Husayn ibn Al-Faraj, who said: I heard Abu Muadh say: Ubayd ibn

Sulayman narrated to us, on the authority of Ad-Dahhak, regarding his statement: **Those will receive their share of the Book**, meaning: They will receive their share of deeds. He said: If he does a good deed from that, he will be rewarded with good, and if he does evil, he will be rewarded with the like of it.

Others said: The meaning of this is: They will receive their share of what they were promised in the Book, whether good or evil.

Who said that?

Ali bin Sahl told us, Zaid bin Abi Al-Zarqa told us, on the authority of Sufyan, on the authority of Jabir, on the authority of Mujahid, on the authority of Ibn Abbas, regarding this verse: **Those will receive their share of the Book**, he said: of good and evil.

He said: Zaid told us, on the authority of Sufyan, on the authority of Mansour, on the authority of Mujahid, who said: What they were promised.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Mansur, on the authority of Mujahid: **Those will receive their share of the Book**, he said: what they were promised.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid: **Those will receive their share of the Book**, he said: What they were promised in it of good or evil.

He said: My father told us, on the authority of Sufyan, on the authority of Jabir, on the authority of Mujahid, on the authority of Laith, on the authority of Ibn Abbas: **Those will receive their share of the Book**, he said: They were not promised anything like it.

Ibn Wakee' told us, he said, Al-Maharibi told us, on the authority of Juwaybir, on the authority of Al-Dahhak, he said: What they were promised of good or evil.

Al-Muthanna told me, he said, Abu Naim told us, he said, Sufyan told us, on the authority of Mansur, on the authority of Mujahid: **Those will receive their share of the Book**, he said: what they were promised in it.

Ibn Hamid told us, he said, Jarir told us, on the authority of Mansur, on the authority of Mujahid, regarding his statement: **Those will receive their share of the Book**, he said: What they were promised of good or evil.

Amr bin Abdul Hamid told us, he said, Marwan bin Muawiyah told us, on the authority of Al-Hasan bin Amr, on the authority of Al-Hakam, on the authority of Mujahid, regarding the statement of God: **Those will receive their share of the Book**, he said: They will receive what was previously given to them of the Book.

Others said: The meaning of this is that they will receive their share of the book that God wrote for

everyone who slandered Him.

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: **Those will receive their share of the Book**, meaning: What has been written for them will be written. He said: It has been written for whoever invents lies about God that his face will be black.

Others said: The meaning of this is: Those will receive their share of what was written for them of sustenance, lifespan, and work.

Who said that?

Al-Muthanna told me, he said, Ishaq told us, he said, Abd al-Rahman ibn Sa'd told us, he said, Abu Ja'far told us, on the authority of al-Rabi' ibn Anas: **Those will receive their share of the Book**, from what was written for them of provision.

He said: Ishaq told us, Muhammad bin Harb told us, on the authority of Ibn Lahi'ah, on the authority of Abu Sakhr, on the authority of Al-Qurazi: **Those will receive their share of the Book**, he said: his work, his provision, and his lifespan.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement: **Those will receive their share of the Book**, he said: of deeds, provisions, and life spans. Then when these are finished, Our messengers will come to them to take their souls, and they will have finished with all of these things.

Abu Ja'far said: The most correct of these sayings in my opinion is the saying of the one who said: The meaning of that is: Those will receive their share of the Book, from what was written for them of good and evil in this world, and provision, deeds, and life span. That is because God, the Most High, followed that with His statement: **Until, when Our messengers come to them, taking them in death, they say, 'Where are those you used to call upon besides God?'** So He made clear by following that with His statement: **Those will receive their share of the Book**, that what will reach them of that is only what was decreed for them in this world to reach them, because He has informed that that will reach them until the time His messengers come to take their souls. If that was their share of the Book, or what was prepared for them in the Hereafter, it would not have been limited to reaching them until the messengers of God come to take their lives, because the messengers of God will not come to them to take their lives in the Hereafter, and their punishment in the Hereafter has no end or ending, for God has decreed that they will remain in it forever. Thus, it is clear that its meaning is what we have chosen to say about it.

Abu Ja'far said: What God, the Most High, meant by His statement, **Until when Our messengers come to them**, is until Our messengers come to them. God, the Most High, says: And those who fabricated lies against God, or denied the signs of their Lord, will receive their portions that God had written for them, and that He had previously known for them of provision, work, life span, good and evil in this world, until Our messengers

come to them to take their souls. So when Our messengers come to them, meaning the Angel of Death and his soldiers, **they will take their souls**, meaning they will complete their number from this world to the Hereafter. **They will say, 'Where are those you used to call upon besides God?'** He says: The messengers said: Where are those you used to call upon as allies besides God and worship them? They will not repel from you what has come to you from the command of God, who is your Creator and their Creator, and what has befallen your court of great affliction? Why will they not help you from the distress you are in and rescue you from it? The wretched ones answered them and said: **Our allies whom we used to call upon besides God have gone astray from us.** What He means by **go astray** is that they have gone astray and taken a path other than ours, and they have abandoned us when we needed them, so they did not benefit us. God Almighty says: And the people will bear witness at that time against themselves that they were disbelievers in God and denied His Oneness.

Tafsir al-Qurtubi

God the Almighty says: **So who is more unjust than he who invents a lie against God or denies His signs?**

The meaning is any injustice more heinous than inventing a lie against God the Almighty and denying His signs. Then He said: **Those will receive their share of the Book** meaning what was written for them of provision, life span, and deeds, according to Ibn Zayd. Ibn Jubayr: of misery and happiness. Ibn Abbas: of good and evil. Al-Hasan and Abu Salih: of punishment according to their disbelief. Al-Tabari chose the meaning to be: what was written for them, meaning what was destined for them of good and evil, provision, deeds, and life span, according to what was mentioned previously from Ibn Zayd, Ibn Abbas, and Ibn Jubayr. He said: Do you not see that he followed that with his saying: **Until when Our messengers come to them, they take their souls** meaning the messengers of the Angel of Death. It was said: The Book here is the Qur'an, because the punishment of the disbelievers is mentioned in it. It was also said: The Book is the Preserved Tablet. Al-Hasan bin Ali Al-Halwani said: Ali bin Al-Madini dictated to me: I asked Abdul Rahman bin Mahdi about destiny, and he said to me: Everything is by destiny, and obedience and disobedience are by destiny, and the one who said: Disobedience is not by destiny has greatly slandered me. Ali said: Abdul Rahman bin Mahdi said to me: Knowledge, destiny, and the Book are the same. Then I presented the words of Abdul Rahman bin Mahdi to Yahya bin Saeed, and he said: There is nothing left after this, little or much. Yahya bin Ma'in narrated: Marwan Al-Fazari narrated to us: Ismail bin Sami' narrated to us, from Bakir Al-Tawil, from Mujahid, from Ibn Abbas: Those will receive their share of the Book. He said: People who do deeds that they must do. And until is not an end, rather it is the beginning of a report about them. Al-Khalil and Sibawayh said: Until, or, and not to be inflected because they are letters, so they are distinguished from nouns, such as pregnant and drunk. Al-Zajaj said: It is written until with a ya' because it resembles drunk, and if it was written alla

Surat al-A'raf 7:37

So who is more unjust than he who invents a lie about God or denies His signs? Those will receive their portion of the Book until, when Our messengers come to them, taking their souls, they will say, "Where are those you used to call upon besides God?" They will say, "They have gone astray from us," and they will testify against themselves that they were disbelievers.

with a ya', it would resemble ila. And it is not written Ima with a ya' because if it is added to it, what. "They said: Where are those you used to call upon besides God?" It is a question of rebuke. The meaning of **you call is you worship**. "They said, 'They have gone astray from us,'" meaning they have become useless and gone. It was said that this will happen in the afterlife. **And they testified against themselves that they were disbelievers**, meaning they admitted to disbelief against themselves.

Tafsir Ibn Kathir

He says, **So who is more unjust than he who invents a lie against God or denies His revelations? Those will receive their share of the Book**. The commentators differed about its meaning. Al-Awfi said on the authority of Ibn Abbas: What was written for them will be written for those who lied about God will be blackened. Ali bin Abi Talhah said on the authority of Ibn Abbas, saying: Their share of deeds is that whoever does good will be rewarded for it, and whoever does evil will be rewarded for it. Mujahid said: What they were promised of good and evil. Qatada, Ad-Dahhak, and more than one said the same. Ibn Jarir chose this.

Muhammad ibn Ka'b al-Qurazi said, **Those will receive their share of the Book**. He said, **His work, provision, and lifespan**. This is also what al-Rabi' ibn Anas and Abd al-Rahman ibn Zayd ibn Aslam said. This statement is strong in meaning, and the context indicates it, which is His statement, **Until, when Our messengers come to them, they take their souls**. Similar in meaning in this verse is His statement, "Indeed, those who invent falsehood against God will not succeed. Enjoyment in this world, then to Us is their return. Then We will make them taste the severe punishment for what they used to disbelieve." And His statement, "And whoever disbelieves, let not his disbelief grieve you. To Us is their return, and We will inform them of what they did. Indeed, God is Knowing of that within the breasts. We will give them enjoyment for a little." And His statement, **Until, when Our messengers come to them, they take their souls**. The Almighty informs us that when the angels take the souls of the polytheists, they frighten them at death and take their souls to the Fire, saying to them, **Where are those with whom you used to associate partners in this worldly life, and whom you used to call upon and worship instead of God? Call upon them to save you from what you are in**. They say, **They have gone astray**. About us means they left us, so we do not hope for their benefit or good. **And they testified against themselves** means they acknowledged and confessed against themselves **that they were disbelievers**.

Fath al-Qadir

37- **So who is more unjust than he who invents a lie against God or denies His signs?** That is, no one is more unjust than him, and its investigation has already been presented. The reference in His statement: *Those* to the arrogant deniers **will receive their share of the Book** that is, from what God has written for them of good and evil. It has been said: They will receive from the punishment according to the extent of their disbelief. It has been said: The Book here is the Qur'an because the punishment of the disbelievers is mentioned in it. It has been said: It is the Preserved Tablet. His statement: **Until, when Our messengers come to them** that is, until a limit which is this, and the phrase **They take their souls** is in the accusative case as a state. What is meant by the messengers here is the Angel of Death and his helpers. It has been said that here *even* is for the beginning, but it is not hidden that its being for the beginning of the speech after it does not contradict its being the end of what came before it. The question in His statement, **Where are those you used to call upon besides God?** is for rebuke and rebuke: that is, where are the gods you used to call upon besides God and worship? The phrase **They said, 'They have gone astray from us'** is a resumption with the estimation of a question that it occurred as an answer to: that is, they have gone away from us and disappeared so we do not know where they are? **And they testified against themselves that they were disbelievers**. That is, they admitted disbelief against themselves.

Tafsir al-Baghawi

37- **So who is more unjust than he who invents a lie against God** assigns to Him a partner, **or denies His signs**, the Qur'an **those will receive their share of the Book**, meaning: their portion of what was written for them in the Preserved Tablet. They differed about it. Al-Hasan and Al-Suddi said: What was written for them of punishment and decreed for them of black faces and blue eyes. Atiyah said on the authority of Ibn Abbas: It was written for those who invent a lie against God that their face will be black. God the Most High said: **And on the Day of Resurrection you will see those who lied about God - their faces will be blackened Az-Zumar, 60**

Saeed bin Jubair and Mujahid said: What preceded them of misery and happiness.

Ibn Abbas, Qatada and Ad-Dahhak said: It means the deeds they did and for which good and evil were written, for which they will be rewarded.

Muhammad ibn Ka'b al-Qurazi said: What was written for them of provisions, terms, ages, and deeds, when they were finished, **Our messengers came to them, taking their souls**, meaning the Angel of Death and his

helpers, **They said**, meaning the messengers say to the disbeliever, **Where were those you used to call upon**, worship, **other than God**, a question of rebuke and reprimand, **They said**, **'They have gone astray from us,'** they have become useless and departed from us, **and they testified against themselves**, they admitted when they witnessed death, **that they were disbelievers**.

Tafsir al-Baidawi

37. **Who is more unjust than he who invents a lie against God or denies His signs?** than he who says about God what He did not say or denies what He said. **Those will receive their share of the Book** of what was written for them of provisions and life spans.

It was said that the Book is the Preserved Tablet, meaning that which was established for them in it. **Until, when Our messengers came to them, they took their souls**, meaning they took their souls, and it is a state of the messengers, and until is the goal of attaining them, and it is what the speech begins after. **They said**, is the answer to *if*, "Where are those you used to call upon besides God," meaning where are the gods that you used to worship, and what is connected with *where* in the script of the Mushaf, and its right is to separate because it is connected. **They said**, **'They have gone astray from us,'** they disappeared from us. **And they testified against themselves that they were disbelievers**, they admitted that they were astray in what they were upon.

Surat al-A'raf 7:38

He said, "Enter among nations that have passed on before you of jinn and mankind into the Fire. Every time a nation enters, it curses its sister until, when they all overtake therein, the last of them will say to the first of them, "Our Lord, these led us astray, so give them a double punishment in the Fire." He will say, "For each is double, but you do not know."

Surat al-A'raf 7:38

He said, "Enter among nations that have passed on before you of jinn and mankind into the Fire. Every time a nation enters, it curses its sister until, when they all overtake therein, the last of them will say to the first of them, "Our Lord, these led us astray, so give them a double punishment in the Fire. **He will say**, For each is double, but you do not know."

Tafsir al-Jalalayn

38 - **He will say** to them on the Day of Resurrection **Enter into** a sentence **nations that have passed on before you of jinn and mankind into** related to enter (the Fire. Every time a nation enters) the Fire **it curses its sister** the one before it for its misguidance with it **until, when they all overtake** they catch up in it, **the last of them** and they are the followers **will say to the first of them** that is, the most prominent of them and they are the ones who are followed **Our Lord, these led us astray, so give them a double punishment** doubled of **the Fire**. He will say) the Most High **for each** of you and them **a double** doubled punishment **but they do not know** - with the ya and the ta - what each group has.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: This is report from God, the Most High, about what He will say to these slanderers against Him, who deny His signs on the Day of Resurrection. God, the Most High, says, He will say to them when they come to Him on the Day of al-Qiyamah 75: Enter, you slanderers against your Lord, who deny His messengers, with groups of your kind, **who have passed away before you**, meaning: those who have passed away before you, **of the jinn and mankind in the Fire**, meaning: Enter with nations who are in the Fire, who have passed away before you of the jinn and mankind - and by nations he means the parties and people of the disbelieving religions - **Whenever a nation enters, it curses its sister**, meaning: whenever a group of people from a religion enters the Fire, **it curses its sister**, meaning: it curses the other group from the people of its religion, disowning it.

What is meant by sister is brotherhood in religion and faith. It was said: **her sister**, and he did not say: her brother, because he was referring to **a nation** and another group, as if it was said: whenever a nation enters, it curses another nation from the people of its faith and religion.

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

Who said that?

Muhammad bin Al-Husayn told me, he said, Ahmad bin Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **Whenever a nation enters, it curses its sister**, meaning: whenever the people of a religion enter, they curse their companions of that religion. The polytheists curse the polytheists, the Jews curse the Jews, the Christians curse the Christians, the Sabians curse the Sabians, and the Magians curse the Magians. The latter curses the former.

Abu Ja'far said: God Almighty says: **Until the nations overtake each other in the Fire**, meaning they gather in it. It is said: **They overtook** and **they overtook each other**, if they gathered. It is said: The first of the people of the disbelieving religions and the last of them gathered in it.

Abu Ja'far said: This is report from God, may He be glorified, about the dialogue of the parties of the people of the infidel religions in the Fire on the Day of Resurrection. God, may He be glorified, says: "So when the people of the infidel religions gather in the Fire and overtake each other, the people of every religion that entered the Fire - those who were in this world after them, who preceded it and were its predecessors and leaders in misguidance and disbelief - will say to those who were before them in this world: 'Our Lord, these led us astray from Your path, and called us to the worship of other than You, and made obedience to Satan seem fair to us, so give them today from Your punishment a punishment greater than our punishment,' as:

Muhammad ibn al-Husayn told me, Ahmad ibn Mufaddal told us, Asbat told us, on the authority of al-Suddi: "Their last ones said," those who were at the end of time, **to their first ones**, those who prescribed that religion for them, **Our Lord, these led us astray, so give them a double punishment in the Fire**. As for His statement, **He said to each, 'Weak, but you do not know'**, it is a report from God about His answer to them. He says: God said to those who call upon Him and say, **Our Lord, these led us astray, so give them a double punishment in the Fire**, for all of you, the first of you and the last of you, those who follow you and those who follow you, *weak*, meaning the punishment is repeated upon him.

The weakness of the thing, like it once.

Mujahid used to say about this:

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **A double punishment from the Fire**, he said, **For each double**, weak.

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

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

Who said that?

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi, God said: **For every double**, for the first, and for the last double.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, he said, more than one person told me, on the authority of al-Suddi, on the authority of Marra, on the authority of Abdullah: **Weak from the fire**, he said: Snakes.

Al-Harith told me, he said, Abdul Aziz told us, he said, Sufyan told us, on the authority of Al-Suddi, on the authority of Marra, on the authority of Abdullah: **Then give them a double punishment from the Fire**, he said: Serpents and vipers.

It was said: In Arabic language, the word *muddaf* means twice as much, and the word *mudaddaf* means more than that.

And His saying: **But you do not know**, means: But you, O people of Hell, do not know the extent of the punishment that God has prepared for you, and that is why you ask. The second disbelieving nation is twice as much for its first sister.

Tafsir al-Qurtubi

The Almighty said: "He said, 'Enter among nations that have passed on before you of jinn and mankind in the Fire.'" That is, with nations, so fi means with. This is not impossible, because when you say: Zaid is in the people, that is, with the people. It was also said: It is in its proper form. That is, enter among them. And the speaker, it was said: It is God, the Almighty, that is, God said, 'Enter.' It was also said: It is Malik, the keeper of the Fire. "Whenever a nation enters, it curses its sister," that is, the one who preceded it to the Fire, and she is its sister in religion and faith. "Until, when they all overtake therein," that is, they gather. Al-A'mash read tadārakū, which is the original, then assimilation occurred, so an alif of connection was needed. Al-Mahdawi narrated it from Ibn Mas'ud. Al-Nahhas said: Ibn Mas'ud read Dattā idhārakū, that is, some of them overtook each other. And Asmah from Abu Amr Dattā idhā idhārakū, by proving the alif to combine two quiescent letters. And he narrated: These two are servants of God. And he gets two-thirds of the money. And on the authority of Abu Amr also: If they catch up, cut off the alif of connection, as if he paused on if to remember, then when his pause was prolonged, cut off the alif of connection as if starting with it. And in poetry, cutting off the alif of connection has come, such as his saying:

O soul, be patient, for every living thing will meet another, and every two will have to part.

On the authority of Mujahid and Hamid bin Qais, until when they overtook, with the deletion of the alif if due to the meeting of two quiescent letters, and the deletion of the alif after the dal. All of them are in the

accusative case in the state. **The last of them said to the first of them**, meaning the last of them to enter, and they are the followers, to the first of them, and they are the leaders. **Our Lord, these led us astray, so give them a double punishment in the Fire**. The lam in the **first of them** is a lam of precedence, because they did not address the first of them, but they said regarding the first of them, **Our Lord, these led us astray**. Weakness is the like that is added to its like once or times. On the authority of Ibn Masoud, the weakness here is snakes and serpents. The equivalent of this verse is **Our Lord, give them double the punishment and curse them with a great curse**. (al-Ahzab 33:68). There, the mention of weakness will come in a more complete manner than this and the rulings that result from it, God willing. **He said to each double**, meaning to the follower and the one being led. **But they do not know** according to the reading of those who read with the letter *ya*, meaning that neither group knows what is in the other group, because if some of those in the fire knew that the punishment of one of them was greater than his punishment, it would be a kind of consolation for them. It was said that the meaning is **but you do not know** with the letter *ta*, meaning but you do not know, O those addressed, what punishment they are experiencing. It is possible that the meaning is but you do not know, O people of this world, the extent of the punishment they are in.

Tafsir Ibn Kathir

The Almighty says, informing about what He says to these polytheists, those who slander Him and deny His signs, **Enter among nations** that is, of your likes and characteristics, **that have passed on before you** that is, of the previous disbelieving nations, **of jinn and mankind in the Fire** may be a substitute for His saying among nations, and it may be that it is among nations, that is, with nations. And His saying, **Whenever a nation enters, it curses its sister** as Abraham, peace be upon him, said, **Then on the Day of Resurrection, some of you will disbelieve in others** the verse, and His saying, the Almighty: "When those who followed disown those who followed, and they see the punishment, and all ties are severed from them. And those who followed say, 'If only we had another chance, we could disown them as they disowned us.'" Thus will God show them their deeds as regrets for them, and they will not emerge from the Fire." And His saying, **Until they are all overtaken therein** that is, they are all gathered therein, **The last of them will say to the first of them** that is, the last of them to enter, and they are The followers are for their first ones, and they are the ones who are followed, because they are more sinful than their followers, so they entered before them, and the followers will complain about them to God on the Day of Resurrection because they are the ones who led them astray from the straight path, and they will say, **Our Lord, these led us astray, so give them a double punishment in the Fire**, meaning, make the punishment double for them, as God Almighty said: "On the Day when their faces will be turned over in the Fire, they will say, 'Oh, if only we had obeyed God and obeyed the Messenger.'" And they will say, 'Our Lord, indeed we obeyed our masters and our dignitaries,

Surat al-A'raf 7:38

He said, "Enter among nations that have passed on before you of jinn and mankind into the Fire. Every time a nation enters, it curses its sister until, when they all overtake therein, the last of them will say to the first of them, "Our Lord, these led us astray, so give them a double punishment in the Fire." He will say, "For each is double, but you do not know."

and they led us astray from the way. Our Lord, give them double the punishment," the verse. And His statement, **He said, 'For each double,'** means that We did that and punished each according to his condition, like His statement, **Those who disbelieved and averted [people] from the way of God - We will increase for them the punishment,'** the verse.

And His saying, **And they will bear their own burdens and other burdens besides their own burdens,** and His saying, **And of the burdens of those whom they misguide without knowledge,** the verse, **And the first of them will say to the last of them,** meaning the ones who are followed will say to the ones who follow, **So you had no advantage over us,** Al-Suddi said: You have gone astray as we have gone astray, **So taste the punishment for what you used to earn,** and this state is as God Almighty has informed us about them in the state of their gathering in His saying, "And if you could but see when the wrongdoers are made to stand before their Lord, returning their words to one another. Those who were oppressed will say to those who were arrogant, "Had it not been for you, we would have been believers." Those who were arrogant will say to those who were oppressed, **Did we avert you from guidance after it had come to you? Rather, you were criminals.** And those who were oppressed will say to those who were arrogant, **Rather, it was [your] plotting by night and by day when you ordered us to disbelieve in God and attribute to Him equals.** And they will conceal their regret when they see the punishment, and We will place shackles on the necks of those who disbelieve. Are they recompensed except for what they used to do?" "

Fath al-Qadir

His saying: 38- **He said, 'Enter among nations that have passed away before you'** The speaker is God, the Almighty, and *in* means with: that is, with nations. It was said: It is in its place, and the meaning is: Enter among them. It was said: It is the saying of Malik, the keeper of Hellfire, and what is meant by the nations that have passed away before them from the jinn and mankind are the disbelievers from the two groups of past nations. **Whenever a nation enters** from the past nations, **it curses its sister** meaning the other nation that preceded it to Hellfire, and it is made a sister to it in terms of religion, or misguidance, or being in Hellfire. **Until when they overtake therein** meaning they overtake each other. Overtaking means following one another, succession, and gathering in Hellfire. Al-A'mash read **they overtook** according to the original without assimilation. Ibn Mas'ud read **until when they overtook one another** meaning they overtook one another. It was narrated on the authority of Abu Amr that he read by cutting off the alif of connection, as if he paused on the word *if* for remembrance, and when his pause was prolonged, he cut off the alif of connection as if he were beginning with it, and it is like the saying of the poet:

Oh soul, be patient, every living thing will meet another, and every two will have to part.

Their last ones will say to their first ones: meaning their last ones entering the first ones entering, and it was said **their last ones:** meaning their lowest ones and their followers **to their first ones** to their leaders and elders, and this is the first as indicated by **Our Lord, these have led us astray** because the ones who lead astray are the leaders. It is possible that it is meant that they led them astray because they followed them and imitated their religion after them, so the first interpretation is correct, because their last ones followed the religion of their first ones. His statement: **Then give them a double punishment from the Fire** is the double that is added to its like once or times, and similar to it is His statement, the Most High: **Our Lord, give them double the punishment and curse them with a great curse** and it was said: the double here is snakes and serpents, and the phrase **He said to each double** is a new sentence in response to an implied question, and the meaning is for each group of you double the punishment: meaning the first group and the other group **but you do not know** what each type of punishment is.

Tafsir al-Baghawi

38- "He said, 'Enter among nations,' meaning: God will say to them on the Day of Resurrection, 'Enter among nations,' meaning: with groups, 'that have passed away,' that have passed away, 'before you of the jinn and mankind in the Fire,' meaning the disbelievers of the past nations, 'Whenever a nation enters, it curses its sister,' meaning its sister in religion, not in lineage, so the Jews curse the Jews and the Christians curse the Christians, and every group curses its sister and the followers curse the leaders, and He did not say its brother because He meant the nation and the group, 'until when they overtake it,' meaning: they overtake and catch up and gather in the Fire, 'all together, the last of them will say,' Muqatil said: meaning the last of them to enter the Fire, and they are the followers, 'for their first,' meaning: for their first. Al-Suddi said: The people of the end of time will be those who associated partners with God. This is their religion. **Our Lord, these are those who led us astray,** meaning the leaders. **So give them a double punishment in the Fire,** meaning: double the punishment upon them. **He said,** God Almighty, **for every double,** meaning for the leaders and followers, double the punishment.

But you do not know what punishment awaits each group of you.

The majority read: **but you do not know,** and Abu Bakr read **they do not know** with the letter *ya*, meaning: the followers do not know what the leaders have, nor do the leaders know what the followers have.

Tafsir al-Baidawi

38. "He said, 'Enter.'" That is, God Almighty will say to them on the Day of Resurrection, or one of the angels. "Among nations that have passed on before you." That is, being among nations accompanying them on the Day of Resurrection. "Of the jinn and mankind." That is, the disbelievers of the past nations regarding both types. "Into the Fire **is related to** enter. Whenever a nation enters, **that is, into the Fire**, it curses its sister," the one who went astray by following it. "Until, when they have all overtaken it," that is, they have overtaken and caught up with each other and gathered in the Fire. "The last of them will say," entering or in a position, and they are the followers. "For their first," that is, for the sake of their first, since the address is with God, not with them. "Our Lord, these led us astray," they set a precedent for us to go astray, so we followed them. "So give them a double punishment from the Fire," doubled because they went astray and led others astray. **He said to every weakness** As for the leaders, it is due to their disbelief and misguidance, and as for the followers, it is due to their disbelief and imitation. **But you do not know** What is yours or what is for each group. Asim read it with the letter *ya* for separation.

Surat al-A'raf 7:39

And the first of them will say to the last of them, "You had no superiority over us, so taste the punishment for what you used to earn."

Surat al-A'raf 7:39

And the first of them will say to the last of them, **You had no superiority over us, so taste the punishment for what you used to earn.**

Tafsir al-Jalalayn

39 - **And the first of them will say to the last of them, You have no superiority over us** because you disbelieve because of us, so we and you are equal. God Almighty said to them, **So taste the punishment for what you used to earn**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And the first of every nation and religion that preceded in this world said to the last of them who came after them, and spoke after their time in it, so they followed their path and followed their way: **You had no superiority over us.** And you know what happened to us from the punishment of God Almighty for our disobedience to Him and our disbelief in His guidance, after the messengers and warnings came to us and to you. So did you turn to the obedience of God, and deter from your misguidance and error? So the argument of the people was broken and they argued and could not bear an answer by saying: We had superiority over you because we considered you and believed in God and believed in His messengers. God said to all of them: So taste all of you, O disbelievers, the punishment of Hell, for what you used to earn in this world of sins and transgressions, and what you committed of transgressions and crimes.

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

Who said that?

Muhammad bin Abdul A'la told us, he said, Al-Mu'tamir told us, he said, I heard Imran, on the authority of Abu Majlaz: **And the first of them said to the last of them, 'You had no superiority over us, so taste the punishment for what you used to earn.'** He said: He says: So what was your superiority over us, and what was done to us was made clear to you, and you were warned?

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **And the first of them said to the last of them, 'You had no superiority over us.'** So you have gone astray just as we have gone astray.

Mujahid used to say about this:

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi

Nujayh, on the authority of Mujahid: **So you had no favor over us**, he said: of lightening the punishment.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **So you had no favor over us**, he said: of alleviation.

This statement that we mentioned from Mujahid is a statement that has no meaning. Because the statement of those who said, **You had no favor over us**, to those who said that, is only a rebuke from them for what they had done before that situation, and this is indicated by my including *was* in the statement.

If that was a rebuke from them for what they said to their Lord: **Give them a double punishment from the Fire**, then the rebuke would have been to say: **So you have no advantage over us in lightening the punishment for you, and you have suffered the same punishment that we have suffered.** And it would not have been said: **So you have no advantage over us.**

Tafsir al-Qurtubi

And the first of them will say to the last of them, 'You had no superiority over us.' That is, you disbelieved and did as we did, so you do not deserve a reduction in the punishment. **So taste the punishment for what you used to earn.**

Tafsir Ibn Kathir

The Almighty says, informing about what He says to these polytheists, those who slander Him and deny His signs, **Enter among nations** that is, of your likes and characteristics, **that have passed on before you** that is, of the previous disbelieving nations, **of jinn and mankind in the Fire** may be a substitute for His saying among nations, and it may be that it is among nations, that is, with nations. And His saying, **Whenever a nation enters, it curses its sister** as Abraham, peace be upon him, said, **Then on the Day of Resurrection, some of you will disbelieve in others** the verse, and His saying, the Almighty: "When those who followed disown those who followed, and they see the punishment, and all ties are severed from them. And those who followed say, 'If only we had another chance, we could disown them as they disowned us.' Thus will God show them their deeds as regrets for them, and they will not emerge from the Fire." And His saying, **Until they are all overtaken therein** that is, they are all gathered therein, **The last of them will say to the first of them** that is, the last of them to enter, and they are The followers are for their first ones, and they are the ones who are followed, because they are more sinful than their followers, so they entered before them, and the followers will complain about them to God on the Day of Resurrection because they are the ones who led them astray from the straight path, and they will say, **Our Lord, these led us astray, so give them a**

double punishment in the Fire, meaning, make the punishment double for them, as God Almighty said: "On the Day when their faces will be turned over in the Fire, they will say, 'Oh, if only we had obeyed God and obeyed the Messenger.' And they will say, 'Our Lord, indeed we obeyed our masters and our dignitaries, and they led us astray from the way. Our Lord, give them double the punishment,'" the verse. And His statement, **He said, 'For each double,'** means that We did that and punished each according to his condition, like His statement, **Those who disbelieved and averted [people] from the way of God - We will increase for them the punishment,'** the verse.

And His saying, **And they will bear their own burdens and other burdens besides their own burdens**, and His saying, **And of the burdens of those whom they misguide without knowledge**, the verse, **And the first of them will say to the last of them**, meaning the ones who are followed will say to the ones who follow, **So you had no advantage over us**, Al-Suddi said: You have gone astray as we have gone astray, **So taste the punishment for what you used to earn**, and this state is as God Almighty has informed us about them in the state of their gathering in His saying, "And if you could but see when the wrongdoers are made to stand before their Lord, returning their words to one another. Those who were oppressed will say to those who were arrogant, "Had it not been for you, we would have been believers." Those who were arrogant will say to those who were oppressed, **Did we avert you from guidance after it had come to you? Rather, you were criminals**. And those who were oppressed will say to those who were arrogant, **Rather, it was [your] plotting by night and by day when you ordered us to disbelieve in God and attribute to Him equals**. And they will conceal their regret when they see the punishment, and We will place shackles on the necks of those who disbelieve. Are they recompensed except for what they used to do?" "

Fath al-Qadir

39- **And the first of them will say to the last of them**, meaning the predecessors will say to the successors, or the followers will say to the followers, **Then you had no superiority over us**, rather we are equal in disbelief in God and deserving His punishment. **So taste** the punishment of the Fire as we tasted it **for what you used to earn** of disobeying God and disbelieving in Him.

Ibn Abi Hatim, Al-Tabarani, Abu Al-Shaykh, Ibn Mardawayh, Al-Khatib and Ibn Al-Najjar narrated on the authority of Abu Al-Darda' who said: We discussed the extension of lifespan in the presence of the Messenger of God (blessings and peace of God be upon him) and we said: Whoever maintains kinship ties will have his lifespan extended. He said: His lifespan will not be extended. God the Almighty says: {Then when their term comes, they will not remain behind an hour, nor will they precede it}. Rather, a man will have righteous offspring, and they will supplicate to God after him, and that will be what will extend his lifespan. In another version: Their supplications will reach him in his grave, and that will be the extension of his lifespan. This hadith should be

revealed in its chain of transmission, because it is a strange jurist. There are authentic hadiths in the two Sahihis and others that contradict it. Ibn Abi Hatim narrated on the authority of Saeed bin Abi Arubah who said: Al-Hasan used to say: How foolish these people are! They say: O God, prolong his life, while God says: {Then when their term comes, they will not remain behind an hour, nor will they precede it}. And Abd al-Razzaq, Abd ibn Humayd ibn Jarir and Ibn al-Mundhir narrated on the authority of al-Zuhri on the authority of Ibn al-Musayyab who said: When Umar was stabbed, Kaab said: If he had supplicated to God, He would have delayed his lifespan. So it was said to him: Didn't God say: **And when their term comes, they will not remain behind an hour, nor will they precede it?** Kaab said: And God said: **And no one is granted a long life, nor is his lifespan diminished except in a book**. Al-Faryabi, Ibn Jarir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Ibn Abbas regarding His statement: **Those will receive their share of the Book**, he said: What is destined for them of good and evil. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on his authority regarding the verse: Of the deeds, whoever does good will be rewarded for it, and whoever does evil will be rewarded for it. Ibn Jarir and Abu al-Shaykh also narrated on his authority: Their share of misery and happiness. Abd ibn Humayd, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Mujahid regarding the verse: What was previously written. Ibn Abi Shaybah, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Muhammad Ibn Ka'b regarding the verse: His provision, his life span and his deeds. Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Abu Salih regarding the verse: From the torment. Abd Ibn Hamid narrated on the authority of Al-Hasan something similar. Ibn Jarir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Al-Suddi regarding his statement: **It has passed away**, he said: It has passed away. **Whenever a nation entered, it cursed its sister**, he said: Whenever the people of a religion entered, they cursed their companions for that, the polytheists declared the polytheists, the Jews the Jews, the Christians the Christians, the Sabians the Sabians, and the Magians the Magians. The last one curses the first one, **until, when they all overtake therein, the last of them**, who were in the end of time, **will say to the first of them**, who were prescribed that religion for them, **Our Lord, these led us astray, so give them a double punishment in the Fire**. He will say to each double, the first and the last, **And the first of them will say to the last of them, "You had no superiority over us**, and you have gone astray as we have gone astray. Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Mujahid regarding his statement: **A double punishment**, he said: Doubled. **He will say to each double**, he said: Doubled. And regarding his statement: **You had no superiority over us**, he said: A lightening of the punishment.

Tafsir al-Baghawi

39- **And the first of them said**, meaning the leaders, **to the last of them**, meaning the followers, **You had no**

Surat al-A'raf 7:39

And the first of them will say to the last of them, "You had no superiority over us, so taste the punishment for what you used to earn."

superiority over us, because you disbelieved as we disbelieved, so we and you are equal in disbelief and equal in punishment, **so taste the punishment for what you used to earn**.

Tafsir al-Baidawi

39. "And the first of them said to the last of them, 'You had no superiority over us.' **They connected their words to the answer of God Almighty**, for the last of them," and they based it on it, meaning that it has been proven that you have no superiority over us, and that we and you are equal in misguidance and deserving of punishment. "So taste the punishment for what you used to earn." This is the saying of the leaders or the saying of the two groups.

Surat al-A'raf 7:40

Indeed, those who deny Our signs and are arrogant toward them - the gates of heaven will not be opened for them, nor will they enter Paradise until a camel passes through the eye of a needle. And thus do We recompense the criminals.

Tafsir al-Jalalayn

40 - **Indeed, those who denied Our signs and were arrogant** were arrogant **about them** and did not believe in them **the gates of heaven will not be opened for them** when their souls ascend to them after death and descend with them to Sijjīn, unlike the believer, for whom it will be opened and his soul will ascend to the seventh heaven as mentioned in the hadith **and they will not enter Paradise until a camel enters the eye of a needle** the eye of a needle, which is not possible, so their entry is like that **and thus** the recompense **We recompense the criminals** for disbelief.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Indeed, those who denied Our proofs and evidence, and did not believe in them, and did not follow Our messengers, **and were arrogant towards them**, meaning: and were arrogant about believing in them and refused to follow them and submit to them out of arrogance, **the gates of heaven will not be opened for them**, for their souls when they leave their bodies, "and no word or deed will ascend to God in their life, because their deeds are evil. Rather, only good words and righteous deeds will ascend to Him, as God Almighty said: "To Him ascend good words, and righteous deeds raise it up." Then the people of interpretation differed in the interpretation of His statement: **the gates of heaven will not be opened for them**. Some of them said: Its meaning is: the gates of heaven will not be opened for the souls of these disbelievers.

Who said that?

Ibn Wakee' told us, he said, Ya'la told us, on the authority of Abu Sinan, on the authority of Ad-Dahhak, on the authority of Ibn Abbas: **The gates of heaven will not be opened for them**, he said: He meant the infidels by it, that heaven will not be opened for their souls, and will be opened for the souls of

Believers.

Ibn Wakee' told us, he said, Abu Mu'awiyah told us, on the authority of Abu Sinan, on the authority of Ad-Dahhak, he said, Ibn Abbas said: The heavens are opened for the soul of the believer, but they are not opened for the soul of the unbeliever.

Muhammad ibn al-Husayn narrated to us, Ahmad ibn al-Mufaddal narrated to us, Asbat narrated to us, on the authority of al-Suddi: **The gates of heaven will not**

be opened for them. He said: When the soul of a disbeliever is taken, the angels of the earth beat him until he ascends to the heaven. When he reaches the lowest heaven, the angels of the heaven beat him and he descends. The angels of the earth beat him and he ascends. When he reaches the lowest heaven, the angels of the lowest heaven beat him and he descends to the lowest of the earths. And when he is a believer, his soul is breathed into him and the gates of heaven are opened for him. He does not pass by an angel except that he greets him and salutes him, until he reaches God, who gives him his need. Then God says: Return the soul of My servant to the earth, for I created him from dust, and to dust he returns, and from it he emerges.

Others said: This means that no good deed or supplication will ascend to God.

Who said that?

Ibn Wakee' told us, he said, Abdullah told us, on the authority of Sufyan, on the authority of Laith, on the authority of Ata', on the authority of Ibn Abbas: **The gates of heaven will not be opened for them**, neither their words nor their deeds will ascend.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **Indeed, those who deny Our signs and are arrogant toward them - the gates of heaven will not be opened for them**, meaning: nothing of their deeds will ascend to God.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas: **The gates of heaven will not be opened for them**, meaning: they will not be opened for the good they do.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid: **The gates of heaven will not be opened for them**, he said: No words or deeds will ascend to them.

Matar bin Muhammad Al-Dhabi told us, he said, Abdullah bin Dawud told us, he said, Sharik told us, on the authority of Mansur, on the authority of Ibrahim, regarding his statement: **The gates of heaven will not be opened for them**, he said: No deeds or supplications will be raised for them. Ibn Wakee' told us, he said, Yahya bin Adam told us, on the authority of Sharik, on the authority of Salim, on the authority of Saeed: **The gates of heaven will not be opened for them**, he said: No deeds or supplications will be raised for them.

Al-Muthanna told me, he said, Al-Hammani told us, he said, Sharik told us, on the authority of Saeed: **The gates of heaven will not be opened for them**, he said: No good deed or supplication will be raised for them.

Others said: The meaning of this is: The gates of heaven will not be opened for their souls or their deeds.

Who said that?

Indeed, those who deny Our signs and are arrogant toward them - the gates of heaven will not be opened for them, nor will they enter Paradise until a camel passes through the eye of a needle. And thus do We recompense the criminals.

Al-Qasim told me, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj: **The gates of heaven will not be opened for them**, he said: for their souls nor for their deeds.

Abu Ja'far said: We chose in interpreting that what we chose from the statement, because of the generality of the report of God, may He be glorified, that the gates of heaven will not be opened for them. And He did not specify the report that it will be opened for them in anything, so that is according to what the report of God, may He be glorified, mentioned that it will not be opened for them in anything is general, with the support of the report from the Messenger of God, may God bless him and grant him peace, what we said in that, and that is what:

Abu Kuraib narrated, he said, Abu Bakr bin Ayyash narrated, on the authority of Al-A'mash, on the authority of Al-Munhal, on the authority of Zadhan, on the authority of Al-Bara': The Messenger of God, may God bless him and grant him peace, mentioned the taking of the soul of the wicked person and that it ascends with it to heaven. He said: They ascend with it, and they do not pass by a group of angels except that they say: What is this evil soul? They say: So-and-so, using the worst of the names he was called by in the world, until they reach heaven and ask permission for him, but it is not opened for him. Then the Messenger of God, may God bless him and grant him peace, recited: **The gates of heaven will not be opened for them, nor will they enter Paradise until a camel passes through the eye of a needle.**

Abu Kuraib narrated that Uthman ibn Abd al-Rahman narrated on the authority of Ibn Abi Dhi'b on the authority of Muhammad ibn Amr ibn Ata' on the authority of Sa'id ibn Yasar on the authority of Abu Hurayrah that the Messenger of God (may God bless him and grant him peace) said: The angels attend the dead. If it is a righteous man, they say: Come out, O good soul, you were in a good body, come out praiseworthy, and receive good tidings of spirit and fragrance, and a Lord who is not angry. They say that until it ascends to the heaven, and it is asked to be opened for it. It is said: Who is this? They say: So-and-so. It is said: Welcome to the good soul, you were in a good body, enter praiseworthy, and receive good tidings of spirit and fragrance, and a Lord who is not angry. It is said that to it until it reaches the heaven in which God is. If it is a bad man, they say: Come out, O evil soul, you were in an evil body, come out blameworthy, and receive good tidings of boiling water and pus, and other like-minded spouses. They say that until it comes out. Then it ascends to the heaven, and it is asked to be opened for it. It is said: Who is this? They say: So-and-so. They say: No welcome to the evil soul that was in the evil body. Go back, reprehensible, for the gates of heaven were not opened for you. So you are sent between heaven and earth, and you go to the grave.

Muhammad ibn Abdullah ibn Abd al-Hakam told me, he said, Ibn Abi Fadik told us, he said, Ibn Abi Tha'lab

told me, on the authority of Muhammad ibn Amr ibn Ata', on the authority of Sa'id ibn Yasar, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, something similar.

The readings differed in this. The majority of the Kufans read it: **La yiftahu lahum abwab al-sama'**, with a ya' from yiftahu, and a light ta' from it, meaning: **All of them will not be opened to them at once and with one opening.** Some of the Medinans and some of the Kufans read it: **La yiftahu**, with a ta' and a shaddah on the second ta', meaning: **No door will be opened to them after door, and one thing after another.** Abu Ja'far said: "The correct thing to say in this, in my opinion, is that they are two well-known readings with correct meanings. This is because the souls of the infidels will not have the doors of heaven opened for them or for their evil deeds at once, nor one time after another, and one door after another." So both meanings are correct. The same applies to the ya' and the ta' in yiftahu and tuftah, because the ya' is based on the action of the one for monotheism, and the ta' is because the doors are a group, so it is reported by the report of the group.

Abu Ja'far said: God Almighty says: And those who denied Our signs and were arrogant towards them will never enter Paradise, which God has prepared for His believing friends, just as a camel will never pass through the eye of a needle, which is the eye of a needle.

Every hole in the eye, nose, or other, the Arabs call it poison and pluralize it as poisons. As-Samām, the plural of poison, is more famous and more eloquent than as-Sumūm. It is more eloquent in the plural of as-Sam, which means hole. Both are widespread among the Arabs. One of the poisons, which are holes, is called sam and sam, with the seen open or closed. From the sam that means the saying of al-Farazdaq:

So I relieved him of his thirst until he was breathing and I said to him: Do not fear anything behind him.

I mean, pierce his nose.

As for the tailor, he is the stitch, which is the needle. It was said: tailor and stitched, just as it was said: mask and masked, and zar and mi'zar, and qaram and muqram, and lahaf and lahaf. As for the reading from all countries, they read his saying: **in the eye of the tailor** with the opening of the seen, and they agreed on reading: **the camel** with the opening of the jim, the mim and the lightening of that.

As for Ibn Abbas, Ikrimah, and Saeed bin Jubair, it was narrated from them that they used to read it: al-Jamal, with a damma on the jim and a shaddah on the mim, with a difference in that from Saeed and Ibn Abbas.

As for those who read it with the opening of the two letters and the alleviation, they directed its interpretation to the well-known camel, and thus they interpreted it.

Who said that?

Yahya bin Talha Al-Yarboui told us, he said, Fadil bin Ayyad told us, on the authority of Mughira, on the authority of Ibrahim, on the authority of Abdullah, regarding his statement: **Until a camel passes through the eye of a needle**, he said: The camel is the son of the female camel, or: the husband of the female camel.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Abu Hasin, on the authority of Ibrahim, on the authority of Abdullah: **Until a camel passes through the eye of a needle**, he said: **The camel** is the female camel's husband.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Abu Haseen, on the authority of Ibrahim, on the authority of Abdullah, the same.

Ibn Wakee' told us, he said, Ibn Mahdi told us, on the authority of Hisham, on the authority of Mugheera, on the authority of Ibrahim, on the authority of Abdullah, who said: **The camel** is the female camel's husband.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Mughirah, on the authority of Ibrahim, on the authority of Abdullah, the same.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Qara told us, he said: I heard al-Hasan say: **The camel** is the one who stands in the pasture.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Al-Hasan: **Until a camel enters the eye of a needle**, he said: Until a camel enters the eye of a needle.

Ibn Wakee' told us, he said, Ibn Mahdi told us, on the authority of Hisham, on the authority of Ibad bin Rashid, on the authority of Al-Hasan, he said: It is the camel! When they asked him a lot, he said: It is Al-Ashtar.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Ibad bin Rashid, on the authority of Al-Hasan, the same.

Al-Muthanna told us, Al-Hajjaj told us, Hammad told us, on the authority of Yahya, who said: Al-Hasan used to recite it: **Until a camel passes through the eye of a needle**. He said: So some of them went to ask him, and he said: Buy, buy.

Al-Muthanna told me, he said, Abu Al-Nu'man A'rim told us, he said, Hammad bin Zaid told us, on the authority of Shu'ayb bin Al-Habbab, on the authority of Abu Al-A'aliyah: **Until the camel enters**, he said: The camel that has four legs.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, al-Thawri told us, on the authority of Abu Hasin - or: Hasin - on the authority of Ibrahim, on the authority of Ibn Masoud, regarding his statement: **Until a camel passes through the eye of a needle**, he said: The female camel's husband, meaning the male camel.

Ibn Hamid told us, Yahya bin Wadh told us, Ubaid bin Sulayman told us, on the authority of Ad-Dahhak, that he used to read: **The camel**, which is the one with four legs.

Ibn Wakee' told us, he said, Abu Tamila told us, on the authority of Ubaid, on the authority of Ad-Dahhak: **Until the camel enters**, meaning the one with four legs.

Ibn Wakee' told us, he said, Zaid bin Al-Habbab told us, on the authority of Qura, on the authority of Al-Hasan: **Until the camel enters**, he said: the one in Al-Marbad.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, on the authority of Ibn Masoud: that he used to recite: Until the yellow camel passes.

Nasr bin Ali told us, Yahya bin Saleem told us, Abdul Karim bin Abi Al-Mukhariq told us, on the authority of Al-Hasan, regarding his statement: **Until a camel passes through the eye of a needle**, he said: The camel is the son of the she-camel, or: the husband of the she-camel. As for those who disagreed with this reading, they differed. Two narrations were narrated on the authority of Ibn Abbas regarding this: One of them agrees with this reading and this interpretation.

They mentioned the narration about him:

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas: **Until a camel passes through the eye of a needle**, and the camel has legs.

He said that Ibn Masoud 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: **Until a camel passes through the eye of a needle**, meaning a huge camel, but it does not pass through the eye of a needle, because it is bigger than it.

The other story is:

Yahya bin Talha Al-Yarboui told me, he said, Fadil bin Ayyad told us, on the authority of Mansour, on the authority of Mujahid, on the authority of Ibn Abbas, regarding his statement: **Until the ship's rudder enters the tailor's rudder**, he said: It is the rudder of the ship.

Abdul A'la bin Wasil told me, he said, Abu Ghassan Malik bin Ismail told us, on the authority of Khalid bin Abdullah Al-Wasiti, on the authority of Hanzala Al-Sadusi, on the authority of Ikrimah, on the authority of Ibn Abbas: that he used to recite: **Until a camel enters through the thread of a needle**, meaning a thick rope. So I mentioned that to Al-Hasan, and he said: **Until a camel enters**, Abdul A'la said: Abu Ghassan said: Khalid said: meaning the camel.

Ibn Wakee' told us, he said, Abu Usamah told us, on the authority of Fadil, on the authority of Mugheerah, on the authority of Mujahid, on the authority of Ibn Abbas: that he read: the camel, heavily laden, and he said: it is the rope of the ship.

Ibn Wakee' told us, he said, Ibn Mahdi told us, on the

Surat al-A'raf 7:40

Indeed, those who deny Our signs and are arrogant toward them - the gates of heaven will not be opened for them, nor will they enter Paradise until a camel passes through the eye of a needle. And thus do We recompense the criminals.

authority of Hisham, on the authority of Mugheerah, on the authority of Mujahid, on the authority of Ibn Abbas, who said: The camel is the ropes of ships.

Ibn Wakee' told us, he said, Yahya bin Adam told us, on the authority of Ibn Mubarak, on the authority of Hanzala, on the authority of Ikrimah, on the authority of Ibn Abbas: Until a camel passes through the eye of a needle, he said: the thick rope.

Ibn Hamid told us, he said, Jarir told us, on the authority of Mughirah, on the authority of Mujahid, on the authority of Ibn Abbas: Until a camel passes through the eye of a needle. He said: It is the rope that is on the ship.

There is also a difference of opinion regarding this from Saeed bin Jubair, as two narrations were narrated from him: One of them is like the one we mentioned from Ibn Abbas: with a damma on the jim and a heavy mim.

He mentioned the narration about it:

Imran bin Musa Al-Qazzaz told us, he said: Abdul-Warith bin Saeed told us, he said: Hussain Al-Mu'allim told us, on the authority of Abu Bishr, on the authority of Saeed bin Jubair: that he recited it until the camel entered, meaning the ships' ropes, meaning: the thick ropes.

The other one is with a damma on the jim and a light mim.

He mentioned the narration about it:

Ibn Hamid told us, Yahya bin Wadh told us, Amr told us, on the authority of Salim bin Ajlan Al-Aftas, who said, I read to my father: **Until the camel enters**, so he said: **Until the camel enters lightly**, meaning the rope of the ship. This is how Saeed bin Jubair taught it to me. As for Ikrimah, he used to read it: **The camel**, with a damma on the jim and a shaddah on the mim, and he interpreted it as:

Ibn Wakee' told me, he said, Abu Tamila told us, on the authority of Isa bin Ubaid, he said: I heard Ikrimah read: the camel, heavily laden, and he said: it is the rope by which one ascends the palm trees.

Muhammad bin Bashir told us, Muslim bin Ibrahim told us, Kaab bin Farukh told us, Qatada told us, on the authority of Ikrimah, regarding his statement: **Until a camel passes through the eye of a needle**, he said: The thick rope through the hole of a needle.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **Until a camel passes through the eye of a needle**, he said: The rope of a ship passes through the eye of a needle.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said, Abdullah bin Katheer said: I heard Mujahid say: The

rope is from the ropes of ships.

It is as if the one who reads it with a light mim and a damma on the jim, as we mentioned from Sa'id ibn Jubayr, on the example of Dard and Da'l, directed it to the collection of a group of ropes gathered together in a sentence, just as darkness is gathered together in darkness, and ruin is gathered together in ruins.

Some Arab scholars used to reject the emphasis on the letter *mim* and say: The narrator intended the sentence to be pronounced with a light emphasis, but that was not understood from him, so he stressed it.

Al-Farra' narrated on the authority of Al-Kisa'i that he said: The one who narrated it on the authority of Ibn Abbas was a foreigner.

As for the one who stressed the meem and closed the jim, his explanation is that it is one name, which is the rope, or the thick thread.

Abu Ja'far said: The correct reading in this regard, according to us, is what the regions read, which is: **until the camel passes through the eye of the needle**, with the jim and mim of *camel*/open and the mim closed, and the seen of the noun open, because this is the widespread reading in the regions' reading, and it is not permissible to contradict what the agreed-upon proof has brought regarding the reading.

The same applies to the opening of the letter *seen* in his saying: **the eye of the tailor**.

Since this is the correct reading, the interpretation of the statement is: They will not enter Paradise until they enter. And entering is entering, from their saying: So-and-so entered the house, meaning he entered, the camel entered the eye of a needle, which is its hole.

And thus do We reward the criminals, meaning: And thus do We reward those who committed crimes in this world, for which they deserved painful punishment from God in the Hereafter.

And like what we said in the interpretation of his saying: **the eye of the needle**, the people of interpretation said.

Who said that?

Ibn Wakee' told us, he said, Abu Usamah, Ibn Mahdi, and Suwaid Al-Kalbi told us, on the authority of Hamad bin Zaid, on the authority of Yahya bin Ateeq, he said: I asked Al-Hasan about his saying: **Until a camel passes through the eye of a needle**, he said: The eye of a needle.

Ibn Bashir told us, he said, Muslim bin Ibrahim told us, he said, Kaab bin Farukh told us, he said, Qatada told us on the authority of Ikrimah: **In the eye of the needle**, he said: the eye of the needle.

Muhammad bin Abdul-A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Al-Hasan, the same.

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **In the eye of the needle**, he said: the hole of the needle.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas: **In the eye of the needle**, he says: the hole of the needle.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told me, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **In the eye of a needle**, he said: In its hole.

Tafsir al-Qurtubi

The Almighty said: **Indeed, those who deny Our signs and are arrogant toward them - the gates of heaven will not be opened for them** meaning for their souls. This is mentioned in authentic hadiths that we mentioned in the Book of Remembrance. Among them is the hadith of Al-Bara' bin Azib, in which he said about the taking of the soul of the disbeliever:

And there comes out of it a stench like the foulest of a corpse found on the face of the earth. They ascend with it and do not pass by a group of angels except that they say: What is this evil spirit? They say: So-and-so, son of so-and-so, using the worst names he was called by in the world, until they reach the lowest heaven and ask permission but it is not opened for them. Then the Messenger of God (blessings and peace of God be upon him) recited: **The gates of heaven will not be opened for them** (al-Baqarah 2:17). It was said: The gates of heaven will not be opened for them if they call upon God, as Mujahid and al-Nakha'i said. It was also said: The meaning is that the gates of Paradise will not be opened for them because Paradise is in the heaven. This is indicated by His statement: **And they will not enter Paradise until a camel passes through the eye of a needle**. And the camel passes through, so they will not enter it at all. This is conclusive evidence that it is not permissible to forgive them. And on this the Muslims, who are not allowed to make mistakes, are unanimously agreed that God, the Most High, will not forgive them or any of them. Judge Abu Bakr ibn al-Tayyib said: If someone were to say: How can this be a consensus of the Ummah? Some theologians have claimed that those who imitate Jews, Christians, and other infidels are not in Hell. It was said to him: These are people who denied that the imitator is an infidel due to a doubt that entered them, and they did not claim that the imitator is an infidel and that he is not in Hell. The way to know whether the imitator is an infidel or not is through observation, not through revelation and report. Hamzah and Al-Kisa'i read it with a fathah with a dammah on the ya' as a masculine plural. The rest read it with a ta' as a feminine plural, as he said: **The doors are opened for them** [p. 50], so he made it feminine. Since the femininity in the doors is not real, it is permissible to make the masculine plural. This is the reading of Ibn Abbas with a ya'. Abu Amr, Hamzah, and Al-Kisa'i made it light, meaning that lightening is for little and much, and emphasis is for much and

repetition time after time and nothing else, and emphasis here is more appropriate because it is more indicative of much. And the camel is from the camels. Al-Farra' said: The camel is the husband of the female camel. And Abdullah bin Masoud said the same when he was asked about the camel, he said: It is the female camel's mate, as if he was ignorant of the one who asked him about what all people know. The plural is Jamal, Ajmal, Jamal, and Jama'il. It is only called a camel if it has four. And in Abdullah's reading: Until the yellow camel passes through the eye of a needle. Abu Bakr al-Anbari mentioned it, my father told us, Nasr bin Dawud told us, Abu Ubaid told us, Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Ibn Kathir, on the authority of Mujahid, he said in Abdullah's reading..., and he mentioned it. And Ibn Abbas read the camel with a damma on the jim and a fatha on the mim and a shaddah on it. It is the ship's rope which is called al-Qals, and it is ropes gathered together, the plural of Jamla, said Ahmad bin Yahya Tha'lab. And it was said: The thick rope of hemp. And it was said: The rope that is used to climb palm trees. And it was also narrated from him and from Saeed bin Jubair: The camel with a damma on the jim and a light mim is also al-Qals and the rope, as we mentioned earlier. And it was also narrated from him: al-Jamal with two dhammahs, the plural of Jamal, like Asad and Asad, and al-Jamal is like Asad and Asad. On the authority of Abu al-Samal al-Jamal with the opening of the jim and the sukoon of the mim, and the lightening of jaml. The piercing of the tailor: the eye of the needle, on the authority of Ibn Abbas and others. Every small hole in the body is called poison and poison, and the plural is poisons. The plural of deadly poison is poisons. Ibn Sirin read in sam with the damma of the seen. The tailor: that which is sewn with, it is said: a tailor and a tailor, like an izar and a mi'zar and a qana' and a muqanna'.

Tafsir Ibn Kathir

His saying, **The gates of heaven will not be opened for them**. It was said that what is meant is that no good deed or supplication will be raised for them from it. This was said by Mujahid and Saeed bin Jubair, and it was narrated by Al-Awfi and Ali bin Abi Talhah from Ibn Abbas, and it was also narrated by Al-Thawri from Laith from Ata' from Ibn Abbas. It was also said that what is meant is that the gates of heaven will not be opened for their souls. This was narrated by Ad-Dahhak from Ibn Abbas, and it was said by As-Suddi and others, and it is supported by what Ibn Jarir said: Abu Kurayb told us, Abu Bakr bin Ayyash told us from Al-A'mash from Al-Munhal, who is Ibn Amr, from Zadhan from Al-Bara' that the Messenger of God, may God bless him and grant him peace, mentioned the taking of the soul of the wicked, and that it ascends with it to heaven and they ascend with it, and it does not pass by a group of angels except that they say, **What is this evil soul?** They say, *So-and-so*, using the worst names he was called by in this world, until they reach the heavens and ask for its gates to be opened for him, but they do not open them for him. Then the Messenger of God, may God bless him and grant him peace, recited, **The gates of heaven will not be opened**

Indeed, those who deny Our signs and are arrogant toward them - the gates of heaven will not be opened for them, nor will they enter Paradise until a camel passes through the eye of a needle. And thus do We recompense the criminals.

for them, the verse. This is how he narrated it, and it is part of a long hadith narrated by Abu Dawud, al-Nasa'i, and Ibn Majah through various chains of transmission on the authority of al-Munhal bin Amr.

Imam Ahmad narrated it in full, saying: Abu Muawiyah told us, Al-A'mash told us, on the authority of Al-Munhal bin Amr, on the authority of Zadhan, on the authority of Al-Bara' bin Azib, who said: We went out with the Messenger of God, may God bless him and grant him peace, in the funeral of a man from the Ansar, and we reached the grave and it had not yet been dug. The Messenger of God, may God bless him and grant him peace, sat down and we sat around him as if there were birds on our heads, and in his hand was a stick with which he was poking the ground. He raised his head and said: **Seek refuge with God from the punishment of the grave** - two or three times. Then he said: When the believing servant is cut off from this world and turning to the Hereafter, angels descend to him from the heavens with white faces as if their faces were the sun, with them a shroud from the shrouds of Paradise and embalming from the embalming of Paradise until they sit near him as far as the eye can see. Then the Angel of Death comes and sits at his head and says: O good soul, come out to forgiveness from God and His pleasure - he said: So it comes out flowing as a drop flows from the mouth of a waterskin, and he takes it, and when he takes it, he does not leave it in his hand for the blink of an eye until they take it and put it in that shroud and in That is the embalming and from it comes out the most fragrant scent of musk found on the face of the earth. They ascend with it and they do not pass by a group of angels except that they say, **What is this fragrant soul?** They say, **So-and-so, son of so-and-so**, using the best of the names by which they used to call him in the world, until they reach the lowest heaven. They ask permission for him, and it is opened for him. Then those closest to him accompany him from each heaven to the heaven next to it, until he reaches the seventh heaven. Then God, the Almighty, the Majestic, says, **Write the book of My servant in 'Illyeen and return him to the earth, for from it I created them, and into it I will return them, and from it I will extract them another time.**

He said: Then his soul is restored and two angels come to him and make him sit and say to him: Who is your Lord? He says: My Lord is God. They say to him: What is your religion? He says: My religion is Islam. They say to him: Who is this man who was sent among you? He says: He is the Messenger of God, may God bless him and grant him peace. They say to him: What is your work? He says: I read the Book of God and believed in it and believed. Then a voice calls from the heaven: My servant has spoken the truth, so furnish him from Paradise and clothe him from Paradise and open for him a door to Paradise. Its fragrance and goodness come to him, and his grave is expanded for him as far as the eye can see. He said: Then a man with a handsome face, handsome clothes and a pleasant scent comes to him and says: Receive good

tidings of that which will please you. This is the day which you were promised. He says to him: Who are you, for your face is a face that brings good? He says: I am your righteous work. He says: O Lord, bring about the Hour. O Lord, bring about the Hour so that I may return to my family and my wealth. He said: And when the disbelieving servant is in a state of separation from this world and turning to the Hereafter, angels with black faces descend to him from the heavens, carrying sackcloth, and they sit near him as far as the eye can see. Then the Angel of Death comes and sits at his head and says: O wicked soul, come out to the wrath and anger of God. He said: So it spreads through his body and pulls it out as a skewer is pulled out of wet wool, and he takes it. When he takes it, he does not leave it in his hand for the blink of an eye until they put it in that sackcloth, and it comes out of it like the most foul odor of a corpse found on the face of the earth. They ascend with it and they do not pass by a group of angels except that they say: What is this wicked soul? They say: So-and-so, son of so-and-so, using the ugliest names he was called by in this world, until he reaches the lowest heaven and asks for permission, but it is not opened for him. Then the Messenger of God, may God bless him and grant him peace, recited: **The gates of heaven will not be opened for them, nor will they enter Paradise until a camel passes through the eye of a needle.** Then God, the Almighty, says: Write his record in a prison in the lowest earth. Then his soul is thrown out. Then he recited: **And whoever associates with God a partner, God will not be granted permission.** By God, it is as if he had fallen from the sky and been snatched by birds or blown away by the wind to a far off place. Then his soul is returned to his body and two angels come to him and make him sit up and say to him, **Who is your Lord?** He says, **Huh, huh? I do not know.** They say, **What is your religion?** He says, **Huh, huh? I do not know.** They say, **Who is this man who was sent among you?** He says, **Huh, huh? I do not know.** Then a voice calls from the sky, **My servant has lied, so spread out for him a bed from the Fire and open for him a door to the Fire.** Then some of its heat and its poisonous winds come to him and his grave becomes narrow for him until his ribs overlap. Then a man comes to him with an ugly face, ugly clothes, and a foul odor and says, "Give me good tidings of that which will grieve you. This is the Day which you were promised." He says, **Who are you?** **Your face is the face that brings evil.** He says, **I am your evil deeds.** He says, **My Lord, do not establish the Hour.**

Imam Ahmad also said: Abd al-Razzaq told us, Muammar told us, on the authority of Yunus ibn Khabab, on the authority of al-Munhal bin Amr, on the authority of Zadhan, on the authority of al-Bara' bin Azib, who said: We went out with the Messenger of God, may God bless him and grant him peace, to a funeral, and he mentioned something similar to it, and in it until his soul departed, every angel of the heavens and the earth and every angel in the heavens prayed for him, and the gates of the heavens were opened for him, and there is no one among the people of a gate

except that they call upon God, the Almighty, the Majestic, to ascend with his soul before them, and at the end of it, then a blind, deaf, and mute man is appointed for him, in whose hand is a hammer, if he struck a mountain with it, it would be dust, so he strikes it once and it becomes dust, then God, the Almighty, the Majestic, returns him as he was and strikes him another blow, so he cries out a cry that everything hears except the two heavy things, al-Bara' said: Then a door of Hell is opened for him and a bed of Hell is prepared for him, and in the hadith narrated by Imam Ahmad, al-Nasa'i, Ibn Majah, and Ibn Jarir, and the wording is his, from the hadith of Muhammad ibn Amr ibn Ata', on the authority of Sa'id ibn Yasar, on the authority of Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said: **The dead person is attended by...** The angels, if it is a righteous man, say: Come out, O reassured soul, you were in a good body, come out praiseworthy and receive good tidings of spirit and fragrance and a Lord who is not angry. They say that until it ascends to heaven and it is opened for it. It is said: Who is this? They say: So-and-so. It is said: Welcome to the good soul that was in the good body. Enter praiseworthy and receive good tidings of spirit and fragrance and a Lord who is not angry. It is said that to it until it reaches the heaven in which God, the Almighty, is. But if it is a bad man, they say: Come out, O evil soul that was in an evil body, come out reprehensible and receive good tidings of boiling water and pus and other similar pairs. They say that until it comes out and then it ascends to heaven and it is opened for it. It is said: Who is this? They say: So-and-so. They say: No, welcome to the evil soul that was in the evil body. Go back reprehensible, for the gates of heaven were not opened for you. So it is sent between heaven and earth and it goes to the grave.

Ibn Jurayj said about His statement, **The gates of heaven will not be opened for them**, they will not be opened for their deeds or their souls. This combines the two statements, and God knows best. God Almighty's statement, **And they will not enter Paradise until a camel passes through the eye of a needle**, is how the majority read it and interpreted it as meaning the camel. Ibn Mas'ud said: It is the camel, the son of the she-camel. In another narration, it is the husband of the she-camel. Al-Hasan al-Basri said: Until the camel passes through the eye of a needle. Abu al-Aaliyah and al-Dahhak said the same. Ali ibn Abi Talhah al-Awfi narrated from Ibn Abbas. Mujahid and Ikrimah said from Ibn Abbas: He used to read it, **The camel passes through the eye of a needle**, with a damma on the jim and a shaddah on the mim, meaning the thick rope through the eye of a needle. This is the choice of Sa'id ibn Jubayr. In another narration, he read, **Until the camel passes through**, meaning the hulls of ships, which are thick ropes. God Almighty's statement, **For them are beds from Hell**, Muhammad ibn Ka'b al-Qurazi said, **For them are beds from Hell**, al-Farsh said, **And above them are coverings**, al-La'f said, and al-Dahhak ibn Muzahim and al-Suddi said, **And likewise**. We will reward the wrongdoers.

Fath al-Qadir

His saying: 40- **The gates of heaven will not be opened for them**. Ibn Abbas, Hamza, and Al-Kisa'i read it with the fatha on the lower case because the feminine of the plural is not real, so it is permissible to make it masculine. The rest read it with the fatha on the upper case because of the feminine. Abu Amr, Hamza, and Al-Kisa'i read it with the fatha on the lower case. The rest read it with emphasis, and the meaning is: that the gates of heaven will not be opened for their souls if they die. This meaning is indicated by what came in the authentic hadiths that when the angels reach the soul of the disbeliever to the lowest heaven they ask for permission, but the gates of heaven will not be opened for them. It was said: the gates of heaven will not be opened for their supplications if they supplicate, as Mujahid and Al-Nakha'i said. It was said: for their deeds, meaning they are not accepted, rather they are returned to them and they are struck in their faces. It was said: the meaning is: that the gates of heaven will not be opened for them so that they enter it, because heaven is in heaven, so according to this statement the conjunction of the phrase **and they will not enter heaven** is from the conjunction of interpretation. There is no objection to interpreting the verse as including souls, supplication, and deeds, and it is not contradicted by what was reported that the gates of heaven will not be opened for any of these, because that does not indicate that they will be opened for anything else that falls under the generality of the verse. His saying: **And they will not enter Paradise until a camel passes through the eye of a needle** means that these disbelieving, arrogant infidels will not enter Paradise under any circumstances, and that is why He linked it to the impossible, so He said: **Until a camel passes through the eye of a needle** and it will never pass, and He mentioned the camel specifically because it is used as an example of greatness of self, and He mentioned the eye of the needle, which is the eye of the needle, specifically because it is extremely narrow, and the male camel is the camel and the plural is jamal and ajmal and jamalat, and it is only called a camel if it has four. Ibn Abbas read the camel with a damma on the jim and a fatha on the mim with a shaddah, and it is the rope of the ship which is called al-qals and it is a group of ropes, said Tha'lab, and it was said: the thick rope of hemp, and it was said: the rope by which one climbs the palm trees. Sa'id ibn Jubayr read the camel with a damma on the jim and a light mim. It is also al-qals. Abu al-Sammak read the camel with a damma on the jim and a sukoon on the mim. It was also read with a damma on both of them. Abdullah bin Masoud read: **Until the smallest camel passes through the eye of a needle**. It was read **in the eye** with the three vowels. The eye is every small hole, and from it comes the eye of a needle. The tailor is what is sewn with, and it is said: a tailor and a needle. **And thus do We recompense the criminals**. That is, like that terrible recompense, We recompense the criminals: that is, a type of criminal. Its investigation has been presented above.

Surat al-A'raf 7:40

Indeed, those who deny Our signs and are arrogant toward them - the gates of heaven will not be opened for them, nor will they enter Paradise until a camel passes through the eye of a needle. And thus do We recompense the criminals.

Tafsir al-Baghawi

40- **Indeed, those who deny Our signs and are arrogant toward them, the gates of heaven will not be opened for them** with a taa, Abu Amr lightened it, and with a yaa, Hamza and Al-Kisa'i lightened it, and the rest with a shaddah with a taa, **for their supplications or their deeds**. Ibn Abbas said: for their souls because they are evil and do not ascend, but rather fall with them to Sijjin. The gates of heaven are only opened for the souls of the believers, their supplications and their deeds, **and they will not enter Paradise until a camel passes through the eye of a needle**, meaning: until a camel passes through the eye of a needle, and the tailor and the needle are the needle, and what is meant by it is: that they will never enter Paradise because if something is attached to something that is impossible, this indicates an emphasis on prevention, as it is said: I will not do such and such until a crow turns gray or tar turns white. He means I will never do it. **And thus do We recompense the criminals.**

Tafsir al-Baidawi

40. **Indeed, those who deny Our signs and are arrogant toward them** that is, about believing in them. **The gates of heaven will not be opened for them** for their supplications and deeds, or for their spouses as they are opened for the deeds of the believers and their souls to connect with the angels. The ta' in *opens* is for the feminization of other than the doors and the emphasis is due to their abundance. Abu Amr read it with the lightening, Hamza and Al-Kisa'i with it and with the ya', because the feminization is not real and the verb is presented. It was read in the active form and the doors were placed in the accusative with the ta' on the basis that the verb is for the signs and with the ya' because the verb is for God. **And they will not enter Paradise until a camel enters through the eye of a needle** that is, until what is similar in size to the camel enters into what is similar in narrowness of the path, which is the eye of a needle, and that is something that does not happen, so that is what depends on it. It was read **the camel** like lice, and the camel like a grouse, and the camel like a lock, and the camel like the erection, and the camel like the rope which is the thick rope of hemp, and it was said the rope of a ship. Marked with dammah and kasrah, and in the name of the tailor, which is the tailor, what is sewn with, like the belt and the belted garment. **And likewise** and like that terrible punishment. **We recompense the criminals.**

Surat al-A'raf 7:41

For them is a bed of Hell, and above them is covering.
And thus do We recompense the wrongdoers.

Tafsir al-Jalalayn

41 - **For them is a bed from Hell** a mattress **and above them are coverings** blankets of fire, plural of *ghashiyah*, and its *tanween* is a replacement for the deleted *ya'* **and thus do We recompense the wrongdoers**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: For those who denied Our signs and were arrogant towards them, **a bed of Hell.**

It is what they used to sit and lie on, such as a mattress that is spread out, or a rug that is spread out.

And above them is a covering. It is the plural of *ghashiyah*, which is what covered them and covered them from above them. The meaning of the statement is: They will have beds of Hell, beneath them are palm fronds, and above them are blankets of it, and they are between that.

And the people of interpretation said something similar.

Who said that?

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Musa ibn Ubaydah, on the authority of Muhammad ibn Ka'b: **For them is a bed of Hellfire**, he said: the mattress, **and above them is covering**, he said: the blankets.

Abu Kuraib told us, he said, Jabir bin Nuh told us, on the authority of Abu Rawq, on the authority of Ad-Dahhak: **For them are beds of Hell and over them are coverings.** He said: The bed is the mattress, and the coverings are the blankets.

Muhammad bin Al-Hussein told me, he said, Ahmad bin Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **For them are beds of Hell and over them are coverings.** As for the bed, it is like a bed, and the coverings are covering them from above them.

As for his saying: **And thus do We recompense the wrongdoers**, he is saying: And thus do We reward and recompense the one who wronged himself, and brought upon himself the wrath of God that he could not bear, by his disbelief in his Lord and his denial of His prophets.

Tafsir al-Qurtubi

Al-Mahad: the mattress. *Ghashia* is the plural of *Ghashia*, meaning fires that cover them. **And thus do**

We recompense the wrongdoers meaning the disbelievers. And God knows best.

Tafsir Ibn Kathir

His saying, **The gates of heaven will not be opened for them.** It was said that what is meant is that no good deed or supplication will be raised for them from it. This was said by Mujahid and Saeed bin Jubair, and it was narrated by Al-Awfi and Ali bin Abi Talhah from Ibn Abbas, and it was also narrated by Al-Thawri from Laith from Ata' from Ibn Abbas. It was also said that what is meant is that the gates of heaven will not be opened for their souls. This was narrated by Ad-Dahhak from Ibn Abbas, and it was said by As-Suddi and others, and it is supported by what Ibn Jarir said: Abu Kurayb told us, Abu Bakr bin Ayyash told us from Al-A'mash from Al-Munhal, who is Ibn Amr, from Zadhan from Al-Bara' that the Messenger of God, may God bless him and grant him peace, mentioned the taking of the soul of the wicked, and that it ascends with it to heaven and they ascend with it, and it does not pass by a group of angels except that they say, **What is this evil soul?** They say, *So-and-so*, using the worst names he was called by in this world, until they reach the heavens and ask for its gates to be opened for him, but they do not open them for him. Then the Messenger of God, may God bless him and grant him peace, recited, **The gates of heaven will not be opened for them**, the verse. This is how he narrated it, and it is part of a long hadith narrated by Abu Dawud, al-Nasa'i, and Ibn Majah through various chains of transmission on the authority of al-Munhal ibn Amr.

Imam Ahmad narrated it in full, saying: Abu Muawiyah told us, Al-A'mash told us, on the authority of Al-Munhal bin Amr, on the authority of Zadhan, on the authority of Al-Bara' bin Azib, who said: We went out with the Messenger of God, may God bless him and grant him peace, in the funeral of a man from the Ansar, and we reached the grave and it had not yet been dug. The Messenger of God, may God bless him and grant him peace, sat down and we sat around him as if there were birds on our heads, and in his hand was a stick with which he was poking the ground. He raised his head and said: **Seek refuge with God from the punishment of the grave** - two or three times. Then he said: When the believing servant is cut off from this world and turning to the Hereafter, angels descend to him from the heavens with white faces as if their faces were the sun, with them a shroud from the shrouds of Paradise and embalming from the embalming of Paradise until they sit near him as far as the eye can see. Then the Angel of Death comes and sits at his head and says: O good soul, come out to forgiveness from God and His pleasure - he said: So it comes out flowing as a drop flows from the mouth of a waterskin, and he takes it, and when he takes it, he does not leave it in his hand for the blink of an eye until they take it and put it in that shroud and in That is the embalming and from it comes out the most fragrant scent of musk found on the face of the earth. They ascend with it and they do not pass by a group of angels except that they say, **What is this fragrant soul?** They say, *So-and-so, son of so-and-so*, using the best

For them is a bed of Hell, and above them is covering. And thus do We recompense the wrongdoers.

of the names by which they used to call him in the world, until they reach the lowest heaven. They ask permission for him, and it is opened for him. Then those closest to him accompany him from each heaven to the heaven next to it, until he reaches the seventh heaven. Then God, the Almighty, the Majestic, says, **Write the book of My servant in 'Illiyen and return him to the earth, for from it I created them, and into it I will return them, and from it I will extract them another time.**

He said: Then his soul is restored and two angels come to him and make him sit and say to him: Who is your Lord? He says: My Lord is God. They say to him: What is your religion? He says: My religion is Islam. They say to him: Who is this man who was sent among you? He says: He is the Messenger of God, may God bless him and grant him peace. They say to him: What is your work? He says: I read the Book of God and believed in it and believed. Then a voice calls from the heaven: My servant has spoken the truth, so furnish him from Paradise and clothe him from Paradise and open for him a door to Paradise. Its fragrance and goodness come to him, and his grave is expanded for him as far as the eye can see. He said: Then a man with a handsome face, handsome clothes and a pleasant scent comes to him and says: Receive good tidings of that which will please you. This is the day which you were promised. He says to him: Who are you, for your face is a face that brings good? He says: I am your righteous work. He says: O Lord, bring about the Hour. O Lord, bring about the Hour so that I may return to my family and my wealth. He said: And when the disbelieving servant is in a state of separation from this world and turning to the Hereafter, angels with black faces descend to him from the heavens, carrying sackcloth, and they sit near him as far as the eye can see. Then the Angel of Death comes and sits at his head and says: O wicked soul, come out to the wrath and anger of God. He said: So it spreads through his body and pulls it out as a skewer is pulled out of wet wool, and he takes it. When he takes it, he does not leave it in his hand for the blink of an eye until they put it in that sackcloth, and it comes out of it like the most foul odor of a corpse found on the face of the earth. They ascend with it and they do not pass by a group of angels except that they say: What is this wicked soul? They say: So-and-so, son of so-and-so, using the ugliest names he was called by in this world, until he reaches the lowest heaven and asks for permission, but it is not opened for him. Then the Messenger of God, may God bless him and grant him peace, recited: **The gates of heaven will not be opened for them, nor will they enter Paradise until a camel passes through the eye of a needle.** Then God, the Almighty, says: Write his record in a prison in the lowest earth. Then his soul is thrown out. Then he recited: **And whoever associates with God a partner, God will not be granted permission.** By God, it is as if he had fallen from the sky and been snatched by birds or blown away by the wind to a far off place. Then his soul is returned to his body and two angels come to him and make him sit up and say to him, **Who is your Lord?** He says, **Huh, huh? I do not know.** They say, **What is your religion?** He

says, **Huh, huh? I do not know.** They say, **Who is this man who was sent among you?** He says, **Huh, huh? I do not know.** Then a voice calls from the sky, **My servant has lied, so spread out for him a bed from the Fire and open for him a door to the Fire.** Then some of its heat and its poisonous winds come to him and his grave becomes narrow for him until his ribs overlap. Then a man comes to him with an ugly face, ugly clothes, and a foul odor and says, "Give me good tidings of that which will grieve you. This is the Day which you were promised." He says, **Who are you?** **Your face is the face that brings evil.** He says, **I am your evil deeds.** He says, **My Lord, do not establish the Hour.**

Imam Ahmad also said: Abd al-Razzaq told us, Muammar told us, on the authority of Yunus ibn Khabab, on the authority of al-Munhal ibn Amr, on the authority of Zadhan, on the authority of al-Bara' ibn Azib, who said: We went out with the Messenger of God, may God bless him and grant him peace, to a funeral, and he mentioned something similar to it, and in it until his soul departed, every angel of the heavens and the earth and every angel in the heavens prayed for him, and the gates of the heavens were opened for him, and there is no one among the people of a gate except that they call upon God, the Almighty, the Majestic, to ascend with his soul before them, and at the end of it, then a blind, deaf, and mute man is appointed for him, in whose hand is a hammer, if he struck a mountain with it, it would be dust, so he strikes it once and it becomes dust, then God, the Almighty, the Majestic, returns him as he was and strikes him another blow, so he cries out a cry that everything hears except the two heavy things, al-Bara' said: Then a door of Hell is opened for him and a bed of Hell is prepared for him, and in the hadith narrated by Imam Ahmad, al-Nasa'i, Ibn Majah, and Ibn Jarir, and the wording is his, from the hadith of Muhammad ibn Amr ibn Ata', on the authority of Sa'id ibn Yasar, on the authority of Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said: **The dead person is attended by...** The angels, if it is a righteous man, say: Come out, O reassured soul, you were in a good body, come out praiseworthy and receive good tidings of spirit and fragrance and a Lord who is not angry. They say that until it ascends to heaven and it is opened for it. It is said: Who is this? They say: So-and-so. It is said: Welcome to the good soul that was in the good body. Enter praiseworthy and receive good tidings of spirit and fragrance and a Lord who is not angry. It is said that to it until it reaches the heaven in which God, the Almighty, is. But if it is a bad man, they say: Come out, O evil soul that was in an evil body, come out reprehensible and receive good tidings of boiling water and pus and other similar pairs. They say that until it comes out and then it ascends to heaven and it is opened for it. It is said: Who is this? They say: So-and-so. They say: No, welcome to the evil soul that was in the evil body. Go back reprehensible, for the gates of heaven were not opened for you. So it is sent between heaven and earth and it goes to the grave.

Ibn Jurayj said about His statement, **The gates of heaven will not be opened for them**, they will not be opened for their deeds or their souls. This combines the two statements, and God knows best. God Almighty's statement, **And they will not enter Paradise until a camel passes through the eye of a needle**, is how the majority read it and interpreted it as meaning the camel. Ibn Mas'ud said: It is the camel, the son of the she-camel. In another narration, it is the husband of the she-camel. Al-Hasan al-Basri said: Until the camel passes through the eye of a needle. Abu al-Aaliyah and al-Dahhak said the same. Ali ibn Abi Talhah al-Awfi narrated from Ibn Abbas. Mujahid and Ikrimah said from Ibn Abbas: He used to read it, **The camel passes through the eye of a needle**, with a damma on the jim and a shaddah on the mim, meaning the thick rope through the eye of a needle. This is the choice of Sa'id ibn Jubayr. In another narration, he read, **Until the camel passes through**, meaning the hulls of ships, which are thick ropes. God Almighty's statement, **For them are beds from Hell**, Muhammad ibn Ka'b al-Qurazi said, **For them are beds from Hell**, al-Farsh said, **And above them are coverings**, al-Lahf said, and al-Dahhak ibn Muzahim and al-Suddi said, **And likewise**. We will reward the wrongdoers.

Fath al-Qadir

And the mattress: the bedding, and the plural of Ghashiyah: meaning fires that cover them from above like blankets 41- **And thus do We recompense the wrongdoers** meaning, like that great recompense, We recompense whoever is characterized by the characteristic of injustice.

Tafsir al-Baghawi

41- **For them is a bed of Hellfire**, meaning a mattress, **and above them is a covering**, meaning a blanket. It is the plural of *ghashiyah*, meaning what covered them and covered them. He means that the fire will surround them from every side, as God said, **For them are canopies of Fire above them and canopies beneath them** Az-Zumar, 16, **And thus do We recompense the wrongdoers**.

Tafsir al-Baidawi

41. **For them is a bed of Hell** a mattress. **And above them is covering** blankets. The tanween in it is for the purpose of replacing the defective letter according to Sibawayh, and for the purpose of declension according to others. *Ghawash* was read to cancel the omitted word. **And thus do We recompense the wrongdoers** He referred to them as criminals at one time and as wrongdoers at another time, indicating their denial of the verses. They were described with these reprehensible descriptions. He mentioned the crime along with the deprivation from Paradise and the injustice along with the torture in the Fire, indicating that it is the greatest crime.

Surat al-A'raf 7:42

And those who have believed and done righteous deeds - We charge no soul except [with that within] its capacity. Those are the companions of Paradise; they will abide therein eternally.

Surat al-A'raf 7:42

And those who have believed and done righteous deeds - We charge no soul except [with that within] its capacity. Those are the companions of Paradise; they will abide therein eternally.

Tafsir al-Jalalayn

42 - **And those who believe and do righteous deeds** is a subject, and His statement **We do not charge a soul except [with that within] its capacity** is an interruption between it and its predicate, which is **Those are the companions of Paradise; they will abide therein eternally**.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And those who believed in God and His Messenger, and acknowledged what he brought them of God's revelation and His sending down and the laws of His religion, and did what God commanded them to do and obeyed Him, and avoided what He forbade them from, **We do not charge a soul except [with that within] its capacity**, meaning: We do not charge a soul with more than it can handle, so it does not feel embarrassed by it. *Those*, meaning: those who believed and did righteous deeds, **are the companions of Paradise**, meaning: they are the people of Paradise who are its people, not others who disbelieved in God and committed their evil deeds. **They will abide therein eternally**, meaning: they will remain in Paradise, their abode will be permanent, they will not leave it, nor will they be deprived of its delights.

Tafsir al-Qurtubi

The Almighty's statement: **We do not charge a soul except [with that within] its capacity** is an interjection. That is, those who believe and do righteous deeds - those are the companions of Paradise, where they will abide eternally. The meaning of **We do not charge a soul except [with that within] its capacity** is that He did not charge anyone with regard to the expenses of his wives except what he found and was able to do, not what he could not reach. He did not intend to prove the ability before the action, as Ibn al-Tayyib said. Similar to it is **God does not charge a soul except [with that within] its capacity** (al-Talaq 65:7).

Tafsir Ibn Kathir

When God the Almighty mentioned the state of the

wretched, He followed it up by mentioning the state of the happy, saying, **And those who believed and did righteous deeds**, meaning their hearts believed and they did righteous deeds with their limbs, as opposed to those who disbelieved in the verses of God and were arrogant towards them. God the Almighty points out that belief and acting upon it are easy, because God the Almighty said, "We do not charge a soul except [with that within] its capacity. Those are the companions of Paradise, they will abide therein eternally. And We will remove whatever is in their breasts of resentment," meaning envy and hatred, as came in Sahih al-Bukhari from the hadith of Qatadah on the authority of Abu al-Mutawakkil al-Naji on the authority of Abu Sa'id al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: "When the believers are saved from the Fire, they will be detained on a bridge between Paradise and the Fire, and retribution will be taken against them for the injustices that were between them in this world. Then, when they are refined and purified, they will be permitted to enter Paradise. By the One in Whose Hand is my soul, one of them will be more worthy of his home in Paradise than of his home in this world." Al-Suddi said about His statement, **And We will remove whatever is in their breasts of resentment, beneath them rivers flow**, the verse, that when the people of Paradise are driven to Paradise, they will find At its gate is a tree at the base of its trunk two springs. They drank from one of them, and it removed whatever rancor was in their hearts, and it was the pure drink. They washed themselves from the other, and the freshness of bliss flowed upon them, and they were never disheveled or pale after that ever. Abu Ishaq narrated on the authority of Asim on the authority of the Commander of the Faithful Ali ibn Abi Talib something similar to this, as will come in the words of God Almighty: **And those who feared their Lord will be led to Paradise in groups**, God willing. In Him is the trust and upon Him is reliance.

Qatada said: Ali, may God be pleased with him, said: I hope that I, Uthman, Talha, and Al-Zubayr will be among those about whom God Almighty said: **And We will remove whatever is in their breasts of resentment**. Narrated by Ibn Jarir. Abd Al-Razzaq said: Ibn Uyaynah told us on the authority of Isra'il who said: I heard Al-Hasan say: Ali said: By God, it was about us, the people of Badr, that **And We will remove whatever is in their breasts of resentment**. Al-Nasa'i and Ibn Mardawayh narrated, and the wording is his, from the hadith of Abu Bakr Ibn Ayyash on the authority of Al-A'mash on the authority of Abu Salih on the authority of Abu Hurairah who said: The Messenger of God, may God bless him and grant him peace, said: "Everyone in Paradise will see his seat in Hell and say: 'If only God had guided me,' and that will be a sign of gratitude for him. Every one of the people of Hell will see his seat in Paradise and say: 'If only God had guided me,' and that will be a sign of regret for him." For this reason, when the people of Hell were inherited the seats of the people of Hell in Paradise, they were called out: **This is Paradise, which you inherited because of what you used to do**, meaning that

because of your deeds, mercy was bestowed upon you, so you entered Paradise and were assigned your homes according to your deeds. It is necessary to interpret this as it was proven in the two Sahihs that he, may God bless him and grant him peace, said: **Know that none of you will enter Paradise because of his deeds.** They said: **Not even you, O Messenger of God?** He said: **Not even me, unless God covers me with His mercy and grace.**

Fath al-Qadir

His statement: 42- **We do not charge a soul except [with that within] its capacity** meaning, We do not charge the servants except with what is within their capacity and that they are able to do, and We do not charge them with what is not within their capacity. This sentence is parenthetical between the subject and the predicate, and similar to it is **God does not charge a soul except [with that within] its capacity.** Al-A'mash read *Takkalluf* with the superlative and raised the soul, and the reference in his statement: *Those* is to the relative pronoun, and its predicate is **the companions of Paradise** and the sentence is the predicate of the relative pronoun, and the sentence **They will abide therein eternally** is in the accusative case as a state.

Tafsir al-Baghawi

42- **And those who believe and do righteous deeds - We charge no soul except [with that within] its capacity,** meaning: its ability and that which it is not burdened with or restricted by, **Those are the companions of Paradise; they will abide therein eternally.**

Tafsir al-Baidawi

42. "And those who have believed and done righteous deeds - We charge not a soul except [with that within] its capacity. Those are the companions of Paradise; they will abide therein eternally." It is His custom, glory be to Him, to follow up the threat with the promise, and We charge not a soul except [with that within] its capacity. He interposed between the subject and its predicate to encourage them to acquire eternal bliss according to what their capacity can bear and what is easy for them. It was read, **No soul is charged.**

Surat al-A'raf 7:43

And We will remove whatever is in their breasts of resentment, and rivers will flow beneath them, and they will say, "Praise be to God, who has guided us to this, and we would not have been guided had God not guided us. The messengers of our Lord have certainly come with the truth, and it will be proclaimed to them, 'This is Paradise, which you have been made to inherit for what you used to do.'

Surat al-A'raf 7:43

And We will remove whatever is in their breasts of resentment, and rivers will flow beneath them, and they will say, "Praise be to God, who has guided us to this, and we would not have been guided had God not guided us. The messengers of our Lord have certainly come with the truth, and it will be proclaimed to them, 'This is Paradise, which you have been made to inherit for what you used to do.'

Tafsir al-Jalalayn

43 - **And We will remove whatever is in their breasts of resentment** hatred that was between them in this world **rivers will flow beneath them** beneath their palaces **and they will say** when they settle in their homes **Praise be to God who has guided us to this** the work for which this is the reward **and we would not have been guided had God not guided us** the answer to if it had not been indicated by what preceded it **the messengers of our Lord have certainly come with the truth, and they will be called** lightened, meaning that or explained in the five places **this is Paradise, which you have inherited for what you used to do**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: We have removed from the hearts of those whose characteristics He described, and informed us that they are the people of Paradise, whatever rancor, resentment, and enmity there was between some of them in this world toward others. So He has placed them in Paradise when He brings them into it on couches facing each other, not envying each other for anything that God has given to some of them and favored them with from His honor over them, and the rivers of Paradise will flow beneath them.

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

Who said that?

Ibn Wakee' told us, he said, Abu Khalid al-Ahmar told us, on the authority of Juwaybir, on the authority of al-Dahhak: **And We will remove whatever is in their hearts of resentment**, he said: enmity.

Ibn Wakee' told us, he said, Hamid bin Abd al-Rahman told us, on the authority of Saeed bin Bashir, on the authority of Qatada: **And We will remove whatever is in their hearts of resentment**, he said: It is the hatred.

Ibn Hamid told us, he said, Ibn al-Mubarak told us, on

the authority of Ibn Uyaynah, on the authority of Isra'il Abu Musa, on the authority of al-Hasan, on the authority of Ali, who said: By God, it was revealed about us, the people of Badr: **And We will remove whatever is in their breasts of resentment, [while] they will be brothers, on thrones facing each other.**

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Ibn Uyaynah told us, on the authority of Israel, he said: I heard him say: Ali, peace be upon him, said: By God, it was revealed about us, the people of Badr: **And We will remove whatever is in their breasts of resentment, [while] they will be brothers, on thrones facing each other.**

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, he said, Ali, may God be pleased with him, said: I hope that I, Uthman, Talhah, and al-Zubayr will be among those about whom God Almighty said: And We will remove whatever is in their hearts of resentment, may God be pleased with them.

Muhammad ibn al-Husayn told me, Ahmad ibn al-Mufaddal told us, Asbat told us, on the authority of al-Suddi: **And We will remove whatever is in their breasts of resentment, and rivers will flow beneath them.** He said: When the people of Paradise are driven to Paradise and arrive, they will find at its gate a tree at the base of whose trunk are two springs. They will drink from one of them, and whatever is in their breasts of resentment will be removed, and it will be the pure drink. They will wash themselves from the other, and the freshness of bliss will flow upon them, and they will never be disheveled or dirty after that.

Yaqub ibn Ibrahim told me, he said, Ibn Ulayyah told us, on the authority of al-Jariri, on the authority of Abu Nadrah, who said: The people of Paradise will be detained from Paradise until judgment is passed for some of them from others, until they enter Paradise when they enter it and none of them will seek revenge for a nail clipping that they wronged him. And the people of Hell will be detained from Hell until judgment is passed for some of them from others, so they will enter Hell when they enter it and none of them will seek revenge for a nail clipping that they wronged him.

Abu Ja'far said: God Almighty says: And those whom He, the Most High, described, and they are those who believed and did righteous deeds, said when they entered Paradise and saw what God had honored them with of His honor, and what He had averted from them of the humiliating punishment with which the people of Hell were afflicted because of their disbelief in their Lord and their denial of His Messengers: **Praise be to God who has guided us to this**, meaning: Praise be to God who has guided us to the work that has earned us this honor and grace of God that we are in, and has averted His punishment from us. **And we**

would not have been guided had God not guided us, meaning: We would not have been guided to this had God not guided us to it and granted us success with it by His grace and bounty, as:

Abu Hisham Al-Rafa'i told us, he said, Abu Bakr bin Ayyash told us, he said, Al-A'mash told us, on the authority of Abu Salih, on the authority of Abu Sa'id, he said: The Messenger of God, may God bless him and grant him peace, said: "Everyone in Hell will see his place in Paradise and say, 'If only God had guided us.' That will be a regret for them. And every person in Paradise will see his place in Hell and say, 'If only God had guided us!' That is their gratitude."

Muhammad ibn al-Muthanna narrated, Muhammad ibn Ja'far narrated, Shu'bah narrated, I heard Abu Ishaq narrating, on the authority of 'Asim ibn Damrah, on the authority of 'Ali, who said: 'Umar mentioned - for something I do not remember - then he mentioned Paradise and said: They will enter, and there will be a tree from beneath whose trunk two springs will emerge. He said: They will wash from one of them, and the freshness of bliss will flow over them, and their hair will not be disheveled, nor will their skins be covered with dust. And they will drink from the other, and every impurity, filth, and evil in their bellies will come out. He said: Then the gate of Paradise will be opened for them, and it will be said to them: "Peace be upon you, you have done well, so enter it to abide therein." He said: The young boys will meet them, and they will surround them as young boys surround a hot water source when it returns from its absence. Then they will come and give the good report to their wives, and they will call them by their names and the names of their fathers. They will say: Did you see him? He said: Joy will overcome them. He said: They will come until they stand on the threshold of the gate. He said: They will come and enter, and behold, the foundations of their houses are of pearls, and there are towers of yellow, green, and red, and of every color, and sparks raised high, and cups placed, and cushions lined up, and carpets spread out. Had it not been that God had decreed them for them, their eyes would have dazzled at what they see therein. They will embrace their spouses, and sit on couches, and say: "Praise be to God, who has guided us to this. We would not have been guided had God not guided us. The messengers of our Lord have certainly brought the truth."

Abu Ja'far said: God Almighty says, informing about those who believed and did righteous deeds, that they will say when they enter Paradise and see the honor that God has bestowed upon them, which is that the enemies of God are in Hell: By God, the messengers of our Lord came to us in this world, and these are the ones in Hell, with the truth of the report about God's promise to the people of His obedience and belief in Him and His messengers, and His threat to the people of His disobedience and disbelief in Him.

As for His statement: **And it will be proclaimed to them, 'This is Paradise which you have inherited because of what you used to do,'** its meaning is: A caller will call out to those whom God has described and informed about what He has prepared for them of His honor: "O you people, this is Paradise which My messengers in this world used to tell you about. God has made it your

inheritance on behalf of those who denied His messengers, because of your belief in them and your obedience to your Lord." And that is the meaning of His statement: **because of what you used to do.**

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

Who said that?

Muhammad ibn al-Husayn told me, Ahmad ibn al-Mufaddal told us, Asbat told us, on the authority of al-Suddi: **And it will be proclaimed to them, 'This is Paradise which you have inherited because of what you used to do.'** He said: There is no disbeliever or believer but that he has a home in Paradise and Hell. So when the people of Paradise enter Paradise and the people of Hell enter Hell, and they enter their homes, Paradise will be raised up for the people of Hell so they will look at their homes therein, and it will be said to them, 'These are your homes if you had acted in obedience to God.' Then it will be said, 'O people of Paradise, inherit them because of what you used to do.' So their homes will be divided among the people of Paradise.

Ibn Wakee' told us, he said, Amr bin Saad Abu Dawud Al-Hafri told us, on the authority of Saeed bin Bakir, on the authority of Sufyan Al-Thawri, on the authority of Abu Ishaq, on the authority of Al-Agharr: **And it will be proclaimed to them, 'This is Paradise which you have inherited because of what you used to do.'** He said: It will be proclaimed to them, 'Be healthy and do not get sick, live forever and do not die, and enjoy life and do not grieve.'

Ibn Wakee' told us, he said, Qubaysah told us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Al-Agharr, on the authority of Abu Saeed: **And it will be proclaimed to them, 'This is Paradise,'** the verse. He said: A caller will call out: You will be healthy and never fall ill again.

The Arab scholars differed regarding *an* that comes with *talkum*.

Some of the Basrans said: It is the heavy one, which was lightened and implied in it, and it is not right to make it the light one, because after it is a noun, and the light one is not followed by nouns. The poet said:

In the youths of India, like the swords of India, they have learned that whoever is barefoot and wears shoes will perish.

Another said:

I am angry with him, and I know that we are both keen on what hurts the other.

He said: Its meaning is: It is both of us. He said: It would be like his saying: **That we have found**, in the place of *which*? and his saying: **That you stand up**, and it is not *that* that works with verbs, because you say: **It angered me that he stood up**, and **that he went away**, so it falls on verbs, even though it does not work with them. And in the Book of God: **And the leaders among them set out, saying, 'Walk,'** meaning: Walk.

Some of the people of Kufa denied this statement of his, saying: It is not permissible for there to be an

Surat al-A'raf 7:43

And We will remove whatever is in their breasts of resentment, and rivers will flow beneath them, and they will say, "Praise be to God, who has guided us to this, and we would not have been guided had God not guided us. The messengers of our Lord have certainly come with the truth, and it will be proclaimed to them, 'This is Paradise, which you have been made to inherit for what you used to do.'

implied ha' with an in this position, because an entered into the speech to protect what comes after it. He said: And this which is with talakum is the circle in which what is similar to the narration occurs, but is not in the wording of the narration, such as: I called out that you are standing, and that Zaid is standing, and that I stood, so it follows all the speech, and I made an as a protection, because the call occurs on what comes after it, and what comes after an is preserved just as what comes after the statement is preserved. Do you not see that you say: I said: Zaid is standing, and I said: He stood, so you follow it with whatever speech you want? So since the call has the meaning of suspicion and what is similar to it from speech, what comes after an was preserved, and an entered as a protection. He said: As for ay, it is not on an, ay is not the answer to the statement, and an is sufficient from the name.

Tafsir al-Qurtubi

God the Almighty mentioned among the blessings He will bestow upon the people of Paradise, removing rancor from their hearts. Removal means extraction. Rancor is the hidden hatred in the chest. The plural is ghalal. That is, We will remove in Paradise whatever rancor was in their hearts in this world. The Prophet, may God bless him and grant him peace, said:

"Reverence at the gates of Paradise is like the resentment of a camel. God has removed it from the hearts of the believers." It was narrated on the authority of Ali **may God be pleased with him** that he said: I hope that I, Uthman, Talhah, and Az-Zubayr will be among those about whom God the Almighty said: **And We will remove whatever is in their hearts of resentment.** It was said: Removing resentment in Paradise means that they will not envy each other for the superiority of their status. It was said that this is because of the drink of Paradise, and for this reason He said: **And their Lord will give them a pure drink** (al-Insan 76:21) meaning He will cleanse the impurities from their hearts, as will be explained in Surat Al-Insan and Surat Az-Zumar, God willing. **And they will say, 'Praise be to God, Who has guided us to this'** meaning to this reward, by guiding us and creating guidance for us. This is a refutation of the Qadarites. **And we would not have been** is the reading of Ibn Amir by dropping the waw. The rest confirm it. **We would not have been guided** is the lam of ki. **Had God not guided us** is in the nominative case. **And they were called** is its original form. They were called "that in the accusative case, lightened from the heavy one, meaning that that is Paradise." It may be an explanation of what they were called to, because the call is a statement, so it has no place. That is, it was said to them: That is Paradise because they were promised it in this world, that is, it was said to them: This is that Paradise that you were promised, or it was

said to them before entering when they saw it from a later time. It was said: That is in the meaning of this. The meaning of "you inherited it because of what you used to do" is that you inherited its dwellings because of your deeds, and your entry into it is by the mercy and grace of God. As He said, "That is the grace from God" (An-Nisa': 70) and He said, "Then He will admit them to mercy from Him and grace" (An-Nisa': 175). And in Sahih Muslim:

None of you will enter Paradise because of his deeds. They said: **Not even you, O Messenger of God?** He said: **Not even me, unless God covers me with His mercy and grace.** In other than Sahih Muslim:

"There is no disbeliever or believer but that he has a home in Paradise and Hell. When the people of Paradise enter Paradise and the people of Hell enter Hell, Paradise will be raised up for the people of Hell so that they may look at their homes therein. It will be said to them: These are your homes if you had acted in obedience to God. Then it will be said: O people of Paradise, lament them for what you used to do. Then their homes will be divided among the people of Paradise."

I said: In Sahih Muslim:

No Muslim man dies except that God places in his place a Jew or a Christian in the Fire. This is also an inheritance. He grants by His grace whomever He wills and punishes by His justice whomever He wills. In short, Paradise and its dwellings are not attained except by His mercy. So if they enter it through their deeds, then they have inherited it by His mercy, and they have entered it by His mercy, since their deeds are a mercy from Him to them and a favor to them. It is read *awrathutumuha* without assimilation. It is read by assimilation of the ta' into the tha'.

Tafsir Ibn Kathir

When God the Almighty mentioned the state of the wretched, He followed it up by mentioning the state of the happy, saying, **And those who believed and did righteous deeds**, meaning their hearts believed and they did righteous deeds with their limbs, as opposed to those who disbelieved in the verses of God and were arrogant towards them. God the Almighty points out that belief and acting upon it are easy, because God the Almighty said, "We do not charge a soul except [with that within] its capacity. Those are the companions of Paradise, they will abide therein eternally. And We will remove whatever is in their breasts of resentment," meaning envy and hatred, as came in Sahih al-Bukhari from the hadith of Qatadah on the authority of Abu al-Mutawakkil al-Naji on the authority of Abu Sa'id al-Khudri, who said: The Messenger of God, may God bless him and grant him

peace, said: "When the believers are saved from the Fire, they will be detained on a bridge between Paradise and the Fire, and retribution will be taken against them for the injustices that were between them in this world. Then, when they are refined and purified, they will be permitted to enter Paradise. By the One in Whose Hand is my soul, one of them will be more worthy of his home in Paradise than of his home in this world." Al-Suddi said about His statement, **And We will remove whatever is in their breasts of resentment, beneath them rivers flow**, the verse, that when the people of Paradise are driven to Paradise, they will find At its gate is a tree at the base of its trunk two springs. They drank from one of them, and it removed whatever rancor was in their hearts, and it was the pure drink. They washed themselves from the other, and the freshness of bliss flowed upon them, and they were never disheveled or pale after that ever. Abu Ishaq narrated on the authority of Asim on the authority of the Commander of the Faithful Ali ibn Abi Talib something similar to this, as will come in the words of God Almighty: **And those who feared their Lord will be led to Paradise in groups**, God willing. In Him is the trust and upon Him is reliance.

Qatada said: Ali, may God be pleased with him, said: I hope that I, Uthman, Talha, and Al-Zubayr will be among those about whom God Almighty said: **And We will remove whatever is in their breasts of resentment**. Narrated by Ibn Jarir. Abd Al-Razzaq said: Ibn Uyaynah told us on the authority of Isra'il who said: I heard Al-Hasan say: Ali said: By God, it was about us, the people of Badr, that **And We will remove whatever is in their breasts of resentment**. Al-Nasa'i and Ibn Mardawayh narrated, and the wording is his, from the hadith of Abu Bakr Ibn Ayyash on the authority of Al-A'mash on the authority of Abu Salih on the authority of Abu Hurairah who said: The Messenger of God, may God bless him and grant him peace, said: "Everyone in Paradise will see his seat in Hell and say: 'If only God had guided me,' and that will be a sign of gratitude for him. Every one of the people of Hell will see his seat in Paradise and say: 'If only God had guided me,' and that will be a sign of regret for him." For this reason, when the people of Hell were inherited the seats of the people of Hell in Paradise, they were called out: **This is Paradise, which you inherited because of what you used to do**, meaning that because of your deeds, mercy was bestowed upon you, so you entered Paradise and were assigned your homes according to your deeds. It is necessary to interpret this as it was proven in the two Sahihis that he, may God bless him and grant him peace, said: **Know that none of you will enter Paradise because of his deeds**. They said: **Not even you, O Messenger of God?** He said: **Not even me, unless God covers me with His mercy and grace**.

Fath al-Qadir

His statement: 43- "And We will remove whatever is in their hearts of resentment." This is among the blessings that God will bestow upon the people of Paradise, that God will remove whatever is in their hearts of resentment toward one another until their hearts are pure and they will love one another. If resentment remained in their hearts as it was in this

world, it would spoil the delights of Paradise, because neither of the quarreling parties will enjoy life with the other. Resentment is the hidden hatred in the chests, and say that removing resentment in Paradise means that they will not envy one another in the difference in status. "And they will say, 'Praise be to God, Who has guided us to this.'" That is, to this great reward, which is eternal life in Paradise, and removing resentment from their hearts. This guidance for this is guidance for its cause of faith and righteous deeds in this world. "And we would never have been guided." Ibn Amir read without the waw, and the rest read without it, and we could not have been guided by this matter had it not been for God's guidance to us. The sentence is a new sentence or a state, and the answer to **had it not been for God's guidance to us** is omitted and indicated by what preceded it: i.e. had it not been for God's guidance to us, we would not have been guided. His statement: **Indeed, the messengers of our Lord have come with the truth** *al-Lām* is the lam of the oath. They said: This is when they reached the great reward they reached, rejoicing in what they had become because of what came before them of believing the messengers and the appearance of the truth of what they had told them in this world, that the reward for faith and righteous deeds is this which they had become. His statement: **And it will be proclaimed to them, 'This is Paradise, which you have inherited for what you used to do'** *al-Baqarah* 2:177, i.e. the call was made to those who believed and did righteous deeds, and it was said to them: This is Paradise, which you have inherited: i.e. you have inherited its dwellings through your deeds. It was said in *al-Kashshaf*: Because of your deeds, not by favor, as the falsifiers say. End quote.

I say: O poor man, this is what the Messenger of God, may God bless him and grant him peace, said in what is authentically reported from him: **Straighten your path and come close, and know that no one will enter Paradise through his deeds**. They said: **Not even you, O Messenger of God?** He said: **Not even me, unless God covers me with His mercy**. Explaining a reason does not necessitate denying another reason. Were it not for the favor of God, the Most High, upon the worker by enabling him to do the work, there would be no work at all. If the favor were only in this ability, then those who say it would be right, not false. In the Qur'an: **That is the favor of God, and in it: Then He will admit them into His mercy and favor**.

Ibn Jarir and Ibn Abi Hatim narrated from Ibn Abbas regarding his statement: **The gates of heaven will not be opened for them**, meaning that nothing of their deeds will ascend to God. Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh narrated from him that he said: **Their deeds and supplications will not be opened for them**. Abd ibn Humayd, Ibn Jarir, Ibn Abi Hatim and Abu al-Shaykh also narrated from him regarding the verse that he said: **Their souls will not be opened**, but it will be opened for the souls of the believers. Ibn Jarir and Ibn al-Mundhir also narrated from him that **until a camel passes through, he said: one with legs**, "into the eye of a needle," he said: **into the eye of a needle**. Abd al-Razzaq, al-Firyabi, Saeed ibn Mansur, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, al-Tabarani in *al-Kabir* and Abu al-Shaykh narrated from Ibn Mas'ud

Surat al-A'raf 7:43

And We will remove whatever is in their breasts of resentment, and rivers will flow beneath them, and they will say, "Praise be to God, who has guided us to this, and we would not have been guided had God not guided us. The messengers of our Lord have certainly come with the truth, and it will be proclaimed to them, 'This is Paradise, which you have been made to inherit for what you used to do.'

regarding his statement: **until a camel passes through**, he said: **the pair of a female camel**. Abu Ubayd, Saeed ibn Mansur, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir and Abu al-Shaykh narrated through various chains of transmission from Ibn Abbas that he used to recite *al-jamal* with a damma on the jim and a shaddah on the mim. He said: It is a thick rope or one of the ropes of ships. Abdul bin Hamid narrated on the authority of Ibn Omar that he was asked about the eye of a needle and he said: A camel in the eye of a needle. Ibn Al-Mundhir narrated on the authority of Ibn Abbas that he said: A mattress is a bedding and a blanket is a quilt. Ibn Jarir and Abu Al-Shaykh narrated something similar on the authority of Muhammad bin Ka'b. Abdul Razzaq, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ali bin Abi Talib that he said: By God, this verse was revealed about us, the people of Badr: **And We will remove whatever is in their breasts of resentment**. An-Nasa'i, Ibn Jarir and Ibn Mardawayh narrated on the authority of Abu Hurayrah that the Messenger of God (peace and blessings of God be upon him) said: "Everyone in Hell will see his place in Paradise and say, 'If only God had guided us.' This will be a regret for them. And every person in Paradise will see his place in Hell and say, 'If only God had guided us.' This is their gratitude." Ibn Abi Shaybah, Ahmad, Abd ibn Hamid, al-Darimi, Muslim, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and Ibn Mardawayh narrated on the authority of Abu Sa'id and Abu Hurayrah on the authority of the Prophet, may God bless him and grant him peace: **And it will be announced to them, 'This is Paradise which you have inherited because of what you used to do.'** He said: It will be announced to them, **Be healthy and do not get sick, be comfortable and do not become miserable, be young and do not grow old, and live forever and do not die.**

Tafsir al-Baghawi

43- **And We will remove** and bring out **whatever is in their hearts of resentment**, of deceit and enmity that was between them in this world, so We made them brothers on thrones facing each other, not envying each other for anything that God has given to one another, **with rivers flowing beneath them**. Al-Hasan narrated on the authority of Ali, may God be pleased with him, who said: By God, it was revealed about us, the people of Badr: **And We will remove whatever is in their hearts of resentment, brothers on thrones facing each other.**

Ali, may God be pleased with him, also said: I hope that I, Uthman, Talha, and Al-Zubayr will be among those to whom God Almighty said, **And We will remove whatever is in their hearts of resentment.**

Abdul Wahid Al-Malhi told us, Ahmad bin Abdullah

Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Al-Salt bin Muhammad told us, Yazid bin Zari' told us, Saeed told us, on the authority of Qatada, on the authority of Abu Al-Mutawakkil Al-Naji, on the authority of Abu Saeed Al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: "The believers will be saved from the Fire, and they will be detained on a bridge between Paradise and the Fire, and some of them will take revenge on others for the wrongs that were committed between them in this world, until when they are refined and purified, they will be permitted to enter Paradise. By the One in Whose Hand is the soul of Muhammad, one of them will be guided to his home in Paradise more than he was to his home in this world."

Al-Suddi said about this verse: When the people of Paradise are led to Paradise, they will find a tree at its gate, at the base of its trunk are two springs. They will drink from one of them, and whatever rancor is in their hearts will be removed, and it is the pure drink. They will wash themselves from the other, and the freshness of bliss will flow upon them, and they will never be disheveled or disheveled after that, ever. That is, to this, meaning the path to Paradise.

Sufyan al-Thawri said that its meaning is that He guided us to an action for which this is the reward. **And we would not have been guided**, Ibn Amir read **were not guided** without the waw, "had God not guided us. The messengers of our Lord have certainly brought the truth." This is what the people of Paradise will say when they see what the messengers promised them with their own eyes. **And it will be announced to them, 'This is Paradise, which you have inherited because of what you used to do.'** It was said that this is the announcement when they see Paradise from afar. They will be announced, **This is Paradise.**

Abu Bakr Muhammad ibn Abdullah ibn Abi Tobah al-Khatib told us, Abu Tahir Muhammad ibn al-Harith told us, Muhammad ibn Yaqub al-Kisa'i told us, Abdullah ibn Muhammad told us, Ibrahim ibn Abdullah al-Khalal told us, Abdullah ibn al-Mubarak told us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of al-Agharr, on the authority of Abu Sa'id, and on the authority of Abu Hurayrah, who said: A caller will call out: **You will be healthy and never fall ill, you will live and never die, you will live and never die, you will be young and never grow old, you will enjoy yourself and never be miserable.** This is what he said: **It will be announced to you, 'This is Paradise, you have inherited it because of what you used to do.'** This is an authentic hadith narrated by Muslim ibn al-Hajjaj on the authority of Ishaq ibn Ibrahim and Abd al-Rahman ibn Hamid on the authority of Abd al-Razzaq on the authority of Sufyan al-Thawri with this chain of transmission, with a chain of transmission traceable back to the Prophet.

It was narrated on the authority of Abu Hurairah that he said: The Messenger of God, may God bless him and grant him peace, said: "There is no one but that he has a place in Paradise and a place in Hell. As for the unbeliever, he inherits the believer's place in Hell, and the believer inherits the unbeliever's place in Paradise."

Tafsir al-Baidawi

43. "And We will remove from their breasts any resentment" meaning We will remove from their hearts the causes of resentment, or We will purify them from it until there is nothing between them but love. And on the authority of Ali, may God be pleased with him: I hope that I, Uthman, Talhah, and Az-Zubayr will be among them. "Underneath them rivers will flow" to increase their pleasure and happiness. "And they will say, 'Praise be to God, who has guided us to this' for this is His reward. **And we would not have been guided had God not guided us** had it not been for God's guidance and success. The lam is to emphasize the negation and the answer to *lawla* is omitted and indicated by what precedes it. Ibn Amir read **we would not have been** without the waw as an explanation of the first. **The messengers of our Lord have certainly brought the truth** so we were guided by their guidance. They say that arbitrarily and with pride that what they knew for certain in this world will become for them for certainty in the Hereafter. **And they will be called, 'This is Paradise'** if they see it from afar, or after entering it, and the one being called is the one being called specifically. **You have inherited it because of what you used to do** meaning you were given it because of your deeds, and it is a state of Paradise and the factor in it is the meaning of indication, or report, and Paradise is an attribute of that, and *that* in the five places is the lightened or explanatory because the calling and notification are from speech.

Surat al-A'raf 7:44

And the companions of Paradise will call out to the companions of the Fire, "We have found what our Lord promised us to be true. Have you found what your Lord promised to be true?" They will say, "Yes." Then a crier will proclaim among them, "The curse of God is upon the wrongdoers."

Surat al-A'raf 7:44

And the companions of Paradise will call out to the companions of the Fire, "We have found what our Lord promised us to be true. Have you found what your Lord promised to be true?" They will say, *Yes*. Then a crier will proclaim among them, **The curse of God is upon the wrongdoers**.

Tafsir al-Jalalayn

44 - **And the companions of Paradise will call out to the companions of the Fire** as a report or a rebuke **that we have found what our Lord promised us** of reward (to be true. Have you found what your Lord promised) of punishment **to be true? They will say, Yes. Then a crier will announce** a crier will announce **between them** between the two groups so that they can hear **that the curse of God is upon the wrongdoers**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And the people of Paradise will call out to the people of Hell after they have entered it: O people of Hell, we have found what our Lord promised us to be true in this world on the tongues of His messengers, of reward for believing in Him and in them, and for obeying Him. So have you found what your Lord promised on their tongues for disbelief in Him and for disobeying Him of punishment? So the people of Hell will answer them: Yes, we have found what our Lord promised us to be true, such as that which:

Muhammad bin Al-Hussein told me, he said, Ahmad bin Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: "And the companions of Paradise will call out to the companions of the Fire, 'We have found what our Lord promised us to be true. Have you found what your Lord promised to be true?' They will say, 'Yes.'" He said: The people of Paradise will find what they were promised of reward, and the people of the Fire will find what they were promised of punishment.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, his saying: "And the companions of Paradise will call out to the companions of the Fire, 'We have found what our Lord promised us to be true. Have you found what your Lord promised to be true?'" That is because God promised the people of Paradise bliss and honor and every good thing that people know or do not know, and He promised the people of the Fire every disgrace and torment that people know or do not know. That is why He said: **And other like him**

[are] pairs. He said: So the companions of Paradise will call out to the companions of the Fire, 'We have found what our Lord promised us to be true. Have you found what your Lord promised to be true?' They said: 'Yes.' He said: 'From disgrace, humiliation, and torment.' The people of Paradise will say: 'We have indeed found what our Lord promised us to be true of bliss and honor.' Then a crier will proclaim among them: 'The curse of God is upon the wrongdoers.'"

There is a difference in the reading of his saying: They said yes.

The majority of the people of Medina, Kufa and Basra read it as: **They said yes**, with the opening of the 'ayn in *yes*.

It was narrated on the authority of some of the Kufians that he read **they said yes** with a kasra on the 'ayn. He recited a verse by Banu Kalb:

Yes, if he says it, it is a sure thing and you will not be disappointed.

Yes, I broke it.

Abu Ja'far said: The most correct reading in our view is *Na'am* with the fat-ha on the 'ayn, because it is the widespread reading in the readings of the regions and the well-known language of the Arabs. As for his statement: **Then a crier called out among them**, he says: A crier called out, and he informed, so he informed among them, **that the curse of God is upon the wrongdoers**, he says: God's wrath, anger, and punishment are upon those who disbelieve in Him.

We have already explained that if a word accompanies a narration that is similar to a narrative, but not explicitly a narration, the Arabs sometimes stress it, and apply the verb to it, opening it and sometimes lightening it, and working the verb in it, making it accusative with it, and nullifying its work on the noun that follows it, in what has passed, so there is no need to repeat it in this place.

Since this is the case, whether you stress *an* or not in the recitation, since the meaning of the speech is **whichever of these the reciter recites** is the same, and they are two well-known recitations in the recitation of the regions.

Tafsir al-Qurtubi

The Almighty said: **And the companions of Paradise will call out** This is a question of reproach and reproach. **That we have found** is like that that is Paradise, meaning that we have found. It was said: It is the same call. **Then a crier will announce among them** meaning he will announce and make a voice, meaning from the angels. Between them is a circumstance, as you say: I know their midst. Al-Kisa'i and Na'am read it with a kasra on the 'ayn. It is permissible in this language to make the 'ayn sukun.

Makki said: Whoever says Na'am with a kasra on the 'ayn wanted to differentiate between Na'am which is a response and Na'am which is a name for camels, cows and sheep. It was narrated from Omar that he denied Na'am by opening the 'ayn in the response, and he said: Say Na'am. Na'am and Na'am are two languages that mean the number and confirmation. The number is when you ask about an affirmative, such as when you say: Is Zaid standing? He will say: Yes. And confirmation is when you tell about what happened, you say: Such and such happened, he will say: Yes. So when you ask about something negated, the answer is yes, such as when you say: Did I not honor you? He will say: Yes. Yes, for the answer to the question that comes after the affirmative as in this verse. And yes, for the answer to the question that comes after the negation, as God the Almighty said: **Am I not your Lord?** They said: *Yes.* (al-A'raf 7:172) Al-Bazzi, Ibn 'Amir, Hamzah, and Al-Kisa'i read that **the curse of God** is the original. The rest read it with a light *an* and raising the *la'natullah* as a subject. *An* is in the accusative case in both readings by dropping the preposition. It is permissible for the lightened *an* to not have a syntactic position. It is explanatory as mentioned above. It was narrated from Al-A'mash that he read in **the curse of God** with a kasrah on the hamzah, so this is based on the implication of the statement as the Kufians read **The angels called out to him while he was standing praying in the prayer niche that God** It is narrated that Tawus entered upon Hisham ibn 'Abd al-Malik and said to him: Fear God and beware of the Day of the Call to Prayer. He said: What is the Day of the Call to Prayer? He said: The Almighty's saying: "Then a crier proclaimed among them: 'The curse of God is upon the wrongdoers.'" So Hisham was struck dumb. Tawus said: This is the humiliation of description, so how about the humiliation of witnessing?

Tafsir Ibn Kathir

The Almighty tells us what He will address the people of Hell with in a way of rebuke and reprimand when they settle in their homes: **Indeed, we have found what our Lord promised us to be true.** Here, *that* is an explanation of the omitted statement, and *qad* is for confirmation, meaning that they said to them, "Indeed, we have found what our Lord promised us to be true. Have you found what your Lord promised to be true?" They said, *Yes.* Just as the Almighty told us in Surat As-Saffat about the one who had a companion from among the disbelievers: "So he looked and saw him in the midst of Hellfire. He said, 'By God, you were almost doomed to perish. And had it not been for the grace of my Lord, I would have been among those brought forth. Are we not to die? Except for our first death, and we are not to be punished.'" That is, He denounces his statement that he says in this world and rebukes him for what has befallen him of punishment and torment. Likewise, the angels rebuke them, saying to them: "This is the Fire which you used to deny. Is this magic, or do you not see? Enter it, and be patient or do not be patient. It is all the same to you. You are only being recompensed for what you used to do." And likewise, the Messenger of God, may God bless him

and grant him peace, rebuked the dead of Al-Qalib. On the day of Badr, he called out, **O Abu Jahl bin Hisham, O Utbah bin Rabi'ah, and O Shaiba bin Rabi'ah** - and he named their heads - **Have you found what your Lord promised to be true? I have found what my Lord promised me to be true.** Umar said, **O Messenger of God, are you addressing people who have rotted away?** He said, **By the One in Whose hand is my soul, you are not more attentive to what I say than they are, but they are unable to respond.**

And the Almighty said: **Then a crier will proclaim among them** meaning a teacher will know and a crier will call out **that the curse of God is upon the wrongdoers** meaning it will be settled upon them. Then He described them by saying **those who hinder [people] from the way of God and seek to make it crooked** meaning they hinder people from following the way of God and His law and what the prophets brought and they seek for the way to be crooked and not straight so that no one will follow it **and they are disbelievers in the Hereafter** meaning they are disbelievers in meeting God in the Hereafter meaning they are ungrateful and deny that and do not believe in it or have faith in it. For this reason they do not care about what they do of evil words and deeds because they do not fear being held accountable for it or being punished. They are the worst of people in words and deeds.

Fath al-Qadir

The calling of the people of Paradise to the people of Hell was not intended to inform them of what they called them, but rather to make them cry and cause regret in their hearts. 44- **Indeed we have found** is the same call: that is, we have reached what God promised us of bliss, so have you reached what God promised you of painful torment? The question is for rebuke and rebuke, and the second object of the promise was omitted because the promise was not specifically for them, but for all people, such as resurrection, accountability, and punishment. It was said: It was omitted to remove the disbelievers from the rank of honor by addressing them when making the promise. **They said, 'Yes,' meaning we found what our Lord promised us to be true.** Al-A'mash and Al-Kisa'i read *Yes* with a kasra on the 'ayn. Makki said: Whoever says: *Yes* with a kasra on the 'ayn, it is as if he wanted to differentiate between the 'yes' which is an answer and the 'yes' which is a name for cows, sheep, and camels. The muezzin: the crier, that is, a crier called between them: that is, between the two groups. It was said: he is from the angels, **that the curse of God is upon the wrongdoers.** Ibn Amir, Hamza, Al-Kisa'i, and Al-Bazzi read with a shaddah on *an*, which is the original. The rest read with a lightened *an*, as if it were the lightened form of the heavy form or the explanatory form. Al-A'mash read with a kasrah on the hamza of *in*, as if the statement was implied.

Tafsir al-Baghawi

44- The Almighty said: **And the companions of Paradise will call out to the companions of the Fire,**

Surat al-A'raf 7:44

And the companions of Paradise will call out to the companions of the Fire, "We have found what our Lord promised us to be true. Have you found what your Lord promised to be true?" They will say, "Yes." Then a crier will proclaim among them, "The curse of God is upon the wrongdoers."

'We have found what our Lord promised us to be true,' of reward, meaning truthfully, **Have you found what your Lord promised to be true?** of punishment, **to be true?** They will say, *Yes*. Al-Kisa'i read it with a kasra on the 'ayn wherever it was, and the rest read it with a fatha, and they are two dialects. **Then a crier will announce between them,** meaning a crier will call out, so that both parties can hear, **that the curse of God is upon the wrongdoers.** The people of Medina, Basra, and Asim read: *that* lightly, *curse*, nominative, and the others read it with emphasis, **the curse of God** accusative on the wrongdoers, meaning: the disbelievers.

Tafsir al-Baidawi

44. "And the companions of Paradise will call out to the companions of the Fire, 'We have found what our Lord promised us to be true. Have you found what your Lord promised to be true?'" They only said it out of pride in their situation, gloating over the companions of the Fire, and regretting them. He did not say **what He promised you** as He said **what He promised us** because what displeased them of the promised was not all specifically promised to them, such as the resurrection, the reckoning, and the bliss of the people of Paradise. **They said, 'Yes.'** Al-Kisa'i read it with a kasra on the 'ayn, and these are two dialects. **Then a crier proclaimed.** It was said that he was the one who made the trumpet. **Between them** between the two groups, **that the curse of God is upon the wrongdoers.** Ibn Kathir read in a narration by Al-Bazzi, Ibn 'Amir, Hamza, and Al-Kisa'i, **that the curse of God** with the accusative and the diacritical mark. *In* was read with a kasra to mean the saying or to make *adhan* follow the path of *said*.

Surat al-A'raf 7:45

Those who avert [people] from the way of God and seek to make it crooked, and they are disbelievers in the Hereafter.

Tafsir al-Jalalayn

45 - **Those who turn people away from the path of God** His religion **and seek it** that is, they seek the path *crooked* crooked **and they are disbelievers in the Hereafter**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: The muezzin between the people of Paradise and Hell says: **The curse of God is upon the wrongdoers**, those who disbelieved in God and turned people away from His path, **and seek to make it crooked**, meaning: they tried to change and alter the path of God - which is His religion - from what God made for it of straightness, **and they are disbelievers in the Hereafter**, meaning: and they deny the establishment of the Hour and the resurrection in the Hereafter and the reward and punishment therein.

The Arabs say about deviating in religion and the path, *'awj*, with a kasra on the 'ayn. And about a man's inclination towards something and his affection for it: *'ajj ilahi yu'ujju 'ayjan, wawj, wawj*, with a kasra on the 'ayn and a fatha, as the poet said:

Stop, let us ask about the homes of the Layla family, despite their crookedness and bending towards them.

Al-Farra' mentioned that Abu al-Jarrah recited it to him with a kasra on the 'ayn from *'awja*. As for what is a natural creation of man, it is said of it: his leg is crooked, with a fatha on the 'ayn.

Tafsir al-Qurtubi

The Almighty's saying: **Those who hinder [people] from the way of God** is in the accusative case for the wrongdoers as an attribute. It is permissible to raise or lower the subject with the omission of them or I mean. That is, those who used to hinder people from Islam in this world. It is from the word *sadd* which means prevention. Or they themselves hinder from the way of God, that is, they turn away. This is from the word *sudud*. **And they seek to make it crooked** they seek to make it crooked and they criticize it so they do not believe in it. This meaning has already passed. **And they are disbelievers in the Hereafter** that is, and they were disbelievers in it. So it was omitted, and this is common in speech.

Tafsir Ibn Kathir

The Almighty tells us what He will address the people of Hell with in a way of rebuke and reprimand when they settle in their homes: **Indeed, we have found what our Lord promised us to be true**. Here, *that* is an explanation of the omitted statement, and *qad* is for confirmation, meaning that they said to them, "Indeed, we have found what our Lord promised us to be true. Have you found what your Lord promised to be true?" They said, *Yes*. Just as the Almighty told us in Surat As-Saffat about the one who had a companion from among the disbelievers: "So he looked and saw him in the midst of Hellfire. He said, "By God, you were almost doomed to perish. And had it not been for the grace of my Lord, I would have been among those brought forth. Are we not to die? Except for our first death, and we are not to be punished." That is, He denounces his statement that he says in this world and rebukes him for what has befallen him of punishment and torment. Likewise, the angels rebuke them, saying to them: "This is the Fire which you used to deny. Is this magic, or do you not see? Enter it, and be patient or do not be patient. It is all the same to you. You are only being recompensed for what you used to do." And likewise, the Messenger of God, may God bless him and grant him peace, rebuked the dead of Al-Qalib. On the day of Badr, he called out, **O Abu Jahl bin Hisham, O Utbah bin Rabi'ah, and O Shaiba bin Rabi'ah** - and he named their heads - **Have you found what your Lord promised to be true? I have found what my Lord promised me to be true**. Umar said, **O Messenger of God, are you addressing people who have rotted away?** He said, **By the One in Whose hand is my soul, you are not more attentive to what I say than they are, but they are unable to respond**.

And the Almighty said: **Then a crier will proclaim among them** meaning a teacher will know and a crier will call out **that the curse of God is upon the wrongdoers** meaning it will be settled upon them. Then He described them by saying **those who hinder [people] from the way of God and seek to make it crooked** meaning they hinder people from following the way of God and His law and what the prophets brought and they seek for the way to be crooked and not straight so that no one will follow it **and they are disbelievers in the Hereafter** meaning they are disbelievers in meeting God in the Hereafter meaning they are ungrateful and deny that and do not believe in it or have faith in it. For this reason they do not care about what they do of evil words and deeds because they do not fear being held accountable for it or being punished. They are the worst of people in words and deeds.

Fath al-Qadir

And the sentence 45- **Those who hinder [people] from the way of God** is an attribute of the oppressors, and it is permissible to raise and lower the sentence on the basis of their omission, or I mean. And hindering: prevention: that is, they prevent people from following the path of truth **and seek to make it crooked** that is, they seek to make it crooked: that is, they turn people away from it and cast doubt on its straightness by saying that it is not true and that the truth is what it is in,

Surat al-A'raf 7:45

Those who avert [people] from the way of God and seek to make it crooked, and they are disbelievers in the Hereafter.

and crookedness with the kasra in meanings and entities is what is not erect, and with the fatha is what is erect like a spear, and the sentence **and they are disbelievers in the Hereafter** is in the accusative case as a state.

Tafsir al-Baghawi

45- **Those who turn people away**, that is, divert people, **from the path of God**, obedience to God, **and seek to make it crooked**, that is, they seek to make it crooked and deviant, that is, they nullify the path of God, deviating from the straight path.

Ibn Abbas said: They pray to other than God, and they glorify what God has not glorified. And crookedness **with a kasra on the 'ayn** in religion, command, land, and everything that is not upright, and with a fatha in everything that is upright, such as a wall, a spear, and the like. **And they are disbelievers in the Hereafter.**

Tafsir al-Baidawi

45. **Those who hinder [people] from the path of God** is an established description of the oppressors, or a blameworthy or accusative. **And they seek to make it crooked** a deviation from what it is, and the crookedness with the kasra in meanings and objects is what is not erect, and with the fatha is what is in the erect, like the wall and the spear. **And they are disbelievers in the Hereafter.**

Surat al-A'raf 7:46

And between them is a veil, and on the heights are men who recognize everyone by their mark, and they call out to the companions of Paradise, "Peace be upon you." They have not yet entered it, while they are still hoping.

Tafsir al-Jalalayn

46 - **And between them** meaning the companions of Paradise and Hell **is a veil** a barrier, it was said that it is the wall of Al-A'raf **and on the heights** which is the wall of Paradise **are men** their good deeds and bad deeds are equal as in the hadith **they know each** of the people of Paradise and Hell **by their mark** by their signs which are the whiteness of the faces of the believers and their blackness of the faces of the disbelievers because they see them since their position is high (and they will call out to the companions of Paradise, "Peace be upon you") God Almighty said **they have not entered it** meaning the companions of Al-A'raf Paradise **while they are hoping** to enter it, Al-Hasan said that he did not make them hope except for the honor that he wants for them and Al-Hakim narrated on the authority of Hudhayfah who said: **While they were like that, your Lord appeared to them and said, 'Arise, enter Paradise, for I have forgiven you.'**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He, the Most High, meant by His statement: **And between them is a veil**, is that between Paradise and Hell there is a veil. He says: a barrier, and it is the wall that God Almighty mentioned when He said: **And a wall was placed between them with a gate, within which is mercy, but outside of it is punishment.** It is *Al-A'raf* about which God says: **And on the heights are men**, likewise.

Ibn Wakee' told us, he said, Abdullah bin Raja' told us, on the authority of Ibn Jurayj, he said: It was reported to me on the authority of Mujahid, he said: *Al-A'raf* is a veil between Heaven and Hell.

Muhammad bin Al-Hussein told me, he said, Ahmad bin Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **And between them is a veil**, which is the wall, which is Al-A'raf.

As for his saying: **And on the heights are men**, "the heights" is a plural, the singular of which is *arf*, and every elevated part of the ground among the Arabs is a *arf*. The rooster's crest is called *arf* because of its elevation above the rest of its body. From this is the saying of Al-Shamakh bin Dirar:

And she remained with exaggerated customs, as if they were spears that the wind had blown away.

He means by his saying: **With heights**, with the heights of the earth, and from this is the saying of the other:

Every treasure of meat is like a flag of the Mukhi on the customs

Al-Suddi used to say: *Al-A'raf* was called *A'raf* because its people knew the people.

Muhammad bin Al-Hussein told me that, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi.

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

Who said that?

Sufyan bin Wakee' told us, he said, Ibn Uyaynah told us, on the authority of Ubayd God bin Abi Yazid, he heard Ibn Abbas say: *Al-A'raf* is the elevated thing.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Ibn Uyaynah told us, on the authority of Ubayd God bin Abi Yazid, he said, I heard Ibn Abbas say, the same.

Ibn Wakee' told us, he said, my father told me, on the authority of Sufyan, on the authority of Jabir, on the authority of Mujahid, on the authority of Ibn Abbas, who said: *Al-A'raf* is a surah like a rooster's comb.

Al-Muthanna told me, he said, Abu Naim told us, he said, Sufyan told us, on the authority of Jabir, on the authority of Mujahid, on the authority of Ibn Abbas, the same.

Muhammad ibn Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: *Al-A'raf* is a veil between Paradise and Hell, a wall with a door. Abu Musa said: Ubayd God bin Abi Yazid told me that he heard Ibn Abbas say: *Al-A'raf* is a hill between Paradise and Hell, on which some sinners were detained between Paradise and Hell.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: *Al-A'raf* is a veil between Heaven and Hell, a wall with a door.

Ibn Wakee' told us, he said, Jarir told us, on the authority of Mansur, on the authority of Habib bin Abi Thabit, on the authority of Abdullah bin Al-Harith, on the authority of Ibn Abbas, who said: *Al-A'raf* is a wall between Heaven and Hell.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told us, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, he said: *Al-A'raf* is a wall between Heaven and Hell.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, his saying: **And on the heights are men**, he means by the heights: the wall that God mentioned in the Qur'an, and it is between Paradise and Hell.

Al-Harith told us, he said, Abdul Aziz told us, he said, Shabl told us, on the authority of Jabir, on the authority of Mujahid, on the authority of Ibn Abbas, he said: *Al-A'raf* is a wall with a crest like a rooster's crest.

Ibn Wakee' told us, he said, my father told us, on the

Surat al-A'raf 7:46

And between them is a veil, and on the heights are men who recognize everyone by their mark, and they call out to the companions of Paradise, "Peace be upon you." They have not yet entered it, while they are still hoping.

authority of Israel, on the authority of Jabir, on the authority of Abu Jaafar, who said: *Al-A'raf* is a wall between Heaven and Hell.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh say: Ubayd bin Sulayman told me: I heard Al-Dahhak say: *Al-A'raf* is the wall between Heaven and Hell.

The people of interpretation differed regarding the description of the men whom God Almighty said were on the heights, and what was the reason for which they were there?

Some of them said: They are a people from the children of Adam, whose good and bad deeds are equal, so they are left there until God decides what He wills regarding them, then He admits them into Paradise by virtue of His mercy towards them.

Who said that?

Ibn Humayd narrated, Yahya ibn Wadh narrated, Yunus ibn Abi Ishaq narrated, Al-Sha'bi said: 'Abd al-Hamid ibn Abd al-Rahman sent for me, and with him was Abu al-Zinad 'Abdullah ibn Dhakwan, a freed slave of Quraysh. They mentioned a mention of the people of A'raf that was not as they had mentioned. So I said to them: If you slander me, I will tell you what Hudhayfah mentioned. They said: Bring it. So I said: Hudhayfah mentioned the people of A'raf and said: They are people whose good deeds have made them exceed the Fire, and whose bad deeds have kept them short of Paradise. So when their sight is turned toward the people of the Fire, they say: **Our Lord, do not place us with the wrongdoing people.** While they were like that, your Lord, Blessed and Exalted be He, looked at them and said: Go and enter Paradise, for I have forgiven you.

Yaqub ibn Ibrahim narrated to me, saying: Hisham narrated to us, saying: Husayn narrated to us, on the authority of Ash-Sha'bi, on the authority of Hudhayfah, that he was asked about the people of A'raf, and he said: They are people whose good deeds and bad deeds are equal, so their bad deeds kept them from entering Paradise, and their good deeds kept them from entering Hell. He said: So they stood there on the wall until God judged concerning them. Ibn Wakee' narrated to us, saying: Jarir and Imran ibn Uaynah narrated to us, on the authority of Husayn, on the authority of Aamir, on the authority of Hudhayfah, who said: The people of A'raf are people who had sins and good deeds, so their sins kept them from entering Paradise, and their good deeds kept them from entering Hell. They will be like that until God judges between His creation and carries out His command concerning them.

Ibn Wakee' told us, he said, Yahya bin Yaman told us, on the authority of Sufyan, on the authority of Jabir, on the authority of Al-Sha'bi, on the authority of Hudhayfah, who said: The people of Al-A'raf are people whose good deeds and bad deeds are equal, so He says: Enter Paradise by My grace and

forgiveness. There is no fear for you today, nor shall you grieve.

Ibn Wakee' told us, he said, my father told us, on the authority of Yunus ibn Abi Ishaq, on the authority of Amer, on the authority of Hudhayfah, he said: The people of Al-A'raf are people whose good deeds keep them from Hellfire, and whose bad deeds keep them from Paradise.

Al-Muthanna told us, Suwaid bin Nasr told us, Ibn Al-Mubarak told us, on the authority of Abu Bakr Al-Hudhali, who said: Saeed bin Jubair said, while he was narrating that on the authority of Ibn Masoud, who said: People will be held to account on the Day of Resurrection, and whoever's good deeds outnumber his bad deeds by one will enter Paradise, and whoever's bad deeds outnumber his good deeds by one will enter Hell.

Then he recited the words of God: **But those whose scales are heavy - it is they who will be the successful ones.** "And those whose scales are light - it is they who will lose themselves."

Then he said: The scale will be lightened by the weight of a grain and will tip the scales. He said: So whoever's good deeds and bad deeds are equal will be among the people of A'raf. They will stand on the Sirat, then they will recognize the people of Paradise and the people of Hell. When they look at the people of Paradise, they will call out: "Peace be upon you." And when they turn their eyes to their left, they will look at the people of Hell and say: **Our Lord, do not place us with the wrongdoing people.** So they will seek refuge with God from their homes. He said: As for the people of good deeds, they will be given a light with which they will walk in front of them and on their right, and every servant will be given a light on that Day, and every nation will be given a light. So when they come to the Sirat, God will take away the light of every hypocrite, male and female. So when the people of Paradise saw what the hypocrites had endured, they will say: **Our Lord, perfect our light for us.**

As for the people of A'raf, the light was in their hands and was not taken away from them. Then God says: **They did not enter it while they were hoping,** so hope was an entry. He said: Ibn Mas'ud said: If a servant does a good deed, ten will be written for him, and if he does a bad deed, only one will be written for him. Then he says: He is destroyed who overcomes his tenths alone.

Abu Hammam Al-Walid bin Shuja' told us, he said, Ibn Wahb told me, he said, Isa Al-Hannat told me, on the authority of Al-Sha'bi, on the authority of Hudhayfah, he said: The people of Al-A'raf are people who had deeds by which God saved them from the Fire, and they are the last to enter Paradise. They have known the people of Paradise and the people of the Fire.

Ibn Bashir told us, he said, Abu Dawud told us, he said, Hammam told us, on the authority of Qatada, he said, Ibn Abbas said: The people of Al-A'raf are people

whose good deeds and bad deeds are equal, so their good deeds do not exceed their bad deeds, nor do their bad deeds exceed their good deeds.

Ibn Wakee' and Ibn Hameed told us, they said, Jarir told us, on the authority of Mansur, on the authority of Habib ibn Abi Thabit, on the authority of Abdullah ibn al-Harith, on the authority of Ibn Abbas, who said: *Al-A'raf* is a wall between Paradise and Hell, and the people of Al-A'raf are in that place, until when it appears to God to heal them, He takes them to a river called Al-Hayat, its banks are reeds of gold, lined with pearls, and its soil is musk. They throw themselves into it until their colors improve, and a white mole appears on their throats by which they are recognized. When their colors improve, the Most Merciful brings them and says: Wish for whatever you wish. He says, **So they wish, until their wish is fulfilled.** He says to them: **For you is what you wished for**, and seventy times the same. Then they enter Paradise with a white mole on their throats by which they are recognized. They are called the poor of Paradise.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Habib, on the authority of Mujahid, on the authority of Abdullah ibn al-Harith, he said: The companions of al-A'raf will be ordered to a river called al-Hayat, its soil is turf and saffron, and its banks are pearl reeds. He said: And I think he said: Crowned with pearls. He said: They will wash in it, and a white mole will appear on their throats. It will be said to them: Make a wish. It will be said to them: You will have what you wished for and seventy banks. And they are the poor people of Paradise.

Habib said: A man told me: Their good deeds and bad deeds were equal.

Ibn Wakee' narrated, my father narrated, on the authority of Sufyan, on the authority of Habib ibn Abi Thabit, on the authority of Mujahid, on the authority of Abdullah ibn al-Harith, who said: The companions of al-A'raf will be taken to a river called al-Hayat, its banks being reeds of gold. Sufyan said: I think he said: Crowned with pearls. He said: They will wash themselves in it and a white mole will appear on their necks. Then they will return and wash themselves, and their whiteness will increase. Every time they wash themselves, their whiteness will increase. It will be said to them: Wish for whatever you wish, and they will wish for whatever they wish. It will be said to them: You will have whatever you wish for and seventy times over. He said: They are the poor people of Paradise.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Ibn Uyaynah told us, on the authority of Hisayn, on the authority of al-Sha'bi, on the authority of Hudhayfah, he said: The people of al-A'raf are people whose good deeds and bad deeds are equal, so they are on a wall between Paradise and Hell: **They will not enter it while they are hoping.**

Bishr ibn Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, he said: Ibn Abbas used to say: *Al-A'raf* is between Paradise and Hell, and some people were detained for it because of their deeds. And he used to say: A people whose good deeds and bad deeds were equal, so their good deeds did not exceed their bad deeds, nor their bad deeds

exceed their good deeds.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, he said, Ibn Abbas said: The people of Al-A'raf are people whose good deeds and bad deeds are equal.

Yahya bin Yaman told us, on the authority of Sharik, on the authority of Mansour, on the authority of Saeed bin Jubair, who said: The people of Al-A'raf, their deeds are equal.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Juwaybir, on the authority of Al-Dahhak, on the authority of Ibn Abbas, he said: The people of Al-A'raf are people whose good deeds and bad deeds are equal, so they stood there on the wall.

Ibn Hamid told us, he said, Jarir told us, on the authority of Mansur, on the authority of Habib bin Abi Thabit, on the authority of Sufi' or: Sami' - Abu Ja'far said: I found this in the book of Sufi', on the authority of Abu Alqamah, he said: The people of Al-A'raf are people whose good deeds and bad deeds are equal.

Others said: They were killed in the way of God, disobeying their fathers in this world.

Who said that?

Ibn Wakee' told us, Yahya bin Yaman told us, on the authority of Abu Musa'ar, on the authority of Shurahbil bin Sa'd, who said: They are people who went out on a raid without the permission of their fathers.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Al-Layth told me, he said, Khalid told me, on the authority of Saeed, on the authority of Yahya bin Shibl: That a man from Banu Nadir told him, on the authority of a man from Banu Hilal, that his father told him: He asked the Messenger of God, may God bless him and grant him peace, about the people of Al-A'raf, and he said: They are people who fought in the way of God, disobeying their fathers, and they were killed, so God freed them from the Fire because of their killing in His way, and they were kept from Paradise because of the disobedience of their fathers, so they are the last to enter Paradise.

Al-Muthanna told me, he said, Ishaq told us, he said, Yazid bin Harun told us, on the authority of Abu Ma'shar, on the authority of Yahya bin Shibl, a client of Banu Hashim, on the authority of Muhammad bin Abd al-Rahman, on the authority of his father, he said: The Messenger of God, may God bless him and grant him peace, was asked about the people of Al-A'raf, and he said: They are people who were killed in the way of God due to the disobedience of their fathers, so their killing in the way of God prevented them from the Fire, and the disobedience of their fathers prevented them from entering Paradise. Others said: Rather, they are a righteous people, jurists, and scholars. Those who said that were mentioned:

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Khasif, on the authority of Mujahid, who said: The people of Al-A'raf are righteous, knowledgeable, and learned people.

Surat al-A'raf 7:46

And between them is a veil, and on the heights are men who recognize everyone by their mark, and they call out to the companions of Paradise, "Peace be upon you." They have not yet entered it, while they are still hoping.

Others said: Rather, they are angels, and not human beings.

Who said that?

Yaqub ibn Ibrahim told me, he said, Ibn Ulayyah told us, on the authority of Abu Majlaz, his saying: **And between them is a veil, and on the heights are men who recognize each by his mark**, he said: They are men from the angels, who recognize the people of Paradise and the people of Hell. He said: "And they will call out to the companions of Paradise, 'Peace be upon you,'" until His saying: **Our Lord, do not place us with the wrongdoing people**. He said: Then the companions of the heights will call out to men in Hell whom they recognize by their mark: **Your multitude and your arrogance have not availed you**. "These are the ones about whom you swore that God would not grant them mercy," he said: So this is when the people of Paradise entered Paradise: "Enter Paradise. There is no fear concerning you, nor shall you grieve."

Ibn Abd al-A'la told us, he said, al-Mu'tamir told us, he said, I heard Imran say: I said to Abu Majlaz: God says: **And on the heights are men**, and you claim that they are the angels? He said: They are males, not females. Ibn Wakee' told us, he said, Jarir told us, on the authority of Sulayman al-Taymi, on the authority of Abu Majlaz: **And on the heights are men**, he said, men from the angels, they know both groups by their features, the people of Hell and the people of Paradise, and this is before the people of Paradise enter Paradise.

Ibn Wakee' told us, he said, Muhammad ibn Abi Uday told us, on the authority of Al-Taymi, on the authority of Abu Majlaz, in a similar manner. And he said, Yahya ibn Yaman told us, on the authority of Sufyan, on the authority of Al-Taymi, on the authority of Abu Majlaz, who said: The companions of Al-A'raf are the angels.

Al-Muthanna told me, he said, Ya'la bin Asad told us, he said, Khalid told us, he said, Al-Taymi told us, on the authority of Abu Majlaz: **And on the heights are men**, he said: They are the angels.

Ibn Wakee' told us, he said, my father told us, on the authority of Imran bin Hudayr, on the authority of Abu Majlaz: **And on the heights are men**, he said: They are the angels. I said: O Abu Majlaz, God Almighty says: *Men*, and you say: Angels? He said: They are males, not females.

Al-Muthanna told me, he said, Al-Hajjaj told us, he said, Hammad told us, on the authority of Imran bin Hudayr, on the authority of Abu Majlaz, regarding his statement: **And on the heights are men who recognize all by their mark**, he said: The angels. He said: I said: Does God say: *men*? He said: The angels are males.

Abu Ja'far said: The correct thing to say about the people of Al-A'raf is to say what God Almighty said about them: They are angels who recognize both the people of Paradise and the people of Hell by their marks. There is no report from the Messenger of God,

may God bless him and grant him peace, whose chain of transmission is sound, nor is there any agreement on its interpretation, nor is there a consensus among the nation that they are angels.

If that is the case, and if it is not possible to understand it by analogy, and if it is common knowledge among the people of the Arabic language that men is a name that includes the males of the sons of Adam, not their females and not the rest of creation other than them, then it is clear that what Abu Majlaz said, that they are angels, is a statement that has no meaning, and that the correct statement in that is what the rest of the people of interpretation other than him said. This is with those who said otherwise from the companions of the Messenger of God, may God bless him and grant him peace, and with what was narrated from the Messenger of God, may God bless him and grant him peace, in that of the reports, even if there is what is in their chains of transmission, and:

Al-Qasim told me, he said, Al-Hussein told me, he said, Jarir told me, on the authority of Ammarah bin Al-Qaqa', on the authority of Abu Zur'ah bin Amr bin Jarir, he said: The Messenger of God, may God bless him and grant him peace, was asked about the people of Al-A'raf, so he said: They are the last of the servants to be judged, and when the Lord of the Worlds finishes judging between the servants, He says: You are a people whose good deeds have taken you out of the Fire, but have not brought you into Paradise, and you are My freedmen, so go to Paradise wherever you wish.

Abu Ja'far said: God Almighty says: And on the heights are men who recognize the people of Paradise by their mark, which is the whiteness of their faces and the freshness of bliss upon them, and they recognize the people of Hell by their mark, which is the blackness of their faces and the blueness of their eyes. So when they see the people of Paradise, they call out to them: "Peace be upon you."

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

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, his saying: **And on the heights are men who recognize everyone by their mark**, he said: They will recognize the people of Hell by the blackness of their faces, and the people of Paradise by the whiteness of their faces.

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 on the heights are men who recognize everyone by their mark**, he said: God has placed them in that position, so that they may know who is in Paradise and who is in Hell, and so that they may know the people of Hell by the blackness of their faces, and they seek refuge with God that He should not

place them with the wrongdoing people. And in that, they greet the people of Paradise with peace, they have not entered it, and they hope to enter it, and they will enter it, God willing.

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: **By their mark**, he said: By the blackness of their faces and the blueness of their eyes.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And on the heights are men who will recognize everyone by their mark**, the disbelievers by the blackness of their faces and the blueness of their eyes, and the mark of the people of Paradise is their white faces.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Juwaybir, on the authority of Al-Dahhak, on the authority of Ibn Abbas, he said: When the people of Al-A'raf see the people of Paradise, they will recognize them by the whiteness of their faces, and when they see the people of Hell, they will recognize them by the blackness of their faces.

Al-Muthanna told me, he said, Suwaid bin Nasr told us, he said, Ibn Al-Mubarak told us, on the authority of Juwaybir, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, he said: The companions of Al-A'raf are men who had committed great sins, and the final decision of their affair was for God, so they were established in that position. When they looked at the people of Hell, they would recognize them by the blackness of their faces, and they would say, **Our Lord, do not place us with the wrongdoing people**. And when they looked at the people of Paradise, they would recognize them by the whiteness of their faces. That is what His statement means: "And they will call out to the companions of Paradise, 'Peace be upon you.' They have not yet entered it, while they were still yearning."

It was narrated on the authority of Al-Husayn ibn Al-Faraj who said, I heard Abu Muadh who said, Ubayd ibn Sulayman narrated to us who said, I heard Ad-Dahhak regarding His statement, **And on the heights are men who will recognize everyone by their mark**, they claimed that the people of the heights are men of sin, who committed sins and the final decision of their matter was for God, so God placed them on the heights. So when they look at the people of Hell, they will recognize them by the blackness of their faces, so they seek refuge with God from the Hellfire. When they look at the people of Paradise, they call out to them, "Peace be upon you," God said, **They will not enter it while they are yearning**. He said, **This is the statement of Ibn Abbas**.

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **They will know everyone by their mark**, they will know people by their mark, they will know the people of Hell by the blackness of their faces, and the people of Paradise by the whiteness of their faces.

Bishr bin Muadh told us, he said, Yazid bin Zari' told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **They will recognize each other by their mark**, they will recognize the people of Hell by the blackness of their faces, and the people of Paradise by the whiteness of their faces.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement, **And on the heights are men who will recognize everyone by their mark**, he said: The people of Paradise will be recognized by their mark, white faces, and the people of Hell will be recognized by their mark, black faces. He said: And His statement, **They will recognize everyone by their mark**, he said: The companions of Paradise and the companions of Hell, **And they will call out to the companions of Paradise**, he said: When they saw their faces had turned white.

Ibn Wakee' told us, he said, Al-Maharibi told us, on the authority of Juwaybir, on the authority of Ad-Dahhak: **They will recognize each other by their mark**, he said: by the blackness of their faces.

Ibn Wakee' narrated, Yahya bin Yaman narrated, on the authority of Mubarak, on the authority of Al-Hasan, *Bismayahim* means the blackness of their faces and the blueness of their eyes. Sima' is the sign indicating something, in the speech of the Arabs. Its origin is from the sign, its waw, which is the fa of the verb, was moved to the place of the 'ayn, as one says: idhamal, and imdhahal. He mentioned hearing from some of Banu Uqayl: it is a raw land, meaning a thicket. And from this is their saying: he has prestige among the people, meaning face, its waw was moved to the place of the 'ayn of the verb. And there are three languages for it: sima, shortened, sima, extended, and sima'a, with the addition of another ya after the mim in it, and its extension, like the example of pride, as the poet said:

A young man, God shot him with beauty, as he shot him with a beauty that is not difficult for the eye to see.

As for his saying: "And they will call out to the companions of Paradise, 'Peace be upon you.' They did not enter it while they were hoping," meaning: God's security from His punishment and painful torment has come upon you.

The people of interpretation differed about the meaning of his statement: **They did not enter it while they were hoping**. Some of them said: This is report from God about the people of A'raf: that they said to the people of Paradise what they said before the people of A'raf entered, except that they said it while they were hoping to enter it.

Who said that?

Muhammad bin Al-Hussein told me, he said, Ahmad bin Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi, he said: The people of Al-A'raf know the people, so if they pass by a group that is going to Paradise, they say: "Peace be upon you." God says to the people of Al-A'raf 7: They have not entered it, but they hope to enter it.

Muhammad ibn Abd al-A'la told me, he said, Muhammad ibn Thawr told us, on the authority of

Surat al-A'raf 7:46

And between them is a veil, and on the heights are men who recognize everyone by their mark, and they call out to the companions of Paradise, "Peace be upon you." They have not yet entered it, while they are still hoping.

Muammar, he said, Al-Hasan recited: **They did not enter it while they were hoping**, he said: By God, He did not put that hope in their hearts except for an honor that He wanted for them.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **They did not enter it while they were greedy**, he said: May God inform you of their place of greed.

Al-Muthanna told me, he said, Suwaid told us, he said, Ibn al-Mubarak told us, on the authority of Abu Bakr al-Hudhali, he said, Saeed bin Jubair said, while he was narrating that on the authority of Ibn Masoud, he said: As for the people of the A'raf, the light was in their hands, then it was taken away from their hands. God says: **They did not enter it while they were hoping**, he said: To enter it. Ibn Abbas said: So God admitted the people of the A'raf to Paradise.

Al-Harith told me, he said, Abdul Aziz told us, he said, Israel told us, on the authority of Jabir, on the authority of Ikrimah and Ata': **They will not enter it, and they are hopeful**, they said: To enter it. Others said: What is meant by that is the people of Paradise, and that the people of Al-A'raf will say to them before they enter Paradise: "Peace be upon you," and the people of Paradise are hopeful to enter it, but they have not entered it yet.

Who said that?

Ibn Humayd told us, he said, Waki' told us, he said, Jarir told us, on the authority of Sulayman al-Taymi, on the authority of Abu Majlaz: "And they will call out to the companions of Paradise, 'Peace be upon you.' They have not yet entered it, and they still hope to do so." He said: The angels will recognize both groups by their appearance. This will be before the people of Paradise enter Paradise. The companions of al-A'raf will call out to the companions of Paradise, 'Peace be upon you.' They have not yet entered it, and they still hope to do so.

Tafsir al-Qurtubi

The Almighty said: **And between them is a veil** meaning between the Fire and Paradise - because they were mentioned - a barrier, meaning a wall. It is the wall that God mentioned in His statement: **And He will set up between them a wall** (al-Hadid 57:13). **And on the heights are men** meaning on the heights of the wall, which is its upper part. From this comes the mane of a horse and the mane of a rooster. Abdullah bin Abi Yazid narrated on the authority of Ibn Abbas that he said: Al-A'raf is a high place. Mujahid narrated on the authority of Ibn Abbas that he said: Al-A'raf is a wall with a mane like a rooster's mane. Al-A'raf in the language means a high place, the plural of 'arf. Yahya bin Adam said: I asked Al-Kisa'i about the singular of Al-A'raf and he remained silent, so I said: Israel narrated to us on the authority of Jabir on the authority

of Mujahid on the authority of Ibn Abbas who said: Al-A'raf is a wall with a mane like a rooster's mane. He said: Yes, by God, its singular means, and its plural is A'raf, boy, bring the paper, so he wrote it. This statement was made as a compliment, as he said about it: **Men whom neither trade nor sale distracts from the remembrance of God** (al-Nur 24:37). The scholars have spoken about the people of Al-A'raf in ten ways: Abdullah bin Masoud, Hudhayfah bin Al-Yaman, Ibn Abbas, Al-Sha'bi, Al-Dahhak, and Ibn Jubayr said: They are people whose good deeds and bad deeds are equal. Ibn Atiyyah said: In the Musnad of Khaithama bin Sulayman **at the end of the fifteenth volume** there is a hadith on the authority of Jabir bin Abdullah who said that the Messenger of God, may God bless him and grant him peace, said:

"On the Day of Resurrection, the scales will be placed and the good deeds and bad deeds will be weighed. Whoever's good deeds outweigh his bad deeds by the weight of a hump will enter Paradise, and whoever's bad deeds outweigh his good deeds by the weight of a hump will enter Hell. It was said, 'O Messenger of God, what about those whose good deeds and bad deeds are equal?' He said, 'Those are the people of A'raf who will not enter it, and they will hope to do so.' "

Mujahid said: **They are righteous, learned jurists**. It was also said: **They are the martyrs**, as mentioned by Al-Mahdawi. Al-Qushayri said: "It was also said: "They are the virtuous believers and martyrs who have finished their own business and devoted themselves to studying the condition of the people. When they see the people of Hell, they will seek refuge in God from being sent back to Hell, for everything is in God's power, and anything contrary to what is known is possible." When they see the people of Paradise who have not yet entered it, they will hope to enter it. Shurahbil ibn Sa'd said: **They are the martyrs in the cause of God who went out disobediently for the sake of their fathers**. Al-Tabari mentioned a hadith on the authority of the Prophet, may God bless him and grant him peace, in this regard:

And that their disobedience and their martyrdom are equal. Al-Tha'labi mentioned with his chain of transmission on the authority of Ibn Abbas regarding the words of God Almighty: **And on the heights are men**, he said: Al-A'raf is a high place on the Sirat, on which are Al-Abbas, Hamza, Ali bin Abi Talib, and Ja'far Dhu al-Janahain, may God be pleased with them. They know their lovers by the whiteness of their faces and their haters by the blackness of their faces. Al-Zahrawi narrated that they are the just ones on the Day of Resurrection who testify against people about their deeds, and they are in every nation. Al-Nahhas chose this statement and said: It is one of the best things said about it, for they are on the wall between Paradise and Hell. Al-Zajaj said: They are a people of prophets. It was also said: They are a people who had minor sins that were not expiated by pain and calamities in this world, and they did not have major sins, so they are prevented from Paradise so that they may be afflicted with grief that falls in return for their

minor sins. Salim, the freed slave of Abu Hudhayfah, wished to be among the people of Al-A'raf, because his doctrine is that they are sinners. It was also said: They are the children of fornication, as Al-Qushayri mentioned on the authority of Ibn Abbas. It was said: They are angels assigned to this Surah, distinguishing the unbelievers from the believers before they enter Paradise and Hell. This was mentioned by Abu Majlaz. It was said to him: Angels are not called men? He said: They are males and not females, so it is not far-fetched to apply the word men to them - as it was applied to the jinn in His statement: **And that there were men among mankind who sought refuge with men among the jinn** (al-Jinn 72:6). So these angels know the believers by their signs and the unbelievers by their signs, so they give good tidings to the believers before they enter Paradise, even though they have not yet entered it and so they hope for it. And when they see the people of Hell, they pray for themselves to be safe from punishment. Ibn Atiyyah said: What is necessary from the verse is that on Al-A'raf there are men from the people of Paradise whose entry is delayed and what was described of consideration occurs to them in both groups. And **they know each by their mark** meaning by their marks, which are the whiteness and beauty of the faces of the people of Paradise, and the blackness and ugliness of the faces of the people of Hell, in addition to other things of knowing the place of these and the place of those.

I said: He stopped specifying because of the confusion of the trace and the details, and God is All-Knowing of the truths of matters. Then it was said: Al-A'raf is the plural of 'Araf, which is everything high and elevated, because by its appearance it is more known than the low. Ibn Abbas said: Al-A'raf is the honor of the path. And it was said: It is Mount Uhud, which is placed there. Ibn 'Atiyyah said: Al-Zahrawi mentioned a hadith that the Messenger of God, may God bless him and grant him peace, said:

Indeed, a mountain loves us and we love it. On the Day of Resurrection, it will be placed between Heaven and Hell. People will be detained before it, each of whom will be known by his features. They will be, God willing, among the people of Heaven." He mentioned another hadith on the authority of Safwan bin Salim that the Prophet, may God bless him and grant him peace, said:

One is on a corner of Paradise.

I said: Abu Omar mentioned on the authority of Anas bin Malik that the Prophet, may God bless him and grant him peace, said:

A mountain loves us and we love it, and it is on a canal of the canals of Paradise.

God the Almighty said: **And the companions of Paradise will call out**, meaning the companions of A'raf will call out to the companions of Paradise. "Peace be upon you," meaning they will say to them, "Peace be upon you." It was also said that the meaning is: You have been saved from punishment. **They have not yet entered it, while they were hoping.** That is, the companions of A'raf will not enter Paradise, meaning they have not yet entered it. And they are hoping,

according to this interpretation, means they know that they will enter it. This is well-known in the language that hope means knowledge, as mentioned by An-Nahhas: This is the statement of Ibn Mas'ud, Ibn Abbas, and others, that what is meant are the companions of A'raf. Abu Majlaz said: They are the people of Paradise, meaning the companions of A'raf will say to them, "Peace be upon you," and the people of Paradise have not yet entered Paradise, while they are hoping to enter it, for the believers passing by the companions of A'raf. The pause is on the statement: Peace be upon you. And on the statement: They have not entered it. Then he begins, **They are hoping**, meaning they are hoping to enter it. It is permissible for *that* to be a state, and the meaning is: the believers passing by the companions of A'raf will not enter it hoping, but they entered it not hoping to enter it, so he does not pause on **they have not entered it**.

Tafsir Ibn Kathir

When God the Almighty mentioned the people of Paradise addressing the people of Hell, He pointed out that there is a veil between Paradise and Hell, which is the barrier preventing the people of Hell from reaching Paradise. Ibn Jarir said: It is the wall about which God the Almighty said: **And a wall will be set up between them having a door, inside of which is mercy, but outside of it is punishment before it**, and it is Al-A'raf. About which God the Almighty said: **And on the heights are men**, then he narrated with his chain of transmission on the authority of Al-Suddi that he said regarding His the Almighty's saying: **And between them is a veil**, which is the wall, which is Al-A'raf. Mujahid said that Al-A'raf is a veil between Paradise and Hell, a wall with a door. Ibn Jarir said: Al-A'raf is the plural of 'urf, and every elevated area of land among the Arabs is called 'urf, and the rooster's crest is called 'urf because of its height.

Sufyan ibn Wake' narrated to us, Ibn Uyaynah narrated to us, on the authority of Ubayd God ibn Abi Yazid, who heard Ibn Abbas say: Al-A'raf is a high place. Ath-Thawri narrated on the authority of Jabir, on the authority of Mujahid, on the authority of Ibn Abbas, who said: Al-A'raf is a wall like a rooster's comb. In another narration on the authority of Ibn Abbas: Al-A'raf is a hill between Paradise and Hell, on which some sinners were held between Paradise and Hell. In another narration on his authority, it is a wall between Paradise and Hell. Ad-Dahhak and more than one of the scholars of tafsir said the same. As-Suddi said: Al-A'raf is called Al-A'raf because its people know people. The commentators differed in their expressions about who the people of Al-A'raf are. All of these are close and go back to one meaning, which is that they are people whose good deeds and bad deeds are equal. This was stated by Hudhayfah, Ibn Abbas, Ibn Mas'ud, and more than one of the early and later generations, may God have mercy on them. It was mentioned in a hadith with a chain of transmission traceable to the Prophet, narrated by Al-Hafiz Abu Bakr Ibn Mardawayh: Abdullah Ibn Ismail told us, Ubayd Ibn Al-Husayn told us, Sulayman Ibn Dawud told us, An-Nu'man Ibn Abd Al-Salam told us,

Surat al-A'raf 7:46

And between them is a veil, and on the heights are men who recognize everyone by their mark, and they call out to the companions of Paradise, "Peace be upon you." They have not yet entered it, while they are still hoping.

an old man of ours called Abu 'Ibad told us, on the authority of Abdullah Ibn Muhammad Ibn 'Aqil, on the authority of Jabir Ibn 'Abdullah, who said: The Messenger of God, may God bless him and grant him peace, was asked about those whose good deeds and bad deeds are equal, so he said: "Those are the companions of Al-A'raf. They will not enter it, and they are hopeful." This is a strange hadith from this perspective.

And he narrated it from another chain of transmission on the authority of Saeed bin Salamah on the authority of Abu Al-Hussam on the authority of Muhammad bin Al-Munkadir on the authority of a man from Muzaynah who said: The Messenger of God, may God bless him and grant him peace, was asked about those whose good deeds and bad deeds were equal, so he said: **They are people who went out as sinners without the permission of their fathers and were killed in the cause of God.** And Saeed bin Mansour said: Abu Ma'shar told us, Yahya bin Shibl told us on the authority of Yahya bin Abd Al-Rahman Al-Muzani on the authority of his father who said: The Messenger of God, may God bless him and grant him peace, was asked about the people of Al-A'raf, so he said: "They are people who were killed in the cause of God due to the disobedience of their fathers, and their disobedience to their fathers prevented them from entering Paradise, and their killing in the cause of God prevented them from the Fire." And Ibn Mardawayh, Ibn Jarir, and Ibn Abi Hatim narrated it through various chains of transmission on the authority of Abu Ma'shar, and Ibn Majah also narrated it with a chain of transmission traceable back to the Prophet, on the authority of Abu Saeed Al-Khudri and Ibn Abbas. And God knows best about the authenticity of these reports with a chain of transmission traceable back to the Prophet, and the most they can be said is that they are attributed to the Prophet, and in them is evidence for what was mentioned. Ibn Jarir said: Yaqub told me, Hisham told us, Husayn told us, on the authority of Al-Sha'bi, on the authority of Hudhayfah, that he was asked about the people of Al-A'raf. He said: They are people whose good deeds and bad deeds are equal, so their bad deeds kept them from Paradise and their good deeds kept them from Hell. He said: So they stood there on the wall until God judged them. And he narrated it from another chain of transmission more simply than this. He said: Ibn Hamid told us, Yahya ibn Wadh told us, Yunus ibn Abi Ishaq told us: Al-Sha'bi said: Abd Al-Hamid ibn Abd Al-Rahman sent for me and Abu Al-Zinad Abd God ibn Dhakwan, a freedman of Quraysh, was with him. They mentioned a mention of the people of Al-A'raf that was not as they had mentioned. So I said to them: If you wish, I will tell you what Hudhayfah mentioned. They said: Bring it. So I said: Hudhayfah mentioned the people of Al-A'raf and said: Their good deeds kept them from Hell and their bad deeds kept them from Paradise. "And when their eyes are turned toward the companions of the Fire, they will say: Our Lord, do not place us with the wrongdoing people." While they were like that, your Lord appeared to them and said: Go. Enter Paradise,

for I have forgiven you.

Abdullah bin Mubarak said on the authority of Abu Bakr Al-Hudhali that Saeed bin Jubair said while narrating that on the authority of Ibn Masoud that he said: People will be held to account on the Day of Resurrection, so whoever's good deeds outweigh his bad deeds by one will enter Paradise, and whoever's bad deeds outweigh his good deeds by one will enter Hell. Then he recited the words of God: **But whose scales are heavy 2:130**, then he said: The scale will be made lighter by the weight of a grain, and it will be heavier. He said: And whoever's good deeds and bad deeds are equal will be among the people of Al-A'raf. Then they will stand on the Sirat and then they will recognize the people of Paradise and the people of Hell. When they look at the people of Paradise, they will call out, "Peace be upon you." And when they turn their eyes to their left, they will look at the people of Hell. **They will say, 'Our Lord, do not place us with the wrongdoing people.'** They sought refuge in God from their homes. He said: As for the people of good deeds, they will be given a light with which they will walk in front of them and on their right, and every slave will be given a light on that Day, and every nation will be given a light. Then when they come to the Sirat, God will take away the light of every hypocrite, male and female. When the people of Paradise saw what the hypocrites had endured, they will say, **Our Lord, perfect for us our light.** As for the people of A'raf, the light was in their hands and was not taken away. So God Almighty says: **They did not enter it while they were hoping.** So hope was an entry.

He said: Ibn Masoud said: If a servant does a good deed, ten are written for him, but if he does a bad deed, only one is written for him. Then he says: He is doomed whose ones outweigh his tens. Narrated by Ibn Jarir, who also said: Ibn Wakee' and Ibn Hameed told us: Jarir told us, on the authority of Mansur, on the authority of Habib ibn Abi Thabit, on the authority of Abdullah ibn al-Harith, on the authority of Ibn Abbas, who said: Al-A'raf is the wall between Paradise and Hell, and the people of Al-A'raf are in that place, until when God decides to heal them, He takes them to a river called the River of Life, its banks are reeds of gold crowned with pearls, its soil is musk. They are thrown into it until their colors improve and a white mole appears on their necks by which they are recognized. When their colors improve, the Most Gracious, Blessed and Exalted, brings them and says: Wish for whatever you wish. They wish until their wish is fulfilled, He says to them: You will have what you wished for and seventy times the same. They enter Paradise and there is a white mole on their necks by which they are recognized. They are called the poor people of Paradise. Ibn Abi Hatim narrated it in the same way, on the authority of Yahya ibn al-Mughirah, on the authority of Jarir, and Sufyan al-Thawri narrated it, on the authority of Habib ibn Abi Thabit, on the authority of Mujahid, and on the authority of Abdullah ibn al-Harith, from his statement. This is more authentic, and God knows best. And thus it was

narrated on the authority of Mujahid, Ad-Dahhak and others. Saeed bin Dawud said: Jarir told me on the authority of Ammarah bin Al-Qa'qa' on the authority of Abu Zur'ah on the authority of Amr bin Jarir who said: The Messenger of God, may God bless him and grant him peace, was asked about the people of A'raf. He said: "They are the last of the servants to be judged. When the Lord of the Worlds has finished judging the servants, He will say: You are a people whose good deeds have taken you out of the Fire and you have not entered Paradise. So you are My freedmen, so go from Paradise wherever you wish." This is a good mursal. It was said that they are the children of fornication. Al-Qurtubi narrated it. Al-Hafiz Ibn Asakir narrated in the biography of Al-Walid bin Musa on the authority of Shaiba bin Uthman on the authority of Urwah bin Ruwaym on the authority of Al-Hasan on the authority of Anas bin Malik on the authority of the Prophet, may God bless him and grant him peace, that the believing jinn have a reward and they will be punished. So we asked him about their reward and their believers. He said: On A'raf, but they are not in Paradise with the nation of Muhammad, may God bless him and grant him peace. So we asked him: What are A'raf? He said: The wall of Paradise in which rivers flow and trees and fruits grow. Al-Bayhaqi narrated it on the authority of Ibn Bishran on the authority of Ali bin Muhammad Al-Masry on the authority of Yusuf bin Yazid on the authority of Al-Walid bin Musa with it.

Sufyan al-Thawri said: On the authority of Khasif, on the authority of Mujahid, he said: The people of Al-A'raf are righteous people, jurists and scholars. Ibn Jarir said: Ya'qub ibn Ibrahim told us, Ibn Ulayyah told us, on the authority of Sulayman al-Taymi, on the authority of Abu Majlaz, regarding the words of God the Almighty: **And between them is a veil, and on the heights are men who recognize each by their mark**, he said: They are men from the angels who recognize the people of Paradise and the people of Hell. He said: "And they will call out to the companions of Paradise, 'Peace be upon you.' They have not entered it, while they are yearning. And when their eyes are turned toward the companions of the Fire, they will say: 'Our Lord, do not place us with the wrongdoing people.' And the companions of Al-A'raf will call out to men whom they recognize by their mark, 'What availed you your multitude and what you were arrogant? Are these the ones about whom you swore that God would not grant them mercy?'" He said: So it will be said when the people of Paradise enter Paradise: "Enter Paradise. There is no fear concerning you, nor shall you grieve." This is authentic up to Abu Majlaz Lahi'q ibn Humayd, one of the followers, and it is strange from his statement and contrary to the apparent meaning of the context. The statement of the majority is preferred over his statement, due to the indication of the verse according to what they have gone to. Likewise, the statement of Mujahid that they are righteous people, scholars. Jurists also have strange things to say about them, and God knows best. Al-Qurtubi and others have narrated twelve sayings about them, including: that they testified that they were righteous people who fled from the terror of the Hereafter and were created to know the report of people. It was said that they were prophets and it was said that they were angels. And

the Almighty's saying: **They know each other by their mark**. Ali bin Abi Talhah said on the authority of Ibn Abbas that they know the people of Paradise by the whiteness of their faces and the people of Hell by the blackness of their faces. Ad-Dahhak narrated this on his authority, and Al-Awfi said on the authority of Ibn Abbas that God has placed them in this position so that they may know who is in Paradise and Hell and so that they may know the people of Hell by the blackness of their faces. And they seek refuge in God from making them with the wrongdoing people, and in that they greet the people of Paradise with peace, they have not entered it and they hope to enter it and they will enter it, God willing. And this is what Mujahid, Ad-Dahhak, As-Suddi, Al-Hasan, Abd al-Rahman bin Zaid bin Aslam and others said.

Muammar said on the authority of Al-Hasan that he recited this verse: **They will not enter it while they are hoping**. He said: By God, He did not put that hope in their hearts except for an honor that He wants for them. Qatada said: God has informed you of their place in terms of hope. And His statement: "And when their eyes are turned toward the companions of the Fire, they will say: Our Lord, do not place us with the wrongdoing people." Ad-Dahhak said on the authority of Ibn Abbas that when the people of A'raf look at the people of the Fire and recognize them, they will say: Our Lord, do not place us with the wrongdoing people. As-Suddi said: And when they pass by them, meaning the people of A'raf, with a group that is being taken to the Fire, they will say: Our Lord, do not place us with the wrongdoing people. Ikrimah said: Their faces are marked for the Fire, but when they see the companions of Paradise, that will go away from them. Abdur-Rahman bin Zaid bin Aslam said regarding His statement: **And when their eyes are turned toward the companions of the Fire**, they will see their faces blackened and their eyes blue, "They will say: Our Lord, do not place us with the wrongdoing people."

Fath al-Qadir

His statement: 46- **And between them is a veil** meaning between the two groups or between Heaven and Hell. The veil is the wall mentioned in the Almighty's statement: **And a wall will be placed between them**. His statement: **And on the heights are men** al-A'raf 7: the plural of 'arf, and they are the balconies of the wall placed between them, and from it comes the 'arf of the horse and the 'arf of the rooster. Al-A'raf in the language means a high place, and this statement is outside the context of praise as in His statement: **Men whom neither trade nor sale distracts from the remembrance of God**.

Scholars differed about who the people of A'raf are. It was said: They are the martyrs, as mentioned by Al-Qushayri and Shurahbil bin Sa'd. It was also said: They are the virtuous believers who have finished their own business and devoted themselves to studying the conditions of the people, as mentioned by Mujahid. It was also said: They are a people of prophets, as mentioned by Al-Zajjaj. It was also said: They are a people whose good and bad deeds are equal, as said by Ibn Mas'ud, Hudhayfah bin Al-Yaman, Ibn Abbas, Al-Sha'bi, Al-Dahhak, and Sa'id bin Jubayr. It was also

Surat al-A'raf 7:46

And between them is a veil, and on the heights are men who recognize everyone by their mark, and they call out to the companions of Paradise, "Peace be upon you." They have not yet entered it, while they are still hoping.

said: They are Al-Abbas, Hamza, Ali, and Ja'far Al-Tayyar. They know their lovers by the whiteness of their faces and their haters by the blackness of their faces, as narrated from Ibn Abbas. It was also said: They are the just ones on the Day of Resurrection who testify against the people about their deeds and they are in every nation, and this statement was chosen by Al-Nahhas. It was also said: They are the children of fornication, as narrated from Ibn Abbas. It was also said: They are angels assigned to this Surah who distinguish the disbelievers from the believers before they enter Paradise and Hell, as mentioned by Abu Majlaz. The phrase **They know each by their mark** is an attribute of men. The distinctive mark: meaning they will recognize both the people of Paradise and Hell by their marks, such as the whiteness and blackness of their faces, or the places of ablution of the believers, or a mark that God makes for each group in that situation by which the men of A'raf will recognize the happy ones from the wretched. **And the companions of Paradise will call out to them**, meaning the men of A'raf will call out to the companions of Paradise when they see them, "Peace be upon you," meaning they will call out to them by saying, "Peace be upon you," as a greeting, honor, and good report, or they will inform them of their safety from punishment. His statement, **They did not enter it while they were hoping**, meaning the companions of A'raf did not enter Paradise while they were hoping to enter it. It was said that the meaning of **they were hoping** is that they know that they will enter it, and this is well-known among the linguists: hope means knowledge, as mentioned by Al-Nahhas. This statement, I mean that they are the people of A'raf, is narrated from a group of people, including Ibn Abbas and Ibn Mas'ud. Abu Majlaz said: They are the people of Paradise: meaning that the people of A'raf will say to them, "Peace be upon you," while the people of Paradise have not entered it while they were hoping to enter it.

Tafsir al-Baghawi

46- **And between them is a veil**, meaning: between Paradise and Hell. It was said: between the people of Paradise and the people of Hell is a veil, which is the wall that God Almighty mentioned in His statement: **So He will set up between them a wall with a door** Al-Hadid, 13.

God Almighty says: **And on the heights are men**. Al-A'raf is the wall between Heaven and Hell. It is the plural of 'arf, which is the name for a high place. From this comes the word 'arf **the rooster's 'arf** because it is higher than the rest of its body. Al-Suddi said: This wall was called 'A'raf because its people know people.

They differed about the men whom God spoke about on the heights. Hudhayfah and Ibn Abbas said: They are people whose good deeds and bad deeds are equal, so their bad deeds prevented them from entering Paradise, and their good deeds prevented

them from entering Hell. They will stand there until God decides what He wills regarding them, then they will enter Paradise by the grace of His mercy, and they will be the last to enter Paradise.

Abu Bakr Muhammad ibn Abdullah ibn Abi Tobah told us, Abu Tahir Muhammad ibn Ahmad ibn al-Harith told us, Muhammad ibn Yaqub al-Kisa'i told us, Abdullah ibn Mahmoud told us, Ibrahim ibn Abdullah al-Khalal told us, Abdullah ibn al-Mubarak told us, on the authority of Abu Bakr al-Hudhali, who said: Saeed ibn Jubayr said, on the authority of Ibn Mas'ud, who said: People will be brought to account on the Day of Resurrection. Whoever's good deeds outweigh his bad deeds by one will enter Paradise, and whoever's bad deeds outweigh his good deeds by one will enter Hell. Then he recited the words of God the Most High: "But whose scales are heavy - it is they who will be the successful. But whose scales are light - it is they who have lost themselves." **Al-A'raf 8-9**. Then he said: The scale will be lightened by the weight of a grain or it will tip the scales. He said: And whoever's good deeds and bad deeds are equal, he will be among the people of A'raf. They will stand on the Bridge, then they will recognize the people of Paradise and the people of Hell. When they look at the people of Paradise, they will call out, "Peace be upon you." And when they turn their eyes to the people of Hell, they will say, **Our Lord, do not place us with the wrongdoing people**. As for the people of good deeds, they will be given a light with which they will walk before them and on their right, and every servant **on that day** will be given a light. When they come to the Bridge, God will take away the light of every hypocrite, male and female. *So* when the people of Paradise see what the hypocrites have encountered, they will say, **Our Lord, perfect for us our light**.

As for the people of A'raf, the light was not taken away from before them, and their evil deeds prevented them from continuing, so greed remained in their hearts because the light was not taken away from before them. Then God says: **They did not enter it while they were greedy**, and greed was the light before them, then they entered Paradise, and they were the last of the people of Paradise to enter.

Shurahbil bin Saad said: The people of Al-A'raf are people who went out to fight without their fathers' permission. Muqatil narrated it in his interpretation, with a chain of transmission traceable to the Prophet: They are men who fought in the cause of God [disobeying their fathers and were killed, so they were freed from the Fire by being killed in the cause of God], and they were prevented from Paradise because of their fathers' disobedience, so they are the last to enter Paradise.

It was narrated on the authority of Mujahid: They are people who were pleased with one of their parents but not the other. They will be detained on Al-A'raf until God judges between the creation, then they will enter Paradise.

Abdul Aziz bin Yahya Al-Kinani said: They are those

who died during the period and did not change their religion. It was also said: They are the children of the polytheists. Al-Hasan said: They are the people of virtue among the believers who ascended to the heights and look at the people of Paradise and the people of Hell together, and they see the conditions of the two groups.

God the Almighty says: **They will recognize each by their mark**, meaning they will recognize the people of Paradise by the whiteness of their faces and the people of Hell by the blackness of their faces. "And they will call out to the companions of Paradise, 'Peace be upon you,'" meaning, when they see the people of Paradise, they will say, "Peace be upon you." **They will not enter it**, meaning, the companions of Al-A'raf will not enter Paradise, **while they are yearning**, to enter it. Abu Al-Aaliyah said: God did not make that yearning in them except as an honor [meaning] for them. Al-Hasan said that He who made yearning in their hearts will lead them to what they yearn for.

Tafsir al-Baidawi

46. **And between them is a veil** meaning between the two groups, as God Almighty says: **So a wall was placed between them** or between Paradise and Hell to prevent the effects of one of them from reaching the other. **And on the heights** and on the heights of the veil meaning its tops, which is the wall placed between them, the plural of araf borrowed from the araf of the horse. It was said that araf is what rises from something, so it is more recognizable because of its appearance than other things. *Men* are a group of monotheists who fell short in their work, so they are detained between Paradise and Hell until God Almighty decides regarding them what He wills. It was said that they are a people whose ranks were elevated, such as the prophets, peace and blessings be upon them, or the martyrs, may God Almighty be pleased with them, or the best of the believers and their scholars, or angels who see in the form of men. **They know each** of the people of Paradise and Hell. **By their mark** by their sign that God has informed them of, such as the whiteness or blackness of the face, an action of the one who sends his camels out to pasture marked, or of the one who marks the heart, such as the face. They only know that by inspiration or the teaching of the angels. "And they will call out to the companions of Paradise, 'Peace be upon you.'" That is, when they look at them, they will greet them. **They will not enter it, while they are hoping**. The solution is from the waw according to the first interpretation and from the companions according to the remaining interpretations.

Surat al-A'raf 7:47

And when their eyes are turned toward the companions of the Fire, they will say, "Our Lord, do not place us with the wrongdoing people."

Surat al-A'raf 7:47

And when their eyes are turned toward the companions of the Fire, they will say, **Our Lord, do not place us with the wrongdoing people.**

Tafsir al-Jalalayn

47 - **And when their eyes are turned** meaning the people of Al-A'raf *towards* the companions of the Fire, they say, **Our Lord, do not place us** in the Fire **with the wrongdoing people**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And when the eyes of the companions of the A'raf are turned toward the companions of the Fire, meaning: in front of them and their faces, and they look at God's disfigurement of them, **They will say, 'Our Lord, do not place us with the wrongdoing people,'** those who wronged themselves, so they earned from Your wrath what caused them to inherit from Your punishment what they are in.

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi, he said: And when they passed by them, meaning the people of Al-A'raf, with a group that would be taken to the Fire, they said: **Our Lord, do not place us with the wrongdoing people.**

Al-Muthanna told me, he said, Suwaid told us, he said, Ibn al-Mubarak told us, on the authority of Juwaybir, on the authority of al-Dahhak, on the authority of Ibn Abbas, he said: When the people of al-A'raf look at the people of Hell and recognize them, they will say: **Our Lord, do not place us with the wrongdoing people.**

Ibn Wakee' told us, he said, my father told us, on the authority of Abu Makin, on the authority of his brother, on the authority of Ikrimah: **And when their eyes are turned toward the companions of the Fire,** he said: Their faces are turned toward the Fire, and when they see the people of Paradise, that will go away from them.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And when their eyes are turned toward the companions of the Fire,** and they see their faces blackened and their eyes blue, **They will say, 'Our Lord, do not place us with the wrongdoing people.'**

Tafsir al-Qurtubi

The Almighty said: **And when their sight is turned toward the companions of the Fire** meaning the

direction of meeting, which is the direction of confrontation. The source of the word *Tafa'al* did not come except for two letters: *Talaqa* and *Tabyan*. The rest are with the fatha, such as *Tasyaar*, *Tihamam* and *Tidhkar*. As for the noun with the kasra, it is common, such as *Taqsar* and *Mustathal*. **They said** meaning the companions of *Al-A'raf* said. **Our Lord, do not place us with the wrongdoing people** they asked God not to place them with them, and they knew that He would not place them with them. This is by way of humility, as the people of Paradise say: **Our Lord, perfect for us our light** (al-Tahrim 66:8) and they say: **Praise be to God** by way of thanking God Almighty. And they will enjoy that.

Tafsir Ibn Kathir

When God the Almighty mentioned the people of Paradise addressing the people of Hell, He pointed out that there is a veil between Paradise and Hell, which is the barrier preventing the people of Hell from reaching Paradise. Ibn Jarir said: It is the wall about which God the Almighty said: **And a wall will be set up between them having a door, inside of which is mercy, but outside of it is punishment before it,** and it is Al-A'raf. About which God the Almighty said: **And on the heights are men,** then he narrated with his chain of transmission on the authority of Al-Suddi that he said regarding His the Almighty's saying: **And between them is a veil,** which is the wall, which is Al-A'raf. Mujahid said that Al-A'raf is a veil between Paradise and Hell, a wall with a door. Ibn Jarir said: Al-A'raf is the plural of 'urf, and every elevated area of land among the Arabs is called 'urf, and the rooster's crest is called 'urf because of its height.

Sufyan ibn Wakee' narrated to us, Ibn Uyaynah narrated to us, on the authority of Ubayd God ibn Abi Yazid, who heard Ibn Abbas say: Al-A'raf is a high place. Ath-Thawri narrated on the authority of Jabir, on the authority of Mujahid, on the authority of Ibn Abbas, who said: Al-A'raf is a wall like a rooster's comb. In another narration on the authority of Ibn Abbas: Al-A'raf is a hill between Paradise and Hell, on which some sinners were held between Paradise and Hell. In another narration on his authority, it is a wall between Paradise and Hell. Ad-Dahhak and more than one of the scholars of tafsir said the same. As-Suddi said: Al-A'raf is called Al-A'raf because its people know people. The commentators differed in their expressions about who the people of Al-A'raf are. All of these are close and go back to one meaning, which is that they are people whose good deeds and bad deeds are equal. This was stated by Hudhayfah, Ibn Abbas, Ibn Mas'ud, and more than one of the early and later generations, may God have mercy on them. It was mentioned in a hadith with a chain of transmission traceable to the Prophet, narrated by Al-Hafiz Abu Bakr Ibn Mardawayh: Abdullah Ibn Ismail told us, Ubayd Ibn Al-Husayn told us, Sulayman Ibn Dawud told us, An-Nu'man Ibn Abd Al-Salam told us, an old man of ours called Abu 'Ibad told us, on the

authority of Abdullah Ibn Muhammad Ibn `Aqil, on the authority of Jabir Ibn `Abdullah, who said: The Messenger of God, may God bless him and grant him peace, was asked about those whose good deeds and bad deeds are equal, so he said: "Those are the companions of Al-A'raf. They will not enter it, and they are hopeful." This is a strange hadith from this perspective.

And he narrated it from another chain of transmission on the authority of Saeed bin Salamah on the authority of Abu Al-Hussam on the authority of Muhammad bin Al-Munkadir on the authority of a man from Muzaynah who said: The Messenger of God, may God bless him and grant him peace, was asked about those whose good deeds and bad deeds were equal, so he said:

They are people who went out as sinners without the permission of their fathers and were killed in the cause of God. And Saeed bin Mansour said: Abu Ma'shar

told us, Yahya bin Shibl told us on the authority of Yahya bin Abd Al-Rahman Al-Muzani on the authority of his father who said: The Messenger of God, may God bless him and grant him peace, was asked about the people of Al-A'raf, so he said: "They are people who were killed in the cause of God due to the disobedience of their fathers, and their disobedience to their fathers prevented them from entering Paradise, and their killing in the cause of God prevented them from the Fire." And Ibn Mardawayh, Ibn Jarir, and Ibn Abi Hatim narrated it through various chains of transmission on the authority of Abu Ma'shar, and Ibn Majah also narrated it with a chain of transmission traceable back to the Prophet, on the authority of Abu Saeed Al-Khudri and Ibn Abbas. And God knows best about the authenticity of these reports with a chain of transmission traceable back to the Prophet, and the most they can be said is that they are attributed to the Prophet, and in them is evidence for what was mentioned. Ibn Jarir said: Ya'qub told me, Hisham told us, Husayn told us, on the authority of Al-Sha'bi, on the authority of Hudhayfah, that he was asked about the people of Al-A'raf. He said: They are people whose good deeds and bad deeds are equal, so their bad deeds kept them from Paradise and their good deeds kept them from Hell. He said: So they stood there on the wall until God judged them. And he narrated it from another chain of transmission more simply than this. He said: Ibn Hamid told us, Yahya ibn Wadh told us, Yunus ibn Abi Ishaq told us: Al-Sha'bi said: Abd Al-Hamid ibn Abd Al-Rahman sent for me and Abu Al-Zinad Abd God ibn Dhakwan, a freedman of Quraysh, was with him. They mentioned a mention of the people of Al-A'raf that was not as they had mentioned. So I said to them: If you wish, I will tell you what Hudhayfah mentioned. They said: Bring it. So I said: Hudhayfah mentioned the people of Al-A'raf and said: Their good deeds kept them from Hell and their bad deeds kept them from Paradise. "And when their eyes are turned toward the companions of the Fire, they will say: Our Lord, do not place us with the wrongdoing people." While they were like that, your Lord appeared to them and said: Go. Enter Paradise, for I have forgiven you.

Abdullah bin Mubarak said on the authority of Abu Bakr Al-Hudhali that Saeed bin Jubair said while narrating that on the authority of Ibn Masoud that he said: People will be held to account on the Day of

Resurrection, so whoever's good deeds outweigh his bad deeds by one will enter Paradise, and whoever's bad deeds outweigh his good deeds by one will enter Hell. Then he recited the words of God: **But whose scales are heavy 2:130**, then he said: The scale will be made lighter by the weight of a grain, and it will be heavier. He said: And whoever's good deeds and bad deeds are equal will be among the people of Al-A'raf. Then they will stand on the Sirat and then they will recognize the people of Paradise and the people of Hell. When they look at the people of Paradise, they will call out, "Peace be upon you." And when they turn their eyes to their left, they will look at the people of Hell. **They will say, 'Our Lord, do not place us with the wrongdoing people.'** They sought refuge in God from their homes. He said: As for the people of good deeds, they will be given a light with which they will walk in front of them and on their right, and every slave will be given a light on that Day, and every nation will be given a light. Then when they come to the Sirat, God will take away the light of every hypocrite, male and female. When the people of Paradise saw what the hypocrites had endured, they will say, **Our Lord, perfect for us our light.** As for the people of A'raf, the light was in their hands and was not taken away. So God Almighty says: **They did not enter it while they were hoping.** So hope was an entry.

He said: Ibn Masoud said: If a servant does a good deed, ten are written for him, but if he does a bad deed, only one is written for him. Then he says: He is doomed whose ones outweigh his tens. Narrated by Ibn Jarir, who also said: Ibn Wakee' and Ibn Hameed told us: Jarir told us, on the authority of Mansur, on the authority of Habib ibn Abi Thabit, on the authority of Abdullah ibn al-Harith, on the authority of Ibn Abbas, who said: Al-A'raf is the wall between Paradise and Hell, and the people of Al-A'raf are in that place, until when God decides to heal them, He takes them to a river called the River of Life, its banks are reeds of gold crowned with pearls, its soil is musk. They are thrown into it until their colors improve and a white mole appears on their necks by which they are recognized. When their colors improve, the Most Gracious, Blessed and Exalted, brings them and says: Wish for whatever you wish. They wish until their wish is fulfilled, He says to them: You will have what you wished for and seventy times the same. They enter Paradise and there is a white mole on their necks by which they are recognized. They are called the poor people of Paradise. Ibn Abi Hatim narrated it in the same way, on the authority of Yahya ibn al-Mughirah, on the authority of Jarir, and Sufyan al-Thawri narrated it, on the authority of Habib ibn Abi Thabit, on the authority of Mujahid, and on the authority of Abdullah ibn al-Harith, from his statement. This is more authentic, and God knows best. And thus it was narrated on the authority of Mujahid, Ad-Dahhak and others. Saeed bin Dawud said: Jarir told me on the authority of Ammarah bin Al-Qa'qa' on the authority of Abu Zur'ah on the authority of Amr bin Jarir who said: The Messenger of God, may God bless him and grant him peace, was asked about the people of A'raf. He said: "They are the last of the servants to be judged. When the Lord of the Worlds has finished judging the servants, He will say: You are a people whose good deeds have taken you out of the Fire and you have not

Surat al-A'raf 7:47

And when their eyes are turned toward the companions of the Fire, they will say, "Our Lord, do not place us with the wrongdoing people."

entered Paradise. So you are My freedmen, so go from Paradise wherever you wish." This is a good mural. It was said that they are the children of fornication. Al-Qurtubi narrated it. Al-Hafiz Ibn Asakir narrated in the biography of Al-Walid bin Musa on the authority of Shaiba bin Uthman on the authority of Urwah bin Ruwaym on the authority of Al-Hasan on the authority of Anas bin Malik on the authority of the Prophet, may God bless him and grant him peace, that the believing jinn have a reward and they will be punished. So we asked him about their reward and their believers. He said: On A'raf, but they are not in Paradise with the nation of Muhammad, may God bless him and grant him peace. So we asked him: What are A'raf? He said: The wall of Paradise in which rivers flow and trees and fruits grow. Al-Bayhaqi narrated it on the authority of Ibn Bishran on the authority of Ali bin Muhammad Al-Masry on the authority of Yusuf bin Yazid on the authority of Al-Walid bin Musa with it.

Sufyan al-Thawri said: On the authority of Khasif, on the authority of Mujahid, he said: The people of Al-A'raf are righteous people, jurists and scholars. Ibn Jarir said: Ya'qub ibn Ibrahim told us, Ibn Ulayyah told us, on the authority of Sulayman al-Taymi, on the authority of Abu Majlaz, regarding the words of God the Almighty: **And between them is a veil, and on the heights are men who recognize each by their mark**, he said: They are men from the angels who recognize the people of Paradise and the people of Hell. He said: "And they will call out to the companions of Paradise, 'Peace be upon you.' They have not entered it, while they are yearning. And when their eyes are turned toward the companions of the Fire, they will say: 'Our Lord, do not place us with the wrongdoing people.' And the companions of Al-A'raf will call out to men whom they recognize by their mark, 'What availed you your multitude and what you were arrogant? Are these the ones about whom you swore that God would not grant them mercy?'" He said: So it will be said when the people of Paradise enter Paradise: "Enter Paradise. There is no fear concerning you, nor shall you grieve." This is authentic up to Abu Majlaz Lahiq ibn Humayd, one of the followers, and it is strange from his statement and contrary to the apparent meaning of the context. The statement of the majority is preferred over his statement, due to the indication of the verse according to what they have gone to. Likewise, the statement of Mujahid that they are righteous people, scholars. Jurists also have strange things to say about them, and God knows best. Al-Qurtubi and others have narrated twelve sayings about them, including: that they testified that they were righteous people who fled from the terror of the Hereafter and were created to know the report of people. It was said that they were prophets and it was said that they were angels. And the Almighty's saying: **They know each other by their mark**. Ali bin Abi Talhah said on the authority of Ibn Abbas that they know the people of Paradise by the whiteness of their faces and the people of Hell by the blackness of their faces. Ad-Dahhak narrated this on his authority, and Al-Awfi said on the authority of Ibn Abbas that God has placed them in this position so

that they may know who is in Paradise and Hell and so that they may know the people of Hell by the blackness of their faces. And they seek refuge in God from making them with the wrongdoing people, and in that they greet the people of Paradise with peace, they have not entered it and they hope to enter it and they will enter it, God willing. And this is what Mujahid, Ad-Dahhak, As-Suddi, Al-Hasan, Abd al-Rahman bin Zaid bin Aslam and others said.

Muammar said on the authority of Al-Hasan that he recited this verse: **They will not enter it while they are hoping**. He said: By God, He did not put that hope in their hearts except for an honor that He wants for them. Qatada said: God has informed you of their place in terms of hope. And His statement: "And when their eyes are turned toward the companions of the Fire, they will say: Our Lord, do not place us with the wrongdoing people." Ad-Dahhak said on the authority of Ibn Abbas that when the people of A'raf look at the people of the Fire and recognize them, they will say: Our Lord, do not place us with the wrongdoing people. As-Suddi said: And when they pass by them, meaning the people of A'raf, with a group that is being taken to the Fire, they will say: Our Lord, do not place us with the wrongdoing people. Ikrimah said: Their faces are marked for the Fire, but when they see the companions of Paradise, that will go away from them. Abdur-Rahman bin Zaid bin Aslam said regarding His statement: **And when their eyes are turned toward the companions of the Fire**, they will see their faces blackened and their eyes blue, "They will say: Our Lord, do not place us with the wrongdoing people."

Fath al-Qadir

His saying: 47- **And when their sight is turned toward the companions of the Fire** meaning when the sight of the people of the A'raf is turned toward the companions of the Fire: meaning toward the companions, the meaning of *toward* continues to be the direction of meeting, which is the direction of confrontation, and no source came on the form of tafa'al with a kasra on the first letter except for two sources, one of them is this, and the other is tabyan, and what is besides them is with a fatha **they said** meaning the people of the A'raf said: **Our Lord, do not place us with the wrongdoing people** they asked God not to place them among them.

Tafsir al-Baghawi

47- **And when their eyes are turned toward the companions of the Fire**, they seek refuge in God, **they say, 'Our Lord, do not place us with the wrongdoing people,'** meaning: the disbelievers in the Fire.

Tafsir al-Baidawi

47. "And when their eyes are turned toward the

companions of the Fire, they say, 'We seek refuge in God. Our Lord, do not place us with the wrongdoing people.'" That is, in the Fire.

Surat al-A'raf 7:48

And the companions of Al-A'raf will call out to men whom they will recognize by their mark. They will say, "Your gathering has not availed you, nor was it that you were arrogant."

Surat al-A'raf 7:48

And the companions of Al-A'raf will call out to men whom they will recognize by their mark. They will say, **Your gathering has not availed you, nor was it that you were arrogant.**

Tafsir al-Jalalayn

48 - **And the companions of the A'raf will call out to men** from the companions of the Fire (whom they will recognize by their mark. They will say, **Your accumulation and your arrogance have not availed you** from the Fire, or your great number (and that you were arrogant) meaning, and your arrogance about faith. And they will say to them, pointing to the weak Muslims:

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: The Most High says: **And the companions of the heights will call out to men**, from the people of the earth, **whom they will recognize by their mark**, the mark of the people of Hell, **They will say, 'What availed you was your accumulation,'** that is, what you used to accumulate of wealth and numbers in this world, **and what you used to be arrogant**, meaning: and your arrogance with which you used to be arrogant in it, as:

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi, he said: Then some tyrants passed by them, meaning the people of Al-A'raf, and they recognized them by their appearance. He said, he said: The people of Al-A'raf said: **Your multitude and your arrogance did not avail 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: **And the companions of the heights will call out to men**, he said: in the Fire, "who will recognize them by their mark. They will say, 'Your multitude has not availed you, nor was your arrogance,'" and your arrogance.

Ibn Wakee' told us, he said, Jarir told us, on the authority of Sulayman al-Taymi, on the authority of Abu Majlaz: **And the companions of the heights will call out to men whom they will recognize by their mark, saying, 'Your multitude and your arrogance have not availed you.'** He said.

This is when the people of Paradise entered Paradise, **Are these the ones you swore would not be granted mercy by God?** The verse. I said to Abu Majlaz: On the authority of Ibn Abbas, he said: No, but on the authority of someone else.

Yaqub ibn Ibrahim told me, he said, Ibn Ulayyah told us, on the authority of Sulayman al-Taymi, on the authority of Abu Majlaz: **And the companions of the A'raf will call out to men whom they will recognize by their mark**, he said: The angels will call out to men in the Fire whom they will recognize by their mark, **Your multitude and your arrogance will not avail you.** "Are these the ones you swore would not be granted mercy by God?" He said: This is when the people of Paradise entered Paradise, "Enter Paradise. There is no fear concerning you, nor will you grieve."

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement, **And the companions of the A'raf will call out to men whom they will recognize by their mark**, the men are the great ones from the people of this world. He said: By this description the people of the A'raf will recognize the people of Paradise from the people of Hell. This is because this is mentioned when the leader of the people of good and the leader of the people of evil go on the Day of Resurrection. He said: And Ibn Zayd said regarding His statement, **Your gathering will not avail you, nor will you be arrogant**, he said: Against the people of obedience to God.

Tafsir al-Qurtubi

God Almighty says: **And the companions of the heights will call out to men whom they will recognize by their mark**, meaning from the people of Hell. **They will say, 'Your multitude and your arrogance have not availed you.'** Meaning, for the world and their arrogance about faith.

Tafsir Ibn Kathir

God the Almighty says, informing us about the rebuke of the people of A'raf to men from the leaders of the polytheists and their leaders whom they will recognize in Hell by their features: **Your multitude has not availed you, nor you were arrogant** meaning your multitude and your crowds will not benefit you from God's punishment, rather you have reached the punishment and torment you are in. **Are these the ones you swore God would not grant them mercy?** Ali ibn Abi Talhah said on the authority of Ibn Abbas, meaning the people of A'raf. **Enter Paradise, no fear for you, nor shall you grieve.** Ibn Jarir said: Muhammad ibn Sa'd 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. **They said, 'Your multitude has not availed you,'** the verse. He said: When they said to them what God had decreed that they would say, meaning the people of A'raf, about the people of Paradise and the people of Hell, God said to the people of arrogance and wealth: **Are these the ones you swore God would not grant them mercy? Enter Paradise, no fear for you, nor shall you grieve.** You are sad.

Hudhayfah said: The people of A'raf were a people

whose deeds had increased so much that their good deeds kept them short of Paradise and their bad deeds kept them short of Hellfire. They were on A'raf and people were known by their marks. When God judged between the servants, He gave them permission to ask for intercession. They came to Adam and said: O Adam, you are our father, so intercede for us with your Lord. He said: Do you know of anyone whom God created with His hand and breathed into him of His spirit, and whose mercy preceded his wrath, and to whom the angels prostrated, other than me? They said: No. He said: I do not know its true nature. I cannot intercede for you, but go to my son Ibrahim. So they go to Ibrahim, peace be upon him, and ask him to intercede for them with their Lord. He said: Do you know of anyone whom God took as a friend? Do you know of anyone whom his people burned in fire for the sake of God other than me? They will say, *No*. He will say, "I do not know its true nature; I cannot intercede for you. But go to my son Moses." So they will go to Moses, peace be upon him, and he will say, **Do you know of anyone to whom God spoke directly and brought him close in private conversation other than me?** They will say, *No*. He will say, "I do not know its true nature; I cannot intercede for you. But go to Jesus." So they will go to him, peace be upon him, and say, **Intercede for us with your Lord.** He will say, **Do you know of anyone whom God created without a father?** They will say, *No*. He will say, **Do you know of anyone who healed the blind and the leper and raised the dead by God's permission other than me?** He said: They say: No. He says: I am the pilgrim of my soul, I do not know its essence, I cannot intercede for you, but go to Muhammad, may God bless him and grant him peace. So they come to me, and I strike my hand on my chest and say: I am for it. Then I walk until I stand before the Throne and come to my Lord, the Mighty and Sublime, and He opens for me praise the like of which the listeners have never heard before. Then I prostrate and it is said to me: O Muhammad, raise your head and ask and you will be given, and intercede and your intercession will be accepted. So I raise my head and praise my Lord, the Mighty and Sublime. Then I prostrate and it is said to me: Raise your head and ask and you will be given, and intercede and your intercession will be accepted. So I raise my head and say: My Lord, my nation. He says: They are for you, for there will not remain a prophet sent and an angel brought near except that he will envy me for that station, which is the praised station. So I bring them to Paradise and ask for permission, and it will be opened for me and for them. Then they are taken to a river called the River of Life, its banks are reeds crowned with pearls, its soil is musk and its pebbles are rubies. They wash in it and the colors of the people of Paradise and the fragrance of the people of Paradise return to them and they become like shining stars and it remains in their chests. White moles by which they are known as the poor people of Paradise.

Fath al-Qadir

48- And the companions of the A'raf will call out to men from the disbelievers whom they will recognize by their mark that is, by their signs **They will say** instead of **call out** "What availed you was your gathering" that

you were gathering to obstruct the path of God, and the question is for rebuke and rebuke, His saying: "And you were not arrogant". "What" is a source: that is, "And what availed you was your arrogance.

Tafsir al-Baghawi

48- And the companions of the A'raf will call out to men **who were great in this world from the people of Hell**, whom they will recognize by their mark. They will say, **What avail you is your multitude**, in this world of wealth and children, **and what you were arrogant**, about faith. Al-Kalbi said: They will call out while they are on the wall: O Walid bin Al-Mughira, O Abu Jahl bin Hisham, O so-and-so, then they will look at Paradise and see in it the poor and weak whom they used to mock, such as Salman, Suhayb, Khabbab, Bilal and their likes. Then the companions of the A'raf will say to those disbelievers:

Tafsir al-Baidawi

48. And the companions of the heights will call out to men whom they will recognize by their mark, from the leaders of the unbelievers. **They will say, 'What avail you is your multitude?'** your great number or your wealth. **And what you were arrogant about** from the truth, or from creation. And it was read *tastagbaroon* from the multitude.

Surat al-A'raf 7:49

Are these the ones about whom you swore that God would not bestow mercy upon them? Enter Paradise, no fear will there be concerning you, nor will you grieve.

Surat al-A'raf 7:49

Are these the ones about whom you swore that God would not bestow mercy upon them? Enter Paradise, no fear will there be concerning you, nor will you grieve.

Tafsir al-Jalalayn

49 - **Are these the ones you swore would not be granted mercy by God?** It was said to them **Enter Paradise, no fear will there be upon you, nor will you grieve.** And {They were admitted} was read in the passive form, and {They entered} so the negative sentence is a state, meaning that it was said to them that.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: The people of interpretation differed regarding the two meanings of these words. Some of them said: This is what God said to the people of Hell, as a rebuke for what they said in this world to the people of A'raf, when He brought the people of A'raf into Paradise.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, he said: The people of Al-A'raf are men who had committed great sins, and their decision was for God. They stand on the heights, and when they look at the people of Paradise, they hope to enter it, and when they look at the people of Hell, they seek refuge with God from it, so they enter Paradise. This is what God the Most High said: **Are these the ones you swore that God would not grant them mercy?** meaning the people of Al-A'raf. "Enter Paradise. There is no fear concerning you, nor shall you grieve."

Al-Muthanna told me, he said, Suwaid told us, he said, Ibn al-Mubarak told us, on the authority of Juwaybir, on the authority of al-Dahhak, he said, Ibn Abbas said: God admitted the people of al-A'raf into Paradise because of His saying, **In Paradise there is no fear concerning you, nor shall you grieve.**

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas: God said to the people of arrogance and wealth: **Are these the ones you swore that God would not grant them mercy?** meaning the people of Al-A'raf. "Enter Paradise. There is no fear concerning you, nor shall you grieve."

Muhammad ibn al-Husayn told me, Ahmad ibn al-Mufaddal told us, Asbat told us, on the authority of

al-Suddi: **Are these**, the weak ones, **about whom you swore that God would not bestow mercy upon them? Enter Paradise, no fear will there be concerning you, nor will you grieve.** Hudhayfah said: The people of al-A'raf are people whose deeds were equal, so their good deeds were too short for Paradise, and their bad deeds were too short for Hellfire. So they were placed on al-A'raf, and people would be recognized by their marks. So when judgment was passed between the servants, permission was given to seek intercession, so they came to Adam, peace be upon him, and said: O Adam, you are our father, so intercede for us with your Lord. He said: Do you know of anyone whom God created with His hand, and breathed into him of His spirit, and whose mercy preceded His wrath, and to whom the angels prostrated, other than me? They will say: No. He will say: I have not done anything about it; I cannot intercede for you. But go to my son Abraham. They will go to Abraham, peace be upon him, and ask him to intercede for them with his Lord. He will say: Do you know of anyone whom God took as a friend? Do you know of anyone whom his people burned in the fire for the sake of God, other than me? They will say: No. He will say: I have not done anything about it; I cannot intercede for you. But go to my son Moses. They will go to Moses, peace be upon him, and he will say: Do you know of anyone to whom God spoke directly and brought him close in private, other than me? They will say: No. He will say: I have not done anything about it; I cannot intercede for you. But go to Jesus. They will go to him and say: Intercede for us with your Lord. He will say: Do you know of anyone whom God created without a father, other than me? They will say: No. He will say: Do you know of anyone who healed the blind and the leper and raised the dead by God's permission, other than me? He said: They will say: No. He said: He will say: I am my own intercessor. I have not done anything about it. I cannot intercede for you, but go to Muhammad, 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 come to me, and I will strike my chest with my hand, then I will say: I am up for it. Then I will walk until I stand before the Throne, and I will praise my Lord, and He will open for me praise the like of which the listeners have never heard before. Then I will prostrate and it will be said to me: O Muhammad, raise your head, ask and you will be given, and intercede and your intercession will be accepted. I will raise my head and say: O Lord, my nation. It will be said: They are for you. Then there will not remain a sent prophet or a close angel except that he will envy me on that day for that station, which is the praised station. He said: Then I will bring them to the gate of Paradise, and I will ask to be opened, and it will be opened for me and for them. Then they will be taken to a river called the River of Life, its banks being reeds of gold crowned with pearls, its soil being musk, and its pebbles being rubies. Then they will wash themselves in it, and the colours of the people of Paradise and the fragrance of the people of Paradise will return to them, and they will become like shining stars, and there will remain on their chests white moles by which they will be known, and it will be said to them:

The poor people of Paradise.

It was narrated on the authority of Al-Husayn ibn Al-Faraj, who said: I heard Abu Muadh, who said: Ubayd ibn Sulayman narrated to us, who said: I heard Ad-Dahhak say: God admitted them after the people of Paradise, and this is His saying: **Enter Paradise, no fear shall there be concerning you, nor shall you grieve**, meaning the people of Al-A'raf, and this is the saying of Ibn Abbas.

Abu Ja'far said: The interpretation of the speech is based on this interpretation that we mentioned from Ibn 'Abbas, and from those we mentioned, his saying in it: God said to the people who were too arrogant to acknowledge the Oneness of God, and to submit to His obedience and the obedience of His Messengers, who accumulated wealth in this world out of multiplying and hypocrisy: O tyrants, were they in this world? Were these the weak ones whom you were in this world? Did you swear that God would not grant them mercy? He said: I have forgiven them and have had mercy on them by My grace and mercy. Enter Paradise, O people of Al-A'raf, with no fear upon you after it of a punishment that you will be punished with for what you have done in this world of sins and crimes, nor will you grieve over anything that has befallen them in your world.

Abu Majlaz said: Rather, this statement is report from God about what the angels said to the people of Hell, after they entered Hell, as a reproach from them for what they used to say in this world to the believers whom God will admit into His Paradise on the Day of Resurrection.

As for His statement: **Enter Paradise, no fear will there be concerning you, nor will you grieve**, it is a report from God about His command to the people of Paradise to enter it. Yaqub told me, he said, Ibn Ulayyah told us, on the authority of Sulayman al-Taymi, on the authority of Abu Majlaz, he said: The angels called out to men in the Fire whom they would recognize by their appearance: **Your gathering and your arrogance have not availed you.** "Are these the ones you swore that God would not grant them mercy?" He said: This is when the people of Paradise enter Paradise: **Enter Paradise, no fear will there be concerning you, nor will you grieve.**

Tafsir al-Qurtubi

Are these the ones referring to a group of poor believers, such as Bilal, Salman, Khabbab and others. **You swore** in this world. **God will not reach them** in the Hereafter. **With mercy** they are rebuked for that. And their grief and regret were increased by them being told **Enter Paradise**. Ikrimah read **They entered Paradise** without an alif and the dal is open. Talhah ibn Musarraf read **They entered Paradise** with a kasra on the kha as a past tense verb.

The verse indicates that the people of A'raf are angels or prophets. Their statement is a report from God the Almighty and whoever made the people of A'raf the sinners, their last statement to the people of Hell will be, **And you were not arrogant**. And these are the ones

who until the end of the verse from God the Almighty's statement to the people of Hell, rebuking them for what they said in this world. It was narrated from Ibn Abbas, and the first from Al-Hasan. It was said: It is from the speech of the angels assigned to the people of A'raf, for the people of Hell swear that the people of A'raf will enter Hell with them, so the angels will say to the people of A'raf, **Enter Paradise, no fear shall be upon you, nor shall you grieve.**

Tafsir Ibn Kathir

God the Almighty says, informing us about the rebuke of the people of A'raf to men from the leaders of the polytheists and their leaders whom they will recognize in Hell by their features: **Your multitude has not availed you, nor you were arrogant** meaning your multitude and your crowds will not benefit you from God's punishment, rather you have reached the punishment and torment you are in. **Are these the ones you swore God would not grant them mercy?** Ali ibn Abi Talhah said on the authority of Ibn Abbas, meaning the people of A'raf. **Enter Paradise, no fear for you, nor shall you grieve.** Ibn Jarir said: Muhammad ibn Sa'd 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. **They said, 'Your multitude has not availed you,'** the verse. He said: When they said to them what God had decreed that they would say, meaning the people of A'raf, about the people of Paradise and the people of Hell, God said to the people of arrogance and wealth: **Are these the ones you swore God would not grant them mercy? Enter Paradise, no fear for you, nor shall you grieve.** You are sad.

Hudhayfah said: The people of A'raf were a people whose deeds had increased so much that their good deeds kept them short of Paradise and their bad deeds kept them short of Hellfire. They were on A'raf and people were known by their marks. When God judged between the servants, He gave them permission to ask for intercession. They came to Adam and said: O Adam, you are our father, so intercede for us with your Lord. He said: Do you know of anyone whom God created with His hand and breathed into him of His spirit, and whose mercy preceded his wrath, and to whom the angels prostrated, other than me? They said: No. He said: I do not know its true nature. I cannot intercede for you, but go to my son Ibrahim. So they go to Ibrahim, peace be upon him, and ask him to intercede for them with their Lord. He said: Do you know of anyone whom God took as a friend? Do you know of anyone whom his people burned in fire for the sake of God other than me? They will say, *No*. He will say, "I do not know its true nature; I cannot intercede for you. But go to my son Moses." So they will go to Moses, peace be upon him, and he will say, **Do you know of anyone to whom God spoke directly and brought him close in private conversation other than me?** They will say, *No*. He will say, "I do not know its true nature; I cannot intercede for you. But go to Jesus." So they will go to him, peace be upon him, and say, **Intercede for us with your Lord.** He will say, **Do you know of anyone whom God created without a father?** They will say, *No*. He will say, **Do you know of anyone**

Are these the ones about whom you swore that God would not bestow mercy upon them? Enter Paradise, no fear will there be concerning you, nor will you grieve.

who healed the blind and the leper and raised the dead by God's permission other than me? He said: They say: No. He says: I am the pilgrim of my soul, I do not know its essence, I cannot intercede for you, but go to Muhammad, may God bless him and grant him peace. So they come to me, and I strike my hand on my chest and say: I am for it. Then I walk until I stand before the Throne and come to my Lord, the Mighty and Sublime, and He opens for me praise the like of which the listeners have never heard before. Then I prostrate and it is said to me: O Muhammad, raise your head and ask and you will be given, and intercede and your intercession will be accepted. So I raise my head and praise my Lord, the Mighty and Sublime. Then I prostrate and it is said to me: Raise your head and ask and you will be given, and intercede and your intercession will be accepted. So I raise my head and say: My Lord, my nation. He says: They are for you, for there will not remain a prophet sent and an angel brought near except that he will envy me for that station, which is the praised station. So I bring them to Paradise and ask for permission, and it will be opened for me and for them. Then they are taken to a river called the River of Life, its banks are reeds crowned with pearls, its soil is musk and its pebbles are rubies. They wash in it and the colors of the people of Paradise and the fragrance of the people of Paradise return to them and they become like shining stars and it remains in their chests. White moles by which they are known as the poor people of Paradise.

Fath al-Qadir

49- Are these the ones you swore that God would not grant them mercy? This is from the words of the people of al-A'raf 7: meaning they said to the disbelievers, pointing to the Muslims who had gone to Paradise, this statement. The disbelievers used to swear in this world when they saw the weak Muslims with this oath, and this is a rebuke to the disbelievers and a disappointment to them. His statement: **Enter Paradise, no fear will there be upon you, nor will you grieve.** This is the complete words of the people of al-A'raf 7: meaning they said to the Muslims, enter Paradise, for fear and grief have disappeared from you after entering. Talhah bin Musarraaf read *enter* with a kasra on the kha.

Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **We have found what our Lord promised us to be true**, he said: of bliss and honor. **Have you then found what your Lord promised to be true?** he said: of disgrace, humiliation and torment. Ibn Abi Shaybah, Abu al-Shaykh and Ibn Mardawayh narrated on the authority of Ibn Umar that when the Prophet (peace and blessings of God be upon him) stood at the well of Badr, he recited this verse. Ibn Jarir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of al-Suddi regarding his statement: **And between them is a veil**, he said: It is the wall, which is al-A'raf. It was called al-A'raf because its companions would recognize the people. Sa'id ibn Mansur and Ibn al-Mundhir narrated on the

authority of Hudhayfah who said: al-A'raf is a wall between Paradise and Hell. Abd al-Razzaq, Sa'id ibn Mansur, Ibn Abi Shaybah, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Abu al-Shaykh and al-Bayhaqi narrated in al-Ba'th wa al-Nushur on the authority of Ibn Abbas who said: al-A'raf is the elevated thing. Al-Faryabi, Abd ibn Humayd, Ibn Jarir and Abu al-Shaykh narrated on his authority that al-A'raf is a wall with a crest like a rooster's crest. Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Saeed bin Jubair who said: Al-A'raf are mountains between Paradise and Hell, so they are on their peaks, meaning on their peaks. Ibn Jarir narrated on the authority of Ibn Abbas that it is a hill between Paradise and Hell, on which some sinners were detained. Ibn Abi Hatim narrated on the authority of Ibn Jurayj who said: They claimed that it is the Sirat. Ibn Jarir narrated on the authority of Hudhayfah who said: The people of Al-A'raf are people who did deeds by which God saved them from the Hellfire, and they are the last to enter Paradise. They have known the people of Paradise and the people of Hell. Ibn Jarir narrated on the authority of Ibn Mas'ud that they are those whose good deeds and bad deeds are equal and they will stand on the Sirat. Ibn Jarir narrated something similar on the authority of Hudhayfah. Abd Al-Razzaq, Saeed bin Mansour, Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated something similar on his authority. Abu Al-Shaykh, Ibn Mardawayh and Ibn Asakir narrated something similar on the authority of Jabir bin Abdullah. Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Abu Zur'ah bin Amr bin Jarir who said: "The Messenger of God, may God bless him and grant him peace, was asked about the people of Al-A'raf. He said: They are the last of the servants to be judged. When the Lord of the Worlds finishes judging between the servants, He says: You are a people whose good deeds have taken you out of the Fire, but you have not entered Paradise. So you are My freedmen, so go from Paradise wherever you wish." Ibn Kathir said: This is a good mursal. Al-Bayhaqi narrated in Al-Ba'th on the authority of Hudhayfah who I think said: The Messenger of God, may God bless him and grant him peace, said: "The people will be gathered on the Day of Resurrection, and the people of Paradise will be ordered to Paradise, and the people of Hell will be ordered to Hell. Then the people of Al-A'raf will be told: What are you waiting for? They will say: We are waiting for your command. It will be said to them: Your good deeds have taken you beyond the Fire so that you do not enter it, and your sins have stood between you and Paradise, so enter with My forgiveness and mercy." Saeed bin Mansour, Ibn Mani', Abd bin Hameed, Ibn Jarir, Ibn Abi Hatim, Al-Tabarani, Abu Al-Shaykh, Ibn Mardawayh and Al-Bayhaqi in Al-Ba'th narrated on the authority of Abd Al-Rahman Al-Muzani who said: "The Messenger of God, may God bless him and grant him peace, was asked about the people of Al-A'raf. He said: They are people who were killed in the cause of God in disobedience to their fathers. What prevented them from the Fire was their killing in the cause of God, and what prevented them from Paradise was their disobedience to their fathers."

Al-Tabarani and Ibn Mardawayh narrated with a weak chain of transmission on the authority of Abu Saeed Al-Khudri, with a similar chain of transmission. Ibn Mardawayh and Al-Bayhaqi narrated in Al-Ba'th on the authority of Abu Hurayrah, with a similar chain of transmission. Al-Harith bin Abi Usamah narrated in his Musnad, Ibn Jarir and Ibn Mardawayh on the authority of Abdullah bin Malik Al-Hilali on the authority of his father, with a similar chain of transmission. Ibn Mardawayh narrated on the authority of Ibn Abbas, with a similar chain of transmission. Abu Al-Shaykh and Ibn Mardawayh narrated on the authority of a man from Muzaynah, with a similar chain of transmission. Abu Al-Sheikh narrated on the authority of Abu Ubaidah bin Muhammad bin Ammar that he was asked about His statement: **They did not enter it, while they were hoping to**, he said: The angels greeted them even though they had not entered it, and they were hoping to enter it when it was greeted. Ibn Jarir and Abu Al-Sheikh narrated on the authority of Al-Suddi who said: The people of the A'raf will recognize people by their marks, the people of the Fire by the blackness of their faces and the people of Paradise by the whiteness of their faces. So when they pass by a group that is being taken to Paradise, they will say: "Peace be upon you," and when they pass by a group that is being taken to the Fire, they will say: **Our Lord, do not place us with the wrongdoing people**. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas: **And the people of the A'raf will call out to men**, he said: in the Fire, "whom they will recognize by their marks. They will say: 'Your multitude and your being arrogant have availed you nothing,'" he said: God will say to the people of arrogance: **Are these the ones about whom you swore that God would not grant them mercy?** meaning the people of the A'raf. **Enter Paradise, no fear concerning you, nor will you grieve.**

saying to the men, and the reference to the weak people of Paradise whom the disbelievers used to despise in this world and swear that God would not admit them to Paradise. **Enter Paradise, no fear shall there be upon you, nor shall you grieve.** That is, they turned to the people of Paradise and said to them, *Enter*, which is more appropriate for the final aspects, or it was said to the people of the A'raf, "Enter Paradise by the grace of God, the Most High, after they were detained until they saw the two groups and recognized them and said to them what they said. It was said that when they taunted the people of the Fire, they swore that the people of the A'raf would not enter Paradise, so God, the Most High, or some of the angels, said, "These are the ones you swore to. **And it was read, Enter, and (enter) as a resumption, and its meaning is that they entered Paradise, and it was said to them, No fear shall there be upon you.**"

Tafsir al-Baghawi

49- **Are these the ones you swore you swore that God will not grant them mercy** meaning: you swore that they will not enter Paradise.

Then it will be said to the people of A'raf: **Enter Paradise, no fear shall there be concerning you, nor shall you grieve.** And there is another saying: When the people of A'raf say to the people of Hell what they say, the people of Hell will say to them: **Those people have entered Paradise and you have not.** So they taunt them for that, and swear that they will enter Hell. Then the angels who detained the people of A'raf will say: **O people of Hell, you swore that God would not grant them mercy.** Then the angels will say to the people of A'raf: **Enter Paradise, no fear shall there be concerning you, nor shall you grieve.** So they enter Paradise.

Tafsir al-Baidawi

49. **Are these the ones you swore that God would not grant them mercy?** This is the continuation of their

Surat al-A'raf 7:50

And the companions of the Fire will call out to the companions of Paradise, "Pour upon us some water or from whatever God has provided you." They will say, "Indeed, God has forbidden them both to the disbelievers."

Surat al-A'raf 7:50

And the companions of the Fire will call out to the companions of Paradise, **Pour upon us some water or from whatever God has provided you.** They will say, **Indeed, God has forbidden them both to the disbelievers.**

Tafsir al-Jalalayn

50 - (And the companions of the Fire will call out to the companions of Paradise, **Pour upon us some water or whatever God has provided you.** They will say, **Indeed, God has forbidden them both to the disbelievers.**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: This is report from God Almighty about the people of Hell calling for help from the people of Paradise, when a great calamity descends upon them from severe thirst and hunger, as a punishment from God for what they did in the past in this world of abandoning the obedience of God, and paying what was imposed upon them in it from their wealth from the rights of the poor from zakat and charity.

God Almighty says: **And the companions of the Fire will call out**, after they have entered it, **to the companions of Paradise**, after they have inhabited it, **'O people of Paradise, pour upon us some water or from whatever God has provided you,'** meaning: feed us from the food that God has provided you, as:

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **Pour out upon us some water or from what God has provided you**, he said: of food.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **Pour upon us some water or from whatever God has provided you**, he said: They ask them for food and they ask them for rain.

The people of Paradise answered them: God has forbidden water and food to those who denied His Oneness and denied His Messengers in this world. The ha and mim in His statement: **God has forbidden them** refer to *water* and to what is in His statement: **or from what God has provided for you.**

And the people of interpretation said something similar.

Who said that?

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Uthman Al-Thaqafi, on the authority of Saeed bin Jubair, on the

authority of Ibn Abbas: **And the companions of the Fire will call out to the companions of Paradise, 'Pour upon us some water or from whatever God has provided you.'** He said: A man will call out to his brother and his father and say, **I have been burned, pour some water upon me.** It will be said to them, **Answer them.** They will say, **God has forbidden it to the disbelievers.**

Al-Muthanna told me, he said, Ibn Dukayn told us, he said, Sufyan told us, on the authority of Uthman, on the authority of Saeed bin Jubair: "And the companions of the Fire will call out to the companions of Paradise: 'Pour upon us some water or from whatever God has provided you.'" He said: A man will call out to his brother: **O my brother, I have been burned, so help me.** He will say: **God has forbidden them to the disbelievers.**

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **They said, 'Indeed, God has forbidden them both to the disbelievers,'** he said: The food and drink of the people of Paradise.

Tafsir al-Qurtubi

The Almighty's saying: **And the companions of the Fire will call out to the companions of Paradise, 'Pour upon us some water or from whatever God has provided you.'** There are three issues in this:

The first: The Almighty's saying: **And he will call out** It was said: When the people of A'raf reach Paradise, the people of Hell will be greedy and say: O our Lord, we have relatives in Paradise, so give us permission so that we may see them and speak to them. The people of Paradise will not recognize them because of the blackness of their faces, so they will say: **Pour upon us some water or from whatever God has provided you.** So it was made clear that the son of Adam cannot do without food and drink even if he is in torment. "They will say: God has forbidden them to the disbelievers." Meaning the food and drink of Paradise. **Pour out** means expansion. It is said: He poured out His blessings upon him.

Second: This verse is evidence that providing water is one of the best deeds. Ibn Abbas was asked: Which charity is best? He said: Water. Didn't you see the people of Hell when they called out to the people of Paradise to pour out water on us or from what God has provided for you? Abu Dawud narrated that Sa'd came to the Prophet, may God bless him and grant him peace, and said:

Which charity do you like best? He said: Water. In another narration: So he dug a well and said: This is for Umm Saad. And on the authority of Anas, he said: Saad said: O Messenger of God, Umm Saad loved charity, would it benefit her if I gave charity on her behalf? He said: Yes, and you should give water. In another narration: The Prophet, may God bless him and grant him peace, ordered Saad bin Ubadah to

provide water for her. This indicates that providing water is one of the greatest acts of worship to God. Some of the Tabi'un said: Whoever has many sins should provide water. God has forgiven the sins of the one who gave water to a dog, so how about the one who gave water to a believing monotheist and brought him back to life? Al-Bukhari narrated on the authority of Abu Hurairah, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said:

While a man was walking on a road, he became very thirsty. He went down to a well and drank from it. Then he came out and saw a dog eating dirt because of thirst. He said, **This dog has become as thirsty as I have become.** So he filled his shoe, held it in his mouth, climbed up and gave the dog water to drink. God thanked him for that and forgave him. They said, **O Messenger of God, do we have a reward for treating animals?** He said, **There is a reward for treating animals with a moist liver.** The opposite of this is what Muslim narrated on the authority of Abdullah ibn Umar, "that the Messenger of God, may God bless him and grant him peace, said:

A woman was tortured because of a cat she imprisoned until it died, so she entered Hell because of it. She did not feed it or give it water when she imprisoned it, nor did she let it eat from the vermin of the earth. In the hadith of Aisha, "On the authority of the Prophet, may God bless him and grant him peace, he said:

Whoever gives a Muslim a drink of water where there is water, it is as if he has freed a slave. Whoever gives a Muslim a drink of water where there is no water, it is as if he has saved his life." Narrated by Ibn Majah in Sunan.

Third: This verse was used as evidence by those who said: The owner of the pool and the water skin has more right to its water, and that he has the right to prevent it from whoever wants it, because the meaning of the words of the people of Paradise: **God has forbidden them to the disbelievers** is that you have no right to them. Al-Bukhari, may God have mercy on him, wrote a chapter on this meaning: (Chapter on whoever sees that the owner of the pool and the water skin has more right to its water) and he included in the chapter on the authority of Abu Hurayrah "on the authority of the Prophet, may God's prayers and peace be upon him, who said:

By the One in Whose Hand is my soul, I will drive away men from my pool just as a strange camel is driven away from a pool." Al-Muhallab said: There is no dispute that the owner of the pool has more right to its water, because of his saying, peace be upon him: **I will drive away men from my pool.**

Tafsir Ibn Kathir

God Almighty tells us about the humiliation of the people of Hell and their asking the people of Paradise for their food and drink, and that they will not be answered in that. Al-Suddi said, **And the companions of the Fire will call out to the companions of Paradise,**

'Pour upon us some water or whatever God has provided you,' meaning food. Abd al-Rahman ibn Zayd ibn Aslam said, **They will seek food from them and ask them for water.** Al-Thawri said, on the authority of Uthman al-Thaqafi, on the authority of Saeed ibn Jubayr, regarding this verse, he said, "A man will call out to his father or brother and say to him, 'I have been burned, so pour some water on me.' They will be told, 'Answer them,' and they will say, 'God has forbidden them to the disbelievers.'" It was narrated from another source on the authority of Saeed on the authority of Ibn Abbas, something similar. Abd al-Rahman ibn Zayd ibn Aslam said, **God has forbidden them to the disbelievers,** meaning the food and drink of Paradise.

Ibn Abi Hatim said: My father told us, Nasr bin Ali told us, Musa bin Al-Mughira told us, Abu Musa Al-Saffar told us in the house of Amr bin Muslim, he said: I asked Ibn Abbas or he was asked which charity is best? He said: The Messenger of God, may God bless him and grant him peace, said: "The best charity is water. Didn't you hear the people of Hell when they called for help from the people of Paradise? They said: Pour upon us some water or from whatever God has provided you." He also said: Ahmad bin Sinan told us, Abu Muawiyah told us, Al-A'mash told us, on the authority of Abu Salih, he said: When Abu Talib fell ill, they said to him: Why don't you send for your nephew so that he can send you a cluster of grapes from Paradise, perhaps it will cure you. So the Messenger came to him and Abu Bakr was with the Prophet, may God bless him and grant him peace, and Abu Bakr said: God has forbidden them to the disbelievers.

Then God the Almighty described the disbelievers with what they relied on in this world, by taking religion as a pastime and a game, and being deceived by this world, its adornments and its decorations, instead of what they were commanded to do of working for the Hereafter. His statement, **So today We will forget them as they forgot the meeting of this Day of theirs,** means that He will treat them as one who forgot them, because nothing is outside His knowledge and He will not forget it, as God the Almighty said, "It is in a Book. My Lord does not err, nor does He forget." Rather, God the Almighty said this as a way of contrast, like His statement, **They forgot God, so He forgot them,** and He said, **Thus did Our signs come to you, and you forgot them, and thus will you be forgotten today.** And God the Almighty said, **And it will be said, 'Today We will forget you as you forgot the meeting of this Day of yours.'** Al-Awfi said on the authority of Ibn Abbas regarding His statement, **So today We will forget them as they forgot the meeting of this Day of theirs,** that God forgot them of goodness, but He did not forget them of evil. Ali ibn Abi Talhah said on the authority of Ibn Abbas, he said, **We will leave them as they forgot the meeting of this Day of theirs.** Mujahid said, **We will leave them in the Fire.** Al-Suddi said, **We will leave them from mercy as they forgot to work for the meeting of their Day.** This, and in the authentic hadith, it is stated that God the Almighty will say to the servant on the Day of al-Qiyamah 75: Did I not marry you? Did I not honor you? Did I not subject the horses and camels to you and let you rule and sit on the throne? He will say: Yes. He will say: Did you think that you would meet Me? He will say: No. God the Almighty will say: So today I will forget you as you forgot Me?

Surat al-A'raf 7:50

And the companions of the Fire will call out to the companions of Paradise, "Pour upon us some water or from whatever God has provided you." They will say, "Indeed, God has forbidden them both to the disbelievers."

Fath al-Qadir

His saying: 50- **Pour out upon us some water.** Pouring out means expansion. It is said: He poured out His blessings upon him. They asked them to console them with some water or with something from what God had provided them with other than it, from drinks or foods. They responded by saying: **God has forbidden them both** meaning water and what God had provided them with other than it **to the disbelievers**. So we will not console you with anything from what God has forbidden you. It was said: This call from the people of Hell was after the people of Al-A'raf had entered Paradise.

Tafsir al-Baghawi

50- The Almighty said: **And the companions of the Fire will call out to the companions of Paradise, 'Pour upon us some water or from whatever God has provided you,'** meaning, pour out on us some of the food God has provided you from Paradise.

Ata' said on the authority of Ibn Abbas: When the people of Al-A'raf reached Paradise, the people of Hell desired relief and said: **O Lord, we have relatives among the people of Paradise, so give us permission so that we may see them and speak to them.** So they will look at their relatives in Paradise and the bliss they are in and will recognize them, but the people of Paradise will not recognize them because of the blackness of their faces. Then the people of Hell will call out to the people of Paradise by their names and inform them of their relatives: **Pour upon us some water or from what God has provided you.** They will say: **Indeed, God has forbidden them to the disbelievers.** Meaning: water and food.

Tafsir al-Baidawi

50. **And the companions of the Fire will call out to the companions of Paradise, 'Pour upon us some water.'** That is, pour it out, which is evidence that Paradise is above the Fire. **Or from what God has provided for you.** From other drinks to suit pouring out, or from food, as in His statement, **I fed her straw and cold water.** "They will say, 'Indeed, God has forbidden them to the disbelievers.'" He forbade them from them as one who is forbidden from a person of legal age is forbidden from one who is accountable.

Surat al-A'raf 7:51

Those who have taken their religion as amusement and diversion, and whom the worldly life has deceived, so today We will forget them as they forgot the meeting of this Day of theirs, and they used not to deny Our verses.

Tafsir al-Jalalayn

51 - (Those who took their religion as amusement and diversion and were deceived by the worldly life. So today We will forget them) We will leave them in the Fire **as they forgot the meeting of this Day of theirs** by abandoning working for it **and they used to deny Our verses** that is, as they denied

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: This is report from God about what the people of Paradise said to the disbelievers. God the Almighty says: So the people of Paradise answered the people of Hell: **God has forbidden them both to the disbelievers**, those who disbelieved in God and His messengers, who took their religion that God commanded them as amusement and play, meaning: mockery and play.

It was narrated on the authority of Ibn Abbas regarding this:

Al-Muthanna told me, he said, Abdullah told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **Those who have taken their religion as amusement and play**, the verse, he said: That is because when they were called to faith, they mocked and ridiculed the one who called them to it, being deceived by God.

And the life of this world deceived them, meaning: And the immediate life, ease, and comfort they were in deceived them from taking their share of the Hereafter, until death came to them. God Almighty says: **So today We will forget them as they forgot the meeting of this Day of theirs**, meaning on this day, and that is the Day of Resurrection, **We will forget them**, meaning: We will leave them in manifest torment, hungry and thirsty, without food or drink, just as they abandoned work to meet this Day of theirs, and refused to prepare for it because their bodies were exhausted in obeying God.

We have explained the meaning of his saying: **We forget them**, with evidence previously, so there is no need to repeat it.

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

Who said that?

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Jabir, on the authority of Mujahid: **So today We will forget them**, he said: They were forgotten in the punishment.

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **So today We will forget them**, he said: We will leave them as they left the meeting of this day of theirs.

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: **We will forget them**, he said: We will leave them in the Fire.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas: **So today We will forget them as they forgot the meeting of this Day of theirs**, he said: We will leave them out of mercy, as they left working for the meeting of this Day of theirs.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, his saying: **So today We will forget them as they forgot the meeting of this Day of theirs**, he said: God forgot them of the good, but He did not forget them of the evil.

Al-Harith told me, he said, Abdul Aziz told us, he said, Abu Saad told us, he said, I heard Mujahid regarding his statement: **So today We will forget them as they forgot the meeting of this Day of theirs**, he said: We will delay them in the Fire.

As for his saying: **And they did not deny Our signs**, its meaning is: **Today We will forget them as they forgot the meeting of this Day of theirs**, and as they denied Our signs.

So what is in his saying: **And they were not** is connected to what is in his saying: **As they forgot?**

Abu Ja'far said: The interpretation of the statement is: Today we leave them in torment, just as they abandoned work in this world in order to meet God on the Day of Resurrection, and just as they used to deny God's signs, which are His proofs that He used against them, from the prophets, messengers, books, and other things. **They deny**, they lie and do not believe in any of that.

Tafsir al-Qurtubi

The Almighty said: **Those who** is in the accusative case as an attribute of the disbelievers. It may be in the nominative or accusative case with an implied pronoun. It was said: It is from the saying of the people of Paradise. **So today We will forget them** meaning We will leave them in the Fire. **Just as they forgot the meeting of this Day of theirs** meaning they abandoned working in it and denied it. *Ma* is a source, meaning We swept them away. **And they did not deny Our signs** is in apposition to it, meaning and their denial.

Surat al-A'raf 7:51

Those who have taken their religion as amusement and diversion, and whom the worldly life has deceived, so today We will forget them as they forgot the meeting of this Day of theirs, and they used not to deny Our verses.

Tafsir Ibn Kathir

God Almighty tells us about the humiliation of the people of Hell and their asking the people of Paradise for their food and drink, and that they will not be answered in that. Al-Suddi said, **And the companions of the Fire will call out to the companions of Paradise, 'Pour upon us some water or whatever God has provided you,'** meaning food. Abd al-Rahman ibn Zayd ibn Aslam said, **They will seek food from them and ask them for water.** Al-Thawri said, on the authority of Uthman al-Thaqafi, on the authority of Saeed ibn Jubayr, regarding this verse, he said, "A man will call out to his father or brother and say to him, 'I have been burned, so pour some water on me.' They will be told, 'Answer them,' and they will say, 'God has forbidden them to the disbelievers.'" It was narrated from another source on the authority of Saeed on the authority of Ibn Abbas, something similar. Abd al-Rahman ibn Zayd ibn Aslam said, **God has forbidden them to the disbelievers**, meaning the food and drink of Paradise.

Ibn Abi Hatim said: My father told us, Nasr bin Ali told us, Musa bin Al-Mughira told us, Abu Musa Al-Saffar told us in the house of Amr bin Muslim, he said: I asked Ibn Abbas or he was asked which charity is best? He said: The Messenger of God, may God bless him and grant him peace, said: "The best charity is water. Didn't you hear the people of Hell when they called for help from the people of Paradise? They said: Pour upon us some water or from whatever God has provided you." He also said: Ahmad bin Sinan told us, Abu Muawiyah told us, Al-A'mash told us, on the authority of Abu Salih, he said: When Abu Talib fell ill, they said to him: Why don't you send for your nephew so that he can send you a cluster of grapes from Paradise, perhaps it will cure you. So the Messenger came to him and Abu Bakr was with the Prophet, may God bless him and grant him peace, and Abu Bakr said: God has forbidden them to the disbelievers.

Then God the Almighty described the disbelievers with what they relied on in this world, by taking religion as a pastime and a game, and being deceived by this world, its adornments and its decorations, instead of what they were commanded to do of working for the Hereafter. His statement, **So today We will forget them as they forgot the meeting of this Day of theirs**, means that He will treat them as one who forgot them, because nothing is outside His knowledge and He will not forget it, as God the Almighty said, "It is in a Book. My Lord does not err, nor does He forget." Rather, God the Almighty said this as a way of contrast, like His statement, **They forgot God, so He forgot them**, and He said, **Thus did Our signs come to you, and you forgot them, and thus will you be forgotten today.** And God the Almighty said, **And it will be said, 'Today We will forget you as you forgot the meeting of this Day of yours.'** Al-Awfi said on the authority of Ibn Abbas regarding His statement, **So today We will forget them as they forgot the meeting of this Day of theirs**, that God forgot them of goodness, but He did not forget them of evil. Ali ibn Abi Talhah said on the authority of

Ibn Abbas, he said, **We will leave them as they forgot the meeting of this Day of theirs.** Mujahid said, **We will leave them in the Fire.** Al-Suddi said, **We will leave them from mercy as they forgot to work for the meeting of their Day.** This, and in the authentic hadith, it is stated that God the Almighty will say to the servant on the Day of al-Qiyamah 75: Did I not marry you? Did I not honor you? Did I not subject the horses and camels to you and let you rule and sit on the throne? He will say: Yes. He will say: Did you think that you would meet Me? He will say: No. God the Almighty will say: So today I will forget you as you forgot Me?

Fath al-Qadir

And the sentence 51- **those who took their religion as amusement and play** is in the accusative case as an attribute of the disbelievers. The explanation of amusement, play, and deception has already been presented. His statement: **So today We will forget them** means We will leave them in the Fire **as they forgot the meeting of this Day of theirs** the kaf is an attribute of a deleted source, and ma is a source: meaning forgetfulness as they forgot the meeting of this Day of theirs. His statement: **And they did not deny Our signs** is in apposition to what they forgot: meaning as they forgot, and as they used to deny Our signs: meaning they rejected them.

Tafsir al-Baghawi

51- **Those who have taken their religion as amusement and diversion** which is what Satan has made attractive to them of prohibiting the Bahira and its sisters, and the wailing and clapping around the House, and all the other reprehensible traits that they used to do in the days of ignorance. It was said: their religion, meaning their festival, **and the worldly life has deceived them, so today We will forget them.** We will leave them in the fire, **as they forgot the meeting of this Day of theirs** meaning as they left work for the meeting of this Day of theirs, **and they used to deny Our verses.**

Tafsir al-Baidawi

51. **Those who have taken their religion as amusement and play**, such as prohibiting the bahira, the Ṣaḍīḥ, and the bleating around the House. Amusement is diverting one's worries with things that are not appropriate to be diverted with, and play is seeking joy with things that are not appropriate to be sought with. **And the worldly life has deceived them, so today We will forget them**, We will deal with them as forgetful people do, so We will leave them in the Fire. **Just as they forgot the meeting of this Day of theirs**, so they did not think of it and did not prepare for it. **And they did not deny Our verses**, just as they denied that they

were from God.

Surat al-A'raf 7:52

And We have certainly brought them a Book which We have detailed with knowledge, as guidance and mercy for a people who believe.

Surat al-A'raf 7:52

And We have certainly brought them a Book which We have detailed with knowledge, as guidance and mercy for a people who believe.

Tafsir al-Jalalayn

52 - **And We have certainly brought them** meaning the people of Mecca **a Book** the Qur'an **which We have detailed** explained it with report, promise and threat **with knowledge** a state, meaning knowledgeable of what it has detailed **as guidance** a state of the letter ha' **and mercy for a people who believe** in it.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: I swear, O Muhammad, that We have brought these infidels a Book, meaning the Qur'an that He revealed to him. He says: We have revealed to them this Qur'an, detailed and clear in it the truth from falsehood, **with knowledge**, he says: with knowledge from us of the truth of what is in it, from falsehood in which He distinguished between it and the truth, **guidance and mercy**, he says: We explained it so that a people who believe in it and in what is in it of God's commands and prohibitions, His report, His promise and His threat may be guided and shown mercy, so that He may save them by it from misguidance to guidance.

This verse is a response to His statement: **A Book revealed to you, so let there not be in your breast any discomfort therefrom, that you may warn thereby and as a reminder to the believers.** "We have brought them a Book which We have detailed with knowledge."

Guidance is in the accusative case, as a result of the separation of the ha' in the word **We detailed it**. If it were in the accusative case, based on the verb **We detailed it**, then the meaning would be: We detailed the Book. This would be correct. If it had been read: **Guidance and mercy**, it would have been eloquent in grammar, and the genitive case would have been in response to the Book.

Tafsir al-Qurtubi

The Almighty said: **And We have certainly brought them a Book** meaning the Qur'an. **We have explained it in detail** meaning We have clarified it so that whoever ponders it will know it. It was also said: **We have explained it** means We revealed it in parts. **With knowledge of guidance** from Us, in which there was no oversight or mistake. **Guidance and mercy** Al-Zajjaj said: meaning a guide and one with mercy, so he made it a state of the *ha* in *Fussalnah*. Al-Zajjaj said:

It is permissible to say **guidance and mercy**, meaning it is guidance and mercy. It was also said: It is permissible to say **guidance and mercy** in the accusative case as a substitute for *Book*. Al-Kisa'i and Al-Farra' said: It is permissible to say **guidance and mercy** in the accusative case as an attribute of *Book*. Al-Farra' said: **And this is a blessed Book We have revealed** (al-An'am 6:92 and 155). **For a people who believe** He specified the believers because they are the ones who benefit from it.

Tafsir Ibn Kathir

God Almighty says, informing about His excuse to the polytheists by sending messengers to them with the book that the Messenger brought and that it is a detailed and clear book, as He says, **A Book whose verses are perfected and then detailed** Al-An'am 2:17, and His saying, **We have detailed it with knowledge** for the worlds, meaning with knowledge from Us of what We have detailed it with, as He says, **He sent it down with His knowledge**. Ibn Jarir said, **This verse is a response to His saying, "A Book sent down to you, so let there not be in your breast discomfort therefrom** Al-An'am 2:17, **And We have certainly brought them a Book** Al-An'am 2:17, and what He said is questionable, because the separation was long and there is no evidence for it. Rather, the matter is that when He informed them of what they had become of loss in the Hereafter, He mentioned that He had removed their excuses in this world by sending messengers and sending down books, as He says, **And We never punish until We have sent a messenger**. For this reason He said, **Do they await except its interpretation?** meaning what they were promised of punishment, chastisement, Paradise, and Hell. This was said by Mujahid and more than one person. Malik said: Its reward.

Al-Rabi' said: "Its interpretation will continue to come until the Day of Judgment is completed, until the people of Paradise enter Paradise and the people of Hell enter Hell, and its interpretation will be completed on that day." His statement, **The Day its interpretation comes**, means the Day of Resurrection. Ibn Abbas said, **Those who forgot it before will say**, meaning they abandoned acting upon it and forgot about it in this worldly life, "The messengers of our Lord have come with the truth. So are there for us any intercessors who will intercede for us?" meaning for our salvation from what we have come to, from what we are in. **Or will we be returned** to this worldly life **so that we may do other than what we used to do?** like His statement, "And if you could but see when they are made to stand before the Fire and say, 'Oh, would that we could be sent back and not deny the signs of our Lord and be among the believers.' Rather, what they used to conceal before will appear to them. And if they were returned, they would return to what they were forbidden, and indeed, they are liars." Just as He said here, **They have lost themselves, and lost from them is that which they used to invent**. That is, they have lost themselves

by entering the Fire and remaining in it forever. **And lost from them is that which they used to invent.** That is, what they used to worship besides God has gone away from them, so they will not intercede for them nor will they intercede for them. They support them but do not save them from what they are in.

Fath al-Qadir

The lam in 52- **And We have certainly brought them** is the answer to the oath. What is meant by the book is the genus, if the pronoun refers to all the disbelievers, and if it refers to the contemporaries of the Prophet, may God bless him and grant him peace, then what is meant by the book is the Qur'an, and the explanation is clarification, and **with knowledge** is in the accusative case as a state: meaning knowing the state of it being *guidance* for the believers **and a mercy** for them.

Al-Kisa'i and Al-Farra' said: It is permissible to say guidance and mercy in the accusative case as an attribute of the book.

Tafsir al-Baghawi

52- **And We have certainly brought them a Book,** meaning the Qur'an, **which We have detailed,** "which We have explained," **with knowledge,** from Us, of what is good for them, **as guidance and mercy,** meaning We made the Qur'an a guide and a mercy, **for a people who believe.**

Tafsir al-Baidawi

52. **And We have certainly brought them a Book which We have detailed** We explained its meanings of beliefs, rulings, and sermons in detail. **With knowledge** Knowing how to detail it until it came as wisdom, and in it is evidence that He, glory be to Him, is knowledgeable with knowledge, or includes knowledge, so it is a state of the object. And it was read **We preferred it** meaning over all other books, knowing that it is worthy of that. **A guidance and a mercy for a people who believe** A state of the ha.

Surat al-A'raf 7:53

Do they await anything but its interpretation? On the Day its interpretation comes, those who had forgotten it before will say, "The messengers of our Lord have already come with the truth. So are there any intercessors for us who can intercede for us, or should we be sent back so we can do other than what we used to do?" They have certainly lost themselves, and what they used to invent has departed from them.

Surat al-A'raf 7:53

Do they await anything but its interpretation? On the Day its interpretation comes, those who had forgotten it before will say, "The messengers of our Lord have already come with the truth. So are there any intercessors for us who can intercede for us, or should we be sent back so we can do other than what we used to do?" They have certainly lost themselves, and what they used to invent has departed from them.

Tafsir al-Jalalayn

53 - **Do they await** what they await **except its interpretation** the consequence of what is in it **On the Day its interpretation comes** is the Day of Resurrection **those who forgot it before** they abandoned belief in it (will say: The messengers of our Lord have come with the truth, so do we have any intercessors to intercede for us or) shall we **be returned** to the world **so we can do other than what we used to do** we make God One and abandon polytheism, and it will be said to them: No, God Almighty said **They have lost themselves** as they have gone to destruction **and what they used to invent has gone** gone **from them** of claiming a partner

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **Do they await anything but its interpretation?** Do these polytheists who deny God's signs and reject meeting Him await **anything but its interpretation?** He says: Anything but what their affair will lead to, from their coming to God's punishment, their burning in His Hellfire, and things similar to this that God has promised them.

We have explained the meaning of interpretation previously with its evidence, which makes it unnecessary to repeat it in this place.

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

Who said that?

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **Do they await anything but its interpretation?** meaning: its reward, **On the Day when its interpretation comes,** meaning: its reward.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, he said, Muammar told us, on the authority of Qatada: **Do they await anything but its interpretation? The Day its interpretation comes.** He said: Its interpretation is its outcome.

Ibn Wakee' told us, he said, Abu Usamah told us, on the authority of Shibl, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Do they await anything but its interpretation?** He said: Its recompense. **On the Day its interpretation comes?** He said: Its recompense.

Ibn Wakee' narrated, Yahya ibn Abi Zaydah narrated, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly. Muhammad ibn al-Husayn narrated, on the authority of Ahmad ibn al-Mufaddal, on the authority of Asbat, on the authority of al-Suddi: **Do they await anything but its interpretation?** As for **its interpretation**, it refers to its consequences, such as the Battle of Badr, the Resurrection, and what was promised therein. Al-Muthanna narrated, on the authority of Ishaq, on the authority of Abdullah ibn Abi Ja'far, on the authority of his father, on the authority of al-Rabi' ibn Anas, regarding his statement: **Do they await anything but its interpretation? The Day its interpretation comes, those who had forgotten it before will say, 'The messengers of our Lord had come with the truth.'** One interpretation after another will continue to occur until its interpretation is completed on the Day of Resurrection. It was about this that the verse was revealed: **Do they await anything but its interpretation?** where God, the Blessed and Exalted, rewarded His friends and enemies with the reward of their deeds.

On that Day, those who had forgotten it before will say, **The messengers of our Lord have brought the truth.**

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **Do they await anything but its interpretation? The Day its interpretation comes,** he said: The Day of Resurrection.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **The Day its interpretation comes,** he said: The Day its reality comes, and he recited the statement of God Almighty: **This is the interpretation of my vision of before,** he said: This! Its realization.

He read the words of God: **None knows its interpretation except God,** and said: No one knows its reality and when it will come except God Almighty.

As for His statement: **On the Day when its interpretation comes, those who forgot it before will say,** its meaning is: On the Day when what their affair will come to of God's punishment comes, **those who forgot it before will say,** that is, those who neglected and abandoned what they were commanded to do of the work that would save them from what their affair will come to on that Day of punishment, before that in this world, will say, **Indeed, the messengers of our Lord came with the truth,** the poor people swore when they witnessed the affliction and the punishment befell

them: that the messengers of God who came to them with the warning and conveyed to them the message from God had advised them and believed them on behalf of God, and that was when belief would not benefit them, nor would much talk and gossip save them from God's wrath and painful punishment.

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

Who said that?

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **Those who forgot it before said, 'The messengers of our Lord have come with the truth.'** As for **those who forgot it**, they abandoned it, and when they saw what their prophets had promised them, they were certain and said, **The messengers of our Lord have come with the truth.**

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Those who forgot him say**, he said: They turned away from him.

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

Abu Ja'far said: This is report from God, the Most High, about these polytheists whose characteristics He described, that they say when God's wrath descends upon them, and they encounter His painful punishment, and they witness the interpretation of what God's messengers used to find them: Do we have friends and allies today who will intercede for us with our Lord, so that their intercession with Him may save us from the evil that has befallen us because of our actions in this world, or may we be returned to this world once again, so that we may do in it what pleases Him and that He may forgive us for ourselves? The poor people there said this statement, because they had known themselves in this world to have intercessors who would intercede for them in their needs, so they remember that at a time when they have no friendship or intercession.

God Almighty and His names sanctified says: **They have lost their souls**, meaning: they have cheated themselves of their fortunes by selling what has no value of the eternal bliss of the Hereafter for the lowly and fleeting worldly goods. **And what they used to invent has vanished from them**, meaning: He has surrendered them to God's punishment, and their guardians, whom they used to worship instead of God, and falsely and slanderously claim that they are their lords instead of God, have departed from them.

Muhammad ibn al-Husayn told me, Ahmad bin al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi, regarding his statement: **They have lost their souls**, meaning: They sold them at a loss. This is because his statement: **Or we are returned**, was raised and not lowered in apposition to his statement: **So they intercede for us**, because the meaning is: Do we have intercessors who will intercede for us, or will we be returned so that we do something other than what we were doing? And it was not placed in apposition to his statement: **So they intercede for us**.

Tafsir al-Qurtubi

The Almighty said: **Do they await anything but its interpretation?** with a hamza, from *al*. The people of Medina lighten the hamza. Looking means waiting, meaning do they await anything but what they were promised in the Quran of punishment and accountability? It was said: They look from looking to the Day of Resurrection. So the metaphor in its interpretation refers to the Book. And the consequence of the Book is what God promised in it of resurrection and accountability. Mujahid said: Its interpretation is its recompense, meaning the recompense for their denial of the Book. Qatada said: Its interpretation is its consequence. The meanings are close. **The Day its interpretation comes** meaning its consequences will appear on the Day of Resurrection. And **the Day** is in the accusative case with *says*, meaning those who forgot it before will say the Day of its interpretation. **The messengers of our Lord have come with the truth, so are there for us any intercessors?** An interrogative with the meaning of a wish. **So they will intercede** is in the accusative case because it is the answer to the interrogative. **For us or we are returned** Al-Farra' said: The meaning is or are we returned. **So we will do something other than what we were doing**. Al-Zajaj said: **We will be returned** is in apposition to the meaning, meaning will anyone intercede for us or will we be returned? Ibn Ishaq read **or we will be returned, so we will do half of both**. The meaning is unless we are returned, as he said:

I told him, "Don't cry. We are trying to become king or die and be excused."

Al-Hasan read, **or we return and we work**, raising both of them. **They have lost themselves**, meaning they did not benefit from them, and whoever does not benefit from himself has lost himself. It was said: they lost the blessings and their share of them. **And what they used to invent has vanished from them**, meaning what they used to say that there is another god with God has been invalidated.

Tafsir Ibn Kathir

God Almighty says, informing about His excuse to the polytheists by sending messengers to them with the book that the Messenger brought and that it is a detailed and clear book, as He says, **A Book whose verses are perfected and then detailed** Al-An'am 2:17, and His saying, **We have detailed it with knowledge** for the worlds, meaning with knowledge from Us of what We have detailed it with, as He says, **He sent it down with His knowledge**. Ibn Jarir said, **This verse is a response to His saying, "A Book sent down to you, so let there not be in your breast discomfort therefrom"** Al-An'am 2:17, **And We have certainly brought them a Book** Al-An'am 2:17, and what He said is questionable, because the separation was long and there is no evidence for it. Rather, the matter is that when He informed them of what they had become of loss in the Hereafter, He mentioned that He had removed their excuses in this world by sending messengers and

Surat al-A'raf 7:53

Do they await anything but its interpretation? On the Day its interpretation comes, those who had forgotten it before will say, "The messengers of our Lord have already come with the truth. So are there any intercessors for us who can intercede for us, or should we be sent back so we can do other than what we used to do?" They have certainly lost themselves, and what they used to invent has departed from them.

sending down books, as He says, **And We never punish until We have sent a messenger.** For this reason He said, **Do they await except its interpretation?** meaning what they were promised of punishment, chastisement, Paradise, and Hell. This was said by Mujahid and more than one person. Malik said: Its reward.

Al-Rabi' said: "Its interpretation will continue to come until the Day of Judgment is completed, until the people of Paradise enter Paradise and the people of Hell enter Hell, and its interpretation will be completed on that day." His statement, **The Day its interpretation comes,** means the Day of Resurrection. Ibn Abbas said, **Those who forgot it before will say,** meaning they abandoned acting upon it and forgot about it in this worldly life, "The messengers of our Lord have come with the truth. So are there for us any intercessors who will intercede for us?" meaning for our salvation from what we have come to, from what we are in. **Or will we be returned** to this worldly life **so that we may do other than what we used to do?** like His statement, "And if you could but see when they are made to stand before the Fire and say, 'Oh, would that we could be sent back and not deny the signs of our Lord and be among the believers.' Rather, what they used to conceal before will appear to them. And if they were returned, they would return to what they were forbidden, and indeed, they are liars." Just as He said here, **They have lost themselves, and lost from them is that which they used to invent.** That is, they have lost themselves by entering the Fire and remaining in it forever. **And lost from them is that which they used to invent.** That is, what they used to worship besides God has gone away from them, so they will not intercede for them nor will they intercede for them. They support them but do not save them from what they are in.

Fath al-Qadir

His saying: 53- **Do they await anything but its interpretation?** with the hamza from Al, and the people of Medina conceal the hamza. And the waiting is: do they await anything but what they were promised in the book of punishment that the matter will end up with, and it was said: its interpretation is its reward, and it was said: its consequence. And the meanings are close. And the day is an adverb to say: which day does its interpretation come, and it is the Day of Resurrection **Those who forgot it before will say** that is, they left it before its interpretation came **The messengers of our Lord have come with the truth** that God sent them to us **So will we have any intercessors?** An interrogative from them, and its meaning is a wish **so that they may intercede for us** is accusative because it is an answer to the interrogative. His saying: **Or are we sent back?** Al-Farra' said: The meaning is or are we sent back **so that we may do other than what we used to do.** Al-Zajjaj said: We are sent back is in apposition to the meaning: meaning will anyone

intercede for us or are we sent back. Ibn Abi Ishaq read **or we return and we work** in the accusative case, like the saying of Imru' al-Qais:

I told him, "Don't cry. We are trying to become king or die and be excused."

Al-Hasan read it with the nominative case, and the meaning of the verse is: Do we have intercessors who will save us from the torment we are in, or will we be returned to this world so that we may do good deeds other than the sins we used to do? **They have lost themselves** meaning they did not benefit from them, so their souls were a trial and a trial for them, as if they had lost them as a merchant loses his capital. It was said: They lost the bliss and the portion of their souls. **And what they used to invent has vanished from them** meaning their invention or what they used to invent. The meaning is that their lie that they used to say in this world has become invalid, or what they used to make a partner with God has disappeared from them, so it did not benefit them or attend with them.

Tafsir al-Baghawi

53- **Do they await** meaning: Do they wait, **for anything but its interpretation?** Mujahid said: Its reward. Al-Suddi said: Its consequence. Its meaning: Do they await anything but what their affair will come to, in torment and their destination in the Fire. **On the Day its interpretation comes** meaning its reward and what their affair will come to, **those who forgot it before will say, 'The messengers of our Lord have come with the truth,'** they acknowledged it when acknowledgment would not benefit them, **Do we have any intercessors today to intercede for us or shall we be returned** to the world, **and do other than what we used to do?** They **have lost themselves,** they destroyed themselves with torment, **and what they used to invent has gone astray** [and become void], **from them.**

Tafsir al-Baidawi

53. **Do they await** they wait. **Except for its interpretation** except for its matter to be interpreted by the truthfulness of what he uttered of promise and threat. . **On the Day its interpretation comes, those who forgot it before will say** They left it as one forgets. **The messengers of our Lord have come with the truth** meaning it has become clear that they came with the truth. **So do we have intercessors who will intercede for us** Today. **Or are we returned** or are we returned to the world? It was read in the accusative case in apposition to **so that they will intercede,** or because *or* means until, so the first one who is responsible for one of the two matters is intercession, that is, their return to the world, and the second one is that they have

intercessors, either for one of the two matters or for one matter, which is the return. **So we will do other than what we used to do** is the answer to the second question. It was read in the nominative case, meaning that we will do. **They have lost their souls** by spending their lives in disbelief. **And what they used to invent has gone astray from them** was invalidated from them and did not benefit them.

Surat al-A'raf 7:54

Indeed, your Lord is God, who created the heavens and the earth in six days, then established Himself on the Throne. He covers the night with the day, pursuing it rapidly. And the sun, the moon, and the stars are subjected by His command. Unquestionably, His is the creation and the command. Blessed be God, Lord of the worlds.

Surat al-A'raf 7:54

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Tafsir al-Jalalayn

54 - **Indeed, your Lord is God, who created the heavens and the earth in six days** of the days of this world, that is, in their quantity, because there was no sun there, and if He had willed, He would have created them in a flash, and turning away from it to teach His creation to verify **Then He established Himself on the Throne** which is in the language the bed of the King, an establishment that befits Him **The night covers the day** lightened and stressed, that is, He covers each of them with the other **pursuing Him** each of them seeks the other *urgently* quickly **And the sun, the moon, and the stars** in the accusative case in apposition to the heavens, and the nominative case is the subject of its predicate **are subjected** subdued **by His command** by His power **Unquestionably, His is the creation** all of it **and the command** all of it **Blessed is He** the greatness of God, Lord Owner of the worlds

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Your master and the reformer of your affairs, O people, is the One who is worshipped and to whom all things are to be worshipped, **Who created the heavens and the earth in six days**, that is Sunday, Monday, and Tuesday.

Wednesday, Thursday, and Friday, as:

Al-Muthanna told me, he said, Al-Hajaj bin Al-Munhal told us, he said, Abu Awana told us, on the authority of Abu Bishr, on the authority of Mujahid, he said: The beginning of creation was the throne, the water, and the air, and the earth was created from water.

The beginning of creation was on Sunday, Monday, Tuesday, Wednesday, and Thursday, and the gathering of creation was on Friday, and the Jews converted to Judaism on Saturday. And one of the six days is like a thousand years of what you count.

Then He established Himself on the Throne.

We have already mentioned the meaning of istiwa' and the people's differences of opinion about it, previously, so there is no need to repeat it. As for his statement,

He causes the night to cover the day, pursuing it rapidly, he is saying: He brings the night over the day and covers it with it, until its freshness and light are gone. **He causes it to cover**, he says, **The night pursues the day**, "rapidly," meaning: quickly.

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

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas: **He seeks him quickly**, he said: quickly.

Muhammad bin Al-Husayn told me, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **The night covers the day, pursuing it rapidly**, he said: The night covers the day, taking away its light, and pursues it quickly until it overtakes it. Abu Ja'far said: God Almighty says: Your Lord is God, who created the heavens and the earth, the sun, the moon, and the stars, all of that by His command. God commanded them, so obey His command. Unquestionably, to God belongs all creation, and the command that cannot be contradicted or rejected, apart from all other things, and apart from what the polytheists worshipped of gods and idols that neither harm nor benefit, nor create nor command. Blessed be God, our God, to whom all things are due worship, Lord of the worlds.

Al-Muthanna told me, he said, Ishaq told us, he said, Hisham Abu Abd al-Rahman told us, he said, Baqiyah ibn al-Walid told us, he said, Abd al-Ghaffar ibn Abd al-Aziz al-Ansari told me, on the authority of Abd al-Aziz al-Shami, on the authority of his father, who was a companion, he said: The Messenger of God, may God bless him and grant him peace, said: He who does not praise God for the righteous deeds he has done and praises himself, his gratitude will be reduced and his deeds will be in vain. And he who claims that God has given the servants any part of the matter has disbelieved in what God has revealed to His prophets, because He says: "Unquestionably, His is creation and command. Blessed be God, Lord of the worlds."

Tafsir al-Qurtubi

The Almighty's saying: **Indeed, your Lord is God, who created the heavens and the earth in six days** indicates that He is the only One with the power of creation, so He is the One who must be worshipped. The root of six is six, so they wanted to assimilate the dal into the seen, but they met at the point of articulation of the ta' and it prevailed over them. If you wish, you can say: replace one of the two seens with a ta' and assimilate it into the dal, because you say in its diminutive form: sadisa, and in the plural asdas, and the plural and diminutive return the names to their

origins. And they say: So-and-so came as-sadasa, sadata, and satata, so whoever says sadata replaces the seen with a ta'. And the day: from sunrise to sunset. If there is no sun, then there is no day, as Al-Qushayri said. He said: The meaning of in six days is from the days of the Hereafter, each day is a thousand years, to magnify the creation of the heavens and the earth. It was said: from the days of this world. Mujahid and others said: the first of them is Sunday and the last of them is Friday. He mentioned this period, and if He had wanted to create it in a moment, He would have done so, since He is able to say to it, *Be*, and it would be. But He wanted to teach His servants gentleness and deliberation in matters, and for His power to be revealed to the angels little by little. This is according to those who say: He created the angels before He created the heavens and the earth. Another wisdom is that He created it in six days because everything has a term with Him. And with this He showed that He did not hasten to punish the disobedient, because everything has a term with Him. This is like His saying: "And We created the heavens and the earth and all that is between them in six days, and no fatigue touched Us. So be patient over what they say" (Qaf: 38-39). After He said: **And how many generations before them have We destroyed who were mightier than they in strike.**

God the Almighty said: **Then He rose over the Throne.** This is the issue of ascension, and the scholars have spoken and conducted about it. We have explained the statements of the scholars about it in the book *Al-Asna fi Sharh Asma God Al-Husna wa Attributihi Al-Ala*, and we have mentioned fourteen statements about it there. Most of the early and later scholars are of the opinion that if it is necessary to transcend the Creator, glory be to Him, from direction and location, then it is a necessity and necessary consequence for most of the early scholars and their later leaders to transcend Him, glory be to Him, from direction. He is not in a direction above them, because that necessitates, according to them, when He is specific to a direction, that He be in a place or space, and movement and stillness, change and occurrence are required for the localized person, and for the place and space, movement and stillness, change and occurrence are required. This is the opinion of the theologians. The early predecessors, may God be pleased with them, did not deny direction nor did they speak about it. Rather, they and all spoke about affirming it for God the Almighty, as His Book spoke and His Messengers informed. None of the righteous predecessors denied that He rose over His Throne in reality. He made the Throne specific to it because it is the greatest of His creations, but they were ignorant of the manner of ascension, because its reality is not known. Malik, may God have mercy on him, said: **Istiwa is known - meaning in the language - but the manner is unknown, and asking about this is an innovation.** Umm Salamah, may God be pleased with her, said the same. This amount is sufficient, and whoever wants more than that can refer to it in its place in the books of scholars. Istiwa in the speech of the Arabs means elevation and stability. Al-Jawhari said: And he istiwa from crookedness, and he istiwa on the back of his mount, meaning he settled. And he istiwa to the sky, meaning he intended. And he istiwa means he took control and appeared. He said:

Bashar has taken control of Iraq without sword or bloodshed.

The man became straight, meaning his youth ended. And the thing became straight when it became balanced. Abu Omar bin Abdul Barr narrated on the authority of Abu Ubaidah regarding the Almighty's saying: **The Most Gracious established Himself firmly on the Throne** (Ta-Ha 20:5), he said: He rose. And the poet said:

So I brought them water in a deserted place, and the Yemeni star had risen and settled.

That is, it rose and ascended.

I said: The action and elevation of God Almighty is an expression of the elevation of His glory, attributes, and kingdom. That is, there is no one above Him in the meanings of majesty that are due to Him, nor is there anyone with Him who shares elevation with Him, but He is the Most High absolutely, glory be to Him.

The Almighty's saying: **On the Throne** is a common expression that refers to more than one person. Al-Jawhari and others said: The throne is the king's bed. In the Qur'an: **They denied her throne** (al-Naml 27:41), **And he raised his parents on the throne** (Yusuf 12:100). The throne is the roof of the house. The throne of the foot: what protrudes from its back and contains the fingers. The throne of the fish: four small planets below the howling, it is said: they are the lion's rump. The throne of the well: covering it with wood, after covering its bottom with stones to the extent of a stature, so that wood is the throne, and the plural is thrones. The throne is the name of Mecca. The throne is the king and the sultan. It is said: the throne of so-and-so is gone if his kingdom, sultanate, and glory are gone. Zuhair said:

You have both caught up with Abs, whose throne has been shattered, and with Dhubyān, whose sandals have been humiliated by her feet.

The throne in the verse may be interpreted to mean the kingdom, meaning that the kingdom is not established except for Him, the Almighty and Majestic. This is a good statement, but there is some consideration in it, and we have explained it in a group of statements in our book. Praise be to God.

God the Almighty says: **The night covers the day** meaning it makes it like a veil, meaning the light of the day disappears so that the foundation of life in this world is completed with the coming of night. So the night is for stillness, and the day is for livelihood. It was read *yaghshy* with a shaddah, and the same is in *ar-Ra'd*. This is the reading of Abu Bakr on the authority of Asim, Hamza, and al-Kisa'i. The rest read it lightly. They are two dialects: *aghsha* and *ghashā*. They agreed on **fa-ghashāha ma ghashā** (al-Najm 53:54) with a shaddah. They agreed on *fa-aghshinahum* (Ya-Sin 36:9), so the two readings are equal. In the shaddah there is a meaning of repetition and multiplication. And *taghshyya* and *l-ghashā* means to clothe something with something. The entry of day into night is not mentioned in this verse, so one of them is sufficient instead of the other, like **garments that protect you from the heat** (al-Nahl 16:81). **In Your hand is all good** (Al-Imran 3:26). Humayd ibn Qays

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read **Yaghshy al-layl al-nahar** meaning that the day covers the night **He seeks it quickly** meaning He seeks it constantly without slackening. **Yaghshy al-layl al-nahar** is in the accusative case as a state. The meaning is: He established Himself on the throne, covering the night with the day. And likewise **Yaghshy al-layl** is a state of the night, meaning He seeks the night with the day, seeking it. It is possible that the sentence is a resumption and not a state. *Hastily* is a substitute for the understood seeker or an attribute of it, or an attribute of a deleted source, meaning He seeks it quickly. *Hast* means to hasten and speed. **And he turned away hastily** means quickly. **And the sun, the moon, and the stars are subjected by His command.** Al-Akhfash said: It is conjoined with the heavens, meaning and the creation of the sun. It was narrated from Abdullah ibn Amir with the nominative in all of them as the beginning and the report.

The Almighty's saying: **Is not His the creation and the command?** There are two issues in this:

First: God is truthful in His statement, for His is creation and His is the command. He created them and commanded them as He liked. This command requires prohibition. Ibn Uaynah said: There is a difference between creation and command, so whoever combines them has disbelieved. So creation is the created, and command is His speech which is not created, which is His saying: **Be. His command is only when He intends a thing that He says to it, 'Be,' and it is.** (Ya-Sin 36:82). And in His distinction between creation and command is clear evidence of the corruption of the statement of those who say that the Qur'an is created, for if His speech, which is a command, were created, He would have said: **Is not creation and creation His?** This is a defective, reprehensible and deserving of help in speech. God is exalted above speaking about what is useless. This is indicated by His statement, the Most High: **And among His signs is that the heaven and the earth stand by His command.** (al-Rum 30:25) **And the sun, the moon, and the stars are subjected by His command.** So God, the Most High, informed us that the creatures stand by His command, for if the command were created, it would need another command to stand by it, and that command would need another command to infinity. This is impossible. It has been proven that His command, which is His speech, is ancient, eternal, and uncreated, so that it is correct for creatures to exist through it. This is also indicated by the words of God the Almighty: **And We did not create the heavens and the earth and all that is between them except with truth** (al-Hijr 15:85). God the Almighty informed us that He created them with truth, meaning the word, which is His saying to the created beings: **Be.** If the truth were created, it would not be correct for creatures to be created through it, because creation is not created by creation. This is indicated by **And Our word has already gone forth for Our servants, the messengers** (al-Saffat 37:171) **Indeed, those for whom good has preceded from Us - those will be removed from it**

(Al-Anbiya': 101) **But the word from Me will come into effect** (al-Sajdah 32:13). All of this is an indication of the precedence in speech in eternity, and that necessitates eternity in existence. This point is sufficient to refute them. They have verses that they use as evidence for their doctrine, such as the words of God the Almighty: **And there comes to them no reminder from the Most Merciful, new** (Al-Anbiya': 2). And like the saying of God the Almighty: **And the command of God was a decreed predestined** (al-Ahzab 33:38). And **acted** (al-Ahzab 33:37) and what is like it. Judge Abu Bakr said: The meaning of **Whatever comes to them of a reminder** (Al-Anbiya': 2) is any admonition, promise or threat from the Prophet, may God bless him and grant him peace, **except that they listen to it while they are playing** because the admonition of the Messengers, may God bless them and grant them peace, and their warning is a reminder. God the Almighty said: **So remind, for you are only a reminder** (al-Ghashiyah 88:21). And it is said: So-and-so is in a gathering of remembrance. And the meaning of **And the command of God was a decreed predestined** is **acted** meaning that He, the Almighty, meant His punishment and vengeance against the disbelievers and His victory for the believers and what He ruled and decreed of His actions. And from that is the saying of God the Almighty: **Until, when Our command came** (Hud 11:40) and He the Almighty said: **And Pharaoh's command was not right** (Hud 11:97) meaning by it his affair, actions and ways. The poet said:

She has her own command, until when she has set her hooves on a pasture, she sets her own bed.

Second: If this is established, then know that the command has nothing to do with the will. The Mu'tazila say: The command is the will itself. This is not correct, rather He commands what He does not will and forbids what He wills. Do you not see that He commanded Abraham to slaughter his son and did not want him to do so? And He commanded His Prophet to pray fifty prayers with his nation, and did not want him to do so except five prayers? And He wanted the martyrdom of Hamza when He says: **And He takes from among you martyrs** (Al-Imran 3:140), and He forbade the infidels from killing him but did not command them to do so. This is correct and valuable in its regard, so ponder it.

The Almighty said: **Blessed be God, Lord of the worlds.** Tabarak is a verb derived from barakah, which means abundance and vastness. It is said: something was blessed and blessed in it, as Ibn Arafah said. Al-Azhari said: He was blessed, exalted and exalted. It was also said that in His name one seeks blessings and good fortune. The meaning of Lord of the worlds has already been mentioned in Al-Fatihah.

Tafsir Ibn Kathir

God Almighty tells us that He created the world, its heavens and its earth and everything in between, in six days, as He has told us in more than one verse of the Qur'an. The six days are: Sunday, Monday, Tuesday, Wednesday, Thursday, and Friday. On that day, all creation gathered, and on that day, Adam, peace be upon him, was created. They differed about these days: is each day like these days, as comes to mind, or is each day like a thousand years, as Mujahid and Imam Ahmad ibn Hanbal stated, and this is narrated from the narration of Ad-Dahhak on the authority of Ibn Abbas? As for Saturday, no creation occurred on it because it is the seventh day, and from that it was called Saturday, which means cutting off.

As for the hadith narrated by Imam Ahmad in his Musnad, where he said: Hajjaj told us, Ibn Jurayj told us, Ismail ibn Umayyah told me, on the authority of Ayoub ibn Khalid, on the authority of Abdullah ibn Rafi', the freed slave of Umm Salamah, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, took my hand and said: "God created the soil on Saturday, and He created the mountains in it on Sunday, and He created the trees in it on Monday, and He created the detestable on Tuesday, and He created the light on Wednesday, and He spread the animals in it on Thursday, and He created Adam after the afternoon on Friday, and He was the last of creation, in the last hour of the hours of Friday, between the afternoon and the night." Muslim ibn Hajjaj narrated it in his Sahih, and al-Nasa'i from more than one chain of transmission on the authority of Hajjaj, who is Ibn Muhammad al-A'war, on the authority of Ibn Jurayj, on his authority, and it includes the seven days, and God Almighty said in six days. For this reason, al-Bukhari and more than one of the hadith masters spoke about this hadith and attributed it to the narration of Abu Hurayrah on the authority of Ka'b al-Ahbar, not to the Prophet, and God knows best.

As for the saying of God the Almighty: **Then He rose over the Throne**, people have many opinions on this subject, and this is not the place to elaborate on them. Rather, we follow the doctrine of the righteous predecessors, Malik, Al-Awza'i, Al-Thawri, Al-Layth bin Sa'd, Al-Shafi'i, Ahmad, Ishaq bin Rahawayh, and others from the imams of the Muslims, past and present, which is to pass it on as it came without any description, likening, or nullifying it. The apparent meaning that comes to the minds of those who liken God to something is negated, and nothing of His creation resembles Him. **There is nothing like Him, and He is the All-Hearing, the All-Seeing.** Rather, the matter is as the imams said, including Nu'aym bin Hammad Al-Khuza'i, the Sheikh of Al-Bukhari, who said: Whoever likens God to His creation has committed blasphemy, and whoever denies what God described Himself with has committed blasphemy. There is no likening in what God described Himself with, nor in what His Messenger described Himself with. So whoever affirms for God the Almighty what is mentioned in the clear verses and authentic reports in the manner that befits the majesty of God, and denies the shortcomings of God the Almighty, has followed the path of guidance. And the saying of God the

Almighty: **The night covers the day, pursuing it rapidly**, means that the darkness of this one is dispelled by the light of this one and the light of that one. In the darkness of this, each of them seeks the other urgently, meaning quickly, not delayed from it, but if this goes, this comes, and the opposite is like His saying: "And a sign for them is the night. We strip thereof the day, and at once they are in darkness. And the sun runs to a resting place for it. That is the determination of the Almighty, the Knowing. And the moon - We have determined for it phases until it returns [like] an old palm branch. It is not for the sun to overtake the moon, nor does the night outstrip the day. Each, in an orbit, floats." So His saying: **Nor does the night outstrip the day**, means that it does not escape it by a time that is delayed from it, but rather it follows it without an intermediary between them. For this reason He said: **He seeks it urgently, and the sun, the moon, and the stars are subjected by His command.** Some of them used the accusative and some used the nominative, and both are close in meaning, meaning that all are under His control, subjection, and will. For this reason He said, drawing attention: **Is not His the creation and the command?** That is His the kingdom and the disposition. **Blessed be God, Lord of the worlds**, like His saying: **Blessed be He who has placed constellations in the heaven.** The verse.

Ibn Jarir said: Al-Muthanna told me, Ishaq told us, Hisham Abu Abd al-Rahman told us, Baqiyah ibn al-Waleed told us, Abd al-Ghaffar ibn Abd al-Aziz al-Ansari told us, on the authority of Abd al-Aziz al-Shami, on the authority of his father, who was a companion of the Prophet, who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever does not praise God for the righteous deeds he has done and praises himself has disbelieved and his deeds have been rendered worthless. Whoever claims that God has given the servants any part of the matter has disbelieved in what God has revealed to His prophets," because of His saying: "To Him belongs creation and command. Blessed be God, Lord of the worlds." And in the supplication narrated on the authority of Abu al-Darda', and it was narrated with a chain of transmission traceable to the Prophet, "O God, all dominion is Yours, all praise is Yours, and to You returns all matters. I ask You for all good and I seek refuge in You from all evil."

Fath al-Qadir

His saying: 54- **Indeed, your Lord is God, who created the heavens and the earth in six days.** This is a type of the wonder of God's creation and the greatness of His power and His uniqueness in creation, which obliges the servants to unify Him and worship Him. The root of six is six, the *taa'* was replaced from one of the two sins and the *dal* was assimilated into it. The evidence for this is that you say in the diminutive form *sadisa*, and in the plural *asdas*, and you say someone came sixth. And today is from sunrise to sunset. It was said: These days are from the days of this world, and it was said: From the days of the Hereafter. These six days begin on Sunday and end on Friday, and He, glory be to Him, is able to create them in a single moment. He says to them, *Be*, and they are. But He wanted to teach His servants gentleness and deliberation in

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matters, or He created them in six days because everything has a term with Him. And in another verse: **And We created the heavens and the earth and what is between them in six days, and there touched Us no weariness.** His saying: **Then He rose over the Throne:**

Scholars have differed on the meaning of this into fourteen opinions, the most correct and most deserving of being the doctrine of the righteous predecessors, that He, glory be to Him, rose over him without asking how, but in the manner that befits Him, while being free from that which is not permissible for Him. And rising in the language of the Arabs means elevation and stability. Al-Jawhari said: He rose over the back of his beast: meaning he settled down. And he rose to the sky: meaning he ascended. And he rose: meaning he took control and appeared. And from this is the saying of the poet:

Bashar has taken over Iraq without sword or bloodshed.

The man became straight: that is, his youth ended. He became straight: that is, he became balanced and balanced. It was narrated on the authority of Abu Ubaidah that the meaning of **he became straight** here is: he rose, and similar to it is the saying of the poet:

He brought them to the water of Thaqif in a desert, and the Yemeni star had risen and become straight.

That is, elevated and raised. And the throne. Al-Jawhari said: It is the king's bed. The throne is used for other meanings, including the throne of the house: its roof, the throne of the well: its covering with wood, and the throne of the fish: four small planets, and it is used for the king, the sultan, and glory. From this, Zuhair said:

You two overtook Abs, whose throne had fallen, and Dhubyan, whose sandals had slipped under their feet.

And the other said:

If they kill you, their thrones will be destroyed by Otaiba bin Al-Harith bin Shihab.

And the other said:

They saw my throne with its sides cracked, so when it was cracked, they singled me out.

It has been proven in the authentic hadiths the description of the Throne of the Most Gracious and its encompassing of the heavens and the earth and what is between them and what is above them, and this is what is meant here. His statement, **He makes the night cover the day**, means that He makes the night like a veil over the day, covering its light with its darkness. Asim, Hamza and Al-Kisa'i read *Yaghshy* with a shaddah, while the rest read it with a tafsir. These are two dialects. It is said: *aghshy yaghshy*, and *ghashy yaghshy*. The original meaning of **to clothe** is to dress something with something else. In this verse, **Yaghshy al-layl bi-day** is not mentioned, as one of the two

matters is sufficient instead of the other, like the statement of the Most High: **garments that protect you from the heat.** Humayd ibn Qays read *Yaghshy al-layl wa al-nahar He covers the night and the day* as ascribing the action to the night. The location of this sentence is the accusative case as a state, and the meaning is: He rose over the throne, covering the night with the day. And so is his saying: **He seeks it hastily** as a state of al-Layl 92: that is, the state of the night seeking the day with a hastily seeking that does not cease at all. And hastily is an attribute of a deleted source, that is, He seeks it with a hastily seeking: or a state of the subject of **He seeks**. And hastily means to hasten and to speed. It is said **He turned away hastily**: that is, in a hurry. His saying: **And the sun, the moon, and the stars are subjected by His command.**

Al-Akhfash said: It is conjoined with the heavens. Ibn Amir read them all in the nominative case as the subject and the predicate. The meaning according to the first is: And He created the sun, the moon, and the stars while they were subjected. And according to the second: The report about these being subjected. His saying: **Indeed, His is the creation and the command.** This is an announcement from Him, the Most High, to His servants that they are His, and creation is the created, and the command is His speech, which is *Be* in His saying: **Our word to a thing when We intend it is only that We say to it, "Be, and it is."** Or what is meant by the command is what He commands in detail, or the disposition of His creations. And when He, the Most High, mentioned in this verse the creation of the heavens and the earth in that short period, then He mentioned His establishment on His throne and the subjection of the sun, moon, and stars, and that His is the creation and the command. He said: **Blessed be God, Lord of the worlds**, meaning His blessings are abundant and extensive, and from this the thing is blessed and blessed in it, thus said Ibn Arafah. Al-Azhari said about *Blessed* its meaning is exalted and great. And the explanation of **Lord of the worlds** has been presented in full in Al-Fatihah.

Ibn Abi Shaybah, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Ibn Abbas regarding his statement: **And the companions of the Fire will call out to the companions of Paradise.** He said: A man will call out to his brother and say: O my brother, help me, for I have been burned. So pour some water on me. It will be said: Answer him. He will say: **God has forbidden them both to the disbelievers.** Ibn Jarir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of al-Suddi regarding his statement: **Pour upon us some water or from whatever God has provided you**, he said: Food. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Zayd regarding the verse: They ask them for water and food. Regarding his statement: **God has forbidden them both to the disbelievers**, he said: The food and drink of Paradise. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and al-Bayhaqi narrated in al-Asma' wa'l-Sifat on the authority of Ibn Abbas regarding his statement:

So this Day We will forget them as they forgot the meeting of this Day of theirs, he said: We will leave them in the Fire as they forgot the meeting of this Day of theirs. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement: **So today We will forget them**, he said: We will delay them. Abd al-Razzaq, Ibn Jarir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Qatadah regarding his statement: **Do they await anything but its interpretation?** he said: Its consequence. Ibn Abi Shaybah, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Mujahid who said: **The Day its interpretation comes** is its recompense. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, **The Day its interpretation comes** he said: The Day of Resurrection. Ibn Abi Hatim narrated on the authority of Ibn Abbas, **They did not invent**, he said: They did not lie in this world. Ibn Abi Hatim, Abu al-Shaykh and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding his statement: **He rose over the Throne**, the how is not comprehensible, and the rising over it is not unknown, and acknowledging it is faith, and denying it is disbelief. Al-Lalaka'i narrated on the authority of Malik that a man asked him: How did He rise over the Throne? He said: The how is not comprehensible, and the rising over it is not unknown, and belief in it is obligatory, and asking about it is an innovation. Ibn Abi Al-Dunya narrated in his book *Al-Du'aa'* and Al-Khatib in his history on the authority of Al-Hasan bin Ali who said: I guarantee that whoever recites these twenty verses every night that God will protect him from every unjust ruler, every rebellious devil, every ferocious beast, and every hostile thief: Ayat Al-Kursi, three verses from Al-A'raf **Indeed, your Lord is God, who created the heavens and the earth** and ten from the beginning of Surat Al-Saffat, and three verses from Al-Rahman, the first of which is **O company of jinn and mankind** and the end of Surat Al-Hashr. Abu Al-Sheikh narrated on the authority of Ubaid bin Abi Marzuq who said: Whoever recites before going to sleep **Indeed, your Lord is God, who created the heavens and the earth** the verse, an angel will spread his wings over him until morning and he will be protected from theft. Abu Al-Sheikh narrated on the authority of Muhammad bin Qais, the companion of Omar bin Abdul Aziz, who said: A man from the people of Medina fell ill and a group of his companions came to visit him. One of them recited the entire verse, **Indeed, your Lord is God, who created the heavens and the earth**, and the man was speechless, then he moved and sat up straight, then he prostrated that day and night until the next day, from the time he prostrated. His family said to him, **Praise be to God, who has cured you**. He said, "An angel was sent to me to take my soul, and when your companion recited the verse he recited, the angel prostrated and I prostrated with his prostration. This is when he raised his head, then he leaned over and passed away." Ibn Jarir, Ibn Abi Hatim, and Abu Al-Sheikh narrated on the authority of Al-Suddi, regarding His statement, **The night covers the day**, he said: The night covers the day, taking away its light and pursuing it quickly until it overtakes it. Ibn Abi Hatim narrated on the authority of Qatadah, who said: The night covers the day. Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding His statement, *Briskly*, he said: Quickly. Ibn Abi Hatim narrated on the

authority of Sufyan ibn Uyaynah regarding his statement: **Is not His the creation and the command?** He said: Creation is what is below the throne, and command is what is above that. Ibn Abi Hatim and Al-Bayhaqi narrated on his authority that he said: Creation is creation, and command is speech.

Tafsir al-Baghawi

54- The Almighty's saying, **Indeed, your Lord is God, who created the heavens and the earth in six days**, meaning in the amount of six days because a day is from sunrise to sunset, and on that day there was no day, no sun, and no sky. It was said: Six days are like the days of the Hereafter, and each day is like a thousand years. It was also said: Like the days of this world. Saeed bin Jubair said: God, the Almighty, was able to create the heavens and the earth in a moment and an instant, so He created them in six days [to teach] His creation to be certain and take their time in matters. It was stated in the hadith: **Patience is from God, and haste is from Satan**.

"Then He rose over the Throne." Al-Kalbi and Muqatil said: He settled down. Abu Ubaidah said: He ascended. The Mu'tazilah interpreted *istiwa'* to mean domination. As for the Sunnis, they say: *istiwa'* on the Throne is an attribute of God, the Most High, without how. A man must believe in it, and knowledge of it is left to God, the Almighty and Majestic. A man asked Malik ibn Anas about his statement: **The Most Gracious established Himself firmly on the Throne** (Ta-Ha 20:5), how did He rise? He lowered his head for a long time, and his eyes were watery, then he said: *istiwa'* is not unknown, and how is not rational, and belief in it is obligatory, and asking about it is an innovation, and I do not think you are anything but astray. Then he ordered him to be taken out.

It was narrated on the authority of Sufyan al-Thawri, al-Awza'i, al-Layth ibn Sa'd, Sufyan ibn Uyaynah, Abdullah ibn al-Mubarak, and other Sunni scholars regarding these verses that came in the ambiguous attributes: **Leave them as they came without asking how**.

The throne in the language: is the bed. It was said: it is what is high and provides shade, and from it is the throne of the vineyards. It was said: the throne is the king.

The night overtakes the day. Hamzah, Al-Kisa'i, Abu Bakr, and Ya'qub read: *Yaghshi* with emphasis here and in Surat Ar-Ra'd, and the rest with emphasis, meaning: the night comes over the day and covers it, and there is an omission in it, meaning: and the day overtakes the night, and he did not mention it because the speech indicates it, and he mentioned in another verse, saying: **He wraps the night over the day and wraps the day over the night** (al-Zumar 39:5), **pursuing it hastily**, meaning: quickly, and that is because if one of them follows the other and succeeds it, it is as if he is pursuing it. **And the sun, the moon, and the stars are subjected**, Ibn 'Amir read them all with the nominative case as the subject and predicate, and the rest with the accusative case, and likewise in Surat An-Nahl in

Surat al-A'raf 7:54

Indeed, your Lord is God, who created the heavens and the earth in six days, then established Himself on the Throne. He covers the night with the day, pursuing it rapidly. And the sun, the moon, and the stars are subjected by His command. Unquestionably, His is the creation and the command. Blessed be God, Lord of the worlds.

apposition to His statement: **He created the heavens and the earth**, meaning: He created these things subjected, meaning: submissive, "by His command. Is not His the creation and the command?" His is the creation because [He created them], and His is the command, He commands in His creation what He wills. Sufyan ibn Uyaynah said: God distinguished between creation and command, so whoever combines them has committed disbelief.

Blessed be God, meaning: God is exalted and glorified. It was also said: He is exalted. And blessed is the elevated. It was also said: Blessed is derived from barakah, which means growth and increase, meaning: blessing is acquired and attained by remembering Him.

On the authority of Ibn Abbas, he said: He came with every blessing. Al-Hasan said: The blessing comes from Him. It was also said: Blessed is sanctified. And sanctification is purity. It was also said: Blessed be God, meaning: In His name everything is blessed. The scholars said: The meaning of this [attribute] is established and lasting as long as it has not ceased and will not cease. The origin of blessing is establishment. It is said: Blessed be God, but it is not said: Blessed or blessed, because it was not intended to be confirmed. **Lord of the Worlds**.

Tafsir al-Baidawi

54. **Your Lord is God, who created the heavens and the earth in six days** meaning in six times, as He said: **And whoever turns his back to them that day** or in the amount of six days, for the day is commonly known as the time from sunrise to sunset, and it was not then, and in the creation of things in stages with the ability to bring them into existence at once, there is evidence for choice and consideration for the observers and an urging to be patient in matters. **Then He established Himself on the Throne** His command was established or He took control, and from our companions that the establishment on the Throne is an attribute of God without how, and the meaning is that He, the Most High, established Himself in the manner He intended, free from stability and empowerment, and the Throne is the body surrounding all other bodies, and it was named thus because of its height, or to liken it to the king's bed, for matters and measures descend from it, and it was said the king. **The night covers the day** covers it with it, and its opposite was not mentioned because of knowledge of it, or because the wording includes both, and for this reason it was read **The night covers the day** with the accusative of *night* and the nominative of *day*. Hamzah, Al-Kisa'i, Ya'qub, and Abu Bakr, on the authority of Asim, read it with emphasis in it and in *Al-Ra'd* to indicate repetition. **He seeks it quickly** follows it quickly like someone seeking it, with nothing separating them. *Hasten* is a noun derived from *hath* which is an adjective of a deleted source or

a noun of action meaning *haththan* or a verb meaning *prompted*. "And the sun, the moon, and the stars are subjected to His command" by His decree and control, and the accusative is in apposition to the heavens, and the accusative is subjected to the state. Ibn 'Amir read it all in the nominative case as the subject and the predicate. **Unquestionably, His is the creation and the command** for He is the One who brings into existence and controls. **Blessed be God, Lord of the worlds** He is exalted in His Oneness in divinity and glorified in His uniqueness in lordship. And the fulfillment of the verse - and God Almighty knows best - is that the infidels were taking lords, so He explained to them that the One who deserves lordship is one, and He is God Almighty, because He is the One who has creation and command, for He Almighty created the world in a sound order and wise management, so He created the heavens and then adorned them with planets, as He indicated in His Almighty saying: **Then He completed them as seven heavens in two days**. And He proceeded to create the lower bodies, so He created a body capable of changing forms and different shapes, dividing them into types of opposite effects and actions, and He indicated this in His saying: **And He created the earth**, meaning what is in the lower direction in two days. Then He created the three types of births by first combining their materials and second shaping them, as God Almighty said after His saying: **He created the earth in two days**, "And placed therein firm mountains above it and blessed it and measured therein its sustenance in four days," meaning with the first two days, as God Almighty said in Surat al-Sajdah 32: **God is He who created the heavens and the earth and what is between them in six days**. Then when the world of dominion was completed for Him, He proceeded to manage it like the king sitting on His throne is for the management of the kingdom, so He managed the matter from the heaven to the earth by moving the spheres and directing the planets and winding up the nights and days, then He stated what is the gist of the report and its result, saying: "To Him belongs creation and command. Blessed be God, Lord of the worlds." Then He commanded them to call upon Him in humility and sincerity, saying:

Surat al-A'raf 7:55

Call upon your Lord humbly and privately. Indeed, He does not like transgressors.

Tafsir al-Jalalayn

55 - **Call upon your Lord humbly** in a state of humility and **secretly** secretly **He does not like transgressors** in supplication by boasting and raising the voice

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Call upon your Lord alone, O people, and make supplication sincere to Him, without what we call upon other gods and idols besides Him, **in humility**, meaning: in submission and submission to His obedience, **and in secret**, meaning with the humility of your hearts, and the soundness of your certainty in His Oneness between you and Him, not openly and hypocritically, and your hearts are not certain of His Oneness and Lordship, as the people of hypocrisy and deception did to God and His Messenger, as:

Al-Muthanna told me, Suwaid bin Nasr told us, Ibn Al-Mubarak told us, on the authority of Al-Mubarak bin Fadala, on the authority of Al-Hasan, who said: If a man has collected the Qur'an, and his neighbor does not know. If a man has learned a lot of knowledge, and people do not know about it. If a man prays a long prayer in his house while he is lying, and they do not know about it. We have known people who did not have any work on earth that they could do in secret, but it would always be public. The Muslims used to strive hard in supplication, and no voice from them was heard. It was only a whisper between them and their Lord. This is because God says: **Call upon your Lord humbly and in secret**. This is because God mentioned a righteous servant and was pleased with his action, so He said: **When he called upon his Lord a secret call**.

Ibn Hamid told us, he said, Jarir told us, on the authority of Asim al-Ahwal, on the authority of Abu Uthman al-Nahdi, on the authority of Abu Musa, he said: The Prophet, may God bless him and grant him peace, was on a military campaign, and they looked out over a valley, glorifying God and praising Him, and raising their voices. He said: O people, be gentle with yourselves, for you are not calling upon one who is deaf or absent, but rather you are calling upon one who hears and is near, and He is with you.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Ata' Al-Khurasani, on the authority of Ibn Abbas, regarding his statement: **Call upon your Lord humbly and secretly**, he said: secretly.

As for his saying: **He does not love the aggressors**, its meaning is: Your Lord does not love the one who transgresses and exceeds the limit that He has set for

His servants in his supplication and asking of his Lord, and raising his voice above the limit that He has set for them in their supplication to Him, and their asking, and in other matters, such as:

Yaqub bin Ibrahim told me, he said, Mu'tamir bin Sulayman told us, he said, Ismail bin Hammad bin Abi Sulayman told us, on the authority of Ibad bin Ibad, Alqamah, on the authority of Abu Majlaz: "Call upon your Lord humbly and secretly. Indeed, He does not love transgressors." He said: He does not ask about the stations of the prophets, peace be upon them.

Al-Qasim told me, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Ata' Al-Khurasani, on the authority of Ibn Abbas: **Indeed, He does not like transgressors**, in supplication or otherwise. Ibn Jurayj said: There is transgression in supplication. Raising the voice, calling out, and shouting in supplication is disliked, and one is commanded to be humble and submissive.

Tafsir al-Qurtubi

It has three issues:

First: The Almighty's saying: **Call upon your Lord**. This is a command to supplicate and worship Him. Then the Almighty, the Majestic, linked to the command qualities that are good with it, which are humility, submission, and supplication. The meaning of *secretly* is secretly in the soul to distance oneself from hypocrisy. Thus, He praised His Prophet Zachariah, peace be upon him, when He said, informing about him: **When he called upon his Lord a secret call** (Maryam 19:3). Similar to this is the saying of the Prophet, may God bless him and grant him peace:

The best remembrance is that which is kept quiet, and the best provision is that which suffices. The Shariah has established that secretly reciting righteous deeds that are not interrupted is of greater reward than reciting them aloud. This meaning was mentioned earlier in Surat Al-Baqarah. Al-Hasan ibn Abi Al-Hasan said: We have known people who did not have any work on earth that they could keep secret, but it was always done aloud. The Muslims used to strive hard in supplication, but their voices were not heard, and it was nothing but whispers between them and their Lord. This is because God the Almighty says: **Call upon your Lord in humility and in secret**. He mentioned a righteous servant whose action was pleasing to Him, saying: **When he called upon his Lord a call in secret** (Maryam 19:3). The companions of Abu Hanifa used this as evidence that concealing *Ameen* is better than reciting it aloud, because it is a supplication. This was mentioned earlier in Surat Al-Fatihah. Muslim narrated on the authority of Abu Musa that he said:

We were with the Prophet, may God bless him and grant him peace, on a journey - and in another narration, during a military campaign - and the people began to recite the takbir aloud - and in another narration, every time a man climbed a hill he would say: There is no god but God - so the Messenger of God, may God bless him and grant him peace, said: O people, be gentle with yourselves, for you are not

Call upon your Lord humbly and privately. Indeed, He does not like transgressors.

calling upon one who is deaf or absent, but rather you are calling upon one who hears and is near, and He is with you." The hadith.

Second: The scholars differed regarding raising the hands in supplication. A group of them disliked it, including Jubayr ibn Mut'im, Sa'id ibn al-Musayyab, and Sa'id ibn Jubayr. Shuraih saw a man raising his hands and said: **Whoever supplicates with them, may you have no mother!** Masruq said to some people who raised their hands: **May God cut them off.** They chose to point with their index fingers when supplicating to God in need. They would say: **That is sincerity.** Qatada would point with his finger and not raise his hands. Ata', Tawus, Mujahid, and others disliked raising the hands. It was narrated that it is permissible to raise the hands from a group of the Companions and Followers. It was narrated from the Prophet, may God bless him and grant him peace, as mentioned by al-Bukhari. Abu Musa al-Ash'ari said:

The Prophet, may God bless him and grant him peace, supplicated, then raised his hands and I saw the whiteness of his armpits. And the same was narrated by Anas. Ibn Umar said:

The Prophet, may God bless him and grant him peace, raised his hands and said: O God, I disavow before You what Khalid did. And in Sahih Muslim, on the authority of Umar ibn al-Khattab, he said:

"When the day of Badr came, the Messenger of God, may God bless him and grant him peace, looked at the polytheists, who were one thousand, and his companions were three hundred and nineteen men. The Prophet of God, may God bless him and grant him peace, faced the qiblah, stretching out his hands, and began to call out to his Lord," and he mentioned the hadith. Al-Tirmidhi narrated on his authority that he said:

"When the Messenger of God, may God bless him and grant him peace, raised his hands, he would not lower them until he wiped his face with them." He said: This is a strange, authentic hadith. Ibn Majah narrated on the authority of Salman, "On the authority of the Prophet, may God bless him and grant him peace, who said:

Your Lord is living and generous. He is too shy for His servant to raise his hands to Him and return them empty, or he said, disappointed." The first ones cited as evidence what Muslim narrated on the authority of Ammarah ibn Ruwaybah, who saw Bishr ibn Marwan on the pulpit raising his hands, so he said:

May God make these two hands ugly. I saw the Messenger of God, may God bless him and grant him peace, do nothing more than say with his hand like this, and he pointed with his index finger." And as narrated by Saeed bin Abi Arubah on the authority of Qatada, "that Anas bin Malik told him:

The Prophet, may God bless him and grant him peace, did not raise his hands in any supplication except when praying for rain, for he would raise them until the whiteness of his armpits could be seen. The first is more authentic and more proven than the hadith of

Saeed bin Abi Arubah, for Saeed's mind had changed towards the end of his life. Shu'bah disagreed with him in his narration on the authority of Qatadah on the authority of Anas bin Malik, and he said about it:

The Messenger of God, may God bless him and grant him peace, would raise his hands until the whiteness of his armpits could be seen. It has been said that when a calamity befell the Muslims, raising them at that time was beautiful and good, as the Prophet, may God bless him and grant him peace, did when praying for rain and on the day of Badr.

I said: Supplication is good, whatever is possible. It is what is required of a person to show his poverty and need for God, the Almighty, and to humble himself and submit to Him. If he wishes, he may face the Qiblah and raise his hands, that is good, but if he wishes, he may not. The Prophet, may God bless him and grant him peace, did that, as mentioned in the hadiths. God, the Almighty, said: "Call upon your Lord in humility and in secret." He did not mention a description of raising the hands or anything else. He said: **Those who remember God, standing and sitting** (Al Imran 3:191), so he praised them and did not stipulate a condition other than what was mentioned. The Prophet, may God bless him and grant him peace, supplicated in his Friday sermon while he was not facing the Qiblah.

Third: The Almighty's saying: **Indeed, He does not love transgressors** means in supplication, even though the wording is general, this is the indication. The transgressor is the one who transgresses the limit and commits the prohibition. He may be differentiated according to what he transgressed in. It was narrated "from the Prophet, may God bless him and grant him peace, that he said: There will be people who transgress in supplication." Narrated by Ibn Majah on the authority of Abu Bakr ibn Abi Shaybah. Affan told us, Hammad ibn Salamah told us, Saeed al-Jariy told us "on the authority of Abu Naamah that Abdullah ibn Mughaffal heard his son say: O God, I ask You for the white palace on the right of Paradise when I enter it. He said: O my son, ask God for Paradise and protect him from the Fire, for I heard the Messenger of God, may God bless him and grant him peace, say:

There will be people who transgress in supplication. Transgression in supplication has many forms: including loud shouting and shouting, as mentioned above. It includes a person supplicating to have the status of a prophet, or supplicating in an impossible manner, and similar excesses. It includes supplicating seeking disobedience and other things. It includes supplicating with what is not in the Book and Sunnah, so he chooses impoverished expressions and rhyming words that he has found in notebooks that have no basis and cannot be relied upon, so he makes them his slogan and abandons what his Messenger, peace be upon him, supplicated with. All of this prevents the supplication from being answered, as was explained in Surat Al-Baqarah.

Tafsir Ibn Kathir

God the Almighty guided His servants to supplicate Him, which is their well-being in this world and the next, so He said, "Call upon your Lord humbly and in secret." It was said that its meaning is humility and submission, and secretly like His saying, **And remember your Lord within yourself**, the verse. In the two Sahihs, on the authority of Abu Musa al-Ash'ari, he said that the people raised their voices in supplication, so the Messenger of God, may God bless him and grant him peace, said, "O people, be gentle with yourselves, for you are not calling upon one who is deaf or absent. Indeed, the One you call upon is All-Hearing, Near," the hadith. Ibn Jurayj said, on the authority of Ata' al-Khurasani, on the authority of Ibn Abbas, regarding His saying, **in secret and in secret**, he said, **in secret**. Ibn Jarir said, **in humility, submission, and submission to His obedience, and secretly**, meaning with the humility of your hearts and the soundness of certainty in His Oneness and Lordship between you and Him, not out loud for show. Abdullah ibn al-Mubarak ibn Fadala said, on the authority of al-Hasan, he said, **If a man has collected the Qur'an, people do not realize it, and if a man has understood a great deal of jurisprudence, people do not realize it**. People are like that, even if a man prays a long prayer in his house and has visitors and they do not notice them. We have known people who did not do any work on earth that they could do in secret, but it would always be done in public. The Muslims used to strive hard in supplication, but no voice was heard from them. It was only a whisper between them and their Lord. This is because God Almighty says, **Call upon your Lord humbly and in secret**. This is because God mentioned a righteous servant whose action He was pleased with, saying, **When he called upon his Lord a call in secret**. Ibn Jurayj said, raising one's voice, calling, and shouting in supplication is disliked, and one is commanded to be humble and submissive.

Then it was narrated on the authority of Ata' al-Khurasani on the authority of Ibn Abbas regarding his statement, **He does not love transgressors** in supplication or otherwise. Abu Majlaz said, **He does not love transgressors** does not ask for the status of the prophets. Ahmad said, Abd al-Rahman ibn Mahdi told us, Shu'bah told us, on the authority of Ziyad ibn Mukhraq, I heard Abu Na'amah on the authority of a freed slave of Sa'd that Sa'd heard his son supplicating and saying, **O God, I ask You for Paradise and its delights and its brocade and something similar to this, and I seek refuge in You from the Fire and its chains and shackles**. He said, "I have asked God for much good and I have sought refuge in Him from much evil. I heard the Messenger of God, may God bless him and grant him peace, say, 'There will be people who transgress in supplication' - and in another version - they transgress in purification and supplication - and he recited this verse, 'Call upon your Lord humbly' - and it is sufficient for you to say, 'O God, I ask You for Paradise and whatever brings one closer to it in word or deed, and I seek refuge in You from the Fire and whatever brings one closer to it in word or deed.'" Abu Dawud narrated it on the authority of Shu'bah on the authority of Ziyad ibn Mukhraq, on the authority of Abu Na'amah, on the authority of a freed slave of Sa'd, on

the authority of Sa'd, and he mentioned it, and God knows best. Imam Ahmad said: Affan told us, Hammad bin Salamah told us, Al-Hariri told us, on the authority of Abu Na'amah, that Abdullah bin Mughaffal heard his son say, **O God, I ask You for the white palace on the right of Paradise when I enter it**. He said, "O my son, ask God for Paradise and seek refuge with Him from the Fire, for I heard the Messenger of God, may God bless him and grant him peace, say, 'There will be people who go to extremes in supplication and purification.'" And this is how Ibn Majah narrated it, on the authority of Abu Bakr bin Abi Shaybah, on the authority of Affan, on his authority. Abu Dawud narrated it on the authority of Musa bin Ismail, on the authority of Hammad bin Salamah, on the authority of Sa'id bin Iyas Al-Jariri, on the authority of Abu Na'amah, whose name is Qais bin Ubayyah Al-Hanafi Al-Basri, and it is a good chain of transmission, there is nothing wrong with it, and God knows best.

God the Almighty says, **And do not cause corruption on the earth after its reformation**, God the Almighty forbids corruption on the earth and what harms it after its reformation. If things are going well and then corruption occurs after that, it is the most harmful thing for the servants. God the Almighty forbade that and commanded worshipping Him, calling upon Him, beseeching Him, and humbled himself before Him. He said, **And call upon Him in fear and hope**, meaning fear of what He has of severe punishment and hope for what He has of abundant reward. Then He said, **Indeed, the mercy of God is near to the doers of good**, meaning that His mercy is waiting for the doers of good who follow His commands and abandon His prohibitions, as God the Almighty said, **And My mercy encompasses all things, so I will prescribe it for those who fear God**, the verse. He said near and did not say near because He included the meaning of reward in mercy or because it is attributed to God, so that is why He said near to the doers of good. Matar al-Warraaq said, **Fulfill the promise of God by obeying Him, for He has decreed that His mercy is near to the doers of good**. Narrated by Ibn Abi Hatim.

Fath al-Qadir

God the Almighty commanded them to supplicate, and restricted that to the supplicant being humbly and secretly supplicating to Him, and the accusative **55-supplicating and secretly** is in the state: meaning humbly and secretly supplicating to Him, or an attribute of a deleted source: meaning call upon Him with a supplication of humility and a secret supplication. Supplication comes from humility, which is humility, submission and submission, and secretly: keeping it secret, for that is more effective in cutting off the vein of hypocrisy and decisive in the core of what contradicts sincerity, then He explained that by saying: **Indeed, He does not love transgressors** meaning those who go beyond what they are commanded to do in supplication and in everything, so whoever goes beyond what God has commanded him to do in any of the things has transgressed, and God does not love transgressors, and going beyond is included in supplication in this generality as a primary inclusion. It is an aggression in supplication for the supplicant to ask for something he does not have, such as

Surat al-A'raf 7:55

Call upon your Lord humbly and privately. Indeed, He does not like transgressors.

immortality in this world, or to attain what is impossible in itself, or to request to reach the stations of the prophets in the afterlife, or to raise his voice in supplication, crying out with it.

Tafsir al-Baghawi

55- **Call upon your Lord humbly**, in humility and submission, **and in secret**, meaning secretly. Al-Hasan said that there is a seventy-fold difference between a secret supplication and a public supplication. The Muslims used to strive hard in supplication, but no voice was heard from them, except for a whisper between them and their Lord. This is because God, the Exalted, says, **Call upon your Lord humbly and in secret**. And God mentioned a righteous servant and was pleased with his action, saying, **When he called upon his Lord a secret call** [Surat Maryam]. **Indeed, He does not like transgressors**. It was said: Transgressors in supplication. Abu Majlaz said: They are the ones who ask about the homes of the prophets, peace be upon them. Muhammad ibn Abd al-Aziz al-Qashani told us, al-Qasim ibn Ja'far al-Hashemi told us, Abu Ali Muhammad ibn Ahmad al-Lulu'i told us, Abu Dawud al-Sijistani told us, Musa ibn Ismail told us, Hammad, meaning ibn Salamah, told us, al-Jariri told us, on the authority of Abu Na'amah, "that Abdullah ibn Mughaffal heard his son say: O God, I ask You for the white palace on the right of Paradise when I enter it. He said: O my son, ask God for Paradise and seek refuge from the Fire, for I heard the Messenger of God, may God bless him and grant him peace, say: There will be people in this nation who will go to extremes in purification and supplication."

It was said: He meant by it aggression by loudly shouting [and screaming]. Ibn Jurayj said: Among aggression is raising the voice and calling out with supplication and screaming.

We narrated on the authority of Abu Musa who said: When the Messenger of God, may God bless him and grant him peace, invaded Khaybar, the people overlooked a valley and raised their voices in glorification. The Messenger of God, may God bless him and grant him peace, said: "Be gentle with yourselves, for you are not calling upon one who is deaf or absent. Rather, you are calling upon One who hears and is near." Atiyah said: They are those who call down curses upon the believers in matters that are not permissible, and they say: **O God, disgrace them, O God, curse them**.

Tafsir al-Baidawi

55. **Call upon your Lord humbly and secretly**. That is, with humility and secretly, for concealment is evidence of sincerity. **Indeed, He does not like transgressors**. Those who exceed what they are commanded to do in supplication and other things. He alerted with it that the supplicant should not ask for what is not befitting of him, such as the rank of the prophets, peace and

blessings be upon them, and ascending to the heavens. It was said that it is shouting in supplication and going into detail about it. "And from the Prophet, peace and blessings be upon him, there will be people who transgress in supplication, and it is sufficient for a person to say: O God, I ask You for Paradise and whatever brings one closer to it in word and deed, and I seek refuge in You from the Fire and whatever brings one closer to it in word and deed. Then he recited, "Indeed, He does not like transgressors."

Surat al-A'raf 7:56

And do not cause corruption on the earth after its reformation, and invoke Him in fear and hope. Indeed, the mercy of God is near to the doers of good.

Tafsir al-Jalalayn

56 - **And do not cause corruption on the earth** through polytheism and sins **after it has been set right** by sending the messengers **and call upon Him in fear** of His punishment **and in hope** of His mercy **indeed, the mercy of God is near to the doers of good** the obedient, and a reminder that the one who is informed about mercy is near because it is attributed to God

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty means by His saying: **And do not cause corruption on the earth after its reformation**, do not associate partners with God on the earth nor disobey Him therein, and that is corruption therein. We have mentioned the narration on that previously, and we have explained its meaning with its supporting evidence. **After its reformation**, he says: after God has reformed it for the people of His obedience, by sending among them messengers calling to the truth, to clarify His proofs for them, **and call upon Him in fear and hope**, he says: and be sincere in supplication and action to Him, and do not associate in your action for Him anything other than Him from deities and idols and other than that, and let whatever you do in that be out of fear of His punishment and hope for His reward.

And whoever supplicates to Him for something other than that, he will be among the liars in the Hereafter, because whoever does not fear the punishment of God and does not hope for His reward, does not care about what he does of a matter that angers God and is not pleased with. **Indeed, the mercy of God is near to the doers of good**. God Almighty says: Indeed, the reward of God, which He promised to the doers of good for their good deeds in this world, is near to them, and that is His mercy, because there is nothing between them and reaching that of His mercy and what He has prepared for them of His honor except that their souls leave their bodies.

Therefore, the meaning of his saying: *near* is from the report of mercy, and mercy is feminine, because what is meant by it is closeness in time, not in relation, and times in that meaning, if they occur as report of nouns, the Arabs make them like the state, so they make them singular with the one, the two, and the plural, and they make them masculine with the feminine, so they say: The honor of God is far from so-and-so, and she is close to so-and-so, just as they say: Hind is close to us, and the two Hinds are close to us, and the Hinds are close to us, because the meaning of that is: she is in a place close to us. So if they delete the place and make the close behind it, they make it masculine and

singular in the plural, just as the place was masculine and singular in the plural. But if they make it feminine, they make it dual with the two, and plural with the plural, so they say: she is close to us, and they are close to us, as Urwah ibn al-Ward said:

An eve that is not far from you, so come close to it, nor is it far from you

The female is close, and the male is distant, as I have described. If the close one was related in lineage, he would only be feminine with the female, and with all of them except a group.

Some of the grammarians of Basra said: *Qarib* was mentioned as an attribute of mercy, like the Arabs' saying: a strong wind, a new blanket, and a six-month-old sheep. He said: If you wish, you can say: The interpretation of mercy here is rain and the like, so it was mentioned, like he said: **And if a party of you believed**, so he was mentioned because he meant the people. If you wish, you can make it like some of what they mention of the feminine, like the poet's saying:

No land is more fertile than its greenery

Some Arabists have denied this statement, and they saw that if it is permissible to mention *near*, directing mercy to the meaning of rain, he must say: **Hind stood**, directing **D Hind**, which is a woman, to the meaning of **human being**. He saw that what he likened to in his saying: **Indeed, the mercy of God is near to the doers of good with his saying: And if a party of you believes**, is not likened to it. This is because the party, as he claimed, is a source with the meaning of the specter, just as the cry and the shouting have the same meaning, and therefore it was said: **And the cry seized those who did wrong**.

Tafsir al-Qurtubi

The Almighty's saying: **And do not cause corruption on the earth after its reformation** contains one issue - that He, the Almighty, forbade all corruption, little or much, after its reformation, little or much. So it is general according to the correct sayings. Ad-Dahhak said: Its meaning is do not damage the flowing water, and do not cut down fruitful trees to cause harm. It has been reported: Cutting down dinars is corruption on the earth. It has been said: The trade of rulers is corruption on the earth. Al-Qushayri said: What is meant is do not associate partners, so it is a prohibition against association, bloodshed and chaos on the earth, and an order to adhere to the laws after their reformation, after God reformed it by sending the messengers, establishing the laws and making the religion of Muhammad, may God bless him and grant him peace, clear. Ibn Atiyyah said: The one who said this statement intended the greatest corruption after the greatest reformation, so he mentioned it specifically.

I said: As for what Ad-Dahhak mentioned, it is not general, but rather that is if it causes harm to the believer. As for what causes harm to the polytheists, that is permissible, for "the Prophet, may God bless him and grant him peace, damaged the water of the well of Badr and cut down the trees of the disbelievers."

Surat al-A'raf 7:56

And do not cause corruption on the earth after its reformation, and invoke Him in fear and hope. Indeed, the mercy of God is near to the doers of good.

And we will discuss cutting down dinars in Hud, God willing.

And call upon Him in fear and hope. He commanded that man should be in a state of anticipation, fear, and hope for God Almighty, so that hope and fear are for man like the two wings of a bird, carrying him on the path of righteousness. If one of them is isolated, man will perish. God Almighty said: "Inform My servants that it is I who am the Forgiving, the Most Merciful. And that it is My punishment that is the painful punishment." (al-Hijr 15:49-50). So hope and fear. Man calls upon Him out of fear of His punishment and hope for His reward. God Almighty said: **And they call upon Us in hope and fear.** (al-Anbiya 21:90). And we will discuss this later. Fear is the discomfort of what is not guaranteed from harm. Hope is the expectation of the beloved, as stated by Al-Qushayri. Some scholars said: Fear and hope should prevail throughout life, and when death comes, hope prevails. The Prophet, may God bless him and grant him peace, said:

Let none of you die except while having good thoughts about God. Sahih narrated by Muslim.

God the Almighty said: **Indeed, the mercy of God is near to the doers of good.** He did not say *near*. There are seven aspects to this: The first is that mercy and womb are one, and they mean forgiveness and pardon, as stated by Al-Zajaj and chosen by Al-Nahhas. Al-Nadri ibn Shumayl said: Mercy is a verbal noun, and the right verbal noun to be masculine is masculine, like His statement: **So whoever receives an admonition** (al-Baqarah 2:275). This is close to what Al-Zajaj said, because admonition means preaching. It was said: He meant by mercy goodness, and because what is not truly feminine can be made masculine, as stated by Al-Jawhari. It was said: He meant by mercy here rain, as stated by Al-Akhfash. He said: It is permissible to make it masculine as some feminine are made masculine. And he recited:

There is no rain and its rain and its rain and its rain and its land is green and its greenery

Abu Ubaidah said: The word *qarib* is mentioned as a masculine noun for place, meaning a close place. Ali bin Sulaiman said: This is a mistake. If it were as he said, *qarib* would be in the accusative case in the Qur'an, as you say: **Verily Zayd is close to you.** It was also said: It was mentioned as a relative noun, as if he said: **Verily, the mercy of God is close,** as you say: **A divorced and menstruating woman.** Al-Farra' said: If *qarib* is used in the sense of distance, it is masculine and feminine, but if it is used in the sense of kinship, it is feminine, without any difference between them. You say: **This woman is my relative,** meaning she is my kin. Al-Jawhari mentioned this. Others mentioned from Al-Farra': It is said in relation to kinship that **so-and-so is close to us**, and other than kinship, it is permissible to make it masculine or feminine. It is said: **Your house is close to us**, and **So-and-so is close to us.** God the Almighty said: **And what do you know? Perhaps the Hour is near.** (al-Ahzab 33:63) The one who provided evidence for him said: This is how the Arabs speak, as

Imru' al-Qais said:

Woe to him if he spends the night without Umm Hashim near him or Basbasa, the daughter of Yashkur.

Al-Zajaj said: This is wrong, because the way for the masculine and feminine is to follow their actions.

Tafsir Ibn Kathir

God the Almighty guided His servants to supplicate Him, which is their well-being in this world and the next, so He said, **Call upon your Lord humbly and in secret.** It was said that its meaning is humility and submission, and secretly like His saying, **And remember your Lord within yourself,** the verse. In the two Sahihs, on the authority of Abu Musa al-Ash'ari, he said that the people raised their voices in supplication, so the Messenger of God, may God bless him and grant him peace, said, "O people, be gentle with yourselves, for you are not calling upon one who is deaf or absent. Indeed, the One you call upon is All-Hearing, Near," the hadith. Ibn Jurayj said, on the authority of Ata' al-Khurasani, on the authority of Ibn Abbas, regarding His saying, **in secret and in secret,** he said, **in secret.** Ibn Jarir said, **in humility, submission, and submission to His obedience, and secretly,** meaning with the humility of your hearts and the soundness of certainty in His Oneness and Lordship between you and Him, not out loud for show. Abdullah ibn al-Mubarak ibn Fadala said, on the authority of al-Hasan, he said, **If a man has collected the Qur'an, people do not realize it, and if a man has understood a great deal of jurisprudence, people do not realize it.** People are like that, even if a man prays a long prayer in his house and has visitors and they do not notice them. We have known people who did not do any work on earth that they could do in secret, but it would always be done in public. The Muslims used to strive hard in supplication, but no voice was heard from them. It was only a whisper between them and their Lord. This is because God Almighty says, **Call upon your Lord humbly and in secret.** This is because God mentioned a righteous servant whose action He was pleased with, saying, **When he called upon his Lord a call in secret.** Ibn Jurayj said, raising one's voice, calling, and shouting in supplication is disliked, and one is commanded to be humble and submissive.

Then it was narrated on the authority of Ata' al-Khurasani on the authority of Ibn Abbas regarding his statement, **He does not love transgressors** in supplication or otherwise. Abu Majlaz said, **He does not love transgressors** does not ask for the status of the prophets. Ahmad said, Abd al-Rahman ibn Mahdi told us, Shu'bah told us, on the authority of Ziyad ibn Mukhraja, I heard Abu Na'amah on the authority of a freed slave of Sa'd that Sa'd heard his son supplicating and saying, **O God, I ask You for Paradise and its delights and its brocade and something similar to this, and I seek refuge in You from the Fire and its chains and shackles.** He said, "I have asked God for much

good and I have sought refuge in Him from much evil. I heard the Messenger of God, may God bless him and grant him peace, say, 'There will be people who transgress in supplication' - and in another version - they transgress in purification and supplication - and he recited this verse, 'Call upon your Lord humbly' - and it is sufficient for you to say, 'O God, I ask You for Paradise and whatever brings one closer to it in word or deed, and I seek refuge in You from the Fire and whatever brings one closer to it in word or deed.'" Abu Dawud narrated it on the authority of Shu'bah on the authority of Ziyad ibn Mukhraq, on the authority of Abu Na'amah, on the authority of a freed slave of Sa'd, on the authority of Sa'd, and he mentioned it, and God knows best. Imam Ahmad said: Affan told us, Hammad bin Salamah told us, Al-Hariri told us, on the authority of Abu Na'amah, that Abdullah bin Mughaffal heard his son say, **O God, I ask You for the white palace on the right of Paradise when I enter it.** He said, "O my son, ask God for Paradise and seek refuge with Him from the Fire, for I heard the Messenger of God, may God bless him and grant him peace, say, 'There will be people who go to extremes in supplication and purification.'" And this is how Ibn Majah narrated it, on the authority of Abu Bakr bin Abi Shaybah, on the authority of Affan, on his authority. Abu Dawud narrated it on the authority of Musa bin Ismail, on the authority of Hammad bin Salamah, on the authority of Sa'id bin Iyas Al-Jariri, on the authority of Abu Na'amah, whose name is Qais bin Ubayyah Al-Hanafi Al-Basri, and it is a good chain of transmission, there is nothing wrong with it, and God knows best.

God the Almighty says, **And do not cause corruption on the earth after its reformation**, God the Almighty forbids corruption on the earth and what harms it after its reformation. If things are going well and then corruption occurs after that, it is the most harmful thing for the servants. God the Almighty forbade that and commanded worshipping Him, calling upon Him, beseeching Him, and humbled himself before Him. He said, **And call upon Him in fear and hope**, meaning fear of what He has of severe punishment and hope for what He has of abundant reward. Then He said, **Indeed, the mercy of God is near to the doers of good**, meaning that His mercy is waiting for the doers of good who follow His commands and abandon His prohibitions, as God the Almighty said, **And My mercy encompasses all things, so I will prescribe it for those who fear God**, the verse. He said near and did not say near because He included the meaning of reward in mercy or because it is attributed to God, so that is why He said near to the doers of good. Matar al-Warraaq said, **Fulfill the promise of God by obeying Him, for He has decreed that His mercy is near to the doers of good.** Narrated by Ibn Abi Hatim.

Fath al-Qadir

His statement: 56- **And do not cause corruption on the earth after its reformation**. God the Almighty forbade them from causing corruption on the earth in any way, whether little or much, including killing people, destroying their homes, cutting down their trees, and drowning their rivers. And corruption on the earth includes disbelief in God and falling into His disobedience. The meaning of **after its reformation** is

after God has reformed it by sending messengers, revealing books, and establishing laws. His statement: **And call upon Him in fear and hope**. The parsing of these two meanings can be interpreted in the two previous meanings in **in humility and fear**. In it, it is prescribed for the supplicant to be fearful and anxious when he supplicates, hoping that God will answer his supplication, because if he combines fear and hope when supplicating, he will attain what he seeks. Fear is being disturbed by harm that one is not certain will not occur, and hope is anticipating the occurrence of beloved things. His saying: **Indeed, the mercy of God is near to the doers of good**. This is a statement from God Almighty that His mercy is near to His doers of good, whatever their type of goodness may be. In this is an encouragement for the servants to do good and an activation for them, for the nearness of this mercy, by which success is achieved in every desired goal of every servant of God's worship.

The scholars of language and grammar differed on the reason for the masculinization of the report of God's mercy, where he said: *close* and did not say *close*. Al-Zajjaj said: **Mercy is interpreted as womb because it means forgiveness and pardon**. Al-Nahhas preferred this interpretation. Al-Nadr ibn Shumayl said: **Mercy is a source meaning mercy, and the right source is to be masculine**. Al-Akhfash Saeed said: **He meant by mercy here rain, and the masculinization of some feminine is permissible**. He recited:

No rain, no thunder, no rain, no green land

Abu Ubaidah said: The masculine form of *qarib* is based on the masculine form of place: that is, a place that is close. Ali bin Sulaiman Al-Akhfash said: This is wrong. If it were as he said, *qarib* would be in the accusative case, as you would say: Zaid is close to you. Al-Farra' said: If *qarib* means distance, it is masculine or feminine, but if it means lineage, it is feminine, without any difference between them. It was narrated from Al-Farra' that he said: It is said in relation to lineage, so-and-so is close, and in other than lineage, it is permissible to make the masculine or feminine, so it is said: Your house is close to us, and so-and-so is close to us. God the Almighty said: **And what do you know? Perhaps the Hour is near**. And from this is the saying of Imru' Al-Qais:

Woe to you if I spend the night without Umm Hashim near, nor Basbasa, the daughter of Yashkur.

It was narrated on the authority of Al-Zajjaj that Al-Farra' was wrong in what he said and said: The way for the masculine and feminine is to follow their actions. It was said: Since the feminization of mercy is not real, it is permissible for its predicate to be masculine. He mentioned its essential meaning.

Tafsir al-Baghawi

56- **And do not cause corruption on the earth after its reformation**, meaning do not cause corruption on it through sins and calling to other than obedience to God after God has reformed it by sending the messengers and explaining the Sharia, and calling to obedience to God. This is the meaning of the

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And do not cause corruption on the earth after its reformation, and invoke Him in fear and hope. Indeed, the mercy of God is near to the doers of good.

statement of Al-Hasan, Al-Suddi, Al-Dahhak, and Al-Kalbi.

Atiyah said: Do not disobey on earth, lest God withhold the rain and destroy the crops because of your disobedience. So this is the meaning of his statement: **after its reformation**, meaning after God's reformation of it with rain and fertility.

And call upon Him in fear and hope meaning fear of what He has of forgiveness and reward. Ibn Jurayj said: Fear of justice and hope of bounty. **Indeed, the mercy of God is near to the doers of good** and he did not say *near*. Saeed bin Jubair said: Mercy here means reward, so the description refers to the meaning and not the wording, like His statement: **And when relatives, orphans, and the needy are present at the division, provide for them from it** (An-Nisa': 8) and he did not say **from it** because he meant inheritance and money.

Al-Khalil bin Ahmed said: "Qarib and Ba'id in the language are: masculine and feminine, singular and plural." Abu Omar bin Al-Ala said: "Qarib in the language can mean closeness and distance. Arabs say: This woman is close to you if it means kinship, and 'Qarib to you' if it means distance."

Tafsir al-Baidawi

56. **And do not cause corruption on the earth** through disbelief and sins. **After its reformation** by sending prophets and legislating the rulings. **And call upon Him in fear and hope** with fear of rejection due to the shortcomings of your deeds and your lack of deservingness, and hope for His response as a favor and kindness due to His abundant mercy. **Indeed, the mercy of God is near to the doers of good** giving preference to hope and drawing attention to what is used to intercede for an answer, and reminding of the near because mercy means womb, or because it is an omitted attribute, meaning a near matter, or on its likeness to fa'il which means maf'ul, or which is a source like the opposite, or the difference between the near by lineage and the near by other.

Surat al-A'raf 7:57

And it is He who sends the winds as good tidings before His mercy until, when they carry heavy clouds, We drive them 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.

Tafsir al-Jalalayn

57 - **And it is He who sends the winds as scatterers before His mercy** that is, scattered before the rain, and in one reading with the *shin* silent for relief, and in another with it silent and the *nun* open as a source, and in another with it silent and the unified damma instead of the *nun*, that is, giving good tidings, and the singular of the first is *nashur* like *rasool* and the last is *bashir* **until when it carries** the winds carry **a heavy cloud** with rain **We drive it** that is, the clouds and in this is a shift from the third person to **a dead land** with no vegetation in it, that is, to revive it **Then We send down therein** the land **water and bring forth thereby** with the water **of all fruits thus** bringing forth **We bring forth the dead** from their graves by reviving **that you may remember** so you may believe.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: Your Lord is God, who created the heavens and the earth, the sun, the moon, and the stars, subject to His command. He is the One who sends the winds as a means of spreading His mercy.

In Arabic, Al-Nashr, with the opening of the letter *nun* and the sukoon of the letter *shin*, is one of the winds, the pleasant, soft blowing wind that creates the clouds. Likewise, every pleasant wind is called *Nashr*, and from this is the saying of Imru' al-Qais:

As if the wine, the clouds, the scent of lavender, and the spread of rain

And with this reading, most of the Kufi readers read it, except for Asim bin Abi Al-Najoud, who used to read it: *Bishran*, although there was a difference of opinion about it.

Some of them narrated that from him: **Bear good tidings**, with the *b* and the *damma*, and the *sun* on the *shin*. He used to interpret that in the same way in his recitation of it, his saying: **And among His signs is that He sends the winds as good tidings**, giving good tidings of rain, and that the plural of *bashir* is *yabshiri* **bears good tidings**, the plural of *bashir*, just as *nazir* pluralizes *nadhiri*. As for the reciters of Madinah and most of the people of Makkah and Basra, they read that: **And it is He who sends the winds as good tidings**, with the *nun* with the *damma*, and the *shin* meaning the plural of *nushur*, the plural of *nushra*, just as *sabur* pluralizes *sabr*, and *ash-Shakur* pluralizes *shukran*.

Some of the scholars of Arabic speech said: Its

meaning, if read in this way, is that it is the wind that blows from every direction and comes from every facet. Some of them said: If it is read with a damma on the noon, then its sheen should be sukun, because in language it means spreading with a fatha. He said: The Arabs sometimes add a damma on the noon in the word *nashār*, and sometimes open it, with one meaning. He said: The difference in the readings in this is according to the difference in their language regarding it. He used to say: It is similar to *khaf* and *khaf*, with a fatha on the *kha* and a damma on it.

Abu Jaafar said: The correct thing to say about that is that the reading of those who read that is: *Nashrān* and *Nashrān*, with the opening of the noon and the sukūn of the sheen, and with the damma of the noon and the sheen, are two well-known readings in the reading of the regions.

I do not like to read it with this word, because it has a correct meaning and an understandable aspect in meaning and grammar, for the reason we mentioned. As for his saying: **in front of His mercy**, he is saying: in front of His mercy and in front of it. The Arabs also say for everything that happened in front of something and in front of it: it came in front of it, because that is from their speech that happened in their stories about the sons of Adam, and its use was common among them, to the point that they said that about other than the son of Adam and what has no hand. The mercy that He, the Most High, mentioned in this place is rain. So the meaning of the statement is: And God is the One who sends the winds, with gentle blowing and pleasant breezes, before His rain which He drives with them to His creation, and He creates with them heavy clouds, until when they have carried them, and carrying them is carrying them, as it is said: the camel carried its load, and (and carrying it, if he carried it and stood up with it, God drove it to revive a dead land, whose farms had rotted, whose watering places had been destroyed, and whose people had become barren, so He sent down rain with it, and brought forth with it all kinds of fruits.

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

Who said that?

Muhammad ibn al-Husayn told me, Ahmad ibn al-Mufaddal told us, Asbat told us, on the authority of al-Suddi: **And it is He who sends the winds as a means of spreading forth His mercy**, until His saying: **Perhaps you will remember**. He said: God sends the winds, and they bring the clouds from between the two horizons, the edge of the sky and the earth from where they meet. Then He brings them forth from there, then He spreads them out and extends them in the sky as He wills, then He opens the gates of the sky, and the water flows upon the clouds, then He causes the clouds to rain after that. As for **His mercy**, it is the rain.

As for His statement: **Thus do We bring forth the dead, that you may remember**, then the Most High says: Just as We revive this dead land with the water that We send down from the clouds, and with it We bring forth fruits after its death, its drought, and the barrenness of its people, thus do We bring forth the dead from their graves alive after their annihilation and the obliteration

Surat al-A'raf 7:57

And it is He who sends the winds as good tidings before His mercy until, when they carry heavy clouds, We drive them 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.

of their traces, **that you may remember**. The Most High says to the polytheists who worship idols, who deny the resurrection after death, and who deny reward and punishment: I have given you, O people, this example that I have mentioned to you: of the revival of the dead land with the drops of rain that the clouds bring, which are spread by the winds whose characteristics I have described, so that you may take heed and remember and learn that whoever has this power, it is easy, in His power is the revival of the dead after their annihilation, and their restoration as a sound creation after their obliteration.

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

Who said that?

Muhammad ibn al-Husayn told me, Ahmad ibn al-Mufaddal told us, Asbat told us, on the authority of al-Suddi: **Thus do We bring forth the dead that you may remember**. And thus you will be brought forth, and thus is the Resurrection, just as We bring forth the plants with water. Abu Hurayrah said: When people die at the first Trumpet, water from under the Throne will rain down upon them for forty years, and they will grow as plants grow from water. Then, when their bodies are fully formed, the soul will be breathed into them, then sleep will be cast upon them and they will sleep in their graves. Then, when the second Trumpet is blown, they will come to life, and they will find the taste of sleep in their heads and eyes, just as a sleeper finds when he wakes up from his sleep. At that time, they will say: **Woe to us! Who has raised us from our beds?** Then the announcer will call out to them: **This is what the Most Merciful promised, and the messengers spoke the truth.**

Muhammad ibn Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **Thus do We bring forth the dead**, he said: When God wants to bring forth the dead, He sends rain from the sky until the earth splits open and reveals them, then He sends the souls, and each soul returns to its body. Thus God brings the dead back to life with rain, just as He brings the earth back to life.

Tafsir al-Qurtubi

The Almighty's saying: **And it is He who sends the winds as good tidings before His mercy** is in apposition to His saying: **He covers the night with the day**. He mentioned another of His blessings, and indicated His oneness and the proof of His divinity. The discussion of the wind has already been mentioned in Surat Al-Baqarah. *Riyaah* is the plural of *much*, and *arwah* is the plural of *little*. The root of *rih* is *ruh*. Those who say that the plural of *little* is *arih* made a mistake. *Bishr* has seven readings: The people of the two sanctuaries and Abu Amr read *nashra* with a damma on the *nun* and *shin*, the plural of *nashir* in the sense of kinship,

meaning one who spreads, so it is like *shahid* and *shahad*. It is permissible for it to be the plural of *nashur* like *rasool* and *rusul*. It is said: the wind of the resurrection if it comes from here and there. And *nashur* means *manshur*, like *rukub* means **the one who is ridden**. That is, He is the One who sends the winds as a spreader. Al-Hasan and Qatadah read *nashra* with a damma on the *nun* and a sukoon on the *shin*, lightened from *nashr*, as one says *katab* and *rusul*. Al-A'mash and Hamzah read *Nashr* with a fatha on the noon and a sukoon on the sheen as a verbal noun, applying the meaning of what preceded it, as if he said: And He is the One Who spreads the winds *Nashr*. *Nashr* something was spread, so it was as if it was folded and then spread when it blew. It is permissible for it to be a verbal noun in the place of the state of the winds, as if he said He sends the winds spreading, meaning reviving, from *Anshr* God the dead, so he spread, just as you say he came to us running, meaning running. It has been said that *Nashr* (with a fatha) is from *Nashr* which is the opposite of folding, as we mentioned. It is as if the wind in its stillness is like something folded, then it is sent from its folding so it becomes like something open. Abu Ubaid interpreted it as meaning scattered in its faces, meaning He spreads it here and there. Asim read *Bashir* with a ba' and a sukoon on the sheen and the tanween, the plural of *Bashir*, meaning the winds herald rain. And the evidence for that is His statement: **And among His signs is that He sends the winds as good tidings** (ar-Rum 30:46). The root of the word *shin* is *damma*, but it was made sukoon for ease, like *rusul* and *rusul*. And *Bishr* narrated from him with a fatha on the *ba*. An-Nahhas said: **Bishr** and **bashar** are read as a source of *bashara* meaning **give him good report**. So these are five readings. Muhammad Al-Yamani read *bashra* with the weight of *habla*. And the seventh reading is *bashra* with a damma on the *ba* and *shin*.

God the Almighty said: **Until, when it carried heavy clouds**. Clouds are both masculine and feminine. So is every plural between them and their singular is ha'. It is permissible to describe it with one, so you say: heavy clouds and heavy ones. The meaning is: the wind carried heavy clouds with water, i.e. it made heavy with its load. It is said: so-and-so carried nothing, i.e. he carried it. **We drove it** means the clouds. **To a dead land** means it has no vegetation. It is said: I drove it to such-and-such a country and to such-and-such a country. It is also said: for a dead land, so the lam is the lam of ajal. A country is every place on earth, inhabited or uninhabited, deserted or inhabited. A town and a country are the singular of countries and countries. A country is the trace, and its plural is ablaad. The poet said:

After the destruction of her country

al-Balad 90: The most humble of ostriches. It is said: He is more humble than the egg of the country, meaning than the egg of the ostrich that he leaves. Al-Balad is the land, it is said: This is our town, just as it is said: Our sea. Al-Balad is one of the mansions of

the moon, and it is six stars of Sagittarius that the sun descends on the shortest day of the year. Al-Balad is the chest, it is said: So-and-so is spacious in town, meaning spacious in chest. The poet said:

It was raised and threw a town upon a town, with few sounds except its clouds.

He says: The she-camel knelt down and threw her chest on the ground. The town **with the first letter of the word *baladah* open or closed**: the purity between the eyebrows, so they are common words. **So We sent down water with it** meaning in the town. It was said: We sent down water with the clouds, because the clouds are a tool for sending down water. It is possible that the meaning is **So We sent down water from it**, like His statement: **The servants of God drink from it** (al-Insan 76:6) meaning from it. "So We brought forth with it from every kind of fruit. Thus do We bring forth the dead that you may remember." The kaf is in the accusative case. That is, like that bringing forth, We bring the dead back to life. Al-Bayhaqi and others narrated on the authority of Abu Razin al-Uqayli who said:

I said, O Messenger of God, how does God revive creation, and what is the sign of that in His creation? He said, **Did you not pass by a barren valley of your people, then pass by it shaking with greenery?** He said, Yes. He said, **That is the sign of God in His creation.** It was said: The point of comparison is that their revival from their graves will be by rain that God sends upon their graves, so the graves will split open and their souls will return to them. In Sahih Muslim, on the authority of Abdullah bin Amr, "on the authority of the Prophet, may God bless him and grant him peace:

Then God sends - or he said God sends down - rain like dew, and people's bodies grow from it. Then it is said, "O people, come to your Lord and stop them, for they will be questioned." And he mentioned the hadith. We have mentioned it in full in the Book of Remembrance, and praise be to God. So it indicates resurrection and revival, and to God all matters return.

Tafsir Ibn Kathir

When the Almighty mentioned that He is the Creator of the heavens and the earth and that He is the Disposer, the Ruler, the Manager, the One who is subservient, and He guided us to call upon Him because He is able to do whatever He wills, the Almighty pointed out that He is the Provider and that He will restore the dead on the Day of Resurrection, so He said, **And it is He who sends the winds as good tidings**, meaning they spread out before the clouds carrying rain. Some of them read **good tidings**, as in His statement, **And among His signs is that He sends the winds as good tidings**, and His statement, **before His mercy**, meaning before the rain, as in His statement, **And it is He who sends down the rain after they have despaired and spreads His mercy, and He is the Protector, the Praiseworthy**, and He said, "Then look at the traces of God's mercy, how He revives the earth after its death. Indeed, that is the One who revives the dead, and He is over all things competent." And His statement, **Until, when they carry**

heavy clouds, meaning the winds carry heavy clouds, meaning because of the abundance of water in them, they are heavy, close to the earth, and dark, as Zayd ibn Amr ibn Nufayl, may God have mercy on him, said:

I surrender my face to the one to whom the rains surrender, carrying pure sweet water.

I surrendered my face to the one to whom the earth surrendered, carrying heavy rocks.

And His saying, **We drove it to a dead land**, meaning to a barren, dead land with no vegetation, like His saying, "And a sign for them is the dead land. We have given it life," the verse. And for this reason He said, "And We brought forth thereby all kinds of fruits. Thus do We bring forth the dead," meaning, just as We brought this land to life after its death, thus do We bring forth the bodies after they have become dust. On the Day of Resurrection, God Almighty will send down water from the sky, and it will rain on the land for forty days, and the bodies will grow from it in their graves, just as seeds grow in the ground. This meaning is common in the Qur'an. God gives an example of the Day of Resurrection by bringing the land to life after its death, and for this reason He said, **Perhaps you will remember.** And His saying, **And the good land - its vegetation comes forth by permission of its Lord**, meaning, and the good land - its vegetation comes forth quickly and well, like His saying, **And He caused it to grow a good vegetation**, "And that which is bad brings forth nothing but bad," Mujahid and others said, like salt marshes and the like. And Ali ibn Abi Talhah said, on the authority of Ibn Abbas, regarding the verse: This is an example that God gave for the believer and the disbeliever. Al-Bukhari said: Muhammad ibn al-Ala' told us, Hammad ibn Usamah told us, on the authority of Yazid ibn Abdullah, on the authority of Abu Burdah, on the authority of Abu Musa, who said: The Messenger of God, may God bless him and grant him peace, said: "The example of what God has sent me with of knowledge and guidance is like the example of abundant rain falling on a land. Some of it was pure and accepted the water and produced abundant grass and herbs. Some of it was barren and held the water, so God benefited the people with it, so they drank, gave water to drink, and planted crops. But another group of it fell, but it was nothing but flat plains that neither held the water nor produced grass. That is the example of one who understands the religion of God and what God has sent me with benefits him, so he learns and teaches. The example of one who does not raise his head with that and does not accept the guidance of God with which I was sent." Narrated by Muslim and al-Nasa'i through various chains of narration on the authority of Abu Usamah Hammad ibn Usamah with it.

Fath al-Qadir

His statement: 57- **And it is He who sends the winds as good tidings before His mercy** is in apposition to His statement: **He covers the night with the day**, which includes mentioning one of the blessings that He bestowed upon His servants, along with what is in that of evidence of His Oneness and the proof of His divinity. *Riyyah* is the plural of *wind*, and the root of *wind* is *ruh*. The people of the two sanctuaries and Abu

Surat al-A'raf 7:57

And it is He who sends the winds as good tidings before His mercy until, when they carry heavy clouds, We drive them 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.

Amr read *Nashra* with a damma on the *nun* and *sun*, the plural of *nashir*, in the sense of relation: meaning one who spreads. Al-Hasan, Qatadah and Ibn Amir read *Nashra* with a damma on the *nun* and a sukoon on the *shin* from *nashr*. Al-A'mash, Hamza and Al-Kisa'i read *Nashra* with a fatha on the *nun* and a sukoon on the *shin* as a source, and it is permissible for it to be a source in the place of a state, and the meaning of these readings goes back to the spreading, which is the opposite of folding, so it is as if the wind, when it is still, was folded and then sent from its folding so it becomes like an open wind. Abu Ubaidah said: Its meaning is scattered in its faces, in the sense that we spread it here and there. Asim read *bashir* with a unified *ba* and a sukoon on the *shin*, the plural of *bashir*, meaning the winds that herald rain. Similar to this is the Almighty's statement: **He sends the winds as good tidings**. His statement: **before His mercy** here means the rain, meaning before His mercy. The meaning is that He, glory be to Him, sends the winds as spreaders or good tidings before the rain. His saying: **Until it carried heavy clouds**. Someone carried something: he carried it and lifted it. Clouds are both masculine and feminine. The meaning is: until the winds carried heavy clouds with the water that they began to carry. **We drove it**, meaning the clouds, **to a dead land**, meaning barren, with no vegetation. It is said: **I drove it to such-and-such a land**, or **to such-and-such a land**. It was said that the lam here is the lam of cause: meaning for a dead land, and the land is the inhabited place on earth. **So We sent down water with it**, meaning for the land for which We drove it. Or with the clouds: meaning We sent down the water that it carried. Or with the wind: meaning We sent down water with the wind sent before the rain. It was said that the *ba'* here has the meaning of *from*, meaning We sent down water from it. **So We brought forth with it**, meaning with the water, **of all fruits**, meaning of all their types. His saying: **Thus do We bring forth the dead** means like that bringing forth, which is bringing forth the fruits. We bring forth the dead from the graves on the Day of Resurrection. **That you may remember** means that you may remember and know the greatness of God's power and the wonder of His creation and that He is able to resurrect you just as He was able to bring forth the fruits that you see.

Tafsir al-Baghawi

57- The Almighty's saying: **And it is He who sends the winds as good tidings**. He read it with the letter *ba'* and with a damma and a sukoon on the sheen here and in Al-Furqan, Surat Al-Furqan, and Surat An-Naml, and it means: that they herald rain, as evidenced by the Almighty's saying: **The winds are good tidings**. (al-Rum 30:46) [And Hamza Al-Kasani read (*Nashra*) and the letter noon and with a fatha, and it is the good, soft wind. God Almighty said] **And the spreaders spread out**. (al-Mursalat 77:3) Ibn Amir read with a

damma on the letter noon and a sukoon on the sheen, and the others read with a damma on the letter noon and the sheen, the plural of *nashur*, like *sabur*, *rasool*, and *rusul*, meaning scattered, and they are the winds that blow from every direction. **In front of His mercy**, meaning: before the rain.

Abdul Wahhab bin Muhammad Al-Khatib told us, Abdul Aziz bin Ahmad Al-Khalal told us, Abu Al-Abbas Al-Asamm told us, Al-Rabi' told us, Al-Thiqa told us, on the authority of Al-Zuhri, on the authority of Thabit Qais, on the authority of Abu Hurairah, who said: A strong wind overtook the people on the road to Mecca while Umar was on Hajj, and it became intense. Umar, may God be pleased with him, said to those around him: What has reached you regarding the wind? They did not respond to him with anything. Then I was informed of what [Umar had asked about regarding the wind], so I urged my mount until I caught up with Umar, may God be pleased with him, and I was in the back of the people. I said: O Commander of the Faithful, I was informed that you asked about the wind, and I heard the Messenger of God, may God bless him and grant him peace, say: **The wind is from the spirit of God, it brings mercy and torment, so do not curse it, and ask God for its good, and seek refuge in Him from its evil**. And it was narrated by Al-Razzaq on the authority of Muammar on the authority of Al-Zuhri with his chain of transmission.

Until when it carries the winds, **heavy clouds** with rain, **We drive it** and the metaphor is returned to the clouds, **to a dead land** meaning: to a dead land in need of water. It was said: its meaning is to revive a dead land with no vegetation in it, **So We sent down with it** meaning: with the clouds. It was said: to that dead land *water* meaning: rain, "And We brought forth with it all kinds of fruits. Thus do We bring forth the dead," and evidence for reviving the earth after its death was given by reviving the dead, **that you may remember**. Abu Hurairah and Ibn Abbas said: When all the people die at the first blast, God will send upon them rain like the semen of men from water under the throne called the water of life, so they will grow in their graves like the plants of crops until their bodies are fully formed, He will breathe the spirit into them, then He will cast sleep upon them and they will sleep in their graves, then they will be gathered at the second blast while they find the taste of sleep in their heads and eyes, so at that time they will say: **Woe to us! Who has raised us from our sleep?** (Ya-Sin 36:52).

Tafsir al-Baidawi

57. **And He is the One Who sends the winds**. Ibn Kathir, Hamza, and Al-Kisa'i read **the wind** as a unit. *Nashra* is the plural of *Nashur* meaning *Nashir*, and Ibn Amir read *Nashra* with a lightened form where Hamza and Al-Kisa'i read *Nashra* with a fatha on the noon where it was as a source in the position of a state meaning spreaders, or an absolute object because

sending and spreading are close. Asim read *Bashra* which is a lightened form of Bashir, the plural of Bashir, and it was read with it, and *Bashra* with a fatha on the ba, the source of Bashra meaning Bashirat, or for good report and good report. **Before His mercy** means in front of His mercy, meaning the rain because the north wind stirs up the clouds and the south gathers them and the south wind scatters them. **Until it carries** means it carried, and its derivation is from the word *qalala* because the one who carries something carries it. **Thick clouds** with water, its plural is because clouds are a plural meaning clouds. **We drove it** meaning the clouds, and the pronoun is singular in consideration of the wording. **For a dead land** for its sake or to revive it or to water it. It was also read *dead*. "So We sent down water with it" in the land or the clouds or the market or the wind and likewise. "So We brought forth with it **and it is possible that the pronoun refers back to the water, and if it is for the land**" then the ba is for attachment in the first and for circumstance in the second, and if it is for something else then it is for causality in both. "From all fruits" from all their types. "Thus do We bring forth the dead" the reference in it is to bringing forth the fruits, or to reviving the dead land, meaning just as We revive it by creating the growing power in it and softening it with types of plants and fruits, We bring forth the dead from the graves and revive them by returning the souls to the materials of their bodies after collecting them and softening them with the powers and senses. "Perhaps you will remember" so you will know that whoever is able to do that is able to do this.

Surat al-A'raf 7:58

And the good land - its vegetation emerges by permission of its Lord, but that which is bad - nothing emerges except with difficulty. Thus do We diversify the signs for a people who are grateful.

Surat al-A'raf 7:58

And the good land - its vegetation emerges by permission of its Lord, but that which is bad - nothing emerges except with difficulty. Thus do We diversify the signs for a people who are grateful.

Tafsir al-Jalalayn

58 - **And the good land** the sweet soil **its vegetation comes forth well by permission of its Lord** this is an example for the believer who hears the sermon and benefits from it **and that which** the soil is bad **its vegetation does not come forth** except with difficulty) hardship and difficulty and this is an example for the disbeliever *thus* as we explained what was mentioned **We divert** We explain **the signs for a people who are grateful** to God and believe.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And the land whose soil is good and whose drinking places are sweet, its vegetation comes forth when God sends down rain and sends down rain upon it, by His permission, its fruit being good in its season and proper time. But that which is bad, whose soil is bad and whose drinking places are salty, its vegetation does not come forth except in a bad form.

He says: Except for hardship in hardship, as the poet said:

Do not fulfill the promise, if you promise and if you give, you give something trivial and unpleasant

It means trivial, little, and difficult, annoying. It is said: nakad yankad nakdana, nakdaan, so he is nakad and nakad, and nakad is the source. And among their proverbs: nakada and jahdan, and nakada and nakdaan. And jahdan is severity and narrowness, and it is said if he is sick and asked: they have upset him, they upset him annoyingly, as the poet said:

Give what you give in goodness, there is no good in what is rejected and the one who gives in badness

There are different readings of this.

Some of the people of Medina read it: **Except Nakada**, with the kaf open.

Some Kufians read it with a silent kaf, as an insult.

And the rest of the readings in the countries differed from them, so they read it: **Except Nakada**, with a kasra on the kaf.

Whoever reads it: *Natahda* with the accusative of the kaf means the verbal noun.

Whoever read it with a sukoon on the kaf wanted to break it, so he made it sukoon according to the language of the one who said: this is a thigh and a liver. What he should have done if he wanted to do that was to break the nun from nakad so that he would have hit the mark.

Abu Jaafar said: The correct reading of this, according to us, is the reading of those who read it: *nakada*, with the *nun* open and the *kaf* closed, due to the consensus of the proof from the readings of the regions on it.

And His statement: **Thus do We diversify the signs for a people who are grateful**, meaning: Thus do We explain verse after verse and provide argument after argument, and set forth parable after parable, for a people who are grateful to God for His blessing upon them with guidance, and for His showing them the path of the people of misguidance, by their following what He commanded them to follow, and their avoiding what He commanded them to avoid of the paths of misguidance. This is a parable that God set forth for the believer and the disbeliever. The good land whose vegetation comes forth by the permission of its Lord is an example for the believer, and the one that is bad, whose vegetation does not come forth except in difficulty, is an example for the disbeliever. And similar to that which we said about that is what the people of interpretation said.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: "And the good land - its vegetation comes forth by permission of its Lord. But that which is bad - brings forth nothing but vegetation," this is a parable that God has given for the believer. He says: He is good, and his deeds are good, just as the fruit of a good land is good. Then He gave the parable of the disbeliever like a salty, marshy land from which oozes forth. So the disbeliever is the bad one, and his deeds are bad.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **and the good land**, "and that which is bad," he said: All of that is from the salty land and other than it, like Adam and his descendants, among them is good and bad.

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

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: "And the good land - its vegetation comes forth by permission of its Lord. And that which is bad - brings forth nothing but a little bit." He said: This is a parable that God has given for the disbeliever and the believer. 14798 - Muhammad ibn al-Husayn told me, he said, Ahmad told me - meaning Ibn al-Mufaddal - he said, Asbat told

us, on the authority of al-Suddi: "And the good land - its vegetation comes forth by permission of its Lord. And that which is bad - is the salt marsh - its vegetation comes forth nothing but a little bit." A little bit is something that is of no benefit. So it was with the hearts when the Qur'an was revealed. When the Qur'an entered the believing heart, it believed in it and faith was established in it. But when the Qur'an entered the disbelieving heart, it did not cling to anything that would benefit it, and nothing bad of faith was established in it except that which is of no benefit, just as this land did not produce anything of its vegetation except that which is of no benefit.

Al-Harith told me, he said, Abdul Aziz told us, he said, Abu Saad told us, on the authority of Mujahid: "And the good land - its vegetation comes forth by permission of its Lord. And that which is bad - nothing comes forth except with difficulty." He said: The good land is benefited by the rain and grows, **and that which is bad** is the salt marshland, the rain does not benefit it, its vegetation comes forth only with difficulty. He said: This is a parable that God gave for Adam and all his descendants. They were created from a single soul, so some of them believed in God and His Book, so they were good. And some of them disbelieved in God and His Book, so they were evil.

Tafsir al-Qurtubi

The Almighty said: "And the good land - its vegetation comes forth by permission of its Lord. But that which is bad brings forth nothing but scum." That is, the good soil. And the bad is that in whose soil there are stones or thorns, according to Al-Hasan. It was said: Its meaning is a simile. The Almighty likened the one who is quick to understand to the good land, and the dull one to the one who is bad, according to An-Nahhas. It was said: This is a metaphor for hearts. A heart that accepts admonition and remembrance, and a wicked heart that turns away from that, according to Al-Hasan as well. Qatada said: A metaphor for the believer who works voluntarily, hoping for reward, and the hypocrite who does not hope for reward. The Messenger of God, may God bless him and grant him peace, said:

By the One in Whose Hand is my soul, if one of them knew that he would find a fat bone or two good arrows, he would attend the evening meal. *Nakkad* is in the accusative case as a state, and it is the difficulty that prevents giving good things. This is an example. Mujahid said: It means that among the children of Adam there is good and bad. Talhah read **except nakkad** without the kasra because of its heaviness. Ibn al-Qaqa' read nakkad with the fatha on the kaf, so it is a source meaning that nakkad. As he said:

It is only an advance and a retreat

It was said: Nakada with the accusative and genitive of the kaf with the same meaning, like danaf and danaf, two languages. **Thus do We diversify the verses** meaning just as We diversified the verses, which are the arguments and evidence, in invalidating polytheism, thus We diversify the verses in everything that people need. **For a people who are grateful** and

He specified the grateful because they are the ones who benefit from that.

Tafsir Ibn Kathir

When the Almighty mentioned that He is the Creator of the heavens and the earth and that He is the Disposer, the Ruler, the Manager, the One who is subservient, and He guided us to call upon Him because He is able to do whatever He wills, the Almighty pointed out that He is the Provider and that He will restore the dead on the Day of Resurrection, so He said, **And it is He who sends the winds as good tidings**, meaning they spread out before the clouds carrying rain. Some of them read **good tidings**, as in His statement, **And among His signs is that He sends the winds as good tidings**, and His statement, **before His mercy**, meaning before the rain, as in His statement, **And it is He who sends down the rain after they have despaired and spreads His mercy, and He is the Protector, the Praiseworthy**, and He said, "Then look at the traces of God's mercy, how He revives the earth after its death. Indeed, that is the One who revives the dead, and He is over all things competent." And His statement, **Until, when they carry heavy clouds**, meaning the winds carry heavy clouds, meaning because of the abundance of water in them, they are heavy, close to the earth, and dark, as Zayd ibn Amr ibn Nufayl, may God have mercy on him, said:

I surrender my face to the one to whom the rains surrender, carrying pure sweet water.

I surrendered my face to the one to whom the earth surrendered, carrying heavy rocks.

And His saying, **We drove it to a dead land**, meaning to a barren, dead land with no vegetation, like His saying, "And a sign for them is the dead land. We have given it life," the verse. And for this reason He said, "And We brought forth thereby all kinds of fruits. Thus do We bring forth the dead," meaning, just as We brought this land to life after its death, thus do We bring forth the bodies after they have become dust. On the Day of Resurrection, God Almighty will send down water from the sky, and it will rain on the land for forty days, and the bodies will grow from it in their graves, just as seeds grow in the ground. This meaning is common in the Qur'an. God gives an example of the Day of Resurrection by bringing the land to life after its death, and for this reason He said, **Perhaps you will remember**. And His saying, **And the good land - its vegetation comes forth by permission of its Lord**, meaning, and the good land - its vegetation comes forth quickly and well, like His saying, **And He caused it to grow a good vegetation**, "And that which is bad brings forth nothing but bad," Mujahid and others said, like salt marshes and the like. And Ali ibn Abi Talhah said, on the authority of Ibn Abbas, regarding the verse: This is an example that God gave for the believer and the disbeliever. Al-Bukhari said: Muhammad ibn al-Ala' told us, Hammad ibn Usamah told us, on the authority of Yazid ibn Abdullah, on the authority of Abu Burdah, on the authority of Abu Musa, who said: The Messenger of God, may God bless him and grant him peace, said: "The example of what God has sent me with of knowledge and guidance is like the example of

Surat al-A'raf 7:58

And the good land - its vegetation emerges by permission of its Lord, but that which is bad - nothing emerges except with difficulty. Thus do We diversify the signs for a people who are grateful.

abundant rain falling on a land. Some of it was pure and accepted the water and produced abundant grass and herbs. Some of it was barren and held the water, so God benefited the people with it, so they drank, gave water to drink, and planted crops. But another group of it fell, but it was nothing but flat plains that neither held the water nor produced grass. That is the example of one who understands the religion of God and what God has sent me with benefits him, so he learns and teaches. The example of one who does not raise his head with that and does not accept the guidance of God with which I was sent." Narrated by Muslim and al-Nasa'i through various chains of narration on the authority of Abu Usamah Hammad ibn Usamah with it.

Fath al-Qadir

His saying: 58- **And the good land - its vegetation comes forth by permission of its Lord.** That is, the good soil - its vegetation comes forth by permission of God and His facilitation in a good, complete and complete way. **And that which is bad - nothing comes forth except bad.** That is, the bad soil - nothing brings forth its vegetation except bad: that is, there is no good in it. Talhah ibn Musarraf read Nakadan with a sukoon on the kaf. Ibn al-Qa'qa' read Nakadan with a fatha on the kaf: that is, of bad. The rest read Nakadan with a fatha on the noon and a kasra on the kaf. It was read *Yakhruj* meaning the land brings it forth. It was said Kaf: that is, of bad. The rest read Nakad with a fatha on the noon and a kasra on the kaf. It was read *yakhruj* meaning the country took him out. It was said: The meaning of the verse is the simile. God Almighty likened the one who is quick to understand to the good country, and the dull one to the bad country. This was mentioned by An-Nahhas. It was also said that this is a metaphor for hearts, so He likened the heart that is receptive to admonition to the good country and the one that is far from it to the bad country. This was said by Al-Hasan. It was also said: It is a metaphor for the heart of the believer and the hypocrite. This was said by Qatadah. It was also said: It is a metaphor for the good and bad among the children of Adam. This was said by Mujahid. **Thus do We diversify the verses** meaning like this diversion **for a people who are grateful** to God and acknowledge His blessings.

Ibn Jarir, Ibn Al-Mundhir and Abu Al-Shaykh narrated on the authority of Ibn Abbas, **Call upon your Lord humbly and in secret.** He said: The secret. **He does not like transgressors** in supplication or otherwise. Abu Al-Shaykh narrated on the authority of Qatadah, who said: Supplication is public and secret is a secret. Ibn Abi Hatim narrated on the authority of Saeed bin Jubair, regarding his statement, **Call upon your Lord humbly and in secret**, meaning submissive, and secretly means in humility and stillness regarding your needs in the affairs of this world and the Hereafter. **He does not like transgressors**, he said: Do not supplicate evil against the believing man or woman: O God, disgrace him and curse him and the like, for that is transgression. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Abu Majlaz, regarding his statement,

He does not like transgressors, he said: Do not ask about the stations of the prophets. Ibn Al-Mubarak, Ibn Jarir and Abu Al-Sheikh narrated on the authority of Al-Hasan who said: The Muslims used to strive hard in supplication, but no sound was heard from them. It was only a whisper between them and their Lord. This is because God says: **Call upon your Lord in humility and in secret.** This is because God mentioned a righteous servant and was pleased with his words, so He said: **When he called upon his Lord a secret call.** Ibn Abi Hatim narrated on the authority of Ibn Salih regarding His statement: **And do not cause corruption on the earth after its reformation.** He said: After the prophets and their companions had reformed it. Abu Al-Sheikh narrated on the authority of Abu Sinan regarding the verse, he said: I have made lawful what I have made lawful and forbidden what I have forbidden, and I have set My boundaries, so do not corrupt them. Abu Al-Sheikh narrated on the authority of Ibn Abbas regarding His statement: **Call upon Him in fear and hope.** He said: Out of fear of Him and hope for what is with Him. **Indeed, the mercy of God is near to the doers of good.** He means the believers, and whoever does not believe in God is among the corrupters. Ibn Jurayj, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Al-Suddi regarding his statement, **And it is He who sends the winds**, that he said: God sends the wind and brings the clouds from between the two horizons, the edge of the sky and the earth from where they meet, and He brings them out from there, then He spreads them out and extends them in the sky as He wills, then He opens the gates of the sky and the water flows on the clouds, then He causes the clouds to rain after that. Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ibn Abbas regarding his statement, **As good tidings before His mercy**, that he said: People are gladdened by it. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Suddi regarding his statement, **Before His mercy**, that he said: It is the rain. Regarding his statement, **Thus do We bring forth the dead**, that he said: Thus will you be brought forth, and thus is the resurrection as the crops are brought forth by water. Ibn Abi Shaybah, Abd ibn Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Mujahid regarding his statement, **Thus do We bring forth the dead.** He said: When God wants to bring forth the dead, He sends rain from the sky until the earth splits open, then He sends the souls and each soul falls into its own body. Thus God brings the dead back to life with rain, just as He brings the earth back to life. Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding His statement: **And the good land al-Baqarah 2:173**, that it is an example that God gave for the believer, saying: It is good and its deeds are good, just as the fruit of a good land is good. **And that which is bad al-Baqarah 2:173** He gave an example for the disbeliever, such as a salty, swampy land from which no blessing comes out. So the disbeliever is the bad one and his deeds are bad. Something similar to this was narrated from a group of the Tabi'un.

Tafsir al-Baghawi

58- The Almighty said: **And the good land - its vegetation comes forth by permission of its Lord.** This is a parable that God Almighty has given for the believer and the disbeliever. The example of the believer is like that of the good land, rain falls on it and its vegetation comes forth by permission. **And that which is bad,** meaning the salty land, **whose vegetation does not come forth except with difficulty.** Abu Ja'far read it with the fatha on the kaf, and the others read it with the kasra, meaning: with a little difficulty, with effort and hardship.

The first is like the believer who, when he hears, calls upon it, understands it, and benefits from it. The second is like the disbeliever who hears the Qur'an but it does not affect him, like a filthy land in which the effect of rain is not apparent. **Thus do We explain the signs** We make them clear, **for a people who are grateful.**

Abdul Wahid bin Ahmed bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Muhammad bin Al-Ala told us, Hammad bin Usamah told us, on the authority of Yazid bin Abdullah, on the authority of Abu Burdah, on the authority of Abu Musa, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: "The example of what God has sent me with of guidance and knowledge is like abundant rain falling on a land. Some of it was accepted by the water and produced abundant grass and herbs. Some of it was barren and held the water, so God benefited the people with it, so they drank, gave water to drink, and planted crops. And some of it was reached by land that was nothing but flat plains that neither held water nor produced grass. This is the example of one who understands the religion of God and what God has sent me with benefits him, so he learns and teaches, and the example of one who does not raise his head with that and does not accept the guidance of God with which I was sent."

Tafsir al-Baidawi

58. **And the good land** the noble soil, **its vegetation comes forth by the permission of its Lord** by His will and facilitation, he used it to express the abundance of vegetation and its beauty and the abundance of its benefit because He placed it in contrast. **And that which is bad** i.e. like a lava field and a salt marsh. **Its vegetation comes forth only infrequently** little and without benefit, and its accusative is in the state and the estimation of the speech, and the land that is bad its vegetation does not come forth except infrequently so the complement was deleted and the complement to it was placed in its place so it became raised and hidden and it was read **comes forth** i.e. the land brings it forth so **except infrequently** is the object and *infrequently* is with the sukoon for the sake of lightness. **Thus do We repeat the verses** we repeat them and iterate them. **For a people who are grateful** the blessing of God so they reflect on it and consider it,

and the verse is an example for those who ponder the verses and benefit from them, and for those who do not raise their heads to it and are not affected by it.

Surat al-A'raf 7:59

We had certainly sent Noah to his people, and he said, "O my people, worship God; you have no deity other than Him. Indeed, I fear for you the punishment of a terrible Day."

Surat al-A'raf 7:59

We had certainly sent Noah to his people, and he said, "O my people, worship God; you have no deity other than Him. Indeed, I fear for you the punishment of a terrible Day."

Tafsir al-Jalalayn

59 - *Indeed* is the answer to an omitted oath **We sent Noah to his people, and he said, O my people, worship God; you have no deity other than Him** in the accusative case as an attribute of God, and the nominative case is a substitute for its place **Indeed, I fear for you** if you worship other than Him **the punishment of a tremendous Day** which is the Day of Resurrection.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: Our Lord, may He be glorified, swore to those addressed in this verse: That He sent Noah to his people, warning them of His punishment and frightening them with His wrath, for their worship of other than Him. So He said to those of them who disbelieved: O my people, worship God, to whom worship is due, and humble yourselves before Him in obedience and submit to Him in submission, and abandon the worship of other than Him of rivals and gods, for you have no deity that requires your worship other than Him. So I fear for you, if you do not do that, **the punishment of a tremendous Day**, meaning: the punishment of a day on which your affliction will be magnified by His coming to you with the wrath of your Lord.

There is a difference in the reading of his saying: **other than him**.

Some of the people of Medina and Kufa read it: **You have no god other than Him**, with *ghair* in the genitive case as an attribute of *ilah*. A group of the people of Medina, Basra and Kufa read it: **You have no god other than Him**, with *ghair* in the genitive case, because it is in the genitive case. If it were removed from the sentence, the sentence would be in the genitive case. It was also said: **You have no god other than God**. When the Arabs described that the known thing in the sentence was included in it or taken out, and that they sometimes include it in such a sentence and sometimes take it out of it, they return what they described to the noun that they worked on in its wording. So if it is in the genitive case, then it is for one statement, because it is an attribute of *ik*. But if it is in the genitive case, then it is for two statements: **You have no god other than Him**, and this is a statement that the people of Arabic consider weak.

Tafsir al-Qurtubi

The Almighty said: **We sent Noah to his people, and he said, 'O my people, worship God.'** When He explained that He is the Creator, capable of perfection, He mentioned the stories of the nations and what they contain of warnings against the infidels. The lam in **la qad** is for emphasis, alerting to the oath. The fa' indicates that the second comes after the first. **O my people** is an added address. It is also permissible to say, **O my people**, according to the original. Noah was the first of the messengers whom God sent to the people of the earth after Adam, peace be upon them, to forbid daughters, sisters, paternal aunts, and maternal aunts. An-Nahhas said: It was declined because it has three letters. It may be permissible to derive it from *naah*, and this meaning and others have been mentioned in Al-Imran, so there is no need to repeat them. Ibn al-Arabi said: Whoever says that Idris was among the historians before him has made a mistake. The evidence for the correctness of his mistake is the authentic hadith in the Night Journey, when the Prophet, peace and blessings be upon him, met Adam and Idris, and Adam said to him:

Welcome to the righteous prophet and righteous son. And Idris said to him: Welcome to the righteous prophet and righteous brother. If Idris was Noah's father, he would have said welcome to the righteous prophet and righteous son. So when he said to him and the righteous brother, this indicates that he will meet with him in Noah, may the peace of God be upon them all. And no fair-minded person can say anything after this. Judge Iyad said: The answer of the fathers here came like Noah, Abraham and Adam, welcome to the righteous son. And he said about Idris the righteous brother as he mentioned about Moses, Jesus, Joseph, Aaron and John who were not the fathers of the Prophet, peace be upon him, by agreement. Al-Mazari said: Historians have mentioned that Idris was the grandfather of Noah, peace be upon them. If evidence is established that Idris was also sent, then the genealogists' statement that he was before Noah is not correct, because of what the peace be upon him reported from Adam's statement that Noah was the first messenger sent. And if evidence is not established, what they said is permissible: and it is correct to assume that Idris was a prophet who was not sent. Judge Iyad said: This can be combined by saying: Noah's mission was specific to all the people of the earth - as he said in the hadith - like our prophet, peace be upon him. And Idris was for his people like Moses, Hud, Salih, Lot, and others. Some have provided evidence for this with the words of God Almighty: "And indeed, Elias was among the messengers. When he said to his people, 'Will you not fear God?'" (37:123-124). It has been said that Elias is Idris. And peace was read to Idrasin. Judge Iyad said: I have seen Abu al-Hasan ibn Battaal say that Adam was not a messenger, to be safe from this objection. And the long hadith of Abu Dharr:

The long hadith of Abu Dharr: It indicates that Adam and Idris were messengers. Ibn Atiyyah said: This is

combined in that the mission of Noah is famous for reforming people and forcing them to believe through torment and destruction. What is meant is that he was the first prophet sent in this capacity. And God knows best. It was narrated on the authority of Ibn Abbas that Noah, peace be upon him, was sent when he was forty years old. Al-Kalbi said: Eight hundred years after Adam. Ibn Abbas said: He remained among his people calling them for a thousand years minus fifty years, as the revelation informed. Then he lived sixty years after the flood until people increased and became widespread. Wahb said: Noah was sent when he was fifty years old. Awn ibn Shaddad said: Noah was sent when he was three hundred and fifty years old. In many books of hadith, such as Al-Tirmidhi and others, it is stated that all of creation now is from the descendants of Noah, peace be upon him. Al-Naqqash mentioned on the authority of Sulayman ibn Arqam on the authority of Al-Zuhri: The Arabs, Persians, Romans, the people of Ash-Sham, and the people of Yemen are from the descendants of Sam, son of Noah. The Sindh, the Indians, the Zanj, the Abyssinians, the Zutt, the Nubians, and every black skinned person is descended from Ham, the son of Noah. The Turks, the Berbers, the Trans-China, Gog and Magog, and the Slavs are all descended from Japheth, the son of Noah. All creation is the offspring of Noah.

The Almighty said: **You have no god other than Him.** Nafi', Abu Amr, Asim and Hamzah read *ghayr* in the nominative case. That is, you have no god other than Him. An adjective for the position. It was said: *ghayr* means except, that is, you have no god other than God. Abu Amr said: I do not know the accusative or genitive. Al-Kisa'i read it in the genitive case for the position. The accusative is permissible for the exception, but it is not common, except that Al-Kisa'i and Al-Farra' permitted the accusative of *ghayr* in every position where it is appropriate, unless the speech is complete or not. So they permitted: No one came to me except you. Al-Farra' said: It is the language of some of Banu Asad and Quda'ah. And he recited:

Nothing prevented drinking from it except the cooing of a dove in the middle of the night.

Al-Kisa'i said: **It is not permissible to say 'someone other than you came to me' in the affirmative, because 'illa' does not occur here.** An-Nahhas said: "According to the Basrans, it is not permissible to put '*ghair*' in the accusative case if the statement is not complete. This is, in their view, one of the worst mistakes in grammar."

Tafsir Ibn Kathir

When the Almighty mentioned the story of Adam at the beginning of the Surah and what is related to that and connected to it and finished with it, the Almighty began to mention the stories of the prophets, peace be upon them, the first and the last. He began by mentioning Noah, peace be upon him, for he was the first messenger whom God sent to the people of the earth after Adam, peace be upon him. He is Noah, son of Lamech, son of Methuselah, son of Enoch, and he is Idris the Prophet, peace be upon him, according to

what they claim. He was the first to write with a pen, son of Burd, son of Mahliil, son of Qanin, son of Yanish, son of Seth, son of Adam, peace be upon them. This is how Muhammad ibn Ishaq and more than one of the imams of lineage traced his lineage.

Muhammad bin Ishaq said: No prophet from his people suffered as much harm as Noah, except for a prophet who was killed. Yazid al-Ruqashi said: He was called Noah because of the amount of time he mourned for himself. There were ten centuries between Adam and the time of Noah, peace be upon them, all of them Muslims. Abdullah bin Abbas and more than one of the scholars of interpretation said: The first time idols were worshipped was when righteous people died, so their people built mosques over them and made pictures of those people in them so that they would remember their state and their worship and resemble them. When time passed, they made bodies in those pictures. When time passed, they worshipped those idols and named them after the names of those righteous al-Nas 114: Wadd, Suwa', Yaghuth, Ya'uq, and Nasr. When the matter became serious, God Almighty, praise and thanks be to Him, sent His Messenger Noah, who commanded them to worship God alone, with no partner for Him. He said: "O my people, worship God; you have no god other than Him. Indeed, I fear for you the punishment of a tremendous Day." That is, the punishment of the Day of Resurrection when you meet God while you are associating partners with Him. **The leaders of the His people, meaning the public, the masters, the leaders and the notables among them, "Indeed, we see you in manifest error,** meaning in your calling us to abandon the worship of these idols that we found our fathers upon. This is the state of the wicked. They only see the righteous in error, as He says, **And when they see them, they say, 'Indeed, these are the ones who have gone astray.'** "And those who disbelieve say to those who believe, 'If it had been good, they would not have preceded us to it.' And since they were not guided by it, they will say, 'This is an ancient falsehood.'" And other verses, **He said, 'O my people, there is no error in me, but I am a messenger from the Lord of the worlds.'** That is, I am not astray, but I am a messenger from the Lord of the worlds, the Lord of everything and its King. **I convey to you the messages of my Lord and advise you, and I know from God that which you do not know.** This is the nature of the Messenger, that he be an eloquent, sincere conveyor of God, knowledgeable of God, whom none of God's creation can reach in these qualities, as it came in Sahih Muslim that the Messenger of God, may God bless him and grant him peace, said to his companions on the Day of Arafah, and they were the most numerous and most numerous, **O people, you are asked about me, so what will you say? They said, 'We bear witness that you have conveyed the message, fulfilled your duty, and given sincere advice.** So he raised his finger to the sky and lowered it to them, saying, "O God, bear witness. O God, bear witness."

Fath al-Qadir

When God, the Almighty, explained the perfection of His power and the wonder of His creation in the previous verses, He mentioned here the stories of the

We had certainly sent Noah to his people, and he said, "O my people, worship God; you have no deity other than Him. Indeed, I fear for you the punishment of a terrible Day."

nations and what they contain of warnings and threats against the infidels, to alert this nation to the truth and not to follow the example of those who opposed the truth from the previous nations. The lam is the answer to an omitted oath. He is the first of the messengers to the people of the earth after Adam. Noah was mentioned before in Al Imran, so there is no need to repeat it here. What was said about Idris coming before Noah, Ibn al-Arabi said: This is an illusion. Al-Mazari said: If what the historians mentioned is correct, it is based on the fact that Idris was a prophet who was not sent, and the sentence 59- **So he said, O my people, worship God** is an introductory sentence in answer to an implied question. His saying: **You have no god other than Him** This sentence is like the reason for his saying: *Worship* meaning worship Him because you have no god other than Him so that He deserves to be worshipped by you. Nafi', Abu 'Amr, 'Asim, Hamzah, Ibn Kathir, and Ibn 'Amir read *ghayrihu* in the nominative case as an adjective for the god in position. Al-Kisa'i read it in the genitive case throughout the Qur'an as an adjective in word. Al-Farra' and Al-Kisa'i permitted the accusative case as an exception: meaning, you have no god but Him. Abu 'Amr said: I do not know of the genitive or accusative cases, and this is refuted by the fact that some of Banu Asad put *ghayrihu* in the accusative case in all cases, and from this is the saying of the poet:

Nothing prevented drinking from it except the cooing of a dove in the branches of the Arqaal.

The phrase **I fear for you the punishment of a terrible Day** is a phrase that includes an explanation of the command to worship: that is, if you do not worship Him, then I fear for you the punishment of the Day of Resurrection or the punishment of the Day of the Flood.

Tafsir al-Baghawi

59- The Almighty said: **Indeed, We sent Noah to his people**. He is Noah, son of Lamech, son of Methuselah, son of Enoch, who is Idris, and he is the first prophet sent after Idris. He was a carpenter whom God sent to his people when he was fifty years old. Ibn Abbas said: Forty years old. It was said: He was sent when he was two hundred and fifty years old. Muqatil said: One hundred years old. Ibn Abbas said: He was called Noah because of how much he mourned for himself.

They differed about the reason for his wailing. Some of them said: Because he called for the destruction of his people. It was said: Because he consulted his Lord about his son Canaan. It was said: Because he passed by a leprous dog and said: Go away, you ugly one. So God Almighty revealed to him: Did you find fault with me or did you find fault with the dog? **So he said, to his people, O my people, worship God; you have no god other than Him**. Abu Ja'far and Al-Kisa'i read **of a god other than Him**, with a kasra on the ra' wherever it was, describing the god, and Hamza agreed with him in Surat Fatir 35: **Is there a creator other than God? Fatir**

3. The others read with a raised ra' as an introduction, meaning: You have no god other than Him. **Indeed, I fear for you**, if you do not believe, **the punishment of a tremendous Day**.

Tafsir al-Baidawi

59. **Indeed, We sent Noah to his people** is the answer to an omitted oath. This lam is rarely used except with qad because it is a sign of expectation, for when the addressee hears it, he expects what it says to happen. Noah bin Lamech bin Methuselah bin Idris was the first prophet after him. He was sent when he was fifty or forty years old. **So he said, 'O my people, worship God'** meaning worship Him alone, as God the Most High said: **You have no god other than Him**. Al-Kisa'i read *ghayruh* with a kasra as a description first, instead of the word where it occurred if it was before a god from the word that is lowered. It was read with the accusative as an exception. **Indeed, I fear for you the punishment of a tremendous Day** if you do not believe. It is a threat and clarification for the one calling to worship Him. And today is the Day of Resurrection, or the day the flood descends.

Surat al-A'raf 7:60

The leaders of his people said, **Indeed, we see you in manifest error.**

Tafsir al-Jalalayn

60 - **The chiefs** the nobles (of his people said: Indeed, we see you in manifest error) between

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: This is report from God, the Most High, about the response of the polytheists of Noah's people to Noah, and they were the elite. And **the elite** is the group of men, not a woman among them, that they said to him when he called them to worship God alone, with no partner for Him: **Indeed, we see you, O Noah, in manifest error**, meaning in a matter that has deviated from the truth, and its deviation from the intention of truth is clear to whoever contemplates it.

Tafsir al-Qurtubi

The elite are the nobles and leaders of the people. This has been explained in Surat Al-Baqarah. Misguidance and error: deviating from the path of truth and departing from it. That is, we see you in our call to one God in misguidance from the truth.

Tafsir Ibn Kathir

When the Almighty mentioned the story of Adam at the beginning of the Surah and what is related to that and connected to it and finished with it, the Almighty began to mention the stories of the prophets, peace be upon them, the first and the last. He began by mentioning Noah, peace be upon him, for he was the first messenger whom God sent to the people of the earth after Adam, peace be upon him. He is Noah, son of Lamech, son of Methuselah, son of Enoch, and he is Idris the Prophet, peace be upon him, according to what they claim. He was the first to write with a pen, son of Burd, son of Mahlil, son of Qanin, son of Yanish, son of Seth, son of Adam, peace be upon them. This is how Muhammad ibn Ishaq and more than one of the imams of lineage traced his lineage.

Muhammad bin Ishaq said: No prophet from his people suffered as much harm as Noah, except for a prophet who was killed. Yazid al-Ruqashi said: He was called Noah because of the amount of time he mourned for himself. There were ten centuries between Adam and the time of Noah, peace be upon them, all of them Muslims. Abdullah bin Abbas and more than one of the scholars of interpretation said: The first time idols were worshipped was when righteous people died, so their people built mosques

over them and made pictures of those people in them so that they would remember their state and their worship and resemble them. When time passed, they made bodies in those pictures. When time passed, they worshipped those idols and named them after the names of those righteous al-Nas 114:Wadd, Suwa', Yaghuth, Ya'uq, and Nasr. When the matter became serious, God Almighty, praise and thanks be to Him, sent His Messenger Noah, who commanded them to worship God alone, with no partner for Him. He said: "O my people, worship God; you have no god other than Him. Indeed, I fear for you the punishment of a tremendous Day." That is, the punishment of the Day of Resurrection when you meet God while you are associating partners with Him. **The leaders of the His people, meaning the public, the masters, the leaders and the notables among them, "Indeed, we see you in manifest error**, meaning in your calling us to abandon the worship of these idols that we found our fathers upon. This is the state of the wicked. They only see the righteous in error, as He says, **And when they see them, they say, 'Indeed, these are the ones who have gone astray.'** "And those who disbelieve say to those who believe, 'If it had been good, they would not have preceded us to it.' And since they were not guided by it, they will say, 'This is an ancient falsehood.'" And other verses, **He said, 'O my people, there is no error in me, but I am a messenger from the Lord of the worlds.'** That is, I am not astray, but I am a messenger from the Lord of the worlds, the Lord of everything and its King. **I convey to you the messages of my Lord and advise you, and I know from God that which you do not know.** This is the nature of the Messenger, that he be an eloquent, sincere conveyor of God, knowledgeable of God, whom none of God's creation can reach in these qualities, as it came in Sahih Muslim that the Messenger of God, may God bless him and grant him peace, said to his companions on the Day of Arafah, and they were the most numerous and most numerous, **O people, you are asked about me, so what will you say?** They said, **We bear witness that you have conveyed the message, fulfilled your duty, and given sincere advice.** So he raised his finger to the sky and lowered it to them, saying, "O God, bear witness. O God, bear witness."

Fath al-Qadir

His statement: 60- **The chiefs of his people said.** An introductory sentence in response to an implied question. The chiefs are the nobles and leaders of the people. It was said: They are the men. Its explanation was presented in Surat Al-Baqarah. Misguidance: Deviating from the path of truth and departing from it: That is, we see you in your call to worship God alone in misguidance from the path of truth.

Tafsir al-Baghawi

60- **The leaders of his people said, 'Indeed, we see that you are in clear error'** error and deviation from the truth, *clear clear*.

Surat al-A'raf 7:60

The leaders of his people said, "Indeed, we see you in manifest error."

Tafsir al-Baidawi

60. **The leaders of his people said**, meaning the nobles, for they fill the eyes with awe. **Indeed, we see that you are in clear error**. Deviating from the truth. *Clear*.

Surat al-A'raf 7:61

He said, **O my people, there is no error in me, but I am a messenger from the Lord of the worlds.**

Tafsir al-Jalalayn

61 - **He said, O my people, there is no error in me** is more general than error, so its denial is more eloquent than his denial **but I am a messenger from the Lord of the worlds**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Noah said to his people, responding to them: O my people, I did not command you with what I commanded you with, of sincere monotheism for God, to single Him out in obedience without rivals and gods, out of my deviation from the path of truth, and my straying from the path of righteousness, and I do not have what you think of misguidance, but I am a messenger to you from the Lord of the worlds with what I commanded you with: of single Him out in obedience, and acknowledging His Oneness, and disavowing rivals and gods.

Tafsir al-Qurtubi

God Almighty said: **He said, 'O my people, there is no error in me, but I am a messenger from the Lord of the worlds.'**

Tafsir Ibn Kathir

When the Almighty mentioned the story of Adam at the beginning of the Surah and what is related to that and connected to it and finished with it, the Almighty began to mention the stories of the prophets, peace be upon them, the first and the last. He began by mentioning Noah, peace be upon him, for he was the first messenger whom God sent to the people of the earth after Adam, peace be upon him. He is Noah, son of Lamech, son of Methuselah, son of Enoch, and he is Idris the Prophet, peace be upon him, according to what they claim. He was the first to write with a pen, son of Burd, son of Mahlil, son of Qanin, son of Yanish, son of Seth, son of Adam, peace be upon them. This is how Muhammad ibn Ishaq and more than one of the imams of lineage traced his lineage.

Muhammad bin Ishaq said: No prophet from his people suffered as much harm as Noah, except for a prophet who was killed. Yazid al-Ruqashi said: He was called Noah because of the amount of time he mourned for himself. There were ten centuries between Adam and the time of Noah, peace be upon them, all of them Muslims. Abdullah bin Abbas and more than one of the scholars of interpretation said:

The first time idols were worshipped was when righteous people died, so their people built mosques over them and made pictures of those people in them so that they would remember their state and their worship and resemble them. When time passed, they made bodies in those pictures. When time passed, they worshipped those idols and named them after the names of those righteous al-Nas 114:Wadd, Suwa', Yaghuth, Ya'uq, and Nasr. When the matter became serious, God Almighty, praise and thanks be to Him, sent His Messenger Noah, who commanded them to worship God alone, with no partner for Him. He said: "O my people, worship God; you have no god other than Him. Indeed, I fear for you the punishment of a tremendous Day." That is, the punishment of the Day of Resurrection when you meet God while you are associating partners with Him. **The leaders of the His people, meaning the public, the masters, the leaders and the notables among them, "Indeed, we see you in manifest error,** meaning in your calling us to abandon the worship of these idols that we found our fathers upon. This is the state of the wicked. They only see the righteous in error, as He says, **And when they see them, they say, 'Indeed, these are the ones who have gone astray.'** "And those who disbelieve say to those who believe, 'If it had been good, they would not have preceded us to it.' And since they were not guided by it, they will say, 'This is an ancient falsehood.'" And other verses, **He said, 'O my people, there is no error in me, but I am a messenger from the Lord of the worlds.'**

That is, I am not astray, but I am a messenger from the Lord of the worlds, the Lord of everything and its King. **I convey to you the messages of my Lord and advise you, and I know from God that which you do not know.** This is the nature of the Messenger, that he be an eloquent, sincere conveyor of God, knowledgeable of God, whom none of God's creation can reach in these qualities, as it came in Sahih Muslim that the Messenger of God, may God bless him and grant him peace, said to his companions on the Day of Arafah, and they were the most numerous and most numerous, **O people, you are asked about me, so what will you say? They said, We bear witness that you have conveyed the message, fulfilled your duty, and given sincere advice.** So he raised his finger to the sky and lowered it to them, saying, "O God, bear witness. O God, bear witness."

Fath al-Qadir

And sentence 61 - **He said, O my people** is also a resumption in response to an implied question **There is no error in me** as you claim **but I am a messenger from the Lord of the worlds:** He sent me to you to bring good to you and to ward off evil from you. He denied error from himself, and established for himself what is of a higher position and more honorable elevation, which is that he is the Messenger of God to them.

Tafsir al-Baghawi

61- **Noah said, 'O my people, there is no error in me.'** He did not say **there is no error**, because the meaning of error or the presentation of the verb is **but I am a messenger from the Lord of the worlds.**

Surat al-A'raf 7:61

He said, "O my people, there is no error in me, but I am a messenger from the Lord of the worlds."

Tafsir al-Baidawi

61. **He said, 'O my people, there is no error in me.'**

That is, any error. He went to extremes in denying it just as they went to extremes in affirming it, and he presented it to them. **But I am a messenger from the Lord of the worlds.** A correction in consideration of what is required of him, which is that he is on guidance, as if he said: But I am on guidance in the ultimate sense because I am a messenger from God, the Most High, the Most Great.

Surat al-A'raf 7:62

I convey to you the messages of my Lord and advise you, and I know from God that which you do not know.

Tafsir al-Jalalayn

62 - I **convey to you** with emphasis and emphasis **the messages of my Lord and I advise** I want good **for you** and I **know from God** what you do not know

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: This is report from God, the Most High, about His Prophet Noah, peace be upon him, that he said to his people who disbelieved in God and denied Him: **But I am a messenger from the Lord of the worlds.** He sent me to you, so I convey to you the messages of my Lord, and I advise you in my warning you of God's punishment for your disbelief in Him, your denial of me, and your rejection of my advice. **And I know from God what you do not know**, that His punishment will not be averted from the criminal people.

Tafsir al-Qurtubi

I **inform you** with emphasis from the word *tabligh*, and with emphasis from the word *tabligh*. It was said: They are two languages with the same meaning, like *karamahu* and *akramahu*. **And I advise you** Advice: sincerity of intention from impurities of corruption in dealing, unlike cheating. It is said: I advised him and I advised him with advice, advice, and advice. It is with the letter *lam* which is more spacious. God the Almighty said: And I advise you, and the noun is advice. And the sincere is the sincere, and a sincere people. And a man with a sincere pocket means pure of heart. Al-Asma'i said: The sincere is the one who is pure of honey and other things. Like the spotless. And everything that is pure has been sincere. And someone was sincere, he accepted advice. It is said: Advise me, I am your sincere advisor. And the sincere is the tailor. And the sincere is the thread with which it is sewn. And the sincere ones also mean the skins. Al-A'sha said:

You see, drinking is all intoxication, just like the advice of profit.

Profit is a language that refers to a quarter, which is a small group. Profit is also a bird. This will have an additional meaning in Bara'ah, God willing.

Tafsir Ibn Kathir

When the Almighty mentioned the story of Adam at the beginning of the Surah and what is related to that and connected to it and finished with it, the Almighty began

to mention the stories of the prophets, peace be upon them, the first and the last. He began by mentioning Noah, peace be upon him, for he was the first messenger whom God sent to the people of the earth after Adam, peace be upon him. He is Noah, son of Lamech, son of Methuselah, son of Enoch, and he is Idris the Prophet, peace be upon him, according to what they claim. He was the first to write with a pen, son of Burd, son of Mahlil, son of Qanin, son of Yanish, son of Seth, son of Adam, peace be upon them. This is how Muhammad ibn Ishaq and more than one of the imams of lineage traced his lineage.

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Surat al-A'raf 7:62

I convey to you the messages of my Lord and advise you, and I know from God that which you do not know.

God, bear witness."

Fath al-Qadir

And the sentence 62- **I convey to you the messages of my Lord** is in the nominative case as an attribute of the Messenger, or it is a new sentence explaining the condition of the Messenger. And the messages: what God sent to them from what He revealed to him. **And I advise you** is in apposition to **I convey to you**. It is said: I advised him and I advised him, and the addition of the lam indicates exaggeration in the purity of the advice. Al-Asma'i said: The advisor: is the one who is free from rancor, and everything that is pure has advised, so the meaning of **I advise** here: I purify my intention for you from the impurities of corruption, and the noun is advice. And the sentence **And I know from God what you do not know** is in apposition to the sentence before it, confirming his message and explaining the increase of his knowledge, and that he is exclusively knowledgeable of things that they do not know by God informing him of that.

Tafsir al-Baghawi

62- **I informed you** Abu Amr read: **I informed you** with the lightening as it was from innovation. For His saying: **I have informed you** [Al-A'raf-93] **the messages of my Lord, [so that he may know that they have conveyed the messages of their Lord** and the others read with the emphasis from the conveying for His saying the Most High: **Convey what has been revealed to you** [Al-Ma'idah-67], the messages of my Lord] **and I advise you**, it is said I advised him and I advised him. And advice is to want for others the good that he wants for himself, **and I know from God what you do not know**, that His punishment is not averted from the criminal people.

Tafsir al-Baidawi

62. **I convey to you the messages of my Lord and advise you, and I know from God that which you do not know**. These are attributes of a Messenger or a resumption, and their context is in both ways to clarify that he is a Messenger. Abu Amr read **I convey to you** with a light pronunciation and the plural of the messages because of the difference in their times or the diversity of their meanings, such as beliefs, sermons, and rulings, or because what is meant by them is what was revealed to him and to the prophets before him, such as the scrolls of Seth and Idris. The addition of the lam in **for you** indicates the purity of the advice to them, and in **I know from God** is a confirmation of what He promised them, for its meaning is that He knows better than His power and the severity of His punishment or from His side by revelation things that you do not know about.

Surat al-A'raf 7:63

Or do you wonder that there has come to you a reminder from your Lord through a man from among you, that he may warn you and that you may fear God and that you may receive mercy?

Tafsir al-Jalalayn

63 - A You have denied **and wondered that there has come to you a reminder** an admonition **from your Lord through the tongue of a man from among you to warn you** of the punishment if you do not believe **and that you may fear God and perhaps you will receive mercy** thereby.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: This is also report from God, the Exalted, about what Noah said to his people, that he said to them, when they rejected his advice about God, and denied that God had sent him as a prophet, and said to him: "We see you only as a human being like ourselves, and we see that none follow you except those who are the lowest of us in appearance, and we see no superiority over you over us. Rather, we think you are liars." **Or do you wonder that a reminder has come to you from your Lord?** He says: Or do you wonder that a reminder from God and an admonition has come to you, reminding you of what your Lord has revealed, **to a man from among you**. It was said: The meaning of his saying: **to a man from among you** is with a man from among you, **to warn you**, he says: to warn you of God's wrath and frighten you with His punishment for your disbelief in Him, **and that you may fear God**, he says: and so that you may fear God's punishment and wrath, by making Him One, sincerely believing in Him, and working in obedience to Him, **and that you may receive mercy**, he says: And that your Lord may have mercy upon you, if God wills. You feared God, dreaded Him, and were wary of His wrath. The waw was opened in His statement, **or you were amazed**, because it is a waw of conjunction, and an interrogative alif was added to it.

Tafsir al-Qurtubi

The Almighty said: **Or did you wonder?** The waw was opened because it is a waw of conjunction, and the alif of interrogation was added to it for confirmation. The way of the waw is to be added to interrogative letters except the alif because of its strength. **That there came to you a reminder** meaning an admonition from your Lord. **Upon a man from among you** meaning on the tongue of a man. It was said: *Upon* means *with*, meaning with a man. It was said: The meaning is that there came to you a reminder from your Lord sent down upon a man from among you, meaning you know his lineage. Meaning upon a man from your kind. If he were a king, then perhaps there would be a discord in

the difference of kind.

Tafsir Ibn Kathir

The Almighty says, informing about Noah that he said to his people, **Or are you amazed?** The verse, meaning do not be amazed by this, for this is not surprising that God would inspire a man from among you with mercy, kindness, and goodness to you, to warn you and so that you may fear God's vengeance and not associate others with Him, **and perhaps you will receive mercy**. God Almighty says, **But they denied him**, meaning they persisted in denying him and opposing him, and only a few of them believed with him, as He stated in another place. **So We saved him and those with him in the ark**, meaning the ship, as He said: **So We saved him and the people of the ark, and We drowned those who denied Our signs**, as He said, **Because of their sins they were drowned, so they were put into the Fire, and they found for themselves no helpers besides God**. And His statement, **Indeed, they were a blind people**, meaning from the truth, they did not see it nor were they guided to it. So God Almighty explained in this story that He took revenge for His friends from His enemies and saved His Messenger and the believers and destroyed their enemies from the disbelievers, as He said: **We will surely support Our messengers** the verse.

This is the way of God with His servants in this world and the hereafter, that the outcome is for the righteous, and victory and triumph are theirs, just as He destroyed the people of Noah by drowning, and saved Noah and his believing companions. Malik said on the authority of Zaid bin Aslam, **The people of Noah found the plains and mountains too narrow for them**. Abd al-Rahman bin Zaid bin Aslam said, **God did not punish the people of Noah except that the earth was filled with them, and there was no spot on earth that did not have a possessor or a possessor**. Ibn Wahb said, **It reached me on the authority of Ibn Abbas that eighty men were saved with Noah in the ship, one of whom was a Jurhum, and his tongue was Arabic**. Narrated by Ibn Abi Hatim, and it was narrated in a connected chain of transmission from another source on the authority of Ibn Abbas, may God be pleased with them both.

Fath al-Qadir

His saying: 63- **Or were you amazed?** The waw was opened because it is the conjunction, and the question hamza entered it to denounce them. And the conjoined to it is understood: as if it was said you rejected and were amazed or you lied and were amazed or you denied and were amazed **that a reminder came to you from your Lord** meaning a revelation and an admonition **on a man from among you** meaning on the tongue of a man from among you whom you know, and it was not on the tongue of someone you do not know or whose language you do not know. And it was said on means with: meaning with a man from among you so that he warns you with it **and that you may fear** what contradicts it **and perhaps you will receive mercy** because of what the warning to you and the fear from

Surat al-A'raf 7:63

Or do you wonder that there has come to you a reminder from your Lord through a man from among you, that he may warn you and that you may fear God and that you may receive mercy?

you benefit from being exposed to the mercy of God Almighty for you and His pleasure with you.

Tafsir al-Baghawi

63- **Or are you surprised** an interrogative alif that entered the conjunction waw, **that there came to you a reminder from your Lord** Ibn Abbas, may God be pleased with them both, said: It was said: a statement. It was said: a message. **To a man from among you to warn you** of the punishment of God if you do not believe **and that you may fear God**, that is, so that you may fear God, **and that you may receive mercy** so that you may receive mercy.

Tafsir al-Baidawi

63. **Or were you amazed?** The hamza is for denial and the waw is for connecting to something omitted, meaning you denied and were amazed. **That there came to you** from that it came to you. **A reminder from your Lord** a message or an admonition. **On a man** on the tongue of a man. **From you** from your group or from your kind, for they were amazed at the sending of humans and their saying "If God had willed, He would have sent down angels. We have not heard of this among our forefathers." **To warn you** of the consequences of disbelief and sins. **And that you may fear God** from them because of the warning. **And that you may receive mercy** through fear of God. The benefit of the letter of hope is to draw attention to the fact that fear of God is not obligatory and that mercy from God, the Most High, is a favor, and that the one who fears God should not rely on his fear of God nor feel safe from the punishment of God, the Most High.

Surat al-A'raf 7:64

But they denied him, so We saved him and those with him in the ship, and We drowned those who denied Our signs. Indeed, they were a blind people.

Tafsir al-Jalalayn

64 - **But they denied him, so We saved him and those with him from drowning in the ark the ship and We drowned those who denied Our signs in the flood indeed, they were a blind people** from the truth.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Noah's people denied him when he told them that he was a messenger to God, commanding them to renounce rivals to Him, to acknowledge the oneness of God, and to work in obedience to Him. But they disobeyed the command of their Lord and persisted in their transgression, wandering blindly. So God saved him in the ark and those who were with him from the believers in Him, and they were ten souls with Noah, peace be upon him, in what:

Ibn Hamid told me, he said, Salamah told us, on the authority of Ibn Ishaq: Noah, his three sons, Shem, Ham, and Japheth, and their wives, and six people who believed in him. He carried with him in the ark two of each kind, as the Most High said: **And those who believed - and none believed with him except a few.** And **the ark** is the ship.

And We drowned those who denied Our signs, meaning: God drowned those who denied His proofs, did not follow His messengers, and did not accept His advice to them in God, with the flood.

They were a blind people, meaning: blind to the truth, as:

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: *blind*, he said: on the truth.

14852 - Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **A blind people**, he said: Blindness is the one who is ignorant of the truth.

Tafsir al-Qurtubi

The universe can be singular or plural. It was mentioned earlier in Surat Al-Baqarah. And *blind* means ignorant of the truth, as Qatada said. It was also said: about the knowledge of God Almighty and His power. It is said: a man is blind to such-and-such, meaning ignorant.

Tafsir Ibn Kathir

The Almighty says, informing about Noah that he said to his people, **Or are you amazed?** The verse, meaning do not be amazed by this, for this is not surprising that God would inspire a man from among you with mercy, kindness, and goodness to you, to warn you and so that you may fear God's vengeance and not associate others with Him, **and perhaps you will receive mercy.** God Almighty says, **But they denied him**, meaning they persisted in denying him and opposing him, and only a few of them believed with him, as He stated in another place. **So We saved him and those with him in the ark**, meaning the ship, as He said: So We saved him and the people of the ark, **and We drowned those who denied Our signs**, as He said, **Because of their sins they were drowned, so they were put into the Fire, and they found for themselves no helpers besides God.** And His statement, **Indeed, they were a blind people**, meaning from the truth, they did not see it nor were they guided to it. So God Almighty explained in this story that He took revenge for His friends from His enemies and saved His Messenger and the believers and destroyed their enemies from the disbelievers, as He said: **We will surely support Our messengers** the verse.

This is the way of God with His servants in this world and the hereafter, that the outcome is for the righteous, and victory and triumph are theirs, just as He destroyed the people of Noah by drowning, and saved Noah and his believing companions. Malik said on the authority of Zaid bin Aslam, **The people of Noah found the plains and mountains too narrow for them.** Abd al-Rahman bin Zaid bin Aslam said, **God did not punish the people of Noah except that the earth was filled with them, and there was no spot on earth that did not have a possessor or a possessor.** Ibn Wahb said, **It reached me on the authority of Ibn Abbas that eighty men were saved with Noah in the ship, one of whom was a Jurhum, and his tongue was Arabic.** Narrated by Ibn Abi Hatim, and it was narrated in a connected chain of transmission from another source on the authority of Ibn Abbas, may God be pleased with them both.

Fath al-Qadir

64- **So they denied him** meaning after that they denied him and did not act upon the warning he brought, **so We saved him and those with him** of the believers in him who were settled with him **in the ship, and We drowned those who denied Our signs** and they continued in that and did not return to repentance. The phrase **Indeed, they were a blind people** is the reason for His statement: **And We drowned** meaning We drowned the deniers because they were blind of heart, and admonition was of no use to them and reminders were of no benefit to them.

Ibn Abi Hatim, Abu Al-Shaykh, Ibn Mardawayh and Ibn Asakir narrated on the authority of Anas that the Prophet (peace and blessings of God be upon him) said: **The first prophet to be sent was Noah.** Ibn Abi Hatim, Abu Al-Shaykh, Abu Nu'aym and Ibn Asakir narrated on the authority of Yazid Al-Raqashi who said: Noah was called Noah because of the length of time

Surat al-A'raf 7:64

But they denied him, so We saved him and those with him in the ship, and We drowned those who denied Our signs. Indeed, they were a blind people.

he mourned for himself. Ibn Al-Mundhir narrated something similar on the authority of Ikrimah. Ibn Abi Hatim and Al-Hakim narrated **and authenticated it** on the authority of Ibn Abbas who said: There were ten centuries between Adam and Noah, all of them following a law of truth. Ibn Abi Hatim narrated on the authority of Abu Malik who said: The elite means the nobles of the people. Abu Al-Shaykh narrated on the authority of Al-Suddi, **If there comes to you a reminder from your Lord**, meaning a statement from your Lord. Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **Indeed, they were a blind people**, he said: disbelievers. Ibn Abi Shaybah, Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid, **Indeed, they were a blind people**, he said: About the truth.

Tafsir al-Baghawi

64- **So they denied him** meaning: they denied Noah, **so We saved him** from the flood, **and those with him in the ark**, in the ship, "and We drowned those who denied Our signs. Indeed, they were a blind people" meaning: disbelievers. Ibn Abbas said: Abbas: Their hearts were blinded to knowing God. It was said: Blindness and the blind are like green and green. Muqatil said: They were protected from the punishment descending upon them, which is drowning.

Tafsir al-Baidawi

64. **So they denied him, so We saved him and those with him** and they were those who believed in him and they were forty men and forty women. It was said that nine were his sons, Shem, Ham, and Japheth, and six of those who believed in him. **In the ark** is related to **with him** or **we saved him**, or a state of the relative pronoun or the pronoun in **with him**. **And We drowned those who denied Our signs** with the flood. **Indeed, they were a blind people** blind of heart and not seeing, and its original form is *blind* so it was lightened and read **two years** and the first is more eloquent because it indicates steadfastness.

Surat al-A'raf 7:65

And to 'Aad [We sent] their brother Hud. He said, "O my people, worship God. You have no deity other than Him. Will you not then fear Him?"

Tafsir al-Jalalayn

65 - *And We sent to the former 'Ad their brother Hud.* He said, **O my people, worship God** as one. "You have no deity other than Him. Will you not then fear Him?" Fear Him and believe.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And We sent to 'Ad their brother Hud, and for this reason *Hud* is in the accusative case, because it is connected to *Noah*, peace be upon them both. Hud said: O my people, worship God and single out worship for Him, and do not make any god besides Him, for you have no god besides Him. **Do you not then fear** your Lord, so that you fear Him and fear His punishment by worshipping other than Him, while He is your Creator and Provider, not anything else?

Tafsir al-Qurtubi

The Almighty said: **And to 'Ad We sent their brother Hud** meaning, and We sent to 'Ad their brother Hud. Ibn Abbas said: meaning, the son of their father. It was also said: their brother in the tribe. It was also said: meaning, a human being from the descendants of their father Adam. In Musannaf Abi Dawud, it is mentioned that their brother Hud means their companion. And 'Ad is from the descendants of Sam bin Noah. Ibn Ishaq said: And 'Ad is the son of 'Aws bin Iram bin Shalih bin Arfakhshad bin Sam bin Noah, peace be upon him. And Hud is Hood bin Abdullah bin Rabah bin Al-Jaloud bin 'Ad bin 'Aws bin Iram bin Sam bin Noah. God sent him as a prophet to 'Ad. He was from the most noble of them in lineage and the best of them in ancestry. And 'Ad, whoever does not decline it, makes it the name of the tribe, and whoever declines it makes it the name of the tribe. Abu Hatim said: And in the letter of Abi and Ibn Mas'ud, the first 'Ad without an alif. And Hud is foreign, and it was declined because of its lightness, because it has three letters. It may be possible that it is Arabic, derived from Had Yahud. The accusative is for substitution. There were seven opinions between Hud and Noah, as mentioned by the commentators. And Ad, as narrated, were thirteen tribes, who inhabited the sands, the sands of Alij. They were people of orchards, crops, and buildings, and their lands were the most fertile lands, so God was angry with them and made them deserts. It was narrated that they were in the regions of Hadrhramaut to Yemen, and they worshipped idols. When his people were destroyed, Hud and those who believed with him joined him in Mecca, and they remained there until they died.

Tafsir Ibn Kathir

God Almighty says: And just as We sent Noah to the people of Noah, so We sent to Aad their brother Hud. Muhammad bin Ishaq said: They are the sons of Aad bin Iram bin Aws bin Sam bin Noah. I said: These are the first Aad whom God mentioned and they are the sons of Aad bin Iram who used to take refuge in pillars in the land as God Almighty said: **Have you not seen how your Lord dealt with Aad - Iram, who had pillars - the like of which had not been created in the land?**

This was due to their great strength and power as God Almighty said: "As for Aad, they were arrogant in the land without right and said, 'Who is stronger than us in strength?' Did they not see that God, who created them, is stronger than them in strength? And they used to deny Our signs." Their dwellings were in Yemen in Al-Ahqaf, which are the sand mountains. Muhammad bin Ishaq said on the authority of Muhammad bin Abdullah bin Abi Saeed Al-Khuza'i on the authority of Abu Al-Tufayl Amir bin Wathilah: I heard Ali say to a man from Hadrhramaut: Have you seen a red dune mixed with red mud, with many arak and lote trees in such and such a region? And also from the land of Hadrhramaut. Have you seen him? He said: Yes, O Commander of the Faithful. By God, you describe him as a man who has seen him. He said: No, but I have narrated about him. The Hadrami said: What is the matter with him, O Commander of the Faithful? He said: In it is the grave of Hud, peace be upon him. Narrated by Ibn Jarir. This is useful because their dwellings were in Yemen, for Hud, peace be upon him, was buried there and he was from the most noble of his people in lineage, because God sends messengers from the best and most noble tribes. However, his people, just as He made their character severe, He made their hearts severe, and they were among the nations most vehement in denying the truth. For this reason, Hud, peace be upon him, called them to worship God alone, with no partner, and to obey and fear Him.

The leaders of his people who disbelieved said, **We see you in foolishness, and we think you are among the liars**, meaning in error, as you call us to abandon the worship of idols and turn to the worship of God alone, just as the leaders of Quraysh were amazed at the call to one God, so they said, **Has he made the gods one god? verse.** "He said, 'O my people, there is no madness in me, but I am a Messenger from the Lord of the worlds.' " That is, I am not as you claim, but I have come to you with the truth from God who created everything, for He is the Lord of everything and its King. **I convey to you the messages of my Lord, and I am to you a trustworthy adviser.** These are the qualities that messengers are characterized by: conveying, advising, and trustworthiness. **Or do you wonder that a message has come to you from your Lord through a man from among you to warn you?** That is, do not wonder that God sent to you a Messenger from among yourselves to warn you of the days of God and His meeting, but rather thank God for that. **And remember when He made you successors after the people of Noah.** That is, remember God's favor upon you in making you from the descendants of

Surat al-A'raf 7:65

And to 'Aad [We sent] their brother Hud. He said, "O my people, worship God. You have no deity other than Him. Will you not then fear Him?"

Noah, whose call God destroyed the people of the earth because of their opposition to him and their denial. **And He increased you abundantly in stature.** That is, He increased your height above the people abundantly, that is, He made you taller than your kind, as He said in the story of Saul. **And He increased him abundantly in knowledge and body.** "So remember the favors of God," that is, His favors and blessings upon you, **that you may succeed.** "The favors" is the plural of **the favors.** To and it was said to.

closer than the people of Noah, peace be upon him, and that is why he said, **Will you not then fear** "The leaders of those who disbelieved among his people said" since there were some of their nobles who believed in him, such as Murthad bin Sa'd.

Fath al-Qadir

His statement: 65- **And to the people of 'Aad [We sent] their brother Hud** meaning, and We sent to the people of 'Aad their brother: that is, one of their tribe or their companion or he called him a brother because he was the son of Adam like them, and 'Aad is from the descendants of Sam, son of Noah. It was said: He is 'Aad, son of 'Aws, son of Iram, son of Shalih, son of Arfakhshad, son of Sam, son of Noah, and Hud is the son of Abdullah, son of Rabah, son of Al-Khulud, son of 'Aws, son of Iram, son of Shalih, son of Arfakhshad, son of Sam, son of Noah, and *Hud* is an explanatory apposition. **He said, 'O my people, worship God; you have no deity other than Him.'** The explanation of this has already been presented, and the question in **Do you not then fear God?** is for denial.

Tafsir al-Baghawi

65- The Almighty said: **And to Aad [We sent] their brother Hud**, meaning: And We sent to Aad - who is Aad bin Aws bin Aram bin Sam bin Noah, peace be upon him - and they are the first Aad, **their brother** in lineage, not in religion, *Hud*, who is Hud bin Abdullah bin Rabah bin Al-Jaloud bin Aad bin Aws. Ibn Ishaq said: Hud bin Shalih bin Arphaxad bin Sam bin Noah "He said, 'O my people, worship God; you have no deity other than Him. Will you not then fear Him?'" Do you not fear His vengeance?

Tafsir al-Baidawi

65. **And to their brother Aad** is an apposition to Noah to his people. *Hud* is an apposition to their brother, and what is meant by it is one of them, like their saying, **O brother of the Arabs** to one of them, for he is Hud bin Abdullah bin Rabah bin Al-Khulud bin Aad bin Aws bin Iram bin Sam bin Noah. It was said that Hud bin Shalih bin Arfakhshad bin Sam bin Noah, the cousin of Abu Aad, and he was only made one of them because they were more knowledgeable about his words, more aware of his condition, and more eager to follow him. **He said, O my people, worship God; you have no deity other than Him.** He started with it and did not apposition it as if it were an answer to a questioner who said: So what did he say to them when he was sent? And so is their answer. **Will you not then fear** the punishment of God, and it is as if his people were

Surat al-A'raf 7:66

The leaders of his people who disbelieved said, **Indeed, we see you in foolishness, and indeed, we think you are among the liars.**

Tafsir al-Jalalayn

66 - **The leaders of his people who disbelieved said, Indeed, we see you in foolishness, and indeed, we think you are among the liars in your message.**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says, informing about what Hud answered his people who disbelieved in God: **The leaders of those who disbelieved said,** meaning: those who denied the oneness of God and rejected the message of God to Hud, **Indeed, we see you,** O Hud, **in foolishness,** meaning in error from the truth and righteousness by abandoning our religion and worshipping our gods, **and indeed, we think you are among the liars,** in your saying: **Indeed, I am a messenger from the Lord of the worlds.**

Tafsir al-Qurtubi

We see you in foolishness meaning in foolishness and frivolity. He said:

Walking as spears shake, their tops are blown away by the passing winds

This meaning was mentioned in Surat Al-Baqarah. It was said that vision here and in the story of Noah is from seeing with the eyes. It was also said that it may mean opinion, which is the most likely opinion.

Tafsir Ibn Kathir

God Almighty says: And just as We sent Noah to the people of Noah, so We sent to Aad their brother Hud. Muhammad bin Ishaq said: They are the sons of Aad bin Iram bin Aws bin Sam bin Noah. I said: These are the first Aad whom God mentioned and they are the sons of Aad bin Iram who used to take refuge in pillars in the land as God Almighty said: **Have you not seen how your Lord dealt with Aad - Iram, who had pillars - the like of which had not been created in the land?**

This was due to their great strength and power as God Almighty said: "As for Aad, they were arrogant in the land without right and said, 'Who is stronger than us in strength?' Did they not see that God, who created them, is stronger than them in strength? And they used to deny Our signs." Their dwellings were in Yemen in Al-Ahqaf, which are the sand mountains. Muhammad bin Ishaq said on the authority of Muhammad bin Abdullah bin Abi Saeed Al-Khuza'i on the authority of

Abu Al-Tufayl Amir bin Wathilah: I heard Ali say to a man from Hadrhamaut: Have you seen a red dune mixed with red mud, with many arak and lote trees in such and such a region? And also from the land of Hadrhamaut. Have you seen him? He said: Yes, O Commander of the Faithful. By God, you describe him as a man who has seen him. He said: No, but I have narrated about him. The Hadrami said: What is the matter with him, O Commander of the Faithful? He said: In it is the grave of Hud, peace be upon him. Narrated by Ibn Jarir. This is useful because their dwellings were in Yemen, for Hud, peace be upon him, was buried there and he was from the most noble of his people in lineage, because God sends messengers from the best and most noble tribes. However, his people, just as He made their character severe, He made their hearts severe, and they were among the nations most vehement in denying the truth. For this reason, Hud, peace be upon him, called them to worship God alone, with no partner, and to obey and fear Him.

The leaders of his people who disbelieved said, **We see you in foolishness, and we think you are among the liars,** meaning in error, as you call us to abandon the worship of idols and turn to the worship of God alone, just as the leaders of Quraysh were amazed at the call to one God, so they said, **Has he made the gods one god?** *verse.* "He said, 'O my people, there is no madness in me, but I am a Messenger from the Lord of the worlds.'" That is, I am not as you claim, but I have come to you with the truth from God who created everything, for He is the Lord of everything and its King. **I convey to you the messages of my Lord, and I am to you a trustworthy adviser.** These are the qualities that messengers are characterized by: conveying, advising, and trustworthiness. **Or do you wonder that a message has come to you from your Lord through a man from among you to warn you?** That is, do not wonder that God sent to you a Messenger from among yourselves to warn you of the days of God and His meeting, but rather thank God for that. **And remember when He made you successors after the people of Noah.** That is, remember God's favor upon you in making you from the descendants of Noah, whose call God destroyed the people of the earth because of their opposition to him and their denial. **And He increased you abundantly in stature.** That is, He increased your height above the people abundantly, that is, He made you taller than your kind, as He said in the story of Saul. **And He increased him abundantly in knowledge and body.** "So remember the favors of God," that is, His favors and blessings upon you, **that you may succeed.** "The favors" is the plural of **the favors.** To and it was said to.

Fath al-Qadir

The interpretation of the assembly has also been presented, and foolishness, frivolity and stupidity. This has been explained in Surat Al-Baqarah. They attributed it to frivolity and rashness, and they were not satisfied with that until they said 66- **Indeed, we think you are among the liars,** confirming their belief that he was lying in what he claimed of the message.

Surat al-A'raf 7:66

The leaders of his people who disbelieved said, "Indeed, we see you in foolishness, and indeed, we think you are among the liars."

Tafsir al-Baghawi

65 - "The leaders of his people who disbelieved said, 'Indeed, we see you, O Hud, in foolishness, in stupidity and ignorance.' Ibn Abbas, may God be pleased with him, said: You call us to a religion that we do not know, 'and indeed, we think you are among the liars,' that you are the Messenger of God to us.

Tafsir al-Baidawi

66. "Indeed, we see you in foolishness" firmly rooted in foolishness, since you have left the religion of your people. "And indeed, we think you are among the liars."

Surat al-A'raf 7:67

He said, **O my people, there is no madness in me, but I am a messenger from the Lord of the worlds.**

Tafsir al-Jalalayn

67 - **He said, O my people, there is no madness in me, but I am a messenger from the Lord of the worlds.**

Tafsir al-Suyuti

Tafsir al-Tabari

He said: **O my people, there is no foolishness in me, meaning: any deviation from the truth and right path, but I am a messenger from the Lord of the Worlds,** He sent me, so I convey to you the messages of my Lord, and I deliver them to you as He commanded me to deliver them.

Tafsir al-Qurtubi

God Almighty said: **He said, 'O my people, there is no madness in me, but I am a messenger from the Lord of the worlds.'**

Tafsir Ibn Kathir

God Almighty says: And just as We sent Noah to the people of Noah, so We sent to Aad their brother Hud. Muhammad bin Ishaq said: They are the sons of Aad bin Iram bin Aws bin Sam bin Noah. I said: These are the first Aad whom God mentioned and they are the sons of Aad bin Iram who used to take refuge in pillars in the land as God Almighty said: **Have you not seen how your Lord dealt with Aad - Iram, who had pillars - the like of which had not been created in the land?**

This was due to their great strength and power as God Almighty said: "As for Aad, they were arrogant in the land without right and said, 'Who is stronger than us in strength?' Did they not see that God, who created them, is stronger than them in strength? And they used to deny Our signs." Their dwellings were in Yemen in Al-Ahqaf, which are the sand mountains. Muhammad bin Ishaq said on the authority of Muhammad bin Abdullah bin Abi Saeed Al-Khuza'i on the authority of Abu Al-Tufayl Amir bin Wathilah: I heard Ali say to a man from Hadhramaut: Have you seen a red dune mixed with red mud, with many arak and lote trees in such and such a region? And also from the land of Hadhramaut. Have you seen him? He said: Yes, O Commander of the Faithful. By God, you describe him as a man who has seen him. He said: No, but I have narrated about him. The Hadrami said: What is the matter with him, O Commander of the Faithful? He said: In it is the grave of Hud, peace be upon him. Narrated by Ibn Jarir. This is useful because their dwellings were in Yemen, for Hud, peace be upon him, was buried there and he was from the most noble of

his people in lineage, because God sends messengers from the best and most noble tribes. However, his people, just as He made their character severe, He made their hearts severe, and they were among the nations most vehement in denying the truth. For this reason, Hud, peace be upon him, called them to worship God alone, with no partner, and to obey and fear Him.

The leaders of his people who disbelieved said, **We see you in foolishness, and we think you are among the liars,** meaning in error, as you call us to abandon the worship of idols and turn to the worship of God alone, just as the leaders of Quraysh were amazed at the call to one God, so they said, **Has he made the gods one god? verse.** "He said, 'O my people, there is no madness in me, but I am a Messenger from the Lord of the worlds. '" That is, I am not as you claim, but I have come to you with the truth from God who created everything, for He is the Lord of everything and its King. **I convey to you the messages of my Lord, and I am to you a trustworthy adviser.** These are the qualities that messengers are characterized by: conveying, advising, and trustworthiness. **Or do you wonder that a message has come to you from your Lord through a man from among you to warn you?** That is, do not wonder that God sent to you a Messenger from among yourselves to warn you of the days of God and His meeting, but rather thank God for that. **And remember when He made you successors after the people of Noah.** That is, remember God's favor upon you in making you from the descendants of Noah, whose call God destroyed the people of the earth because of their opposition to him and their denial. **And He increased you abundantly in stature.** That is, He increased your height above the people abundantly, that is, He made you taller than your kind, as He said in the story of Saul. **And He increased him abundantly in knowledge and body.** "So remember the favors of God," that is, His favors and blessings upon you, **that you may succeed.** "The favors" is the plural of **the favors.** To and it was said to.

Fath al-Qadir

67- **He said, 'O my people, there is no foolishness in me, but I am a messenger from the Lord of the worlds.'** Then he responded to them by denying any foolishness from him, and added from that that he was a messenger from the Lord of the worlds. The meaning of this was explained shortly.

Tafsir al-Baghawi

67- **He said, Hud, O my people, there is no foolishness in me, but I am a messenger from the Lord of the worlds.**

Tafsir al-Baidawi

67. **He said, 'O my people, there is no madness in me, but I am a messenger from the Lord of the worlds.'**

Surat al-A'raf 7:67

He said, "O my people, there is no madness in me, but I am a messenger from the Lord of the worlds."

Surat al-A'raf 7:68

I convey to you the messages of my Lord, and I am to you a trustworthy adviser.

Tafsir al-Jalalayn

68 - **I convey to you the messages of my Lord, and I am to you a trustworthy adviser** Trusted with the message

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What he means by his saying: **I convey to you the messages of my Lord**, is that I convey that to you, O people, **and I am your sincere advisor**, meaning: I am your sincere advisor in my command to you to worship God without any rivals or gods besides Him, and in calling you to believe in what I have brought to you from God. So accept my advice, for I am trustworthy with God's revelation and with what God has entrusted me with of the message. I do not lie in it, nor add to it, nor change it. Rather, I convey what I have been commanded as I have been commanded.

Tafsir al-Qurtubi

God Almighty says: **I convey to you the messages of my Lord, and I am to you a trustworthy adviser.**

Tafsir Ibn Kathir

God Almighty says: And just as We sent Noah to the people of Noah, so We sent to Aad their brother Hud. Muhammad bin Ishaq said: They are the sons of Aad bin Iram bin Aws bin Sam bin Noah. I said: These are the first Aad whom God mentioned and they are the sons of Aad bin Iram who used to take refuge in pillars in the land as God Almighty said: **Have you not seen how your Lord dealt with Aad - Iram, who had pillars - the like of which had not been created in the land?**

This was due to their great strength and power as God Almighty said: "As for Aad, they were arrogant in the land without right and said, 'Who is stronger than us in strength?' Did they not see that God, who created them, is stronger than them in strength? And they used to deny Our signs." Their dwellings were in Yemen in Al-Ahqaf, which are the sand mountains. Muhammad bin Ishaq said on the authority of Muhammad bin Abdullah bin Abi Saeed Al-Khuza'i on the authority of Abu Al-Tufayl Amir bin Wathilah: I heard Ali say to a man from Hadhramaut: Have you seen a red dune mixed with red mud, with many arak and lote trees in such and such a region? And also from the land of Hadhramaut. Have you seen him? He said: Yes, O Commander of the Faithful. By God, you describe him as a man who has seen him. He said: No, but I have

narrated about him. The Hadrami said: What is the matter with him, O Commander of the Faithful? He said: In it is the grave of Hud, peace be upon him. Narrated by Ibn Jarir. This is useful because their dwellings were in Yemen, for Hud, peace be upon him, was buried there and he was from the most noble of his people in lineage, because God sends messengers from the best and most noble tribes. However, his people, just as He made their character severe, He made their hearts severe, and they were among the nations most vehement in denying the truth. For this reason, Hud, peace be upon him, called them to worship God alone, with no partner, and to obey and fear Him.

The leaders of his people who disbelieved said, **We see you in foolishness, and we think you are among the liars**, meaning in error, as you call us to abandon the worship of idols and turn to the worship of God alone, just as the leaders of Quraysh were amazed at the call to one God, so they said, **Has he made the gods one god?** *verse*. "He said, 'O my people, there is no madness in me, but I am a Messenger from the Lord of the worlds.' " That is, I am not as you claim, but I have come to you with the truth from God who created everything, for He is the Lord of everything and its King. **I convey to you the messages of my Lord, and I am to you a trustworthy adviser.** These are the qualities that messengers are characterized by: conveying, advising, and trustworthiness. **Or do you wonder that a message has come to you from your Lord through a man from among you to warn you?**

That is, do not wonder that God sent to you a Messenger from among yourselves to warn you of the days of God and His meeting, but rather thank God for that. **And remember when He made you successors after the people of Noah.** That is, remember God's favor upon you in making you from the descendants of Noah, whose call God destroyed the people of the earth because of their opposition to him and their denial. **And He increased you abundantly in stature.** That is, He increased your height above the people abundantly, that is, He made you taller than your kind, as He said in the story of Saul. **And He increased him abundantly in knowledge and body.** "So remember the favors of God," that is, His favors and blessings upon you, **that you may succeed.** "The favors" is the plural of **the favors**. To and it was said to.

Fath al-Qadir

And likewise the interpretation of 68- **I convey to you the messages of my Lord** was previously mentioned, and the meaning of the advisor and the trustworthy one known for his trustworthiness was presented.

Tafsir al-Baghawi

68 - **I convey to you the messages of my Lord, and I am to you a trustworthy adviser.** An adviser who calls you to repentance, trustworthy in conveying the message. Al-Kalbi said: I was trustworthy among you before today.

Surat al-A'raf 7:68

I convey to you the messages of my Lord, and I am to you a trustworthy adviser.

Tafsir al-Baidawi

68. I convey to you the messages of my Lord, and I am to you a trustworthy adviser.

Surat al-A'raf 7:69

Or do you wonder that there has come to you a reminder from your Lord through a man from among you to warn you? And remember when He made you successors after the people of Noah and increased you abundantly in creation. So remember the favors of God that you may succeed.

Tafsir al-Jalalayn

69 - **Or do you wonder that there has come to you a reminder from your Lord through the tongue of a man from among you to warn you? And remember when He made you successors on the earth after the people of Noah and increased you in stature** in strength and height. Their tallest was one hundred cubits and their shortest was sixty. **So remember the favors of God** His blessings **that you may succeed** win.

Tafsir al-Suyuti

Tafsir al-Tabari

Or do you wonder that a reminder has come to you from your Lord through a man from among you to warn you? He says: Or do you wonder that God sent down His revelation to remind you and admonish you for what you are persisting in of misguidance, to a man from among you to warn you of God's wrath and frighten you with His punishment, **And remember when He made you successors after the people of Noah**, He says: So fear God in yourselves, and remember what happened to the people of Noah of punishment when they disobeyed their Messenger and disbelieved in their Lord, for your Lord only made you successors on the earth from among them, when He destroyed them He replaced them with you in it, so fear God lest a similar punishment happen to you, so He destroys you and replaces you with others, His way with the people of Noah before you, for your disobedience to Him and your disbelief in Him, **And He increased you in creation abundantly**, He increased your bodies in length and size over the bodies of the people of Noah, and in your strength over their strength, This is a blessing from Him upon you, so remember His blessings and favor with which He favored you over them in your bodies and your strength, and thank God for that by sincerely worshipping Him, abandoning polytheism with Him, and abandoning idols and rivals, **that you may succeed**, meaning that you may succeed and attain immortality and remaining in bliss in the Hereafter, and succeed in your requests with Him.

And in a manner similar to what we said in the interpretation of his saying:

And remember when He made you successors after the people of Noah, said the commentators.

Who said that?

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **And remember when He made**

you successors after the people of Noah, meaning: He took away the people of Noah and made you successors after them.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **And remember when He made you successors after the people of Noah**, meaning: the inhabitants of the earth after the people of Noah.

And similar to what we said, they also said in the interpretation of his saying: *Basta*.

Who said that?

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **And He increased you in creation abundantly**, he said: What is the strength of the people of Aad. As for the blessings, it is a plural, its singular is *to* with a kasra on the alif in the sense of **with me**, and it is said: *to* in the sense of *back* with a fatha on the alif. It has been reported that it was heard from the Arabs: *to* is like **my sense**. And the blessings are the blessings.

And so said the people of interpretation.

Who said that?

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **So remember the favors of God**, meaning: the blessings of God.

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: As for **the blessings of God**, they are the blessings of God.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **So remember the favors of God**, he said: His favors, His blessings.

Abu Jaafar said: These people whom God described, and to whom He sent Hud to call them to the Oneness of God and to follow what He brought them from Him, are, in what follows:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: Ad bin Iram bin Aws bin Sam bin Noah were born, and their dwellings were in Ash Shihr in the land of Yemen and what was adjacent to the land of Hadramaut to Oman, as:

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: That Ad were a people who were in Yemen, in Al-Ahqaf.

Ibn Hamid told us, Salamah told us, Ibn Ishaq told us, on the authority of Muhammad ibn Abdullah ibn Abi Saeed Al-Khuza'i, on the authority of Abu Al-Tayfil Amir ibn Wathilah, who said: I heard Ali ibn Abi Talib, peace be upon him, say to a man from Hadramaut: Have you seen a red dune mixed with red mud, with many arak trees and lote trees in such and such a region of Hadramaut? Have you seen it? He said: Yes, O Commander of the Faithful, by God, you are describing it as a man who has seen it! He said: No, but I have narrated about it. The Hadrami said: What is the matter with it, O Commander of the Faithful? He

Or do you wonder that there has come to you a reminder from your Lord through a man from among you to warn you? And remember when He made you successors after the people of Noah and increased you abundantly in creation. So remember the favors of God that you may succeed.

said: In it is the grave of Hud, peace be upon him.

Ibn Humayd narrated that Salamah narrated that Ibn Ishaq said: The dwellings of the people of Ad when God sent Hud among them were Al-Ahqaf. He said: Al-Ahqaf is the sand between Oman and Hadhramaut, and all of Yemen. However, they had spread throughout the earth and subjugated its people with the strength that God had given them. They were idolaters who worshipped them instead of God: an idol called Sada', an idol called Samud, and an idol called Al-Haba'. So God sent Hud to them, and he was from the most noble of them in lineage and the best of them in position. He commanded them to believe in the oneness of God and not to make any other god with Him, and to refrain from oppressing people. He did not command them, as far as is mentioned, and God knows best, to do anything else. But they refused and denied him, and said: Who is stronger than you? And some of them followed him, but they were few in number, concealing their faith. Among those who believed in him and confirmed his faith was a man from Aad called Marthad bin Saad bin Ufair. He used to conceal his faith, but when they rebelled against God Almighty and denied their prophet, and spread corruption on earth, and were arrogant and built on every high place a sign in vain and without benefit, Hud spoke to them and said: "Do you build on every high place a sign, amusingly? And build for yourselves lofty palaces that you may live forever? And when you strike, you strike like tyrants. So fear God and obey me." They said, "O Hud, you have not brought us clear proof, nor will we abandon our gods because of your word, nor will we believe you. We only say that some of our gods have afflicted you with evil." That is, what you have brought us is nothing but madness that some of these gods of ours have afflicted you, which you criticize. He said, "Indeed, I call God to witness, and you to witness, that I am innocent of what you associate with Him. So plot against me all together and then do not give me respite." Up to His saying, **a straight path**. When they did that, God withheld the rain from the sky for three years, they claim, until it exhausted them. And when people at that time were afflicted with a calamity or hardship, and they asked God for relief from Him, their request to God was at His Sacred House in Mecca, both Muslims and polytheists. So many people of different religions would gather in Mecca, all of them respecting Mecca, recognizing its sanctity and its place with God.

Ibn Ishaq said: At that time, the Kaaba was known in its place, and the sanctuary was still standing, as they say. The people of Mecca at that time were the Amalekites - and they were called Amalek because their father was Amalek bin Lawdh bin Sam bin Noah - and the leader of the Amalekites in Mecca at that time, as they claim, was a man called Muawiyah bin Bakr. His father was alive at that time, but he had grown old, and his son was the leader of his people. The leadership and honor of the Amalekites, as they claim, were in the people of that house. The mother of Muawiyah bin Bakr was Kalhada bint Al-Khaibari, a

man from Ad. When the rain dried up in Ad and they were struggling, they said: Prepare a delegation to Mecca so that they may ask for rain for you, for you are doomed! So they sent Qayl bin Anz, Luqaym bin Hazal bin Hazil, Atil bin Sad bin Ad the elder, Murthad bin Saad bin Ufair, who was a Muslim who concealed his Islam, and Jalhamah bin Al-Khaibari, the maternal uncle of Muawiyah bin Bakr, his mother's brother. Then they sent Luqman ibn Aad ibn so-and-so ibn so-and-so ibn Sad ibn Aad al-Akbar. Each man of these people set out with a group of his people, until the number of their delegation reached seventy men. When they arrived in Mecca, they stayed with Muawiyah ibn Bakr, who was outside Mecca, outside the sanctuary. He accommodated them and honoured them. They were his maternal uncles and his in-laws.

When the delegation of Aad came to Muawiyah ibn Bakr, they stayed for a month drinking wine, and the two locusts, Muawiyah ibn Bakr's slave girls, sang to them. Their journey was a month, and their stay was a month. When Muawiyah ibn Bakr saw how long they stayed, and their people had sent them to seek refuge with them from the calamity that had befallen them, he was upset by that and said: My maternal uncles and in-laws are dead! And these are staying with me, and they are my guests and have come to visit me! By God, I do not know what to do with them! I am ashamed to order them to go out to what they were sent for, lest they think that I am fed up with their staying with me, while those of their people who followed them have perished from exhaustion and thirst!! Or something like that. So he complained about their situation to his two slave girls, the locusts, and they said: Recite poetry so that we may sing to them, without them knowing who said it, perhaps that will move them! So Muawiyah ibn Bakr said, when they suggested that to him:

Oh Qayl, woe to you! Get up and sleep, perhaps God will make us cloudy in the morning.

He waters the land of Ad, for Ad have spent the night not making clear their words.

From extreme thirst, neither the old man nor the young man can hope for it.

Their women were fine, but now their women are poor.

The beasts come to them openly, and they do not fear the arrows of the enemy.

And you are here, as you wish, your day and night are complete.

Your delegation is worse than the delegation of a people who did not receive greetings and peace.

When Muawiyah recited that poem, the two locusts sang it to them. When the people heard what they had sung, some of them said to one another: O people, your people sent you to seek refuge with you from this calamity that has befallen them, and you have delayed bringing it to them! So enter this sanctuary and pray for rain for your people! Then Murthad bin Saad bin Ufair

said to them: By God, you will not be given rain by your prayers, but if you obey your Prophet and turn to him, you will be given rain! Then he declared his Islam, and when Jalhamah bin Al-Khaibari, the maternal uncle of Muawiyah bin Bakr, heard his words and knew that he had followed the religion of Hud and believed in it, he said to them:

Abu Saad, you are from a noble tribe and your mother is from Thamud.

We will not obey you as long as we live, and we will not do what you want.

We are ordered to abandon the religion of slander, slavery, and slavery.

We leave the religion of our honorable fathers who had a good opinion and follow the religion of Hood.

Then they said to Muawiyah bin Bakr and his father Bakr: Detain Murthad bin Saad from us, so that he does not come with us to Mecca, for he has followed the religion of Hud and abandoned our religion! Then they went out to Mecca to pray for rain there for Aad. When they returned to Mecca, Murthad bin Saad left the house of Muawiyah bin Bakr until he caught up with them there, before they could pray to God for anything for which they had gone out. When he reached them, he stood up to pray to God in Mecca, and there was a delegation of Aad gathered, praying, saying: O God, give me what I ask for alone and do not include me in anything for which the delegation of Aad is praying to You! Qayl bin Anz was the head of the delegation of Aad. The delegation of Aad said: O God, give Qayl what he asked of You, and include our request with his request! Luqman bin Aad, the chief of Aad, had stayed behind from the delegation of Aad when he prayed. When they finished their prayer, he stood up and said: O God, I have come to You alone in my need, so grant me what I ask for! Qayl bin Anz said when he called out: O our God, if Hud is truthful, then give us rain, for we are lost! So God created for them clouds of three types: white, red, and black. Then a caller from the clouds called out to him: O Qayl, choose for yourself and your people from these clouds. He said: I have chosen the black cloud, for it contains the most water! Then a caller called out to him: You have chosen ashes, ashes, and you will not leave anyone from the family of Aad, neither father nor son, except that you will make them Himyarites, except for Banu al-Lawdhiyyah, the guided ones. Banu al-Lawdhiyyah are Banu Luqaym ibn Hazal ibn Hazilah ibn Bakr, and they were residents of Mecca with their maternal uncles, and they were not with Aad in their land, so they are the Aad of the hereafter, and whoever was from their descendants who remained from Aad.

And God sent the black cloud, as they say, which Qayl bin Anz chose for its punishment on Aad, until it came out upon them from a valley called Al-Mughith. When they saw it, they were happy about it and said: This is a cloud that will bring us rain. God says: "Rather, it is that which you were hastening - a wind in which is a painful punishment. It destroys everything by the command of its Lord." That is, everything it commanded. The first one to see what was in it and know that it was a wind, as they say, was a woman

from Aad called Muhadd. When she was certain of what was in it, she cried out, then fainted. When she regained consciousness, they said: What did you see, Muhadd? She said: I saw a wind in which was like meteors of fire, with men leading it in front of it! So God made it subservient to them for seven nights and eight days, as God said, and the decisive is the permanent, and it did not leave anyone from Aad except that he perished. So Hud and those who were with him of the believers secluded themselves in a pen, and nothing of the wind affected him or those with him except what softened the skins and pleased the souls, and it would pass over the people of Ad with a stabbing between the sky and the earth, and it would crush them with stones. The delegation of Ad left Mecca and passed by Muawiyah ibn Bakr and his father, and they dismounted. While they were with him, a man came on his she-camel on a moonlit night, the third evening of the calamity of Ad, and told them the report. They said to him, **Where did you leave Hud and his companions?** He said, **I left them on the seashore.** It seemed that they doubted what he had told them, so Hazaila bint Bakr said, **He has told the truth, by the Lord of the Kaabal**

Abu Kuraib narrated, Abu Bakr bin Ayyash narrated, Asim narrated, on the authority of Al-Harith bin Hassan Al-Bakri, who said: I came to the Messenger of God (peace and blessings of God be upon him), and I passed by a woman in Ar-Rabadha. She said: Will you carry me to the Messenger of God (peace and blessings of God be upon him)? I said: Yes! So I carried her until I reached Madinah, and I entered the mosque. There was the Messenger of God (peace and blessings of God be upon him) on the pulpit, and Bilal was wearing a sword, and there were black banners. I said: What is this? They said: Amr bin Al-Aas has returned from his campaign. When the Messenger of God (peace and blessings of God be upon him) came down from the pulpit, I went to him and asked permission, and he gave me permission. I said: O Messenger of God, there is a woman from Banu Tamim at the door, and she asked me to carry her to you. He said: O Bilal, give her permission. I entered, and when I sat down, the Messenger of God (peace and blessings of God be upon him) said to me: Is there anything between you and Tamim? I said: Yes! And the thorns were on them, so if you see that you can put oil as a barrier between us and them, then do so! He said: The woman said: Where is your harm forced upon you, O Messenger of God? He said: I said: My example is like that of a goat that has carried its death! He said: I said: And you carried it, so you would be an opponent to me! I seek refuge in God from being like the delegation of Aad! The Messenger of God, may God bless him and grant him peace, said: And what is the delegation of Aad? He said: I said: It has fallen upon the expert! Aad suffered a drought, so they sent those who prayed for rain for them. They sent men, and they passed by Bakr ibn Muawiyah, and he gave them wine to drink, and two locusts sang to them for a month. Then he sent a man from him until he came to the mountains of Mahrah, so they called out, and clouds came. He said: And each time a cloud came, it said: Go to such and such! Until a cloud came, and it was called from it: Take it, ashes, blackened, do not leave anyone from Aad. He said: So he heard it and

Or do you wonder that there has come to you a reminder from your Lord through a man from among you to warn you? And remember when He made you successors after the people of Noah and increased you abundantly in creation. So remember the favors of God that you may succeed.

concealed them until the punishment came to them. Abu Kuraib said: Abu Bakr said after that in the hadith of Ad, he said: So the one who came to them came and came to the mountains of Mahra, so he climbed and said: O God, I have not come to you as a prisoner so that you may ransom him, nor for a sick person so that you may cure him, so give water to Ad that which you have given them! He said: So clouds were raised for him, he said: And it was called from them: Choose! He said: So he began to say: Go to the Banu so-and-so, go to the Banu so-and-so. He said: Then the last of them was a black cloud, so he said: Go to Ad! And it was called from them: Take it, ashes, do not leave anyone from Ad. He said: And he concealed them, and the people were with Bakr bin Muawiyah, drinking. He said: Bakr bin Muawiyah disliked to say that to them, because they were with him, and they were in his food. He said: So he began to sing and mention them.

Abu Kuraib narrated, Zaid bin Al-Habbab narrated, Salam Abu Al-Mundhir Al-Nahwi narrated, Asim narrated, on the authority of Abu Wa'il, on the authority of Al-Harith bin Yazid Al-Bakri, who said: I went out to complain to the Messenger of God, may God bless him and grant him peace, about Al-Ala' bin Al-Hadrami. I passed by Ar-Rabdhah, and there was an old woman from Banu Tamim who had been isolated there. She said: O Abdullah, I have a need from the Messenger of God, may God bless him and grant him peace. Will you deliver my message to him? So I carried her and went to Madinah. Then I saw banners and said: What is the matter with the people? They said: He wants to send Amr bin Al-Aas as an emissary. So I sat until he finished. He said: So he entered his house - or he said: his tent - and I asked permission to enter, and he gave me permission. So I entered and sat down, and the Messenger of God, may God bless him and grant him peace, said to me: Was there anything between you and Tamim? I said: Yes! And the wasp was upon them, and I passed by Ar-Rabdhah, and there was an old woman among them who was lying there, and she asked me to carry her to you, and here she is at the door. So the Messenger of God, may God bless him and grant him peace, gave permission, so I entered, and I said: O Messenger of God, make a barrier between us and the Tamim of Dahna, so the old woman was protected and provoked, and she said: Where will your harm be, O Messenger of God? I said: I am as the first said: A goat that has carried a dead animal! I carried this one and I did not feel that she was an opponent to me! I seek refuge in God and His Messenger from being like the visitor of Ad! He said: What is the visitor of Ad? I said: I have fallen upon the expert! He said: And he was asking me to talk. I said: If Ad had a drought, then they sent a visitor, Qayla, and he stayed with Bakr, and he gave him wine to drink for a month, and two girls called the two jaradates sang to him, so he went out to the mountains of Mahra, and he cried: I have not come to treat a sick person, nor to a traveler to ransom him. O God, avert from Ad what they used to give him to drink! Black clouds passed over him, and a voice was called from them: Take it as

ashes, ashes, do not leave a single one of the people of Aad. He said: The woman used to say: Do not be like the visitors of Aad! I have not heard that the wind was sent upon them, O Messenger of God, only as much as would run through my ring. Abu Wa'il said: That is what I heard.

Muhammad bin Al-Husayn told me, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: "And to 'Aad [We sent] their brother Hud. He said, 'O my people, worship God; you have no deity other than Him.'" That Hud came to 'Aad and preached to them and reminded them of what God has related in the Qur'an, but they denied him and disbelieved, and asked him to bring them punishment. So he said to them, **Knowledge is only with God, and I will convey to you that with which I have been sent.** When 'Aad disbelieved, they were afflicted with a drought of rain, to the point that they struggled greatly for it. That was because Hud invoked a curse upon them, so God sent upon them the barren wind, which is the wind that does not fertilize the trees. When they looked at it, they said, **This is a cloud bringing us rain.** When it drew near to them, they looked at the camels and the men being blown about by the wind between the sky and the earth. When they saw it, they rushed to the houses. When they entered the houses, it entered upon them and destroyed them in them. Then it expelled them from the houses, and it struck them **on an ill-omened day** - ill-omened is ominous - and *continuous* - continued torment upon them **for seven nights and eight decisive days**, it ended everything it passed through. When it expelled them from the houses, God said: **It will uproot the people** from the houses, **as if they were trunks of palm trees hollowed out**, hollowed out from their roots, *empty*, collapsed and fallen. When God destroyed them, He sent upon them black birds, which carried them to the sea and threw them into it. That is what He said: **So in the morning nothing could be seen except their dwellings.** And no wind ever came out except with a measure, except on that day, for it was violent against the keepers and overcame them, so they did not know how much its measure was. That is what He said: **So they were destroyed by a furious, violent wind**, and the furious is the one with a loud sound.

Tafsir al-Qurtubi

The Almighty said: **And remember when He made you successors after the people of Noah.** Successors is the plural of successor in the masculine and the meaning, and successors in the wording. He bestowed upon them a favor by making them inhabitants of the earth after the people of Noah. **And He increased you in creation abundantly.** It is permissible to expand you with a sad because it is followed by a ta, meaning height in creation and greatness of body. Ibn Abbas said: The tallest of them was one hundred cubits, and the shortest was sixty cubits. This increase was over the creation of their fathers. It was said: Over the

creation of the people of Noah. Wahb said: The head of one of them was like a great dome, and the eye of the man was such that wild beasts could hatch in it, as were their nostrils. Shahr bin Hawshab narrated on the authority of Abu Hurairah that he said: If a man from the people of Aad would make two doors from stones, if five hundred men of this nation gathered around it, they would not be able to do it, and if one of them would push his foot into the ground, it would enter it. **So remember the favors of God**, meaning the blessings of God, the singular of which is *ila*, *ili*, *ilu*, and *ila*. Like vessels, its singular is *l*, *l*, *l*, *lno*, and *l*. **So that you may succeed.**

Tafsir Ibn Kathir

God Almighty says: And just as We sent Noah to the people of Noah, so We sent to Aad their brother Hud. Muhammad bin Ishaq said: They are the sons of Aad bin Iram bin Aws bin Sam bin Noah. I said: These are the first Aad whom God mentioned and they are the sons of Aad bin Iram who used to take refuge in pillars in the land as God Almighty said: **Have you not seen how your Lord dealt with Aad - Iram, who had pillars - the like of which had not been created in the land?**

This was due to their great strength and power as God Almighty said: "As for Aad, they were arrogant in the land without right and said, 'Who is stronger than us in strength?' Did they not see that God, who created them, is stronger than them in strength? And they used to deny Our signs." Their dwellings were in Yemen in Al-Ahqaf, which are the sand mountains. Muhammad bin Ishaq said on the authority of Muhammad bin Abdullah bin Abi Saeed Al-Khuza'i on the authority of Abu Al-Tufayl Amir bin Wathilah: I heard Ali say to a man from Hadhramaut: Have you seen a red dune mixed with red mud, with many arak and lote trees in such and such a region? And also from the land of Hadhramaut. Have you seen him? He said: Yes, O Commander of the Faithful. By God, you describe him as a man who has seen him. He said: No, but I have narrated about him. The Hadrami said: What is the matter with him, O Commander of the Faithful? He said: In it is the grave of Hud, peace be upon him. Narrated by Ibn Jarir. This is useful because their dwellings were in Yemen, for Hud, peace be upon him, was buried there and he was from the most noble of his people in lineage, because God sends messengers from the best and most noble tribes. However, his people, just as He made their character severe, He made their hearts severe, and they were among the nations most vehement in denying the truth. For this reason, Hud, peace be upon him, called them to worship God alone, with no partner, and to obey and fear Him.

The leaders of his people who disbelieved said, **We see you in foolishness, and we think you are among the liars**, meaning in error, as you call us to abandon the worship of idols and turn to the worship of God alone, just as the leaders of Quraysh were amazed at the call to one God, so they said, **Has he made the gods one god? verse**. "He said, 'O my people, there is no madness in me, but I am a Messenger from the Lord of the worlds.'" That is, I am not as you claim, but

I have come to you with the truth from God who created everything, for He is the Lord of everything and its King. **I convey to you the messages of my Lord, and I am to you a trustworthy adviser.** These are the qualities that messengers are characterized by: conveying, advising, and trustworthiness. **Or do you wonder that a message has come to you from your Lord through a man from among you to warn you?**

That is, do not wonder that God sent to you a Messenger from among yourselves to warn you of the days of God and His meeting, but rather thank God for that. **And remember when He made you successors after the people of Noah.** That is, remember God's favor upon you in making you from the descendants of Noah, whose call God destroyed the people of the earth because of their opposition to him and their denial. **And He increased you abundantly in stature.** That is, He increased your height above the people abundantly, that is, He made you taller than your kind, as He said in the story of Saul. **And He increased him abundantly in knowledge and body.** "So remember the favors of God," that is, His favors and blessings upon you, **that you may succeed.** "The favors" is the plural of the favors. To and it was said to.

Fath al-Qadir

The interpretation of 69- **Or do you wonder that a reminder has come to you from your Lord through a man from among you to warn you** was also mentioned in the story of Noah that preceded this story. His statement: **And remember when He made you successors after the people of Noah** reminded them of a blessing from God upon them, which is that He made them successors after the people of Nuh 71: meaning He made them inhabitants of the land they were on, or He made them kings, and when is in the accusative case with *remember* and the mention was made for the time. What is meant is what was in it of succession on the earth for the purpose of exaggeration, because if something is worthy of mention at its time, then it is worthy of it a fortiori **And He increased you in creation** meaning height in creation and greatness of body in addition to what their fathers were like in bodies. Stories have been narrated from the predecessors about the greatness of the bodies of the people of Aad. His saying: **So remember the favors of God.** The favors are the plural of *to*, and among them are the blessing of succession on earth, and the expansion of creation, and other things that He bestowed upon them. The reminder was repeated to increase emphasis, and the favors are the blessings **that you may succeed** if you remember that, because remembering the blessing is a reason for giving thanks for it, and whoever gives thanks has succeeded.

Tafsir al-Baghawi

Or do you wonder that a reminder has come to you from your Lord through a man from among you, meaning himself, "to warn you. And remember when He made you successors", meaning on the earth, **after the people of Noah**, meaning: after their destruction, **and increased you in stature**, meaning: height and strength. Al-Kalbi and Al-Suddi said: The height of the

Surat al-A'raf 7:69

Or do you wonder that there has come to you a reminder from your Lord through a man from among you to warn you? And remember when He made you successors after the people of Noah and increased you abundantly in creation. So remember the favors of God that you may succeed.

tall among them was one hundred cubits, and the height of the short among them was sixty cubits. Abu Hamza Al-Thamali said: Seventy cubits. Wahb said: The head of one of them was like a great dome, and the man's eye was where hyenas hatched, as were their nostrils. **So remember the favors of God**, the blessings of God, the singular of which is *to* like *ma'i* and *am'a*, *qaf* and *aqfa*, and its equivalent is **ana'a al-hayl**, the singular of which is *ana* and *ana'a*, **that you may be successful**.

Tafsir al-Baidawi

69. **Or do you wonder that a reminder has come to you from your Lord through a man from among you to warn you?** Its interpretation has been given previously. In the response of the prophets, peace and blessings be upon them, to the unbelievers about their foolish words with what they responded and their turning away from meeting them, there is the perfection of advice, compassion, self-control, and good argumentation, and this is how every advisor should be. In His saying: **And I am to you a trustworthy advisor** is an indication that they knew Him by both matters. Abu Amr read **informed you** in the nursing mothers in this surah and in *Al-Ahqaf* in a lightened form. **And remember when He made you successors after the people of Noah** meaning in their dwellings, or on the earth by making you kings, for Shaddad bin Aad was among those who ruled the inhabited earth from the sands of Alij to Shahr Oman. He frightened them from the punishment of God, then reminded them of His favors. **And He increased you in creation** in stature and strength. **So remember the favors of God** is a generalization after specification. **Perhaps you will succeed** so that mentioning blessings will lead you to be grateful for them, which leads to success.

Surat al-A'raf 7:70

They said, **Have you come to us so that we should worship God alone and abandon what our fathers used to worship? Then bring us what you promise us, if you should be of the truthful.**

Tafsir al-Jalalayn

70 - (They said, **Have you come to us so that we should worship God alone and abandon what our fathers used to worship? Then bring us what you threaten us with, if you should be of the truthful.**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: 'Ad said to him: Have you come to us threatening us with punishment from God for our religion, so that we worship God alone, and submit to Him with pure obedience, and abandon the worship of the gods and idols that our fathers used to worship, and disavow them? We will not do that, nor will we follow you in what you call us to. So bring us what you threaten us with of punishment and torment for abandoning the sincere monotheism of God, and our worship of what we worship besides Him of idols, if you are among the people of truth in what you say and promise.

Tafsir al-Qurtubi

They asked for the punishment that he had frightened them with and warned them against.

Tafsir Ibn Kathir

The Almighty tells about their rebellion, tyranny, stubbornness and denial of Hud, peace be upon him, **They said, 'Have you come to us so that we may worship God alone?'** The verse is like the words of the infidels of Quraysh, **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.'**

Muhammad bin Ishaq and others mentioned that they used to worship idols, one of which was called Samad, another called Samud, and another called Al-Haba. For this reason, Hud, peace be upon him, said, **There has fallen upon you from your Lord an impurity and wrath.** That is, because of your statement, an impurity from your Lord has fallen upon you. It is said that it is inverted from rajz. According to Ibn Abbas, it means anger and wrath. **Do you argue with me about names that you and your fathers have named?** That is, do you argue with me about these idols that you and your fathers have named as gods, and they do not harm or benefit, and God has not given you any proof or evidence for their worship. For this reason, he said, **God has not sent down any authority for them? So wait,**

for I am with you. "From those who are waiting." This is a threat and warning from the Messenger to his people, and that is why he followed it up by saying, **So We saved him and those with him by mercy from Us, and We eliminated the root of those who denied Our signs and were not believers.**

God the Almighty mentioned the description of their destruction in other places in the Qur'an, that He sent upon them a barren wind that left nothing it came upon except that it made it like ashes, as He said in another verse: "As for 'Aad, they were destroyed by a furious, violent wind. He subjected it to them for seven nights and eight days in succession. So you would see the people therein fallen down as if they were hollow trunks of palm trees. Do you see any remnant of them?" When they rebelled and were insolent, God destroyed them with a violent wind that would lift a man among them and raise him up in the air, then turn him over on his head and smash his head until it separated him from his body. For this reason He said: **As if they were hollow trunks of palm trees.** Muhammad bin Ishaq said that they lived in Yemen between Oman and Hadhramaut, and despite that, they had spread throughout the land and subdued its people by virtue of the strength that God had given them. They were idolaters who worshipped them instead of God, so God sent to them Hud, peace be upon him, who was from the most noble of them in lineage and the best of them in position. He commanded them to unify God and not to associate others with Him. And they refused and denied him and said, **Who is stronger than us in strength?** And a group of them followed him, but they were few in number, concealing their faith. But when 'Aad rebelled against God and denied His Prophet and spread corruption in the land and acted tyrannically and built on every high place a sign in vain, without benefit. Hud spoke to them and said, "Do you build on every high place a sign, amusingly? And take for yourselves lofty palaces that you may live forever? And when you strike, you strike like tyrants. So fear God and obey me." They said, "O Hud, you have not brought us clear proof, nor will we abandon our gods because of your word, nor will we believe you. We only say that some of our gods have afflicted you with evil," meaning madness. He said, "Indeed, I call God to witness, and you to witness, that I am innocent of what you associate with Him. So plot against me all together, then do not respire. Indeed, I have put my trust in God, my Lord and your Lord. There is no creature but that He holds it by the forelock. Indeed, my Lord is on a straight path."

Muhammad bin Ishaq said: When they refused to disbelieve in him, God withheld rain from them for three years, as they claim, until that exhausted them. He said: When people were exhausted by a matter at that time and asked God for relief in it, they only asked Him for the sanctity and location of His House, which was well-known among the people of that time. The Amalekites resided there, and they were from the lineage of Amalek bin Lawdh bin Sam bin Noah. Their master at that time was a man called Hal Muawiyah bin Bakr, and he had a mother from the people of Aad, and her name was Kahlada bint Al-Khaibari. He said: So Aad sent a delegation of about seventy men to the sanctuary to pray for rain for them at the sanctuary. They passed by Muawiyah bin Bakr outside Mecca,

Surat al-A'raf 7:70

They said, "Have you come to us so that we should worship God alone and abandon what our fathers used to worship? Then bring us what you promise us, if you should be of the truthful."

and they descended upon him and stayed with him for a month, drinking wine and being sung to by two locusts: two female singers belonging to Mu'awiyah. They had reached him in a month. When their stay with him was prolonged and he was overcome by compassion for his people and was too shy to order them to leave, he composed a poem in which he urged them to leave and ordered the two female singers to sing it to them, so he said:

Oh Qayl, woe to you! Get up and sleep, perhaps God will make us cloudy in the morning.

And he waters the land of Aad, for Aad have become speechless.

From extreme thirst, and we do not hope for it for the old man or the young man

Their women were fine, but now their women are poor.

The beasts come to them openly, and they do not fear the arrows of the enemy.

And you are here, doing whatever you desire, all day and all night.

Your delegation is worse than the delegation of a people who did not receive greetings and peace.

He said: Then the people became aware of what they came for, so they rose up at the sanctuary and called out for their people. Their caller, who was Qayl ibn Anz, called out, and God created three clouds, white, black, and red. Then a caller from the sky called out to him, **Choose for yourself or your people from this cloud.** He said, **I have chosen this black cloud, for it contains the most water.** Then a caller called out to him, "You have chosen ashes and ash. It will not leave anyone from 'Ad, neither father nor son, except that you will make them Hamdan, except for Banu al-Lawdhiyyah al-Muhandis." He said, **Banu al-Lawdhiyyah is a clan of 'Ad who reside in Mecca, but what happened to their people did not happen to them.** He said, **And they are the ones who remained of their descendants and offspring, the 'Ad of the Hereafter.** He said, "And God drove the black cloud, as they say, which Qayl ibn 'Az chose, with all the punishment in it, to 'Ad until it emerged upon them from a valley called al-Mughith. When they saw it, they were filled with joy and said, 'This is a cloud bringing us rain.' He said, "Rather, it is that which you were hastening upon, a wind in which is a painful punishment. It destroys everything." That is, it destroys everything. It passed by him and the first to see what was in it and knew that it was a wind, as they say, was a woman from Aad called Mumaid. When she realized what was in it, she cried out and then fainted. When she regained consciousness, they said, **What did you see, O Mumaid?** She said, **A wind in which there was something like fire, with men leading it.** So God subjected it to them for seven nights and eight days in decisive battle, as God Almighty said. And the decisive battles are permanent and did not leave anyone from Aad except that they perished. And Hud, peace be upon him, and the believers with him secluded themselves in a pen, as I was told, and

nothing befell him or those with him except that which softens the skins and delights the souls. And it would pass by Aad in the desert between the sky and the earth and crush them with stones. And he mentioned the entire story in its entirety, and it is a strange context with many benefits. And God Almighty said: **And when Our command came, We saved Hud and those who believed with him by mercy from Us, and We saved them from a severe punishment.**

It was reported in the hadith narrated by Imam Ahmad in his Musnad, similar to what was reported by Muhammad ibn Ishaq ibn Yasar, may God have mercy on him. Imam Ahmad said: Zaid ibn al-Habbab told us, Abu al-Mundhir Salam ibn Sulayman al-Nahwi told us, Asim ibn Abi al-Najud told us, on the authority of Abu Wa'il, on the authority of al-Harith al-Bakri, who said: I went out to complain to the Messenger of God, may God bless him and grant him peace, about al-Ala' ibn al-Hadrami. I passed by al-Rabdhah, and there was an old woman from Banu Tamim who was stranded there. She said to me: O servant of God, I have a need from the Messenger of God, may God bless him and grant him peace. Will you deliver it to him? I carried her and came to Madinah. There was a mosque full of people, a black banner fluttering, and Bilal was wearing a sword in front of the Messenger of God, may God bless him and grant him peace. I said: What is the matter with the people? They said: He wants to send Amr ibn al-Aas as a commander. I sat down and he entered his house, or he said his tent, and I asked permission to enter, and he gave me permission. I entered and greeted him, and he said: Is there anything between you and Tamim? I said: Yes, and we had the upper hand over them.

I passed by an old woman from Banu Tamim who was stranded there and she asked me to carry her to you. Here she is at the door, so give her permission and she entered. I said, **O Messenger of God, if you see that you should make a barrier between us and Tamim, then make it Dahna.** The old woman became angry and became agitated and said, **O Messenger of God, where will your needy person go?** He said, "I am like what the first one said: A goat that carried its death, carried this one and I do not feel that it was an opponent to me. I seek refuge in God and His Messenger from being like the delegation of 'Ad." He said to me, **And what is the delegation of 'Ad?** He was more knowledgeable about hadith than him, but he tasted it. I said, "'Ad suffered a drought, so they sent a delegation of theirs called Qil. He passed by Mu'awiyah ibn Bakr and stayed with him for a month, giving him wine to drink and singing to him two girls called the two jaradats. When the month had passed, he went out to the mountains of Mahra and said, 'O God, You know that I have not come to a sick person to treat him, nor to a prisoner to ransom him.'" O God, give 'Ad what you used to give them to drink. Then black clouds passed by him and he was called from among them, **Choose.** So he pointed to one of the black clouds and he was called from among them, **Take it, ashes, blackened, do not leave anyone from 'Ad.** He said, **I did not hear that God sent upon them**

a wind except as much as runs through this ring of mine, until they perished. Abu Wa'il said, and he was truthful. He said: When a man or a woman sent a delegation to them, they would say, **Do not be like the delegation of 'Ad**. This is how Imam Ahmad narrated it in Al-Musnad. Al-Tirmidhi narrated it on the authority of Abd ibn Humayd on the authority of Zayd ibn Al-Habbab, with a similar chain of transmission. Al-Nasa'i narrated it on the authority of Salam ibn Abi Al-Mundhir on the authority of Asim, who is Ibn Bahdalah. Ibn Majah also narrated it on the authority of Abu Wa'il on the authority of Al-Harith ibn Hassan Al-Bakri on his authority. Ibn Jarir narrated it on the authority of Abu Kurayb on the authority of Zayd ibn Hubab, with a chain of transmission that he had, on the authority of Al-Harith ibn Yazid Al-Bakri, so he mentioned it. He also narrated it on the authority of Abu Kurayb on the authority of Abu Bakr ibn Ayyash on the authority of Asim on the authority of Al-Harith ibn Hassan Al-Bakri, so he mentioned it. I did not see Abu Wa'il in the copy, and God knows best.

God? If you are of the truthful" in it.

Fath al-Qadir

His statement: 70- **They said, 'Have you come to us so that we may worship God alone?'** This is a denunciation from them of his call to worship God alone without their deities which they made partners with God. This was denounced to them because they found their fathers doing something contrary to what he called them to. **And we will abandon what our fathers used to worship.** That is, we will abandon what they used to worship. This is included in the group of things they denounced. His statement: **Then bring us what you promise us, if you should be of the truthful.** This is a hastening from them of the punishment that Hud was threatening them with, due to the severity of their rebellion against God and their turning away from the path of truth and their distance from following the right path.

Tafsir al-Baghawi

70 - **They said, 'Have you come to us to make us worship God alone and abandon what our fathers used to worship?'** of idols, **Then bring us what you promise us, of punishment, if you should be of the truthful.**

Tafsir al-Baidawi

70. **They said, 'Have you come to us so that we may worship God alone and abandon what our fathers used to worship?'** They ruled out that worshipping God alone was permissible and turning away from what their fathers associated with Him was pervaded by imitation and love for what they were accustomed to. The meaning of coming in **have you come to us** is either coming from a place where he isolated himself from his people or the sky in mockery, or the intention is metaphorical, as in their saying, **He went to insult me.** "Then bring us what you promise us **of the punishment indicated by His saying,** Will you not fear

Surat al-A'raf 7:71

He said, "There has already fallen upon you defilement and wrath from your Lord. Do you argue with me about names which you have named, you and your fathers, for which God has sent down no authority? Then wait; indeed, I am with you among those who wait."

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Tafsir al-Jalalayn

71 - (He said: There has already fallen upon you from your Lord an impurity and wrath. Do you argue with me over names which you have named, you and your fathers, for which God has sent down no authority?) meaning for their worship, for their worship, **so await** the punishment, **I am with you among those who await**. That is because of your denial of me. So I sent upon them the barren wind.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: Hud said to his al-Nas 114:A punishment and wrath from God have befallen you.

Abu Amr ibn al-Ala - according to what was mentioned to us about him - claimed that rajaz and rajis have the same meaning, and that they are inverted, the seen was changed to a zay, just as the six was changed to a seen, and just as they said qarbus and qarbut, and just as the rajaz poet said:

May God curse the sons of Al-Sa'lat, Amr bin Yarbu', the vile ones

They are neither chaste nor pious.

People want, and bags, so the seen was changed to a ta, as Ru'bah said:

How many a liar have we seen, until we thwarted his plot with wrath?

It was narrated on the authority of Ibn Abbas that he used to say: *Rijs* means wrath.

Al-Muthanna told me that, he said, Abdullah bin Saleh told us, he said, Muawiyah told us, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **There has fallen upon you an abomination from your Lord**, meaning: wrath.

As for his statement: **Do you dispute with Me over names which you and your fathers have named?** He is saying: Do you dispute with Me over names which you have called idols, which neither harm nor benefit, **you and your fathers, for which God has sent down no authority?** He is saying: God has not given you any argument to argue with in your worship of them, nor

any excuse to make, because worship is only for He who harms and benefits, rewards for obedience and punishes for disobedience, provides for and withholds. As for inanimate objects such as stones, iron, and copper, there is no benefit or harm in them, unless you make a tool out of them, and there is no argument for a worshipper of His servant other than God in his worship of Him, because God did not permit that, so he apologizes to His servant by saying that he worships Him in accordance with God's command in his worship of Him. Nor is it - since God did not permit His worship - something whose benefit is hoped for, or whose harm is feared, in the immediate or the future, so that one worships Him in the hope of benefiting from Him, or warding off His harm - **Then wait, for I am with you among those who wait**, meaning: So wait for God's judgment concerning us and you, **For I am with you among those who wait**, His judgment and the finality of His judgment concerning us and you.

Tafsir al-Qurtubi

He said to them: **It has befallen you**. The meaning of *became* is **became obligatory**. It is said: **The word and the judgment befell** meaning **became obligatory**. And similar to it is: **And when the punishment befell them** (al-A'raf 7:134). That is, it descended upon them. **And when the word befell them, We brought forth for them a beast from the earth** (al-Naml 27:82). The filth is the torment. It was said: what is meant by filth is rust on the heart due to increased disbelief. **Do you argue with me about names?** meaning the idols that they worshipped, and they had different names. **God has sent down for them no authority** meaning no proof for you in worshipping them. So the name here means the named. Similar to it is: **You worship not besides Him except names which you have named**. (Yusuf 12:40) and these names are like Al-Uzza from Al-Izz and Al-'Azz and Al-Lat, and they do not have anything of Al-Izz and Al-Lat, and they do not have anything of Al-Izz and Al-Divinity.

Tafsir Ibn Kathir

The Almighty tells about their rebellion, tyranny, stubbornness and denial of Hud, peace be upon him, **They said, 'Have you come to us so that we may worship God alone?'** The verse is like the words of the infidels of Quraysh, **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.'**

Muhammad ibn Ishaq and others mentioned that they used to worship idols, one of which was called Samad, another called Samud, and another called Al-Haba. For this reason, Hud, peace be upon him, said, **There has fallen upon you from your Lord an impurity and wrath**. That is, because of your statement, an impurity from your Lord has fallen upon you. It is said that it is inverted from rajz. According to Ibn Abbas, it means

anger and wrath. **Do you argue with me about names that you and your fathers have named?** That is, do you argue with me about these idols that you and your fathers have named as gods, and they do not harm or benefit, and God has not given you any proof or evidence for their worship. For this reason, he said, **God has not sent down any authority for them? So wait, for I am with you.** "From those who are waiting." This is a threat and warning from the Messenger to his people, and that is why he followed it up by saying, **So We saved him and those with him by mercy from Us, and We eliminated the root of those who denied Our signs and were not believers.**

God the Almighty mentioned the description of their destruction in other places in the Qur'an, that He sent upon them a barren wind that left nothing it came upon except that it made it like ashes, as He said in another verse: "As for 'Aad, they were destroyed by a furious, violent wind. He subjected it to them for seven nights and eight days in succession. So you would see the people therein fallen down as if they were hollow trunks of palm trees. Do you see any remnant of them?" When they rebelled and were insolent, God destroyed them with a violent wind that would lift a man among them and raise him up in the air, then turn him over on his head and smash his head until it separated him from his body. For this reason He said: **As if they were hollow trunks of palm trees.** Muhammad ibn Ishaq said that they lived in Yemen between Oman and Hadhramaut, and despite that, they had spread throughout the land and subdued its people by virtue of the strength that God had given them. They were idolaters who worshipped them instead of God, so God sent to them Hud, peace be upon him, who was from the most noble of them in lineage and the best of them in position. He commanded them to unify God and not to associate others with Him. And they refused and denied him and said, **Who is stronger than us in strength?** And a group of them followed him, but they were few in number, concealing their faith. But when 'Aad rebelled against God and denied His Prophet and spread corruption in the land and acted tyrannically and built on every high place a sign in vain, without benefit. Hud spoke to them and said, "Do you build on every high place a sign, amusingly? And take for yourselves lofty palaces that you may live forever? And when you strike, you strike like tyrants. So fear God and obey me." They said, "O Hud, you have not brought us clear proof, nor will we abandon our gods because of your word, nor will we believe you. We only say that some of our gods have afflicted you with evil," meaning madness. He said, "Indeed, I call God to witness, and you to witness, that I am innocent of what you associate with Him. So plot against me all together, then do not respite. Indeed, I have put my trust in God, my Lord and your Lord. There is no creature but that He holds it by the forelock. Indeed, my Lord is on a straight path."

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Surat al-A'raf 7:71

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I passed by an old woman from Banu Tamim who was stranded there and she asked me to carry her to you. Here she is at the door, so give her permission and she entered. I said, **O Messenger of God, if you see that you should make a barrier between us and Tamim, then make it Dahna.** The old woman became angry and became agitated and said, **O Messenger of God, where will your needy person go?** He said, "I am like what the first one said: A goat that carried its death, carried this one and I do not feel that it was an opponent to me. I seek refuge in God and His Messenger from being like the delegation of 'Ad." He said to me, **And what is the delegation of 'Ad?** He was more knowledgeable about hadith than him, but he tasted it. I said, "'Ad suffered a drought, so they sent a delegation of theirs called Qil. He passed by Mu'awiyah ibn Bakr and stayed with him for a month, giving him wine to drink and singing to him two girls called the two jaradats. When the month had passed, he went out to the mountains of Mahra and said, 'O God, You know that I have not come to a sick person to treat him, nor to a prisoner to ransom him.'" O God, give 'Aad what you used to give them to drink. Then black clouds passed by him and he was called from

among them, *Choose*. So he pointed to one of the black clouds and he was called from among them, **Take it, ashes, blackened, do not leave anyone from 'Aad.** He said, **I did not hear that God sent upon them a wind except as much as runs through this ring of mine, until they perished.** Abu Wa'il said, and he was truthful. He said: When a man or a woman sent a delegation to them, they would say, **Do not be like the delegation of 'Ad.** This is how Imam Ahmad narrated it in Al-Musnad. Al-Tirmidhi narrated it on the authority of Abd ibn Humayd on the authority of Zayd ibn Al-Habbab, with a similar chain of transmission. Al-Nasa'i narrated it on the authority of Salam ibn Abi Al-Mundhir on the authority of Asim, who is Ibn Bahdalah. Ibn Majah also narrated it on the authority of Abu Wa'il on the authority of Al-Harith ibn Hassan Al-Bakri on his authority. Ibn Jarir narrated it on the authority of Abu Kurayb on the authority of Zayd ibn Hubab, with a chain of transmission that he had, on the authority of Al-Harith ibn Yazid Al-Bakri, so he mentioned it. He also narrated it on the authority of Abu Kurayb on the authority of Abu Bakr ibn Ayyash on the authority of Asim on the authority of Al-Harith ibn Hassan Al-Bakri, so he mentioned it. I did not see Abu Wa'il in the copy, and God knows best.

Fath al-Qadir

So he answered them by saying: 71- **There has indeed befallen you from your Lord an abomination and wrath.** He made what was expected as reality, warning of the certainty of its occurrence, as mentioned by the imams of meanings and rhetoric. It was said that the meaning of *became* is *necessary*. And the abomination is punishment. It was said that here it is rust on the heart due to the increase in disbelief. Then he denounced them for what happened from them of argument, and said: **Do you argue with me about names?** meaning the names of the idols that they used to worship? He made them names, because their names have no reality, rather calling them gods is false, so it is as if they do not exist and did not exist, rather only their names exist. **You and your fathers named them,** meaning you named your deities with them from yourselves, you and your fathers, and there is no reality to that. **For which God has sent down no authority,** meaning no argument with which you can argue for what you claim for them of false claims. Then he threatened them with the most severe threat, saying: **Then wait, for I am with you among those who wait,** meaning wait for what you asked for from The torment, for I am with you among those awaiting it, and it will inevitably befall you and will descend upon you without a doubt.

Tafsir al-Baghawi

71 - He said, Hud, **There has come down upon you from your Lord an abomination,** meaning: a punishment, and the sin is replaced by the zay, and

anger, meaning: wrath, **Do you argue with me about names you have named**, that you have created, **you and your fathers**, the commentators said: They had idols that they worshipped and they named them with different names, **for which God has sent down no authority**, argument and proof, **so wait**, the descent of the punishment, **I am with you among those who wait**.

Tafsir al-Baidawi

71. **He said, 'It has already befallen you.'** It has become obligatory and necessary upon you, or it has descended upon you, so that what is expected is like what has happened. **From your Lord is an abomination.** A punishment from irtija, which is confusion. **And wrath.** A desire for revenge. **Do you argue with me about names which you and your fathers have named, for which God has sent down no authority?** That is, about things which you have named gods, but which do not contain the meaning of divinity, because the One who deserves worship in and of itself is the One who created everything, and if they deserved it, then it would have been due to Him, the Most High, making it so, either by sending down a sign or by setting up an argument. It is clear that the utmost of their argument and support is that idols are called gods without any evidence indicating the realization of what is named, and attributing the generality to someone whose words are not taken into account is a demonstration of their extreme ignorance and extreme stupidity. It is used as evidence that the name is what is named and that languages are divinely revealed, because if it were not so, then there would be no blame and nullification, because they are invented names for which God has sent down no authority, and their weakness is apparent. **Then wait** when the truth becomes clear and you persist in your stubbornness for the punishment to descend upon you. **Indeed, I am with you among those who wait.**

Surat al-A'raf 7:72

So We saved him and those with him by mercy from Us, and We eliminated the last of those who denied Our signs and were not believers.

Surat al-A'raf 7:72

So We saved him and those with him by mercy from Us, and We eliminated the last of those who denied Our signs and were not believers.

Tafsir al-Jalalayn

72 - **So We saved him** meaning Hud **and those with him** of the believers **by mercy from Us, and We eliminated the last of the people (who denied Our signs** meaning We exterminated them **and they were not believers** in apposition to denied.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: So We saved Noah and those who followed him, believing in him and believing in him and what he called to, of the oneness of God and abandoning the gods and idols, **by mercy from Us, and We cut off the root of those who denied Our signs**, meaning: And We destroyed those who denied from the people of Hud with Our proofs, all of them, to the last of them, so We did not leave a single one of them, as:

Yunus told me, he said, Ibn Wahb told us, he said: Ibn Zayd said regarding His statement: **And We cut off the root of those who denied Our signs**, he said: We eradicated them.

We have previously explained the meaning of his saying: **He cut off the root of the people who did wrong**, with evidence that makes it unnecessary to repeat it.

And they were not believers, meaning: they did not believe in God or in His Messenger Hud.

Tafsir al-Qurtubi

Daber is the last. It was mentioned before. That is, they have no remnants left.

Tafsir Ibn Kathir

The Almighty tells about their rebellion, tyranny, stubbornness and denial of Hud, peace be upon him, **They said, 'Have you come to us so that we may worship God alone?'** The verse is like the words of the infidels of Quraysh, **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.'** Muhammad ibn Ishaq and others mentioned that they used to worship idols, one of which was called Samad, another called Samud, and another called Al-Haba.

For this reason, Hud, peace be upon him, said, **There has fallen upon you from your Lord an impurity and wrath.** That is, because of your statement, an impurity from your Lord has fallen upon you. It is said that it is inverted from rajz. According to Ibn Abbas, it means anger and wrath. **Do you argue with me about names that you and your fathers have named?** That is, do you argue with me about these idols that you and your fathers have named as gods, and they do not harm or benefit, and God has not given you any proof or evidence for their worship. For this reason, he said, **God has not sent down any authority for them? So wait, for I am with you.** "From those who are waiting." This is a threat and warning from the Messenger to his people, and that is why he followed it up by saying, **So We saved him and those with him by mercy from Us, and We eliminated the root of those who denied Our signs and were not believers.**

God the Almighty mentioned the description of their destruction in other places in the Qur'an, that He sent upon them a barren wind that left nothing it came upon except that it made it like ashes, as He said in another verse: "As for 'Aad, they were destroyed by a furious, violent wind. He subjected it to them for seven nights and eight days in succession. So you would see the people therein fallen down as if they were hollow trunks of palm trees. Do you see any remnant of them?" When they rebelled and were insolent, God destroyed them with a violent wind that would lift a man among them and raise him up in the air, then turn him over on his head and smash his head until it separated him from his body. For this reason He said: **As if they were hollow trunks of palm trees.** Muhammad ibn Ishaq said that they lived in Yemen between Oman and Hadhramaut, and despite that, they had spread throughout the land and subdued its people by virtue of the strength that God had given them. They were idolaters who worshipped them instead of God, so God sent to them Hud, peace be upon him, who was from the most noble of them in lineage and the best of them in position. He commanded them to unify God and not to associate others with Him. And they refused and denied him and said, **Who is stronger than us in strength?** And a group of them followed him, but they were few in number, concealing their faith. But when 'Aad rebelled against God and denied His Prophet and spread corruption in the land and acted tyrannically and built on every high place a sign in vain, without benefit. Hud spoke to them and said, "Do you build on every high place a sign, amusingly? And take for yourselves lofty palaces that you may live forever? And when you strike, you strike like tyrants. So fear God and obey me." They said, "O Hud, you have not brought us clear proof, nor will we abandon our gods because of your word, nor will we believe you. We only say that some of our gods have afflicted you with evil," meaning madness. He said, "Indeed, I call God to witness, and you to witness, that I am innocent of what you associate with Him. So plot against me all together, then do not respite. Indeed, I have put my trust in God, my Lord and your Lord. There is no creature but that He holds it by the forelock. Indeed, my Lord is on a straight path."

Muhammad bin Ishaq said: When they refused to disbelieve in him, God withheld rain from them for three years, as they claim, until that exhausted them. He said: When people were exhausted by a matter at that time and asked God for relief in it, they only asked Him for the sanctity and location of His House, which was well-known among the people of that time. The Amalekites resided there, and they were from the lineage of Amalek bin Lawdh bin Sam bin Noah. Their master at that time was a man called Hal Muawiyah bin Bakr, and he had a mother from the people of Aad, and her name was Kalhada bint Al-Khaibari. He said: So Aad sent a delegation of about seventy men to the sanctuary to pray for rain for them at the sanctuary. They passed by Muawiyah bin Bakr outside Mecca, and they descended upon him and stayed with him for a month, drinking wine and being sung to by two locusts: two female singers belonging to Muawiyah. They had reached him in a month. When their stay with him was prolonged and he was overcome by compassion for his people and was too shy to order them to leave, he composed a poem in which he urged them to leave and ordered the two female singers to sing it to them, so he said:

Oh Qayl, woe to you! Get up and sleep, perhaps God will make us cloudy in the morning.

And he waters the land of Aad, for Aad have become speechless.

From extreme thirst, and we do not hope for it for the old man or the young man

Their women were fine, but now their women are poor.

The beasts come to them openly, and they do not fear the arrows of the enemy.

And you are here, doing whatever you desire, all day and all night.

Your delegation is worse than the delegation of a people who did not receive greetings and peace.

He said: Then the people became aware of what they came for, so they rose up at the sanctuary and called out for their people. Their caller, who was Qayl ibn Anz, called out, and God created three clouds, white, black, and red. Then a caller from the sky called out to him, **Choose for yourself or your people from this cloud.** He said, **I have chosen this black cloud, for it contains the most water.** Then a caller called out to him, "You have chosen ashes and ash. It will not leave anyone from 'Ad, neither father nor son, except that you will make them Hamdan, except for Banu al-Lawdhiyyah al-Muhandis." He said, **Banu al-Lawdhiyyah is a clan of 'Ad who reside in Mecca, but what happened to their people did not happen to them.** He said, **And they are the ones who remained of their descendants and offspring, the 'Ad of the Hereafter.** He said, "And God drove the black cloud, as they say, which Qayl ibn 'Az chose, with all the punishment in it, to 'Ad until it emerged upon them from a valley called al-Mughith. When they saw it, they were filled with joy and said, 'This is a cloud bringing us rain.' He said, "Rather, it is that which you were hastening upon, a wind in which is a painful punishment. It destroys everything." That is, it destroys everything. It passed by him and the first to see what was in it and knew that it was a wind, as they

say, was a woman from Aad called Mumaid. When she realized what was in it, she cried out and then fainted. When she regained consciousness, they said, **What did you see, O Mumaid?** She said, **A wind in which there was something like fire, with men leading it.** So God subjected it to them for seven nights and eight days in decisive battle, as God Almighty said. And the decisive battles are permanent and did not leave anyone from Aad except that they perished. And Hud, peace be upon him, and the believers with him secluded themselves in a pen, as I was told, and nothing befell him or those with him except that which softens the skins and delights the souls. And it would pass by Aad in the desert between the sky and the earth and crush them with stones. And he mentioned the entire story in its entirety, and it is a strange context with many benefits. And God Almighty said: **And when Our command came, We saved Hud and those who believed with him by mercy from Us, and We saved them from a severe punishment.**

It was reported in the hadith narrated by Imam Ahmad in his Musnad, similar to what was reported by Muhammad bin Ishaq ibn Yasar, may God have mercy on him. Imam Ahmad said: Zaid ibn al-Habbab told us, Abu al-Mundhir Salam ibn Sulayman al-Nahwi told us, Asim ibn Abi al-Najud told us, on the authority of Abu Wa'il, on the authority of al-Harith al-Bakri, who said: I went out to complain to the Messenger of God, may God bless him and grant him peace, about al-Ala' ibn al-Hadrami. I passed by al-Rabdhah, and there was an old woman from Banu Tamim who was stranded there. She said to me: O servant of God, I have a need from the Messenger of God, may God bless him and grant him peace. Will you deliver it to him? I carried her and came to Madinah. There was a mosque full of people, a black banner fluttering, and Bilal was wearing a sword in front of the Messenger of God, may God bless him and grant him peace. I said: What is the matter with the people? They said: He wants to send Amr ibn al-Aas as a commander. I sat down and he entered his house, or he said his tent, and I asked permission to enter, and he gave me permission. I entered and greeted him, and he said: Is there anything between you and Tamim? I said: Yes, and we had the upper hand over them.

I passed by an old woman from Banu Tamim who was stranded there and she asked me to carry her to you. Here she is at the door, so give her permission and she entered. I said, **O Messenger of God, if you see that you should make a barrier between us and Tamim, then make it Dahna.** The old woman became angry and became agitated and said, **O Messenger of God, where will your needy person go?** He said, "I am like what the first one said: A goat that carried its death, carried this one and I do not feel that it was an opponent to me. I seek refuge in God and His Messenger from being like the delegation of 'Ad." He said to me, **And what is the delegation of 'Ad?** He was more knowledgeable about hadith than him, but he tasted it. I said, "'Ad suffered a drought, so they sent a delegation of theirs called Qil. He passed by Mu'awiyah ibn Bakr and stayed with him for a month, giving him wine to drink and singing to him two girls called the two jaradats. When the month had passed, he went out to the mountains of Mahra and said, 'O God, You know that I have not come to a sick person

Surat al-A'raf 7:72

So We saved him and those with him by mercy from Us, and We eliminated the last of those who denied Our signs and were not believers.

to treat him, nor to a prisoner to ransom him.” O God, give ‘Aad what you used to give them to drink. Then black clouds passed by him and he was called from among them, *Choose*. So he pointed to one of the black clouds and he was called from among them, **Take it, ashes, blackened, do not leave anyone from ‘Aad**. He said, **I did not hear that God sent upon them a wind except as much as runs through this ring of mine, until they perished**. Abu Wa'il said, and he was truthful. He said: When a man or a woman sent a delegation to them, they would say, **Do not be like the delegation of ‘Ad**. This is how Imam Ahmad narrated it in Al-Musnad. Al-Tirmidhi narrated it on the authority of Abd ibn Humayd on the authority of Zayd ibn Al-Habbab, with a similar chain of transmission. Al-Nasa'i narrated it on the authority of Salam ibn Abi Al-Mundhir on the authority of Asim, who is Ibn Bahdalah. Ibn Majah also narrated it on the authority of Abu Wa'il on the authority of Al-Harith ibn Hassan Al-Bakri on his authority. Ibn Jarir narrated it on the authority of Abu Kurayb on the authority of Zayd ibn Hubab, with a chain of transmission that he had, on the authority of Al-Harith ibn Yazid Al-Bakri, so he mentioned it. He also narrated it on the authority of Abu Kurayb on the authority of Abu Bakr ibn Ayyash on the authority of Asim on the authority of Al-Harith ibn Hassan Al-Bakri, so he mentioned it. I did not see Abu Wa'il in the copy, and God knows best.

Fath al-Qadir

Then God Almighty informed us that He saved Hud and those who believed in Him from the punishment that befell those who disbelieved in Him and did not accept His message, and that He cut off the root of the people who denied, meaning He eradicated them all. The meaning of this has already been explained, and the sentence 72- **and they were not believers** is connected to **they denied**, meaning We eradicated these people who combined denial of Our signs with disbelief.

Ibn al-Mundhir narrated on the authority of Ibn Abbas, regarding his statement: **And to the people of ‘Aad We sent their brother Hud**, he said: He was not their brother in religion, but he was their brother in lineage because he was from them, and that is why he was made their brother. Ibn Abi Hatim narrated on the authority of al-Rabi' ibn Khaitham, who said: The people of ‘Aad were between Yemen and Syria like an ant. Ibn ‘Asakir narrated on the authority of Wahb, who said: A man from ‘Aad was sixty cubits tall by their cubits, and the crown of a man was like a great dome, and the eyes of a man were such that wild beasts hatched in them, and so were their nostrils. ‘Abd ibn Hamid narrated on the authority of Qatada, who said: It was mentioned to us that they were twelve cubits tall. Al-Hakim al-Tirmidhi narrated in Nawadir al-Usul on the authority of Ibn Abbas, who said: A man from them was eighty cubits tall, and the barley among them was like the kidney of a cow, and a single pomegranate would be enough for ten people to sit in its peel. Ibn Abi Hatim and Abu al-Shaykh narrated on his authority: **And He increased you in creation abundantly**, he said:

Strength. Abdullah bin Ahmed in Zawa'id al-Zuhd and Ibn Abi Hatim narrated on the authority of Abu Hurairah who said: If a man from the people of Aad were to make a door from stones, even if five hundred of this nation gathered around him, they would not be able to carry him, and if one of them were to put his foot in the ground, it would enter. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Ibn Abbas regarding his statement: **The favors of God** he said: God's blessings, and regarding his statement: *Abomination* he said: Anger. Ibn Asakir narrated that: When God sent the wind upon Aad, Hud and the believers with him secluded themselves in a pen, and nothing of the wind affected them except what softened the skin and pleased the souls, and it would pass by the wind and carry it between the sky and the earth and crush it with stones. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Zayd regarding his statement: **And We cut off the root of those who denied** he said: We exterminated them. Al-Bukhari narrated in his history, Ibn Jarir and Ibn Asakir on the authority of Ali bin Abi Talib who said: The grave of Hud is in Hadramaut in a red dune at the top of which is a lote tree. Ibn Asakir narrated on the authority of Uthman bin Abi Al-Atika, who said: The qibla of the Damascus mosque is the grave of Hud. Abu Al-Sheikh narrated on the authority of Abu Hurairah, who said: Hud lived for four hundred and seventy-two years.

Tafsir al-Baghawi

72- **So We saved him**, meaning Hud when the punishment was coming down, **and those with him by mercy from Us, and We eliminated the last of those who denied Our signs**, meaning: We uprooted them and destroyed them all, **and they were not believers**.

The story of Ad, as mentioned by Ibn Ishaq and others, was that they were a people who settled in Yemen and their dwellings were in Al-Ahqaf, which is a sandy area between Oman and Hadhramaut. They had spread throughout the land and conquered its people by virtue of the strength that God Almighty had given them. They were the owners of idols that they worshipped, an idol called Sada, an idol called Samud, and an idol called Al-Haba. So God sent to them Hud as a prophet, and he was from the most noble of them in lineage and the best of them in rank. He commanded them to believe in the oneness of God and to refrain from oppressing people, and he did not command them to do anything else. They denied him and said, **Who is stronger than us?** So they built factories and attacked with the attack of tyrants. When they did that, God withheld the rain from them for three years until it exhausted them.

At that time, when a calamity befell the people and they sought relief, their request was to God Almighty at His Sacred House in Mecca, both Muslims and polytheists. Many different people would gather in Mecca, with different religions, and all of them

respected Mecca. The people of Mecca at that time were the Amalekites, and they were called Amalek because their father was Amalek bin Ladha bin Sam bin Noah. The leader of the Amalekites at that time in Mecca was a man called Muawiyah bin Bakr, and Muawiyah's mother was Kalhada bint Al-Khaibari, a man from Aad. When the rain dried up in Aad and they were struggling, they said, **Prepare a delegation from among you to Mecca so that they may bring rain for you.** So they sent Qayl bin Anz, Luqaym bin Hazal from Hazil, Uqayl bin Sandayn bin Aad Al-Akbar, Murthad bin Saad bin Ufair, who was a Muslim who concealed his Islam, and Jalhamah bin Al-Khaibari, the maternal uncle of Muawiyah bin Bakr. Then they sent Luqman bin Aad Al-Asghar bin Sandayn bin Aad Al-Akbar, and each of these men set out with a group of his people until the number of their delegation reached seventy men.

When they arrived in Mecca, they went to Muawiyah bin Bakr, who was outside Mecca, outside the sanctuary. He accommodated them and honored them. They were his maternal uncles and in-laws. They stayed with him for a month, drinking wine and being sung to by two locusts, two slave girls belonging to Muawiyah bin Bakr. Their journey was a month and their stay was a month. When Muawiyah bin Bakr saw how long they had stayed, and that their people had sent them to seek help from the calamity that had befallen them, he was upset by that and said, "My maternal uncles and in-laws have perished and these people are staying with me and they are my guests. By God, I do not know what to do with them. I am ashamed to order them to go out to do what they were sent to do, so that they may think that they were his two slave girls." They said, "Recite poetry so that we may sing to them, without knowing who said it. Perhaps that will move them." Muawiyah bin Bakr said:

Oh Qayl, woe to you! Get up and sleep, perhaps God will give us rain.

And he watered the land of Aad, for Aad have become unable to make clear their speech.

From extreme thirst, we do not expect it from the old man or the young man.

Their women were fine, their women became my days

And if the beasts come to them openly, do not fear the arrows of the enemy.

And you are here, whatever you desire, day and night, to the fullest.

Your delegation is worse than the delegation of a people who did not receive greetings and peace.

When the two locusts sang to them, some of them said to one another: O people, your people have sent you to seek help from you because of the calamity that has befallen them, and you have delayed them, so enter this sanctuary and ask for rain for your people. Then Marthad bin Sa'd bin 'Ufair, who had secretly believed in Hud, said: By God, you will not be given rain by your prayers, but if you obey your Prophet and turn to your Lord, you will be given rain. So he declared his Islam at that time and said:

Aad disobeyed their messenger, so they spent the night thirsty and the sky did not provide them with water.

They have an idol called Samoud, which is opposed by Sada and Al-Haba.

The Messenger showed us the path of righteousness, so we saw the guidance and the blindness was dispelled.

And the God of Hood is my God. In God we rely and hope.

They said to Muawiyah bin Bakr: Detain Murthad bin Sa'd from us and do not let him come with us to Mecca, for he has followed the religion of Hud and abandoned our religion. Then they went out to Mecca to pray for rain for 'Ad. When they returned to Mecca, Murthad bin Sa'd left Mu'awiyah's house until he reached them before they could pray to God for anything they had gone out for. When he reached them, he stood up to pray to God, and there was a delegation of 'Ad praying. He said: O God, give me what I ask for alone and do not involve me in anything that the delegation of 'Ad is asking You for. Qayl bin 'Anz was the head of the delegation of 'Ad. The delegation of 'Ad said: O God, give Qayl what he asked for and make our request his request.

And Luqman bin Aad, who was the master of Aad, had stayed behind from the delegation of Aad when they called, until when they finished their call, he stood up and said: O God, I have come to You alone in my need, so grant me my request, and he asked God for a long life, so he lived seven years. And Qil bin Anaz said when he called: O our God, if Hud was truthful, then give us rain, for we have perished, so God created three clouds, white, red and black, then a caller from the clouds called to him **O Qil, choose for yourself and your people from the clouds whatever you wish**, so Qil said: I have chosen the black cloud, for it is the cloud that produces the most water, so a caller called to him: You have chosen ashes and ash that will not leave a single one of the people of Aad, and God, the Most High, drove the black cloud that Qil had chosen with what was in it of vengeance to Aad until it emerged upon them from a valley of theirs called *Al-Mughith*, so when they saw it, they were happy and said: This is a cloud that will give us rain, God the Most High says: **Rather, it is that which you hastened.** There is a wind in it, a painful punishment. It destroys everything by the command of its Lord. **Al-Ahqaf 24-25** That is, everything it passes by.

The first to see what was in it and know that it was a deadly wind was a woman from Ad called Muhaddad. When she realized what was in it, she cried out and then fainted. When she did not recover, they asked her, **What did you see?** She said, "I saw the wind in it like meteors of fire, in front of which were men leading it. So God subjected it to them for seven nights and eight days in succession, and it did not leave anyone from Ad except that they perished. Hud and the believers with him secluded themselves in a pen, and nothing of the wind affected him or those with him except what softened the skin and pleased the souls. It would pass by some of Ad with their camels, carrying them between the sky and the earth and crushing them with

So We saved him and those with him by mercy from Us, and We eliminated the last of those who denied Our signs and were not believers.

stones. The delegation of Ad left Mecca until they passed by Muawiyah ibn Bakr and alighted upon him. While they were with him, a man came on a she-camel on a moonlit night, the third evening of the calamity of Ad, and told them the report. They asked him, "Where did you leave Hud and his companions?" **He said**, I left them on the seashore." It seemed that they doubted what he had told them. Hazilah bint Bakr said, "By the Lord of the Kaaba, he is telling the truth."

They mentioned that when Marthad bin Saad, Luqman bin Aad, and Qayla bin Anz were called in Mecca, it was said to them: I have given you your desires, so choose for yourselves, except that there is no way to immortality, and death is inevitable. So Marthad said: O God, give me truthfulness and righteousness, and he was given that, and Luqman said: O Lord, give me a lifespan. So he was told: Choose. So Umar chose seven eagles. He would take the chick when it hatched from its eggs and take the male from it for its sustenance, until it died, he would take another one. He continued to do that until he reached the seventh. Each eagle lived eighty years, and the last of them was Labd. So when Labd died, Luqman died with him.

As for what was said, he said: I choose to be afflicted with what afflicted my people, so it was said to him: It is destruction, so he said: I do not care, I have no need to remain after them, so he was afflicted with what afflicted the 'Aad of punishment, so he perished.

Al-Suddi said: God sent the barren wind to the people of Aad. When it approached them, they looked at the camels and the men, and the wind was blowing them between the sky and the earth. When they saw it, they rushed to their homes, entered them, and closed their doors. Then the wind came and tore off their doors, entered upon them, and destroyed them in them. Then it drove them out of their homes. When God destroyed them, He sent black birds upon them, and they carried them to the sea and threw them into it.

It was narrated that God Almighty commanded the wind to throw sand upon them, and they were under the sand for seven nights and eight days, groaning under the sand. Then He commanded the wind to remove the sand from them, and it carried them and threw them into the sea. No wind ever came out except with a measure, except on that day, when it rebelled against the keepers and overcame them, and they did not know how much its measure was.

In the hadith: **It came out to them about the size of a tear in a ring**, and it was narrated on the authority of Ali, may God be pleased with him: The grave of Hud, peace be upon him, is in Hadrhramaut on a red sand dune. Abdul Rahman bin Sabit said: Between the corner, the station, and Zamzam are the graves of ninety-nine prophets, and the graves of Hud, Shuaib, Salih, and Ishmael, peace be upon them, are in that spot. It is narrated that when a prophet's people perished, he and the righteous with him would come to Mecca to worship God there until they died.

A

Tafsir al-Baidawi

72. "So We saved him and those with him" in religion. "By mercy from Us" upon them. "And We cut off the root of those who denied Our signs" meaning We uprooted them. "And they were not believers" refers to those among them who believed, and draws attention to the fact that the difference between those who were saved and those who were destroyed is faith. It was narrated that they used to worship idols, so God sent Hud to them, but they denied him and became more stubborn, so God withheld rain from them for three years until He exhausted them. At that time, when a calamity befell the people, both Muslims and polytheists, they would head to the Sacred House and ask God for joy. So they sent Qayl ibn Uthir and Murthad ibn Saad to it with seventy of their notables. At that time, the Amalekites, the sons of Amalek ibn Lawdh ibn Sam, and their master Muawiyah ibn Bakr, were in Mecca. When they came to him while he was outside Mecca, he housed them and honored them. They were his maternal uncles and in-laws. They stayed with him for a month, drinking wine and the two locusts, his slave girls, sang to them. When he saw their distraction from what they had sent him, that worried him and he was embarrassed to speak to them for fear that they would think that their stay was burdensome, so he taught the two slave girls:

Oh, Qayla, woe to you! Get up and sleep, perhaps God will give us rain.

He will water the land of Aad, for Aad have become inarticulate in speech.

Until they sang about it, and that disturbed them, so Marthad said: By God, you will not be given water by your supplication, but if you obey your Prophet and repent to God Almighty, you will be given water. They said to Muawiyah: Keep him away from us so that he does not come with us to Mecca, for he has followed the religion of Hud and abandoned our religion. Then they entered Mecca, and Qayla said: O God, give Aad water as you used to give them water. So God Almighty created three clouds, white, red, and black. Then a caller from the sky called out to him: O Qayla, choose for yourself and your people. He said: I have chosen the black one, for it has the most water. Then it came out upon Aad from Wadi al-Mughith, and they were happy with it and said: **This is a cloud bringing us rain**. Then a barren wind came to them from it and destroyed them, and Hud and the believers with him were saved. They came to Mecca and worshipped God Almighty there until they died.

Surat al-A'raf 7:73

And to Thamud [We sent] their brother Salih. He said, "O my people, worship God; you have no deity other than Him. There has come to you clear evidence from your Lord. This is the she-camel of God, a sign for you, so leave her to graze in the land of God and do not touch her with harm, lest a painful punishment seize you."

Tafsir al-Jalalayn

73 - *And We sent to Thamud* without declension, meaning the tribe (their brother Salih. He said, "O my people, worship God; you have no deity other than Him. There has come to you a clear proof" from your Lord, of my truthfulness. (This is the she-camel of God, a sign to you) the state of its agent, the meaning of the indication, and they had asked him to bring it out for them from a rock they had specified. **So leave her to graze in God's land and do not touch her with harm** by hamstringing or striking **or a painful punishment will seize you.**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: And We sent to Thamud their brother Salih.

Thamud is Thamud bin Ghathir bin Iram bin Sam bin Noah, and he is the brother of Jadhish bin Ghathir. Their dwellings were in Al-Hijr, between Al-Hijaz and Al-Sham, to Wadi Al-Qura and its surroundings.

The meaning of the statement is: And to the children of Thamud, their brother Salih. And the reason for preventing *Thamud* from being declined is because *Thamud* is a tribe, just as Bakr is a tribe, and so is Tamim. **He said, 'O my people, worship God; you have no god other than Him.'** Salih said to Thamud: "O my people, worship God alone, with no partner for Him. You have no god other than Him whom you are permitted to worship. And there has come to you an argument and proof of the truth of what I say, and the reality of what I call to, of sincere monotheism for God, and singling Him out for worship without anyone else, and my confirmation that I am His Messenger. And my proof of what I say and the reality of what I have brought to you from my Lord, and my proof against Him, is this she-camel that God brought forth from this plateau, as proof of my prophethood and the truth of my words. You have known that this is one of the miracles that no one is capable of being like it except God.

As far as I have been informed, Salih used the she-camel as evidence of the truth of his prophethood among his people, Thamud, because they asked him about it as a sign and proof of the truth of his words.

He mentioned who said that, and he mentioned the reason why Salih's people killed the she-camel:

Al-Hasan bin Yahya narrated, saying: Abd al-Razzaq narrated, saying: Israel narrated, on the authority of Abd al-Aziz bin Rafi', on the authority of Abu al-Tufayl, saying: Thamud said to Salih: Bring us a sign if you are of the truthful! Salih said to them: Go out to a hill on the ground! So they went out, and behold, she was laboring like a pregnant woman, then she parted and the she-camel came out from her midst. Salih said: "This is the she-camel of God as a sign to you, so leave her to graze in God's land and do not touch her with harm, lest a painful punishment seize you." **She has a drink and you have a drink on a specified day.** When they got tired of her, they hamstrung her. Then he said to them: "Enjoy yourselves in your homes for three days. This is a promise that will not be denied." Abd al-Aziz said: Another man narrated to me that Salih said to them: The sign of the punishment is that you will become red tomorrow, yellow on the second day, and black on the third day. He said: So the punishment came upon them in the morning, and when they saw that, they embalmed themselves and prepared themselves.

Muhammad bin Al-Husayn told me, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **And to Thamud [We sent] their brother Salih,** he said: God sent Salih to Thamud, so he called them but they denied him, so he told them what God mentioned in the Quran, so they asked him to bring them a sign, so he brought them the she-camel, she had a drink and they had a drink on a specific day. He said: **Leave her to graze in God's land and do not touch her with harm.** So they all acknowledged it, so that is what He said: **So We guided them, but they preferred blindness to guidance.** They had acknowledged it out of hypocrisy and dissimulation, and the she-camel had a drink, so on the day she drank water she would pass between two mountains and they would have mercy on her, so her traces are in them until this hour, then she would come and stop for them until they milked the milk, so it would satisfy them, but she would pour it out in abundance, and on the day they drank the water she would not come to them. And there was a young camel with her, so Salih said to them: A boy will be born in this month of yours, and your destruction will be at his hands! Nine of them had a son in that month, so they slaughtered their sons. Then a son was born to the tenth, but he refused to slaughter his son, as he had not had any sons before that. The tenth son was blue-eyed and red, and he grew quickly. When he passed by the nine and they saw him, they said: If our sons were alive, they would be like this! The nine became angry with Salih because he ordered them to slaughter their sons. **They swore by God that we would surely kill him and his family by night, then we would say to his heir, 'We did not witness the destruction of his family, and indeed, we are truthful.'** They said: "We will go out so that people will think that we have set out on a journey, so we will go to the cave and stay in it. When night falls and Salih goes out to the mosque, we will go to him and kill him, then we will return to the cave and stay in it. Then we will return and say: We did not witness the destruction of his family, and indeed, we are truthful." They will believe us, knowing that we have set out on a journey! So they set out, and when they entered the cave, they wanted to leave at night, but the cave fell on

And to Thamud [We sent] their brother Salih. He said, "O my people, worship God; you have no deity other than Him. There has come to you clear evidence from your Lord. This is the she-camel of God, a sign for you, so leave her to graze in the land of God and do not touch her with harm, lest a painful punishment seize you."

them and killed them. That is what He said: **And there were in the city nine men who spread corruption in the land and did not reform.** Until He reached here: **Then see how was the end of their plot - We destroyed them and their people, all together.**

The ten-year-old boy grew up and grew amazingly fast. He sat with some people who were drinking. They wanted some water to mix their drink with. That day was the day the she-camel was drinking. They found that the she-camel had drunk the water, which made them very upset. They said about the she-camel: What should we do with the milk? If we could take the water that this she-camel drinks and give it to our livestock and crops, it would be better for us! The ten-year-old boy said: Would you like me to hamstring her for you? They said: Yes! So they showed their religion. The boy came to her, and when she saw him, she ran away from him, so he ran away from her. When he saw that, he went behind a rock on her path and hid behind it. He said: **Bring her to me!** So they pushed her to him. When she passed by, they called out to him: **Are you here?** So he grabbed her and hamstringing her, and she fell. That is what He said: **So they called their companion, and he seized her and hamstrung her.** Then they revealed their affair, and hamstringing the she-camel, and rebelled against the command of their Lord, and said: O Salih, bring us what you promise us. Some of them were alarmed to Salih, and told him that the she-camel had been hamstrung, so he said: Bring me the young foal! So they sought the young foal and found it on a mound of land, so they sought it, and it rose with it until it flew with it in the sky, but they could not find it. Then the young foal roared to God, so God revealed to Salih: Tell them to enjoy themselves in their homes for three days! So Salih said to them: Enjoy yourself in your homes for three days, and the sign of that is that your faces will become yellow on the first day, red on the second, black on the third day, and the fourth day in which is the torment. So when they saw the signs, they shrouded themselves, embalmed themselves, smeared themselves with myrrh, put on blankets, and dug pits and entered them awaiting the shout, until the torment came to them and they perished. That is what He said: **We destroyed them and their people, all together.**

Ibn Humayd narrated that Salamah narrated on the authority of Ibn Ishaq that he said: When God destroyed the tribe of 'Aad and their matter was completed, Thamud populated after them and they were made successors on earth. They settled there and spread out, then they rebelled against God. When their corruption became apparent and they worshipped other than God, God sent Salih to them - and they were an Arab people, and he was from the most noble of them in lineage and the best of them in position - as a messenger. Their homes were from Al-Hijr to Qarh, which is Wadi Al-Qura, and between them is eighteen miles between the Hijaz and Ash-Sham! So God sent to them a young boy who called them to God until he grew old and disheveled, and none of them followed

him except a few weak ones. When Salih insisted on calling them, and warned them a lot, and frightened them with the torment and vengeance of God, they asked him to show them a sign that would confirm what he was saying in calling them to. He said to them: What sign do you want? They said: Come out with us to our festival - and they had a festival to which they would go out with their idols and what they worshipped besides God, on a specific day of the year - and call upon your god and we will call upon our gods. If your request is answered, we will follow you, and if our request is answered, you will follow us! Salih said to them: Yes! So they went out with their idols to their festival, and Salih went out with them to God. They called upon their idols and asked them not to answer anything that Salih called upon. Then Junda' ibn Amr ibn Jawas ibn Amr ibn Ad-Damil, who was at that time the master and great one of Thamud, said to him: O Salih, bring us out of this rock - a separate rock in the corner of Al-Hijr, called Al-Kathbah - a she-camel that has been hollowed out and is bare - and the she-camel that has been hollowed out is what resembles a camel. Thamud said to Salih the same as Junda' ibn Amr had said, so if you do, we will believe in you and bear witness that what you have brought is the truth! Salih took their covenant from them: If you do and God does, you will believe in me and you will believe in me! They said: Yes! So they gave him their covenants on that. Then Salih called upon his Lord to bring them out from that plateau, as they had described.

Ibn Humayd told us, he said, Salamah told us, on the authority of Ibn Ishaq, on the authority of Yaqub ibn Utbah ibn al-Mughirah ibn al-Akhns: It seems that he told us that they looked at the hill, when Salih called upon God with what he called upon Him, the she-camel was laboring, the she-camel was laboring with her young, so the hill moved, then the she-camel shook, and it split open to reveal a she-camel, as they described, hollow and bare, with a crown, between its sides only God knows what was a bone. So Junda' ibn Amr and those of his people who were with him in his affair believed in him, and the nobles of Thamud wanted to believe in him and confirm him, but Dhu'ab ibn Amr ibn Labid, and al-Habbab, the owner of their idols, and Rubab ibn Sam'ar ibn Jalhas, who were from the nobles of Thamud, forbade them, so they turned their nobles away from Islam and from entering into what Salih called them to of mercy and salvation, and Junda' had a cousin called Shihab ibn Khalifah ibn Mukhlah ibn Labid ibn Jawas, so he wanted to convert to Islam, but those people forbade him from that. So he obeyed them, and he was one of the nobles and best of Thamud. Then a man from Thamud called Mahwas bin Anmah bin Ad-Damil, who was a Muslim, said:

A group of the Al Amr family followed the religion of the Prophet and called him Shahab.

Aziz Thamud, all of them together, understood that he would answer, even if they answered

Saleh became dear to us, and they did not treat their companion as equals.

But the seducers of the Al-Hajar family turned away after their maturity? Flies

The she-camel that God had brought forth for them remained with her father in the land of Thamud, grazing on trees and drinking water. Salih, peace be upon him, said to them: **This is the she-camel of God as a sign for you, so leave her to graze in the land of God and do not touch her with harm, lest a painful punishment seize you.** God said to Salih: **The water is divided between them, each drink is in its proper place.** That is, the water is divided into two halves, one day for them and one day for her, and she is in its proper place. So she does not stop drinking on her day. He said: **She has a drink and you have a drink, a specified day.** So, as I have heard, and God knows best, whenever she came to drink, and she would come at night, she would put her head in a well in the rock called the Well of the She-Camel. They claim that it was from this well that she would drink whenever she came to drink. She would put her head in it and would not raise it until she had drunk every drop of water in the valley. Then she would raise her head and it would burst open for them, meaning: it would burst open for them, so they would milk whatever they wanted of milk, and they would drink and store it until they filled all their vessels. Then she would leave from a different place from which she came. They could not set out from where they were going because of its narrowness, so they could not return from it. Until the next day, it was their day, so they would drink as much water as they wanted, and save as much as they wanted for the day of the she-camel, so they were at ease. And the she-camel, as they mentioned, would spend the summer if it was hot in the back of the valley, so the livestock would flee from her, their sheep, cows and camels, and go down to the bottom of the valley in its heat and drought - because livestock are scared away from her when they see her - and spend the winter in the bottom of the valley if it was winter, so their livestock would flee to the back of the valley in the cold and drought, so that harmed their livestock, for the sake of the trial and the test. And their pastures, as they claim, were Al-Habbab and Hasma, all of which grazed with Wadi Al-Hijr, so that was difficult for them, so they rebelled against the command of their Lord, and agreed on their opinion to hamstring the she-camel.

There was a woman from Thamud called Unayzah bint Ghanim bin Majlaz, nicknamed Umm Ghanim, and she was from Banu Ubayd bin al-Muhal, the brother of Ramil bin al-Muhal. She was the wife of Khawab bin Amr, and she was an old woman, and she had beautiful daughters, and she had wealth in camels, cows, and sheep. There was another woman called Saduf bint al-Muhaya bin Dahr bin al-Muhaya, the master of Banu Ubayd and the owner of their idols in the early days. The valley was called Wadi al-Muhaya, and he is al-Muhaya al-Akbar, the grandfather of al-Muhaya al-Asghar, Abu Saduf. Saduf was one of the most beautiful people, and she was rich, and she had wealth in camels, sheep, and cows. They were the two women from Thamud who were the most hostile to Salih, and the most disbelieving of him. They used to

plot to hamstring the she-camel, despite their disbelief in him, because of the harm it caused to their livestock. Saduf was married to her maternal uncle, whose name was Suntum bin Harawa bin Saad bin Al-Ghatrif, from Banu Halil. He converted to Islam and his conversion was good. Saduf had entrusted him with her money, and he spent it on those of Salih's companions who converted to Islam with him, until the money became scarce. When Saduf learned of his conversion to Islam, she rebuked him for it. He revealed his religion to her and called her to God and to Islam, but she refused him and plotted against him. She took his sons and daughters from him and hid them among Banu Ubayd, her clan to which she belonged. Suntum was her husband from Banu Halil, and he was her maternal uncle. He said to her: **Return my son to me!** She said: **So that I may go to Banu San'an bin Ubayd, or to Banu Junda' bin Ubayd!** Suntum said to her: **Rather, I will go to Banu Mirdas bin Ubayd!** This is because Banu Mirdas bin Ubayd had hastened to convert to Islam, while others had been slow to do so. She said: **I will not go to anyone except the one to whom I have called you!** Banu Mirdas said: By God, she will give him his son, willingly or unwillingly! When she saw that, she gave him to them.

Then Saduf and Unayzah were divided into two camps to hamstring the she-camel, because of the misery that had befallen them. Saduf called a man from Thamud called Al-Hubab to hamstring the she-camel, and offered herself to him if he would do it, but he refused. So she called her cousin called Musad' ibn Muharij ibn Al-Muhaya, and offered herself to him on the condition that he hamstring the she-camel. She was one of the most handsome people, and she was rich and had a lot of money, so he agreed to do that.

Unayzah bint Ghanam called out to Qaddar bin Salaf bin Junda', a man from the people of Qurah. Qaddar was a short, red-haired man, and they claimed that he was the son of a fornicator, from a man called Sahyad. His father was not the one called Salaf, but he was born on Salaf's bed, and he was called after him and attributed to him. She said: I will give you any of my daughters you wish, on condition that you hamstring the she-camel! Unayzah was a noble woman from the women of Thamud, and her husband was Dhu'ab bin Amr, one of the noble men of Thamud. Qaddar was powerful and respected among his people. Then Qudar bin Salaf and Musaddaq bin Muharij set out and summoned some of the adventurers of Thamud. Seven men followed them, so that they were nine men. One of the men who followed them was a man called Huwail bin Miligh, the maternal uncle of Qudar bin Salaf, the brother of his mother from her father and mother. He was a noble man from the people of Hajar. He was also Du'air bin Ghanam bin Da'ir, who was from Banu Khalawah bin al-Muhal. He was also Da'ab bin Muharij, the brother of Musaddaq bin Muharij, and five others whose names we have not preserved. They watched the she-camel when it came out of the water. Qudar had ambushed her at the base of a rock on her way, and Musaddaq had ambushed her at the base of another rock. She passed by Musaddaq, so he shot her with an arrow, which pierced her leg muscle. Umm Ghanem of Unayzah went out and ordered her daughter, who was one of the most beautiful people, to uncover her face and show it to Qudar. Then she

Surat al-A'raf 7:73

And to Thamud [We sent] their brother Salih. He said, "O my people, worship God; you have no deity other than Him. There has come to you clear evidence from your Lord. This is the she-camel of God, a sign for you, so leave her to graze in the land of God and do not touch her with harm, lest a painful punishment seize you."

restrained him, so he attacked the she-camel with his sword and pierced her heel, so she fell down and bellowed once, warning of her hump. Then he stabbed her in the heart and slaughtered her, and her hump ran away until it reached a high mountain, then it reached a rock on top of the mountain in fear and took refuge there. The name of the mountain, as they claim, is Sunu. Then Salih came to them, and when he saw that the she-camel had been hamstrung, he said: You have violated the sanctity of God, so be glad of the punishment and vengeance of God, the Blessed and Exalted! Four men from the nine who had hamstrung the she-camel pursued the hump, and among them was Musad' ibn Muharij. Musad' shot him with an arrow, which pierced his heart, then he dragged him by his foot and made him fall, then they threw his flesh with the flesh of his mother.

When Salih said to them: Be glad of the punishment and vengeance of God, they said to him mockingly: When will that be, O Salih? And what is the sign of that? They used to name the days among them: Sunday is the first, Monday is the easiest, Tuesday is the last, Wednesday is the tyrant, Thursday is the companion, Friday is the Arabah, and Saturday is the Shiyar. They had hamstrung the she-camel on Wednesday, so Salih said to them when they said that: You will wake up on the morning of the day of Mu'nis **meaning Thursday**, and your faces will be yellow. Then you will wake up on the day of the Arabah **meaning Friday**, and your faces will be red. Then you will wake up on the day of the Shiyar **meaning Saturday**, and your faces will be black. Then the punishment will come to you on the first day **meaning Sunday**. When Salih said that to them, the nine who had hamstrung the she-camel said: Come, let us kill Salih. If he is telling the truth, we will hasten him before us, 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 delayed their companions, they came to Salih's house and found them crushed and stoned. They said to Salih: **You killed them!** Then they intended to attack him, but his clan stood up to protect him and 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, you will only increase your Lord's wrath upon you, and if he is lying, then you will be behind what you want!" So they left them that night. The men whom the angels stoned were the nine whom God Almighty mentioned in the Qur'an, saying: **And there were in the city nine men who spread corruption in the land and did not reform** until His saying: **A sign for a people who know.**

That night when they left Salih, their faces were yellow, and they were certain of the punishment, and they knew that Salih had told them the truth, so they sought him out to kill him. Salih fled from them until he took refuge in a tribe of Thamud, Banu Ghanim, and a man from them called Nufayl, who was a polytheist, descended upon their leader, and he hid him, but they

could not find him. So they went to Salih's companions and tortured them to lead them to him. Then a man from Salih's companions called Mayda' bin Harm said: O Prophet of God, they torture us to lead them to you, so shall we lead them to you? He said: Yes! So Mayda' bin Harm led them to him. When they knew where Salih was, they went to Abu Hudb and spoke to him. He said to them: Salih is with me, and you have no way to him! So they turned away from him and left him, and the punishment that God had sent down upon them distracted them from him. Some of them began to tell each other what they saw on their faces when they woke up on Thursday, and that their faces had become yellow, then on Friday they woke up with red faces, then on Saturday they woke up with black faces, until on Sunday night Salih went out from among them and those who had converted to Islam with him to Ash-Sham, and he settled in Ramlat Palestine, and a man from his companions called: Mayda' bin Harm stayed behind, so he settled in Qurah - which is Wadi Al-Qura, and between Qurah and Al-Hijr there are eighteen miles - and a man called: Amr bin Ghanim stayed with their master, and he had eaten from the meat of the camel and had not participated in killing it, so Mayda' bin Harm said to him: O Amr bin Ghanim, leave this country, for Salih said: Whoever stays in it will perish, and whoever leaves it will be saved, so Amr said: I had no part in hamstringing it, and I was not pleased with what was done to it! When Sunday morning came, the cry overtook them, and none of them, young or old, remained who did not perish, except a crippled girl called Al-Zari'ah, who was a dog, the daughter of Al-Salq. She was an unbeliever and a fierce enemy of Salih. So God released her legs after she had witnessed all the torment, and she went out as quickly as anything had ever been seen, until she came to the people of Qurah and told them what she had witnessed of the torment and what had befallen Thamud from it. Then she asked for water and became ill, and when she drank she died.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told me, he heard al-Hasan say: When Thamud hamstrung the she-camel, her foal went until it reached a hill and said: O Lord, where is my mother? Then it roared and roared, and the shout came down and silenced them.

Muhammad bin Abdul A'la told me, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Al-Hasan, in a similar manner, except that he said: Ascend, and you will be rewarded.

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: That Salih said to them when they hamstrung the she-camel: Enjoy yourselves for three days! And he said to them: The sign of your destruction is that your faces will become yellow, then on the second day they will become red, then on the third day they will become black, and so it

became like that. So on the third day and they were certain of their destruction, they covered themselves and embalmed themselves, then the blast overtook them and rendered them indifferent. Qatada said: The one who hamstrung the she-camel said to them: I will not kill her until you are all satisfied! So they would enter upon the woman in her lap and say: Are you satisfied? She would say: Yes! And the child, until they were all satisfied, then he hamstrung her.

Al-Muthanna told me, he said, Ishaq told us, he said, Abd al-Razzaq told us, on the authority of Muammar, on the authority of Abdullah bin Uthman bin Khathim, on the authority of Abu al-Zubayr, on the authority of Jabir bin Abdullah, he said: When the Prophet, may God bless him and grant him peace, passed by al-Hijr, he said: Do not ask for signs, for the people of Salih asked for them, and they would come from this pass and issue from that pass, but they rebelled against the command of their Lord and hamstrung them. One day they would drink their water and one day they would drink their milk, but they hamstrung them, and a blast overtook them, and God extinguished everyone from them under the sky, except for one man who was in the sanctuary of God. It was said: Who is he? He said: Abu Righal. So when he left the sanctuary, what happened to his people happened to him.

Abdul Razzaq said, Muammar said, and Ismail bin Umayya told me: The Prophet, may God bless him and grant him peace, passed by the grave of Abu Righal and said: Do you know what this is? They said: God and His Messenger know best! He said: This is the grave of Abu Righal? They said: Who is Abu Righal? He said: A man from Thamud, who was in the sanctuary of God, and the sanctuary of God protected him from the punishment of God. When he came out, what happened to his people happened to him, so he was buried here and buried with him a branch of gold! The people came down and rushed to him with their swords, and they searched for him and extracted the branch.

Abdul Razzaq said, Muammar said, Al-Zuhri said: Abu Righal, Abu Thaqif.

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Abdullah ibn Uthman bin Khathim, on the authority of Jabir, he said: The Prophet, may God bless him and grant him peace, passed by the stone, then he mentioned something similar, except that he said in his hadith: They said: Who is he, O Messenger of God? He said: Abu Righal.

Muhammad bin Al-Muthanna told us, he said, Muadh bin Hisham told us, he said, my father told us, on the authority of Qatada, he said: It was said that the red man of Thamud who hamstrung the she-camel was the son of fornication.

Ibn Hamid told us, he said, Hakam told us, he said, Anbasa told us, on the authority of Abu Ishaq, he said, Abu Musa said: I came to the land of Thamud, and I measured the length of the camel's udder, and I found it to be sixty cubits.

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of

Muammar, and Ismail ibn Umayya told me something similar to this - meaning something similar to the hadith of Abdullah ibn Uthman bin Khathim, on the authority of Jabir - he said: The Prophet, may God bless him and grant him peace, passed by the grave of Abu Righal. They said: Who is Abu Righal? He said: Abu Thaqif. He was in the Haram when God destroyed his people. The Haram of God protected him from the punishment of God. When he came out, what happened to his people happened to him, so he was buried here, and a golden branch was buried with him. He said: The people rushed to search for it until they extracted that branch. Al-Hasan said: The she-camel had one day and they had one day, so it harmed them.

Ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of al-Zuhri, he said: When the Prophet, may God bless him and grant him peace, passed by al-Hijr, he said: Do not enter the dwellings of those who wronged themselves unless you are weeping, lest what happened to them befall you! Then he said: This is the Valley of al-Nafar! Then he covered his head and hastened his pace until he crossed the valley.

As for his saying: **And do not touch her with harm**, he is saying: And do not touch the she-camel of God by hamstringing or slaughtering, **or a painful punishment will seize you**, meaning: painful.

Tafsir al-Qurtubi

He is Thamud bin Aad bin Iram bin Sam bin Noah. He is the brother of Judays. They were living a comfortable life, but they disobeyed God's command and worshipped other than Him, and they spread corruption on earth. So God sent to them Salih as a prophet, and he is Salih bin Ubaid bin Asif bin Kashi bin Ubaid bin Hathir bin Thamud. They were an Arab people. Salih was from the most noble of them in lineage and the best of them in status. He called them to God Almighty until they became weak, and only a few of them followed him who were weak. Thamud was not declined because it was made a name for the tribe. Abu Hatim said: It was not declined because it is a foreign name. An-Nahhas said: This is a mistake, because it is derived from thamad, which means little water. The reciters read **Unquestionably, Thamud disbelieved in their Lord** (Hud 11:68) as the name of the tribe. The dwellings of Thamud were in Al-Hijr between Al-Hijaz and Ash-Sham to Wadi Al-Qura. They are from the descendants of Sam bin Noah. They were called Thamud because of the scarcity of its water. Its explanation will come in Al-Hijr, God willing.

This is the she-camel of God, a sign for you. He brought out the she-camel from solid rock when they asked Him. She had a day in which she would drink all the water of the valley, and she would give them milk to drink like it, the sweetest and most delicious of which they had never drunk. It was according to their need, despite their large number. God the Almighty said: **For her is a drink, and for you is a drink on a known day** (Ash-Shu'ara': 155). The she-camel was attributed to God the Almighty in the sense of attributing creation to the Creator. It contains the

Surat al-A'raf 7:73

And to Thamud [We sent] their brother Salih. He said, "O my people, worship God; you have no deity other than Him. There has come to you clear evidence from your Lord. This is the she-camel of God, a sign for you, so leave her to graze in the land of God and do not touch her with harm, lest a painful punishment seize you."

meaning of honor and specialization.

Leave her to eat in God's land, and do not meaning you are not responsible for her sustenance and maintenance.

Tafsir Ibn Kathir

The scholars of interpretation and genealogy said that Thamud bin Aathir bin Iram bin Sam bin Noah, who is the brother of Jadis bin Aathir, and the same was true of the tribe of Tasam. All of these were living Arabs before Abraham, peace be upon him. Thamud came after Aad, and their dwellings were famous between the Hijaz and the Levant to Wadi al-Qura and what was around it. The Messenger of God, may God bless him and grant him peace, passed by their homes and dwellings while he was going to Tabuk in the year nine. Imam Ahmad said: Abd al-Samad told us: Sakhr ibn Juwayriyah told us: Nafi' told us: Ibn Umar said: When the Messenger of God, may God bless him and grant him peace, descended with the people to Tabuk, he descended with them to al-Hijr near the houses of Thamud. The people drew water from the wells from which Thamud used to drink, and they kneaded from them and set up pots for them. The Prophet, may God bless him and grant him peace, ordered them to pour out the pots and feed the dough to the camels. Then he set out with them until he descended with them to the well from which the she-camel used to drink. He forbade them from entering upon the people who had been tortured, and said: **I fear that you will be afflicted with what afflicted them, so do not enter upon them.** Ahmad also said: Affan told us: Abd al-Aziz ibn Muslim told us: Abdullah ibn Dinar told us, on the authority of Abdullah ibn Umar, who said: The Messenger of God, may God bless him and grant him peace, said while he was at al-Hijr 15: "Do not enter upon these tortured people unless you are crying. If you are not crying, then do not enter upon them, lest you be afflicted with what afflicted them." The origin of this hadith is reported in the two Sahihs from more than one source.

Imam Ahmad also said: Yazid bin Harun Al-Masoudi told us on the authority of Ismail bin Awsat on the authority of Muhammad bin Abi Kabsha Al-Anmari on the authority of his father who said: When there was a battle in Tabuk, people rushed to the people of Al-Hijr to enter upon them. The Messenger of God, may God bless him and grant him peace, heard about that, so he called out to the al-Nas 114: **Prayer is in congregation.** He said: So I came to the Messenger of God, may God bless him and grant him peace, and he was holding a goat and he was saying: **Why do you enter upon a people with whom God is angry? A man from among them called out to him: We are amazed at them, O Messenger of God?** He said: "Shall I not inform you of something more amazing than that? A man from among yourselves informs you of what happened before you and what will happen after you,

so be upright and steadfast, for God does not care about your punishment at all. There will come a people who will not defend themselves at all." None of the authors of the Sunnah narrated it. Abu Kabsha's name is Umar ibn Sa'd, and it is said that his name is Aamer ibn Sa'd, and God knows best. Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of Abdullah ibn Uthman ibn Khathim, on the authority of Abu al-Zubayr, on the authority of Jabir, who said: When the Messenger of God, may God bless him and grant him peace, passed by al-Hijr, he said: "Do not ask for signs, for the people of Salih asked for them, and it - meaning the she-camel - used to come back from this pass and go forth from that pass, but they rebelled against the command of their Lord and hamstrung it. It used to drink their water one day and they used to drink its milk one day, so they hamstrung it, and a shout seized them, and God extinguished from them all from under the sky except for one man who was in the sanctuary of God." They said: Who is he, O Messenger of God? He said: **Abu Righal, when he left the sanctuary, what happened to his people happened to him.** This hadith is not in any of the six books, and it meets the conditions of Muslim. God the Almighty said: **And to Thamud** meaning, We had certainly sent to the tribe of Thamud their brother Salih. **He said, 'O my people, worship God; you have no deity other than Him.'** All the messengers called to worship God alone, with no partner, as God the Almighty said: **And We did not send before you any messenger except that We revealed to him, 'There is no deity except Me, so worship Me.'** And He said: **And We have certainly sent to every nation a messenger, [saying], 'Worship God and avoid false deities.'** And His statement: "There has come to you a clear proof from your Lord. This is the she-camel of God, a sign for you." Meaning, there has come to you a proof from God that what I have brought you is true. They were the ones who asked Salih to bring them a sign, and they suggested to him that a she-camel should come out for them from a solid rock that they had identified themselves, and it was a separate rock in the corner of the rock called Al-Katibah. They asked him to bring out for them from it a pregnant she-camel that was giving birth. So Salih took covenants and pledges from them that if God answered their question and answered their request, they would believe in him and follow him. When they gave him their covenants and pledges, Salih stood up. Peace be upon him, he went to his prayer and called upon God Almighty, so that rock moved and then split open revealing a hollow she-camel and Bara'a's fetus moving between her sides as they had asked. Then their leader Junda' bin Amr and those who were with him believed in his command. The rest of the nobles of Thamud wanted to believe, but they were stopped by Dhu'ab bin Amr bin Labid, Al-Habbab, the owner of their idols, and Rbab bin Samar bin Jalhas. Junda' bin Amr had a cousin called Shihab bin Khalifa bin Mukhalla bin Labid bin Jawas, who was one of the nobles and best of Thamud. He also wanted to convert to Islam, but those

people forbade him, but he obeyed them. A man from the believers of Thamud called Mahwish bin Uthma bin Ad-Dumayl, may God have mercy on him, said about that:

A group of the Al Amr family followed the religion of the Prophet and called him Shahab.

Aziz Thamud, all of them together, understood that he should answer, so if they answered

So that Saleh would become dear to us, and they would not treat their companion as equals.

But the seducers of the Al-Hajar family turned away after their maturity as wolves.

The she-camel and her foal stayed among them for a period of time, drinking from her well one day and leaving it for them the next. They would drink her milk the day they drank it, milking it and filling their vessels and containers as they wished, as He said in the other verse: **And inform them that the water is to be divided among them, each drinking in turn.** And the Most High said: **This is a she-camel, for her is a drink, and for you is a drink on a known day.** And she used to graze in some of those valleys, coming from one pass and coming from another, so that it would suffice her, because she used to get her fill of water. And as mentioned, she was a formidable creature and a wonderful sight. When that went on for a long time and their denial of the Prophet's favor became intense, they resolved to kill her so that they could keep the water for themselves every day. It is said that they all agreed to kill her. Qatada said: It reached me that the one who killed her went around to them all, and they were satisfied with killing her, even the women in their chambers and the children. I said: This is what is apparent from the words of the Most High: **But they denied him, so they hamstrung her, so their Lord destroyed them for their sin and leveled her.** He said, **And We gave Thamud the she-camel as a visible sign, but they wronged her.** And he said, **So they hamstrung the she-camel.** So he attributed that to the entire tribe, which indicates that all of them were satisfied with that, and God knows best.

Imam Abu Jaafar bin Jarir and other scholars of interpretation mentioned that the reason for her killing was that a woman from them called Unayzah bint Ghanim bin Majlaz, who was nicknamed Umm Ghanim, was an old infidel and was one of the most hostile people to Salih, peace be upon him. She had beautiful daughters and a lot of money. Her husband was Dhu'ab bin Amr, one of the chiefs of Thamud. There was another woman called Saduf bint Al-Muhaya bin Zuhair bin Al-Mukhtar, who was of noble lineage, money and beauty. She was married to a Muslim man from Thamud, but she left him. They used to make a promise to whoever pledged to them to kill the she-camel. Saduf called a man called Al-Habbab and offered herself to him if he would hamstring the she-camel, but he refused. She called her cousin called Musadd' bin Mihraj bin Al-Muhaya, and he agreed to do so. Unayzah bint Ghanim called Qadar bin Salaf bin Jad'a, who was a short, red-haired man. They claimed that he was the son of fornication and that he was not from his father, to whom he was attributed, who is Salaf, but rather from a man called

Sahyad, but he was born on Salaf's bed. She said to him, **I will give you any of my daughters you wish, provided that you hamstring the she-camel.** Then, Qudar bin Salaf and Musda' bin Muharij set out and seduced the seducers of Thamud. Seven men followed them, and they became nine men, and they are the ones about whom God Almighty said: **And there were in the city nine men who spread corruption in the land and did not reform.** They were leaders among their people, so they won over the entire disbelieving tribe, and they obeyed them in that. They set out and watched the she-camel when she came out of the water. Qudar bin Salaf had ambushed her at the base of a rock on her way, and Musda' had ambushed her at the base of another. She passed by Musda', so he shot her with an arrow, and it pierced her leg muscle. Umm Ghanem of Unaizah came out and ordered her daughter, who was one of the most beautiful people, to uncover her face for Qudar and his arm. He attacked the she-camel with the sword, uncovering her hock, so she fell to the ground and bellowed once, fearing her foal. Then he stabbed her in the heart and slaughtered her, and her foal, which was her young foal, set out until he came. A fortified mountain, so he climbed the highest rock in it and roared. Abdul Razzaq narrated on the authority of Muammar, on the authority of someone who heard Al-Hasan Al-Basri, that he said: O Lord, where is my mother? And it is said that he roared three times and that he entered a rock and disappeared in it. And it is said that they followed him and hamstrung him and his mother, and God knows best. So when they did that and finished hamstringing the she-camel, the report reached Salih, peace be upon him, so he came to them while they were gathered. When he saw the she-camel, he cried and said: **Enjoy yourselves in your home for three days the verse.**

And they killed the she-camel on Wednesday, and when the evening came, those nine men resolved to kill Salih and said: If he is truthful, we will hasten him before us, and if he is lying, we will catch up with his she-camel. They said, "Swear by God that we will surely kill him and his family by night, and then we will say to his heir, 'We did not witness the destruction of his family, and indeed, we are truthful.' And they planned a plan, and We planned a plan, and they did not perceive. So see how was the end of their plan." The verse. So when they resolved to do that and conspired to do it and came at night to kill the Prophet of God, God Almighty - and to Him belongs glory and to His Messenger - sent upon them stones that crushed them in advance and hastened before their people. And Thamud woke up on Thursday, which was the first day of the days of reprieve, and their faces were yellow as Salih had promised them, and they woke up on the second day of the days of postponement, which was Friday, and their faces were red, and they woke up on the third day of the days of enjoyment, which was Saturday, and their faces were black. So when they woke up on Sunday, they had embalmed themselves and sat down. They are waiting for the vengeance and punishment of God, may God protect us from that. They do not know what will happen to them or how the punishment will come to them. The sun rose and a shout came to them from the sky and a violent tremor from below them, so the souls

And to Thamud [We sent] their brother Salih. He said, "O my people, worship God; you have no deity other than Him. There has come to you clear evidence from your Lord. This is the she-camel of God, a sign for you, so leave her to graze in the land of God and do not touch her with harm, lest a painful punishment seize you."

departed and the spirits were lost in one hour. **So they became in their homes, prostrated**, meaning dead, with no souls in them. Not one of them escaped, neither young nor old, male nor female. They said: Except for a girl who was crippled and her name was Kalba bint al-Salq, and she was called al-Zariqa. She was a disbeliever and a fierce enemy of Salih, peace be upon him. When she saw what she saw of the punishment, she released her legs and she ran as fast as anything. She came to a neighborhood and told them what she had seen and what had happened to her people. Then she asked them for water, but when she drank, she died.

The scholars of interpretation said: None of the descendants of Thamud remained except Salih, peace be upon him, and those who followed him, may God be pleased with them, except for a man called Abu Righal, who, when the punishment befell his people, was staying at that time in the sanctuary and nothing happened to him. Then when he went out to the open area one day, a stone came from the sky and killed him. The hadith of Jabir ibn Abdullah about that was mentioned at the beginning of the story, and they mentioned that this Abu Righal was the father of Thaqeef who lived in Taif. Abd al-Razzaq said on the authority of Muammar: Ismail ibn Umayya informed me that the Prophet, may God bless him and grant him peace, passed by the grave of Abu Righal and said, **Do you know who this is?** They said: God and His Messenger know best. He said: "This is the grave of Abu Righal, a man from Thamud who was in the sanctuary of God, but the sanctuary of God prevented him from the punishment of God. When he came out, what happened to his people happened to him, so he was buried here, and with him was buried a branch of gold. The people came down and rushed to him with their swords, and they searched for it and extracted the branch." And Abd al-Razzaq said: Muammar said: al-Zuhri said: Abu Righal is Abu Thaqif. This is mursal from this source.

It was narrated in a connected manner from another source, as Muhammad ibn Ishaq said: On the authority of Ismail ibn Umayyah, on the authority of Bajir ibn Abi Bajir, who said: I heard Abdullah ibn Amr say: I heard the Messenger of God, may God bless him and grant him peace, say: When we went out with him to Taif, we passed by a grave, and he said: "This is the grave of Abu Righal, who is Abu Thaqeef, and he was from Thamud, and he was in this sanctuary, so he was protected from it. When he went out, the punishment that befell his people in this place befell him, so he was buried in it, and the sign of that is that a branch of gold was buried with him. If you dig it up, you will find it. So the people rushed to it and extracted the branch from it." And this is how Abu Dawud narrated it, on the authority of Yahya ibn Ma'een, on the authority of Wahb ibn Jarir ibn Hazim, on the authority of his father, on the authority of Ibn Ishaq, on his authority. Our Sheikh Abu al-Hajjaj al-Mizzi said: It is a good and noble hadith. **I said** Bajir ibn Abi Bajir was the only one

who connected it, and he is a sheikh who is not known except for this hadith. Yahya ibn Ma'een said: I did not hear anyone narrate from him except Ismail ibn Umayyah. **I said** Based on this, it is feared that there was a mistake in raising it. This hadith. It could be from the words of Abdullah bin Amr, from what he took from the two Zamilites. Our Sheikh Abu Al-Hajjaj said after I presented that to him, and this is possible, and God knows best.

Fath al-Qadir

His saying: 73- **And to Thamud We sent their brother Salih** is connected to what came before: meaning, and We sent to Thamud their brother, and Thamud is a tribe named after their father, who is Thamud bin Aad bin Iram bin Shalih bin Arfakhshad bin Sam bin Noah, and Salih is an explanatory apposition, and he is Salih bin Ubaid bin Asf bin Mashh bin Ubaid bin Hathir bin Thamud, and Thamud is not declined because it was made the name of the tribe. Abu Hatim said: It was not declined because it is foreign. An-Nahhas said: It is a mistake because it is from thamad, which means a small amount of water, and the reciters read **Unquestionably, Thamud disbelieved in their Lord** as a name for the tribe, and the dwellings of Thamud were in Al-Hijr between Al-Hijaz and Ash-Sham to Wadi Al-Qura. His statement: **He said, 'O my people, worship God; you have no deity other than Him.'** Its explanation has already been presented in the story of Noah. **There has come to you a clear sign from your Lord**, meaning a clear miracle, which is the she-camel being brought out from the solid rock. The phrase **This is the she-camel of God, a sign for you**, includes an explanation of the aforementioned sign, and the verb *sign* is in the accusative case as a state, and the agent in it is the meaning of a reference. In adding the she-camel to God, there is an honor and respect for her. His statement: **Then leave her to graze in God's land**, meaning leave her to graze in God's land, for she is God's she-camel, and the earth is His land, so do not prevent her from what is not yours and you do not own it. **And do not touch her**, with anything bad, meaning do not expose her to any way that would harm her. His statement: **Then a painful punishment will seize you**, is the answer to the prohibition, meaning if you do not leave her to be touched with anything bad, a painful punishment will seize you, meaning severe pain.

Tafsir al-Baghawi

73- The Almighty said: **And to Thamud We sent their brother Salih**, and he is Thamud bin Aaber bin Aram bin Salem bin Noah, and here he meant the tribe.

Abu Amr ibn al-Ala' said: Thamud was named so because of its scarcity of water, and thamud means little water. Their dwellings were in the rocks between

the Hijaz and the Levant to Wadi al-Qura. **Their brother Salih** means: We sent to Thamud their brother in lineage, not in religion, Salih, and he is Salih ibn Ubayd ibn Asif ibn Mashih ibn Ubayd ibn Khadir ibn Thamud. "He said, 'O my people, worship God; you have no deity other than Him. There has come to you a clear proof from your Lord,' an argument from your Lord that I am truthful. 'This is the she-camel of God,' he added it to him as a preference and specification, as one says the House of God. 'For you is a sign,' an accusative in the state of state. 'So leave her to graze,' the grass, 'in the land of God and do not touch her with harm,' do not harm her by hamstringing her, 'or a painful punishment will seize you.'"

Tafsir al-Baidawi

73. **And to Thamud** another tribe of Arabs named after their great father Thamud bin Aabir bin Iram bin Sam bin Noah. It was said that they were named after this because of the scarcity of their water from thamad, which is little water. It was read in morphology with the interpretation of the living or with consideration of the origin, and their dwellings were Al-Hijr between Al-Hijaz and Al-Sham to Wadi Al-Qura. **Their brother Salih** Salih bin Ubaid bin Masah bin Ubaid bin Hathir bin Thamud.

"He said, 'O my people, worship God; you have no deity other than Him. There has come to you a clear proof from your Lord.'" A miracle that clearly indicates my prophethood. His statement, **This is the she-camel of God as a sign for you**, is a resumption of its explanation. *Ayah* is an accusative of state and the agent in it is the meaning of indication. **For you** is an explanation for whom it is a sign. It is possible that **the she-camel of God** is a substitute or an explanatory apposition and **for you** is a predicate acting on **a sign**. The addition of the she-camel to God is to glorify it and because it came from Him without intermediaries or known causes. That is why it was a sign. **So leave it to graze in God's land** is grass. **And do not touch it with harm** is a prohibition against touching, which is a prelude to being afflicted with harm that includes all types of harm, exaggerating the command and removing the excuse. **Or a painful punishment will seize you** is the answer to the prohibition.

Surat al-A'raf 7:74

And remember when He made you successors after 'Aad and settled you in the land, you taking for yourself palaces in its plains and carving out homes in the mountains. So remember the favors of God and do not commit abuse on the earth, spreading corruption.

Surat al-A'raf 7:74

And remember when He made you successors after 'Aad and settled you in the land, you taking for yourself palaces in its plains and carving out homes in the mountains. So remember the favors of God and do not commit abuse on the earth, spreading corruption.

Tafsir al-Jalalayn

74 - **And remember when He made you successors on earth after 'Aad and settled you in the land, you take palaces from its plains** you live in them in the summer **and you carve out homes in the mountains** you live in them in the winter, and the accusative is in the estimated state **So remember the favors of God and do not commit abuse on the earth, spreading corruption**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says, informing about what Salih said to his people, admonishing them: And remember, O people, God's blessing upon you, **when He made you successors**, meaning: You succeed the 'Ad tribe on earth after its destruction.

And caliphs is the plural of caliph. The plural of caliph is caliphs, and fa'ala is the plural of fa'il, just as partners is the plural of partner, and scholars is the plural of 'alim, and hulamaa is the plural of halim, because he referred to the caliph as a man, so one of them was khalif and then the plural of caliphs. But if you made the plural of caliph, as it is similar to kareema, haleela, and ragheeba, it would be called khalaif, just as you say karaeem, haleela, and raghaeb, since they are female attributes.

The word *khalifa* was pluralized in both ways in the Qur'an, because it was pluralized once in its wording and once in its meaning. As for His statement, **And He settled you in the land**, He says: And He settled you in the land, and made for you therein dwellings and spouses. **You take palaces from its plains and carve out houses in the mountains**, He mentioned that they used to carve out dwellings from the rock, as:

Muhammad bin Al-Hussein told me, he said, Ahmad bin Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **And you carve out houses in the mountains**, they used to carve houses in the mountains.

And His saying: **So remember the blessings of God**, means: So remember the blessings of God that He bestowed upon you, and do not spread corruption on the earth.

Qatada used to say about this:

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And do not commit abuse on the earth, spreading corruption**, meaning: Do not walk on the earth spreading corruption. I have explained the meaning of that with its evidence and the differences of those who differed about it in the past, so that there is no need to repeat it in this place.

Tafsir al-Qurtubi

It has three issues:

First: The Almighty's saying: **And He settled you in the land** in it is an omission, meaning He settled you in the land in homes. **You take palaces from its plains** meaning you build palaces in every place. **And you carve out homes in the mountains** they took homes in the mountains because of their long lives, as the roofs and buildings would wear out before their lives ended. Al-Hasan read it with the opening of the ha', which is a language. It contains a throat letter, and that is why it came in the form of fa'il yaf'al.

Second: This verse was used as evidence by those who permitted tall buildings such as palaces and the like, and by His statement: "Say: Who has forbidden the adornment of God which He has produced for His servants and the good things of provision?" (al-A'raf 7:32). It was mentioned that a son of Muhammad ibn Sirin built a house and spent a lot of money on it, so he mentioned that to Muhammad ibn Sirin and he said: I see no harm in a man building a building that benefits him. It was narrated that he, peace be upon him, said:

If God bestows a blessing upon a servant, He loves to see the effect of the blessing upon him. Among the effects of the blessing are good construction and good clothes. Don't you see that if he bought a beautiful slave girl with a great deal of money, it is permissible and may be sufficient for him without that, so the same applies to the construction. Others disliked that, including Al-Hasan Al-Basri and others. They cited as evidence the saying of the Prophet, peace be upon him:

If God wants evil for a servant, He destroys his wealth in mud and bricks. In another report from him, peace be upon him, he said:

Whoever builds more than he needs will come on the Day of Resurrection carrying it on his neck.

I said: I say this, because of his saying, peace be upon him:

Whatever a believer spends, he will leave it with God, the Almighty, except for what is spent on building or disobedience. Narrated by Jabir ibn Abdullah and included by al-Darqutni. And his saying, peace be upon him:

"The son of Adam has no right to anything other than these qualities: a house to live in, a garment to cover his nakedness, and a piece of bread and water."
Narrated by Al-Tirmidhi.

Third: The Almighty's saying: **So remember the favors of God**, meaning His blessings. This indicates that the disbelievers are blessed. This was mentioned in Al Imran. **And do not commit abuse on the earth, spreading corruption**, was mentioned in Al Baqarah. Al 'Uthy and Al 'Uthw are two dialects. Al A'mash read Ta'athu with a kasrah on the ta', taking it from 'Uthy Ya'tha, not from 'Uthy Ya'thw.

Tafsir Ibn Kathir

The scholars of interpretation and genealogy said that Thamud bin Aathir bin Iram bin Sam bin Noah, who is the brother of Jadis bin Aathir, and the same was true of the tribe of Tasam. All of these were living Arabs before Abraham, peace be upon him. Thamud came after Aad, and their dwellings were famous between the Hijaz and the Levant to Wadi al-Qura and what was around it. The Messenger of God, may God bless him and grant him peace, passed by their homes and dwellings while he was going to Tabuk in the year nine. Imam Ahmad said: Abd al-Samad told us: Sakhr ibn Juwayriyah told us: Nafi' told us: Ibn Umar said: When the Messenger of God, may God bless him and grant him peace, descended with the people to Tabuk, he descended with them to al-Hijr near the houses of Thamud. The people drew water from the wells from which Thamud used to drink, and they kneaded from them and set up pots for them. The Prophet, may God bless him and grant him peace, ordered them to pour out the pots and feed the dough to the camels. Then he set out with them until he descended with them to the well from which the she-camel used to drink. He forbade them from entering upon the people who had been tortured, and said: **I fear that you will be afflicted with what afflicted them, so do not enter upon them.** Ahmad also said: Affan told us: Abd al-Aziz ibn Muslim told us: Abdullah ibn Dinar told us, on the authority of Abdullah ibn Umar, who said: The Messenger of God, may God bless him and grant him peace, said while he was at al-Hijr 15: "Do not enter upon these tortured people unless you are crying. If you are not crying, then do not enter upon them, lest you be afflicted with what afflicted them." The origin of this hadith is reported in the two Sahihs from more than one source.

Imam Ahmad also said: Yazid bin Harun Al-Masoudi told us on the authority of Ismail bin Awsat on the authority of Muhammad bin Abi Kabsha Al-Anmari on the authority of his father who said: When there was a battle in Tabuk, people rushed to the people of Al-Hijr to enter upon them. The Messenger of God, may God bless him and grant him peace, heard about that, so he called out to the al-Nas 114: **Prayer is in congregation.** He said: So I came to the Messenger of God, may God bless him and grant him peace, and he was holding a goat and he was saying: **Why do you enter upon a people with whom God is angry?** A man from among them called out to him: **We are amazed at them, O Messenger of God?** He said: "Shall I not inform you of something more amazing than that? A

man from among yourselves informs you of what happened before you and what will happen after you, so be upright and steadfast, for God does not care about your punishment at all. There will come a people who will not defend themselves at all." None of the authors of the Sunnah narrated it. Abu Kabsha's name is Umar ibn Sa'd, and it is said that his name is Aamer ibn Sa'd, and God knows best. Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of Abdullah ibn Uthman ibn Khathim, on the authority of Abu al-Zubayr, on the authority of Jabir, who said: When the Messenger of God, may God bless him and grant him peace, passed by al-Hijr, he said: "Do not ask for signs, for the people of Salih asked for them, and it - meaning the she-camel - used to come back from this pass and go forth from that pass, but they rebelled against the command of their Lord and hamstrung it. It used to drink their water one day and they used to drink its milk one day, so they hamstrung it, and a shout seized them, and God extinguished from them all from under the sky except for one man who was in the sanctuary of God." They said: Who is he, O Messenger of God? He said: **Abu Righal, when he left the sanctuary, what happened to his people happened to him.** This hadith is not in any of the six books, and it meets the conditions of Muslim. God the Almighty said: **And to Thamud meaning, We had certainly sent to the tribe of Thamud their brother Salih. He said, 'O my people, worship God; you have no deity other than Him.'** All the messengers called to worship God alone, with no partner, as God the Almighty said: **And We did not send before you any messenger except that We revealed to him, 'There is no deity except Me, so worship Me.'** And He said: **And We have certainly sent to every nation a messenger, [saying], 'Worship God and avoid false deities.'** And His statement: "There has come to you a clear proof from your Lord. This is the she-camel of God, a sign for you." Meaning, there has come to you a proof from God that what I have brought you is true. They were the ones who asked Salih to bring them a sign, and they suggested to him that a she-camel should come out for them from a solid rock that they had identified themselves, and it was a separate rock in the corner of the rock called Al-Katibah. They asked him to bring out for them from it a pregnant she-camel that was giving birth. So Salih took covenants and pledges from them that if God answered their question and answered their request, they would believe in him and follow him. When they gave him their covenants and pledges, Salih stood up. Peace be upon him, he went to his prayer and called upon God Almighty, so that rock moved and then split open revealing a hollow she-camel and Bara'a's fetus moving between her sides as they had asked. Then their leader Junda' bin Amr and those who were with him believed in his command. The rest of the nobles of Thamud wanted to believe, but they were stopped by Dhu'ab bin Amr bin Labid, Al-Habbab, the owner of their idols, and Rbab bin Samar bin Jalhas. Junda' bin Amr had a cousin called Shihab bin Khalifa bin Mukhalla bin Labid bin Jawas, who was one of the nobles and best of Thamud. He also wanted to convert to Islam, but those people forbade him, but he obeyed them. A man from the believers of Thamud called Mahwish bin Uthma bin Ad-Dumayl, may God have mercy on him, said about that:

Surat al-A'raf 7:74

And remember when He made you successors after 'Aad and settled you in the land, you taking for yourself palaces in its plains and carving out homes in the mountains. So remember the favors of God and do not commit abuse on the earth, spreading corruption.

A group of the Al Amr family followed the religion of the Prophet and called him Shahab.

Aziz Thamud, all of them together, understood that he should answer, so if they answered

So that Saleh would become dear to us, and they would not treat their companion as equals.

But the seducers of the Al-Hajar family turned away after their maturity as wolves.

The she-camel and her foal stayed among them for a period of time, drinking from her well one day and leaving it for them the next. They would drink her milk the day they drank it, milking it and filling their vessels and containers as they wished, as He said in the other verse: **And inform them that the water is to be divided among them, each drinking in turn.** And the Most High said: **This is a she-camel, for her is a drink, and for you is a drink on a known day.** And she used to graze in some of those valleys, coming from one pass and coming from another, so that it would suffice her, because she used to get her fill of water. And as mentioned, she was a formidable creature and a wonderful sight. When that went on for a long time and their denial of the Prophet's favor became intense, they resolved to kill her so that they could keep the water for themselves every day. It is said that they all agreed to kill her. Qatada said: It reached me that the one who killed her went around to them all, and they were satisfied with killing her, even the women in their chambers and the children. I said: This is what is apparent from the words of the Most High: **But they denied him, so they hamstringed her, so their Lord destroyed them for their sin and leveled her.** He said, **And We gave Thamud the she-camel as a visible sign, but they wronged her.** And he said, **So they hamstringed the she-camel.** So he attributed that to the entire tribe, which indicates that all of them were satisfied with that, and God knows best.

Imam Abu Jaafar bin Jarir and other scholars of interpretation mentioned that the reason for her killing was that a woman from them called Unayzah bint Ghanim bin Majlaz, who was nicknamed Umm Ghanim, was an old infidel and was one of the most hostile people to Salih, peace be upon him. She had beautiful daughters and a lot of money. Her husband was Dhu'ab bin Amr, one of the chiefs of Thamud. There was another woman called Saduf bint Al-Muhaya bin Zuhair bin Al-Mukhtar, who was of noble lineage, money and beauty. She was married to a Muslim man from Thamud, but she left him. They used to make a promise to whoever pledged to them to kill the she-camel. Saduf called a man called Al-Habbab and offered herself to him if he would hamstring the she-camel, but he refused. She called her cousin called Musadd' bin Mihraj bin Al-Muhaya, and he agreed to do so. Unayzah bint Ghanim called Qadar bin Salaf bin Jad'a, who was a short, red-haired man. They claimed that he was the son of fornication and that he was not from his father, to whom he was attributed, who is Salaf, but rather from a man called

Sahyad, but he was born on Salaf's bed. She said to him, **I will give you any of my daughters you wish, provided that you hamstring the she-camel.** Then, Qudar bin Salaf and Musda' bin Muharij set out and seduced the seducers of Thamud. Seven men followed them, and they became nine men, and they are the ones about whom God Almighty said: **And there were in the city nine men who spread corruption in the land and did not reform.** They were leaders among their people, so they won over the entire disbelieving tribe, and they obeyed them in that. They set out and watched the she-camel when she came out of the water. Qudar bin Salaf had ambushed her at the base of a rock on her way, and Musda' had ambushed her at the base of another. She passed by Musda', so he shot her with an arrow, and it pierced her leg muscle. Umm Ghanem of Unaizah came out and ordered her daughter, who was one of the most beautiful people, to uncover her face for Qudar and his arm. He attacked the she-camel with the sword, uncovering her hock, so she fell to the ground and bellowed once, fearing her foal. Then he stabbed her in the heart and slaughtered her, and her foal, which was her young foal, set out until he came. A fortified mountain, so he climbed the highest rock in it and roared. Abdul Razzaq narrated on the authority of Muammar, on the authority of someone who heard Al-Hasan Al-Basri, that he said: O Lord, where is my mother? And it is said that he roared three times and that he entered a rock and disappeared in it. And it is said that they followed him and hamstringed him and his mother, and God knows best. So when they did that and finished hamstringing the she-camel, the report reached Salih, peace be upon him, so he came to them while they were gathered. When he saw the she-camel, he cried and said: **Enjoy yourselves in your home for three days the verse.**

And they killed the she-camel on Wednesday, and when the evening came, those nine men resolved to kill Salih and said: If he is truthful, we will hasten him before us, and if he is lying, we will catch up with his she-camel. They said, "Swear by God that we will surely kill him and his family by night, and then we will say to his heir, 'We did not witness the destruction of his family, and indeed, we are truthful.' And they planned a plan, and We planned a plan, and they did not perceive. So see how was the end of their plan." The verse. So when they resolved to do that and conspired to do it and came at night to kill the Prophet of God, God Almighty - and to Him belongs glory and to His Messenger - sent upon them stones that crushed them in advance and hastened before their people. And Thamud woke up on Thursday, which was the first day of the days of reprieve, and their faces were yellow as Salih had promised them, and they woke up on the second day of the days of postponement, which was Friday, and their faces were red, and they woke up on the third day of the days of enjoyment, which was Saturday, and their faces were black. So when they woke up on Sunday, they had embalmed themselves and sat down. They are waiting for the vengeance and punishment of God, may God

protect us from that. They do not know what will happen to them or how the punishment will come to them. The sun rose and a shout came to them from the sky and a violent tremor from below them, so the souls departed and the spirits were lost in one hour. **So they became in their homes, prostrated**, meaning dead, with no souls in them. Not one of them escaped, neither young nor old, male nor female. They said: Except for a girl who was crippled and her name was Kalba bint al-Salq, and she was called al-Zariqa. She was a disbeliever and a fierce enemy of Salih, peace be upon him. When she saw what she saw of the punishment, she released her legs and she ran as fast as anything. She came to a neighborhood and told them what she had seen and what had happened to her people. Then she asked them for water, but when she drank, she died.

The scholars of interpretation said: None of the descendants of Thamud remained except Salih, peace be upon him, and those who followed him, may God be pleased with them, except for a man called Abu Righal, who, when the punishment befell his people, was staying at that time in the sanctuary and nothing happened to him. Then when he went out to the open area one day, a stone came from the sky and killed him. The hadith of Jabir ibn Abdullah about that was mentioned at the beginning of the story, and they mentioned that this Abu Righal was the father of Thaqeef who lived in Taif. Abd al-Razzaq said on the authority of Muammar: Ismail ibn Umayya informed me that the Prophet, may God bless him and grant him peace, passed by the grave of Abu Righal and said, **Do you know who this is?** They said: God and His Messenger know best. He said: "This is the grave of Abu Righal, a man from Thamud who was in the sanctuary of God, but the sanctuary of God prevented him from the punishment of God. When he came out, what happened to his people happened to him, so he was buried here, and with him was buried a branch of gold. The people came down and rushed to him with their swords, and they searched for it and extracted the branch." And Abd al-Razzaq said: Muammar said: al-Zuhri said: Abu Righal is Abu Thaqif. This is mursal from this source.

It was narrated in a connected manner from another source, as Muhammad ibn Ishaq said: On the authority of Ismail ibn Umayyah, on the authority of Bajir ibn Abi Bajir, who said: I heard Abdullah ibn Amr say: I heard the Messenger of God, may God bless him and grant him peace, say: When we went out with him to Taif, we passed by a grave, and he said: "This is the grave of Abu Righal, who is Abu Thaqeef, and he was from Thamud, and he was in this sanctuary, so he was protected from it. When he went out, the punishment that befell his people in this place befell him, so he was buried in it, and the sign of that is that a branch of gold was buried with him. If you dig it up, you will find it. So the people rushed to it and extracted the branch from it." And this is how Abu Dawud narrated it, on the authority of Yahya ibn Ma'een, on the authority of Wahb ibn Jarir ibn Hazim, on the authority of his father, on the authority of Ibn Ishaq, on his authority. Our Sheikh Abu al-Hajjaj al-Mizzi said: It is a good and noble hadith. **I said** Bajir ibn Abi Bajir was the only one who connected it, and he is a sheikh who is not known except for this hadith. Yahya ibn Ma'een said: I did not

hear anyone narrate from him except Ismail ibn Umayyah. **I said** Based on this, it is feared that there was a mistake in raising it. This hadith. It could be from the words of Abdullah bin Amr, from what he took from the two Zamilites. Our Sheikh Abu Al-Hajjaj said after I presented that to him, and this is possible, and God knows best.

Fath al-Qadir

His statement: 74- **And remember when He made you successors after 'Aad** meaning He made you successors on earth or made you kings in it, as mentioned in the story of Hud **And settled you in the land** meaning He made for you a home in it, which is the house you live in **You take from its plains palaces** meaning you take from the plains of the earth palaces, or this sentence explains the sentence: **And settled you in the land**, and the plains of the earth are its soil from which they make mud bricks and the like and build palaces with it **And carve out the mountains, houses** meaning you take in the mountains which are rocks houses in which you live, and because of their strength and the hardness of their bodies they carve out the mountains and make in them caves in which they live because the buildings and roofs would perish before their lives ended, and the accusative of houses is as a state understood or as a second object of **you carve** to include the meaning of **you take**. His statement: **So remember the favors of God** its explanation was mentioned in the story before this. His saying: **And do not commit abuse on the earth, spreading corruption**. Al-'Uthi and 'Uthū are two words, and its investigation has already been presented in Surat Al-Baqarah, which makes it unnecessary to repeat it.

Tafsir al-Baghawi

74- **And remember when He made you successors after 'Aad and settled you**, He settled you and settled you, **in the land, taking for yourself palaces from its plains and carving out homes in the mountains**, they used to dig homes in the mountains, so in the summer they would live in mud houses, and in the winter in mountain houses. It was said: They used to carve homes in the mountains because mud houses did not last for their entire lives due to their long lives, **So remember the favors of God and do not commit abuse on the earth, spreading corruption**, and *corruption* is the most severe form of corruption.

Tafsir al-Baidawi

74. **And remember when He made you successors after 'Aad and settled you in the land** the land of al-Hijr. **You take palaces from its plains** meaning you build in its plains, or from the flatness of the land with what you make from it like bricks and the other. **And you carve out houses in the mountains** and it was read **you carve** with the fat-ha and **you carve** with the saturation, and the accusative of *houses* is in the estimated state or the object on the basis that the estimate is houses

Surat al-A'raf 7:74

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from the mountains, or you carve in the meaning of you take. **So remember the favors of God and do not commit abuse on the earth, spreading corruption.**

Surat al-A'raf 7:75

The eminent ones among his people who were arrogant said to those who were oppressed among them who believed, **Do you know that Salih is a messenger from his Lord?** They said, **Indeed, we are believers in that with which he has been sent.**

Tafsir al-Jalalayn

75 - **The eminent ones among his people who were arrogant said** they were arrogant about believing in him **to those who were deemed weak, to those among them who believed** meaning from his people instead of what came before by repeating the preposition **Do you know that Salih is sent from his Lord** to you **They said** Yes **Indeed, we are believers in that with which he has been sent**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He, the Most High, meant by His statement: **The chiefs of his people who were arrogant said**, he said the group who were arrogant from the people of Salih about following Salih and believing in God and in him, **those who were arrogant**, meaning: the poor people among the followers of Salih and the believers in him among them, excluding those of them of honor and leadership among them, **Do you know that Salih is a messenger from his Lord**, that God sent him to us and to you? Those who believed in Salih from among the weak among them said: **Indeed, we are believers in what God sent Salih with of the truth and guidance**, meaning: believing and acknowledging that it is from God, and that God commanded it, and that it is the command of God that Salih called us to.

Tafsir al-Qurtubi

The Almighty said: **The eminent ones among his people who were arrogant said to those who were oppressed among them, 'To those who believed.'** The second is a substitute for the first, because the oppressed are the believers. It is a substitute for some of the whole.

Tafsir Ibn Kathir

The scholars of interpretation and genealogy said that Thamud bin Aathir bin Iram bin Sam bin Noah, who is the brother of Jadis bin Aathir, and the same was true of the tribe of Tasam. All of these were living Arabs before Abraham, peace be upon him. Thamud came after Aad, and their dwellings were famous between the Hijaz and the Levant to Wadi al-Qura and what was around it. The Messenger of God, may God bless him and grant him peace, passed by their homes and dwellings while he was going to Tabuk in the year nine.

Imam Ahmad said: Abd al-Samad told us: Sakhr ibn Juwayriyah told us: Nafi' told us: Ibn Umar said: When the Messenger of God, may God bless him and grant him peace, descended with the people to Tabuk, he descended with them to al-Hijr near the houses of Thamud. The people drew water from the wells from which Thamud used to drink, and they kneaded from them and set up pots for them. The Prophet, may God bless him and grant him peace, ordered them to pour out the pots and feed the dough to the camels. Then he set out with them until he descended with them to the well from which the she-camel used to drink. He forbade them from entering upon the people who had been tortured, and said: **I fear that you will be afflicted with what afflicted them, so do not enter upon them.** Ahmad also said: Affan told us: Abd al-Aziz ibn Muslim told us: Abdullah ibn Dinar told us, on the authority of Abdullah ibn Umar, who said: The Messenger of God, may God bless him and grant him peace, said while he was at al-Hijr 15: "Do not enter upon these tortured people unless you are crying. If you are not crying, then do not enter upon them, lest you be afflicted with what afflicted them." The origin of this hadith is reported in the two Sahihs from more than one source.

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Imam Abu Jaafar bin Jarir and other scholars of interpretation mentioned that the reason for her killing was that a woman from them called Unayzah bint Ghanim bin Majlaz, who was nicknamed Umm Ghanim, was an old infidel and was one of the most hostile people to Salih, peace be upon him. She had beautiful daughters and a lot of money. Her husband was Dhu'ab bin Amr, one of the chiefs of Thamud. There was another woman called Saduf bint Al-Muhaya bin Zuhair bin Al-Mukhtar, who was of noble lineage, money and beauty. She was married to a Muslim man from Thamud, but she left him. They used to make a promise to whoever pledged to them to kill the she-camel. Saduf called a man called Al-Habbab and offered herself to him if he would hamstring the she-camel, but he refused. She called her cousin called Musadd' bin Mihraj bin Al-Muhaya, and he agreed to do so. Unayzah bint Ghanim called Qadar bin Salaf bin Jad'a, who was a short, red-haired man. They claimed that he was the son of fornication and that he was not from his father, to whom he was attributed, who is Salaf, but rather from a man called Sahyad, but he was born on Salaf's bed. She said to him, **I will give you any of my daughters you wish, provided that you hamstring the she-camel.** Then, Qudar bin Salaf and Musda' bin Muharij set out and seduced the seducers of Thamud. Seven men followed them, and they became nine men, and they are the ones about whom God Almighty said: **And there were in the city nine men who spread corruption in the land and did not reform.** They were leaders among their people, so they won over the entire disbelieving tribe, and they obeyed them in that. They set out and watched the she-camel when she came out of the water. Qudar bin Salaf had ambushed her at the base of a rock on her way, and Musda' had ambushed her at the base of another. She passed by Musda', so he shot her with an arrow, and it pierced her leg muscle. Umm Ghanem of Unaizah came out and ordered her daughter, who was one of the most beautiful people, to uncover her face for Qudar and his arm. He attacked the she-camel with the sword, uncovering her hock, so she fell to the ground and bellowed once, fearing her foal. Then he stabbed her

in the heart and slaughtered her, and her foal, which was her young foal, set out until he came. A fortified mountain, so he climbed the highest rock in it and roared. Abdul Razzaq narrated on the authority of Muammar, on the authority of someone who heard Al-Hasan Al-Basri, that he said: O Lord, where is my mother? And it is said that he roared three times and that he entered a rock and disappeared in it. And it is said that they followed him and hamstrung him and his mother, and God knows best. So when they did that and finished hamstringing the she-camel, the report reached Salih, peace be upon him, so he came to them while they were gathered. When he saw the she-camel, he cried and said: **Enjoy yourselves in your home for three days the verse.**

And they killed the she-camel on Wednesday, and when the evening came, those nine men resolved to kill Salih and said: If he is truthful, we will hasten him before us, and if he is lying, we will catch up with his she-camel. They said, "Swear by God that we will surely kill him and his family by night, and then we will say to his heir, 'We did not witness the destruction of his family, and indeed, we are truthful.' And they planned a plan, and We planned a plan, and they did not perceive. So see how was the end of their plan." The verse. So when they resolved to do that and conspired to do it and came at night to kill the Prophet of God, God Almighty - and to Him belongs glory and to His Messenger - sent upon them stones that crushed them in advance and hastened before their people. And Thamud woke up on Thursday, which was the first day of the days of reprieve, and their faces were yellow as Salih had promised them, and they woke up on the second day of the days of postponement, which was Friday, and their faces were red, and they woke up on the third day of the days of enjoyment, which was Saturday, and their faces were black. So when they woke up on Sunday, they had embalmed themselves and sat down. They are waiting for the vengeance and punishment of God, may God protect us from that. They do not know what will happen to them or how the punishment will come to them. The sun rose and a shout came to them from the sky and a violent tremor from below them, so the souls departed and the spirits were lost in one hour. **So they became in their homes, prostrated**, meaning dead, with no souls in them. Not one of them escaped, neither young nor old, male nor female. They said: Except for a girl who was crippled and her name was Kalba bint al-Salq, and she was called al-Zariqa. She was a disbeliever and a fierce enemy of Salih, peace be upon him. When she saw what she saw of the punishment, she released her legs and she ran as fast as anything. She came to a neighborhood and told them what she had seen and what had happened to her people. Then she asked them for water, but when she drank, she died.

The scholars of interpretation said: None of the descendants of Thamud remained except Salih, peace be upon him, and those who followed him, may God be pleased with them, except for a man called Abu Righal, who, when the punishment befell his people, was staying at that time in the sanctuary and nothing happened to him. Then when he went out to the open area one day, a stone came from the sky and killed him. The hadith of Jabir ibn Abdullah about that was

mentioned at the beginning of the story, and they mentioned that this Abu Righal was the father of Thaqeef who lived in Taif. Abd al-Razzaq said on the authority of Muammar: Ismail ibn Umayya informed me that the Prophet, may God bless him and grant him peace, passed by the grave of Abu Righal and said, **Do you know who this is?** They said: God and His Messenger know best. He said: "This is the grave of Abu Righal, a man from Thamud who was in the sanctuary of God, but the sanctuary of God prevented him from the punishment of God. When he came out, what happened to his people happened to him, so he was buried here, and with him was buried a branch of gold. The people came down and rushed to him with their swords, and they searched for it and extracted the branch." And Abd al-Razzaq said: Muammar said: al-Zuhri said: Abu Righal is Abu Thaqif. This is mursal from this source.

It was narrated in a connected manner from another source, as Muhammad ibn Ishaq said: On the authority of Ismail ibn Umayyah, on the authority of Bajir ibn Abi Bajir, who said: I heard Abdullah ibn Amr say: I heard the Messenger of God, may God bless him and grant him peace, say: When we went out with him to Taif, we passed by a grave, and he said: "This is the grave of Abu Righal, who is Abu Thaqeef, and he was from Thamud, and he was in this sanctuary, so he was protected from it. When he went out, the punishment that befell his people in this place befell him, so he was buried in it, and the sign of that is that a branch of gold was buried with him. If you dig it up, you will find it. So the people rushed to it and extracted the branch from it." And this is how Abu Dawud narrated it, on the authority of Yahya ibn Ma'een, on the authority of Wahb ibn Jarir ibn Hazim, on the authority of his father, on the authority of Ibn Ishaq, on his authority. Our Sheikh Abu al-Hajaj al-Mizzi said: It is a good and noble hadith. **I said** Bajir ibn Abi Bajir was the only one who connected it, and he is a sheikh who is not known except for this hadith. Yahya ibn Ma'een said: I did not hear anyone narrate from him except Ismail ibn Umayyah. **I said** Based on this, it is feared that there was a mistake in raising it. This hadith. It could be from the words of Abdullah bin Amr, from what he took from the two Zamilites. Our Sheikh Abu Al-Hajaj said after I presented that to him, and this is possible, and God knows best.

Fath al-Qadir

75- The leaders of his people who were arrogant said: meaning the arrogant leaders of Salih's people said to the weak ones who were oppressed by the arrogant ones, and **to those among them who believed** is a substitute for those who were oppressed by repeating the preposition as a substitute for some of the whole, because among the weak ones there are those who are not believers. This is based on the pronoun of them referring back to those who were oppressed, so if it refers back to his people it would be a substitute for all of the weak ones, and the statement is: **Do you know that Salih is a messenger from his Lord?** They said this by way of mockery and ridicule. His statement: **They said, 'Indeed, we are believers in that with which he was sent.'** They answered them that they believed in his message, although the question of the arrogant

Surat al-A'raf 7:75

The eminent ones among his people who were arrogant said to those who were oppressed among them who believed, "Do you know that Salih is a messenger from his Lord?" They said, "Indeed, we are believers in that with which he has been sent."

ones to them was only about their knowledge, do you know about his message or not, in order to hasten to show what they have of faith and to draw attention to the fact that his being a messenger is a clear and obvious matter that does not need to be asked about.

Tafsir al-Baghawi

75- **The chiefs said**, Ibn Amir read: **And the chiefs said** with the letter waw **those who were arrogant among his people**, meaning the nobles and leaders and those who were too proud to believe in Salih, **to those who were oppressed**, meaning the followers, **to those among them who believed**, meaning: the disbelievers said to the believers, **Do you know that Salih is a messenger from his Lord**, to you, **They said**, Indeed, we are believers in that with which he has been sent."

Tafsir al-Baidawi

75. "The chiefs of his people who were arrogant said," that is, about faith. "To those who were oppressed," that is, those who oppressed them and humiliated them. "To those among them who believed," a substitute for those who were oppressed, a substitute for all if the pronoun refers to his people, and a substitute for some if it refers to those. Ibn 'Amir read and said the chiefs with the letter waw. "Do you know that Salih is a messenger from his Lord?" They said it mockingly. "They said, 'Indeed, in that with which he has been sent, we are believers.'" They deviated from the correct answer, which is yes, to indicate that his being sent is more evident than for a rational person to doubt it and is hidden from someone with an opinion. Rather, the speech is about those who believed in him and those who disbelieved. Therefore, He said:

Surat al-A'raf 7:76

Those who were arrogant said, **Indeed, we disbelieve in that in which you believe.**

Tafsir al-Jalalayn

76 - Those who were arrogant said, **Indeed, we disbelieve in that in which you believe.**

Tafsir al-Suyuti

Tafsir al-Tabari

Those who were arrogant, about the command of God and the command of His Messenger Salih, **said**, **Indeed, we, O people**, in that in which you have believed", meaning: you believed in it from the prophethood of Salih, and that what he brought was the truth from God, "are disbelievers", meaning: deniers and deniers, we do not believe it nor do we acknowledge it.

Tafsir al-Qurtubi

God Almighty said: **Those who were arrogant said, 'Indeed, we disbelieve in that in which you have believed.'**

Tafsir Ibn Kathir

The scholars of interpretation and genealogy said that Thamud bin Aathir bin Iram bin Sam bin Noah, who is the brother of Jadis bin Aathir, and the same was true of the tribe of Tasam. All of these were living Arabs before Abraham, peace be upon him. Thamud came after Aad, and their dwellings were famous between the Hijaz and the Levant to Wadi al-Qura and what was around it. The Messenger of God, may God bless him and grant him peace, passed by their homes and dwellings while he was going to Tabuk in the year nine. Imam Ahmad said: Abd al-Samad told us: Sakhr ibn Juwayriyah told us: Nafi' told us: Ibn Umar said: When the Messenger of God, may God bless him and grant him peace, descended with the people to Tabuk, he descended with them to al-Hijr near the houses of Thamud. The people drew water from the wells from which Thamud used to drink, and they kneaded from them and set up pots for them. The Prophet, may God bless him and grant him peace, ordered them to pour out the pots and feed the dough to the camels. Then he set out with them until he descended with them to the well from which the she-camel used to drink. He forbade them from entering upon the people who had been tortured, and said: **I fear that you will be afflicted with what afflicted them, so do not enter upon them.** Ahmad also said: Affan told us: Abd al-Aziz ibn Muslim told us: Abdullah ibn Dinar told us, on the authority of Abdullah ibn Umar, who said: The Messenger of God, may God bless him and grant him peace, said while he

was at al-Hijr 15: "Do not enter upon these tortured people unless you are crying. If you are not crying, then do not enter upon them, lest you be afflicted with what afflicted them." The origin of this hadith is reported in the two Sahihs from more than one source.

Imam Ahmad also said: Yazid bin Harun Al-Masoudi told us on the authority of Ismail bin Awsat on the authority of Muhammad bin Abi Kabsha Al-Anmari on the authority of his father who said: When there was a battle in Tabuk, people rushed to the people of Al-Hijr to enter upon them. The Messenger of God, may God bless him and grant him peace, heard about that, so he called out to the al-Nas 114: **Prayer is in congregation.** He said: So I came to the Messenger of God, may God bless him and grant him peace, and he was holding a goat and he was saying: **Why do you enter upon a people with whom God is angry?** A man from among them called out to him: **We are amazed at them, O Messenger of God?** He said: "Shall I not inform you of something more amazing than that? A man from among yourselves informs you of what happened before you and what will happen after you, so be upright and steadfast, for God does not care about your punishment at all. There will come a people who will not defend themselves at all." None of the authors of the Sunnah narrated it. Abu Kabsha's name is Umar ibn Sa'd, and it is said that his name is Aamer ibn Sa'd, and God knows best. Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of Abdullah ibn Uthman ibn Khathim, on the authority of Abu al-Zubayr, on the authority of Jabir, who said: When the Messenger of God, may God bless him and grant him peace, passed by al-Hijr, he said: "Do not ask for signs, for the people of Salih asked for them, and it - meaning the she-camel - used to come back from this pass and go forth from that pass, but they rebelled against the command of their Lord and hamstrung it. It used to drink their water one day and they used to drink its milk one day, so they hamstrung it, and a shout seized them, and God extinguished from them all from under the sky except for one man who was in the sanctuary of God." They said: Who is he, O Messenger of God? He said: **Abu Righal, when he left the sanctuary, what happened to his people happened to him.** This hadith is not in any of the six books, and it meets the conditions of Muslim. God the Almighty said: **And to Thamud** meaning, We had certainly sent to the tribe of Thamud their brother Salih. **He said, 'O my people, worship God; you have no deity other than Him.'** All the messengers called to worship God alone, with no partner, as God the Almighty said: **And We did not send before you any messenger except that We revealed to him, 'There is no deity except Me, so worship Me.'** And He said: **And We have certainly sent to every nation a messenger, [saying], 'Worship God and avoid false deities.'** And His statement: "There has come to you a clear proof from your Lord. This is the she-camel of God, a sign for you." Meaning, there has come to you a proof from God that what I have brought you is true. They were the ones who asked Salih to bring them a sign, and they suggested to him that a she-camel should come out for them from a solid rock that they had identified themselves, and it was a separate rock in the corner of the rock called Al-Katibah. They asked him to bring out for them from it a pregnant she-camel that was giving

Those who were arrogant said, "Indeed, we disbelieve in that in which you believe."

birth. So Salih took covenants and pledges from them that if God answered their question and answered their request, they would believe in him and follow him. When they gave him their covenants and pledges, Salih stood up. Peace be upon him, he went to his prayer and called upon God Almighty, so that rock moved and then split open revealing a hollow she-camel and Bara'a's fetus moving between her sides as they had asked. Then their leader Junda' bin Amr and those who were with him believed in his command. The rest of the nobles of Thamud wanted to believe, but they were stopped by Dhu'ab bin Amr bin Labid, Al-Habbab, the owner of their idols, and Rbab bin Samar bin Jalhas. Junda' bin Amr had a cousin called Shihab bin Khalifa bin Mukhalla bin Labid bin Jawas, who was one of the nobles and best of Thamud. He also wanted to convert to Islam, but those people forbade him, but he obeyed them. A man from the believers of Thamud called Mahwish bin Uthma bin Ad-Dumayl, may God have mercy on him, said about that:

A group of the Al Amr family followed the religion of the Prophet and called him Shahab.

Aziz Thamud, all of them together, understood that he should answer, so if they answered

So that Saleh would become dear to us, and they would not treat their companion as equals.

But the seducers of the Al-Hajar family turned away after their maturity as wolves.

The she-camel and her foal stayed among them for a period of time, drinking from her well one day and leaving it for them the next. They would drink her milk the day they drank it, milking it and filling their vessels and containers as they wished, as He said in the other verse: **And inform them that the water is to be divided among them, each drinking in turn.** And the Most High said: **This is a she-camel, for her is a drink, and for you is a drink on a known day.** And she used to graze in some of those valleys, coming from one pass and coming from another, so that it would suffice her, because she used to get her fill of water. And as mentioned, she was a formidable creature and a wonderful sight. When that went on for a long time and their denial of the Prophet's favor became intense, they resolved to kill her so that they could keep the water for themselves every day. It is said that they all agreed to kill her. Qatada said: It reached me that the one who killed her went around to them all, and they were satisfied with killing her, even the women in their chambers and the children. I said: This is what is apparent from the words of the Most High: **But they denied him, so they hamstringed her, so their Lord destroyed them for their sin and leveled her.** He said, **And We gave Thamud the she-camel as a visible sign, but they wronged her.** And he said, **So they hamstrung the she-camel.** So he attributed that to the entire tribe, which indicates that all of them were satisfied with that, and God knows best.

Imam Abu Jaafar bin Jarir and other scholars of interpretation mentioned that the reason for her killing was that a woman from them called Unayzah bint

Ghanim bin Majlaz, who was nicknamed Umm Ghanim, was an old infidel and was one of the most hostile people to Salih, peace be upon him. She had beautiful daughters and a lot of money. Her husband was Dhu'ab bin Amr, one of the chiefs of Thamud. There was another woman called Saduf bint Al-Muhaya bin Zuhair bin Al-Mukhtar, who was of noble lineage, money and beauty. She was married to a Muslim man from Thamud, but she left him. They used to make a promise to whoever pledged to them to kill the she-camel. Saduf called a man called Al-Habbab and offered herself to him if he would hamstring the she-camel, but he refused. She called her cousin called Musadd' bin Mihraj bin Al-Muhaya, and he agreed to do so. Unayzah bint Ghanim called Qadar bin Salaf bin Jad'a, who was a short, red-haired man. They claimed that he was the son of fornication and that he was not from his father, to whom he was attributed, who is Salaf, but rather from a man called Sahyad, but he was born on Salaf's bed. She said to him, **I will give you any of my daughters you wish, provided that you hamstring the she-camel.** Then, Qudar bin Salaf and Musda' bin Muharij set out and seduced the seducers of Thamud. Seven men followed them, and they became nine men, and they are the ones about whom God Almighty said: **And there were in the city nine men who spread corruption in the land and did not reform.** They were leaders among their people, so they won over the entire disbelieving tribe, and they obeyed them in that. They set out and watched the she-camel when she came out of the water. Qudar bin Salaf had ambushed her at the base of a rock on her way, and Musda' had ambushed her at the base of another. She passed by Musda', so he shot her with an arrow, and it pierced her leg muscle. Umm Ghanem of Unaizah came out and ordered her daughter, who was one of the most beautiful people, to uncover her face for Qudar and his arm. He attacked the she-camel with the sword, uncovering her hock, so she fell to the ground and bellowed once, fearing her foal. Then he stabbed her in the heart and slaughtered her, and her foal, which was her young foal, set out until he came. A fortified mountain, so he climbed the highest rock in it and roared. Abdul Razzaq narrated on the authority of Muammar, on the authority of someone who heard Al-Hasan Al-Basri, that he said: O Lord, where is my mother? And it is said that he roared three times and that he entered a rock and disappeared in it. And it is said that they followed him and hamstrung him and his mother, and God knows best. So when they did that and finished hamstringing the she-camel, the report reached Salih, peace be upon him, so he came to them while they were gathered. When he saw the she-camel, he cried and said: **Enjoy yourselves in your home for three days the verse.**

And they killed the she-camel on Wednesday, and when the evening came, those nine men resolved to kill Salih and said: If he is truthful, we will hasten him before us, and if he is lying, we will catch up with his she-camel. They said, "Swear by God that we will surely kill him and his family by night, and then we will say to his heir, 'We did not witness the destruction of his family, and indeed, we are truthful.'" And they

planned a plan, and We planned a plan, and they did not perceive. So see how was the end of their plan.” The verse. So when they resolved to do that and conspired to do it and came at night to kill the Prophet of God, God Almighty - and to Him belongs glory and to His Messenger - sent upon them stones that crushed them in advance and hastened before their people. And Thamud woke up on Thursday, which was the first day of the days of reprieve, and their faces were yellow as Salih had promised them, and they woke up on the second day of the days of postponement, which was Friday, and their faces were red, and they woke up on the third day of the days of enjoyment, which was Saturday, and their faces were black. So when they woke up on Sunday, they had embalmed themselves and sat down. They are waiting for the vengeance and punishment of God, may God protect us from that. They do not know what will happen to them or how the punishment will come to them. The sun rose and a shout came to them from the sky and a violent tremor from below them, so the souls departed and the spirits were lost in one hour. **So they became in their homes, prostrated**, meaning dead, with no souls in them. Not one of them escaped, neither young nor old, male nor female. They said: Except for a girl who was crippled and her name was Kalba bint al-Salq, and she was called al-Zariqa. She was a disbeliever and a fierce enemy of Salih, peace be upon him. When she saw what she saw of the punishment, she released her legs and she ran as fast as anything. She came to a neighborhood and told them what she had seen and what had happened to her people. Then she asked them for water, but when she drank, she died.

The scholars of interpretation said: None of the descendants of Thamud remained except Salih, peace be upon him, and those who followed him, may God be pleased with them, except for a man called Abu Righal, who, when the punishment befell his people, was staying at that time in the sanctuary and nothing happened to him. Then when he went out to the open area one day, a stone came from the sky and killed him. The hadith of Jabir ibn Abdullah about that was mentioned at the beginning of the story, and they mentioned that this Abu Righal was the father of Thaqeef who lived in Taif. Abd al-Razzaq said on the authority of Muammar: Ismail ibn Umayya informed me that the Prophet, may God bless him and grant him peace, passed by the grave of Abu Righal and said, **Do you know who this is?** They said: God and His Messenger know best. He said: “This is the grave of Abu Righal, a man from Thamud who was in the sanctuary of God, but the sanctuary of God prevented him from the punishment of God. When he came out, what happened to his people happened to him, so he was buried here, and with him was buried a branch of gold. The people came down and rushed to him with their swords, and they searched for it and extracted the branch.” And Abd al-Razzaq said: Muammar said: al-Zuhri said: Abu Righal is Abu Thaqif. This is mural from this source.

It was narrated in a connected manner from another source, as Muhammad ibn Ishaq said: On the authority of Ismail ibn Umayyah, on the authority of Bajir ibn Abi Bajir, who said: I heard Abdullah ibn Amr say: I heard the Messenger of God, may God bless him and grant

him peace, say: When we went out with him to Taif, we passed by a grave, and he said: “This is the grave of Abu Righal, who is Abu Thaqeef, and he was from Thamud, and he was in this sanctuary, so he was protected from it. When he went out, the punishment that befell his people in this place befell him, so he was buried in it, and the sign of that is that a branch of gold was buried with him. If you dig it up, you will find it. So the people rushed to it and extracted the branch from it.” And this is how Abu Dawud narrated it, on the authority of Yahya ibn Ma'een, on the authority of Wahb ibn Jarir ibn Hazim, on the authority of his father, on the authority of Ibn Ishaq, on his authority. Our Sheikh Abu al-Hajjaj al-Mizzi said: It is a good and noble hadith. **I said** Bajir ibn Abi Bajir was the only one who connected it, and he is a sheikh who is not known except for this hadith. Yahya ibn Ma'een said: I did not hear anyone narrate from him except Ismail ibn Umayyah. **I said** Based on this, it is feared that there was a mistake in raising it. This hadith. It could be from the words of Abdullah bin Amr, from what he took from the two Zamilites. Our Sheikh Abu Al-Hajjaj said after I presented that to him, and this is possible, and God knows best.

Fath al-Qadir

So they responded in rebellion and stubbornness by saying: 76- “Indeed, we disbelieve in that in which you have believed.” These moral sentences are said to be renewed because they are answers to implied questions, as was previously explained.

Tafsir al-Baghawi

76- **Those who were arrogant said, 'Indeed, we disbelieve in that in which you have believed.'** They are deniers.

Tafsir al-Baidawi

76. **Those who were arrogant said, 'Indeed, we disbelieve in that in which you have believed.'** This is a counter-argument, and they put **you have believed in it** in place of **he was sent with it**, in response to what they had made known and accepted.

Surat al-A'raf 7:77

So they hamstrung the she-camel and rebelled against the command of their Lord and said, "O Salih, bring us what you promise us, if you should be of the messengers."

Surat al-A'raf 7:77

So they hamstrung the she-camel and rebelled against the command of their Lord and said, **O Salih, bring us what you promise us, if you should be of the messengers.**

Tafsir al-Jalalayn

77 - And the she-camel had one day in the water and they had one day, so they got tired of that **and hamstrung the she-camel** Qudar [bin Salaf] hamstrung her by ordering them to kill her with the sword **and they rebelled against the command of their Lord and said, O Salih, bring us what you threaten us with of punishment for killing her (if you are one of the messengers**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: So Thamud hamstrung the she-camel that God had made a sign for them, **and they were insolent toward the command of their Lord**, meaning: they were arrogant and haughty in following God, and they were haughty toward the truth: just as:

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And they were insolent**, they were above the truth, they do not see.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said, Mujahid said: **They were insolent towards the command of their Lord**, they were arrogant in falsehood.

Al-Harith told me, he said, Abdul Aziz told us, he said, Abu Saeed told us, on the authority of Mujahid, regarding his statement: **And they were insolent towards the command of their Lord**, he said: They were insolent towards falsehood and abandoned the truth.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **And they were insolent toward the command of their Lord**, he said: They were arrogant in falsehood.

It is from their saying: جبر عت, meaning he is high in his tyranny. **And they said, 'O Salih, bring us what you threaten us with,'** meaning they said: We have come, O Salih, with what you threaten us with of God's punishment and vengeance, hastening the punishment, **If you are one of the messengers**, meaning: If you are God's messenger to us, then God gives victory to His messengers over His enemies. So

that happened to them just as they hastened it, God the Most High says: **So the earthquake seized them, and they became within their homes fallen down.**

Tafsir al-Qurtubi

The Almighty said: **So they hamstrung the she-camel.** Hamstringing is a wound. It was said: cutting off a limb that affects the soul. And the horse was hamstring: if its legs were struck with a sword. And horses were hamstring. And the back of the animal was hamstring: if it turned away. Imru' al-Qais said:

She said, as the foolish one leaned towards us both: You have hamstrung my camel, O Imru' al-Qais, so get down.

That is, you wounded it and caused it to turn its back. Al-Qushayri said: Hammering is the uncovering of the camel's hock, then it was said in grammar that it is hamstringing, because hamstringing is usually the cause of slaughter. There are different opinions about the hamstringing of a female camel. The most correct of them is what is in Sahih Muslim from the hadith of Abdullah bin Zama'ah who said:

The Messenger of God (peace be upon him) gave a sermon and mentioned the she-camel and the one who had hamstrung her. He said: When the most wretched of them arose, a mighty, powerful man, like Abu Zam'ah, arose for her. He mentioned the hadith. It was said that his name was Qidar ibn Salaf. It was said that their kingdom belonged to a woman called Malki, so she envied Salih because of the people's inclination towards him. She said to two women who had two lovers whom they loved: Do not obey them, and ask them to hamstring the she-camel. So they did. The two men went out and forced the she-camel into a narrow passage, and one of them shot her with an arrow and killed her. Al-Saqb, which was her offspring, came to the rock from which the she-camel had emerged. They emptied it three times and the rock burst open and he entered it. It is said that it is the beast that will emerge at the end of time upon the people, as will be explained in An-Naml. Ibn Ishaq said: Al-Saqb was followed by four men who had hamstrung the she-camel: Musad' and his brother Dhu'ab. Then Musaddaq shot him with an arrow, which broke his heart. Then he dragged him by his foot and brought him to his mother, and they ate him with her. The first is more correct, for Salih said to them: There are only three days left of your life, and that is why he roared three times. It was also said: The one who hamstrung her hamstrung her, and with him were eight men, and they are the ones about whom God said: **And there were in the city nine men** (al-Naml 27:48), as will be explained in An-Naml. This is the meaning of His statement: **So they called their companion, and he seized her and hamstrung her** (al-Qamar 54:29). They were drinking, but they did not have enough water to mix their drink. It was the day of the camel's milk, so one of them stood up and watched the women and said: I will relieve the people of her, so he hamstring

her.

The Almighty said: **And they were insolent toward the command of their Lord.** That is, they were arrogant. *Ata* means to be arrogant. *Ta'ta* means to disobey. The harsh night means intense darkness, according to Al-Khalil.

They said, **O Salih, bring us what you threaten us with.** That is, the punishment.

Tafsir Ibn Kathir

The scholars of interpretation and genealogy said that Thamud bin Aathir bin Iram bin Sam bin Noah, who is the brother of Jadis bin Aathir, and the same was true of the tribe of Tasam. All of these were living Arabs before Abraham, peace be upon him. Thamud came after Aad, and their dwellings were famous between the Hijaz and the Levant to Wadi al-Qura and what was around it. The Messenger of God, may God bless him and grant him peace, passed by their homes and dwellings while he was going to Tabuk in the year nine. Imam Ahmad said: Abd al-Samad told us: Sakhr ibn Juwayriyah told us: Nafi' told us: Ibn Umar said: When the Messenger of God, may God bless him and grant him peace, descended with the people to Tabuk, he descended with them to al-Hijr near the houses of Thamud. The people drew water from the wells from which Thamud used to drink, and they kneaded from them and set up pots for them. The Prophet, may God bless him and grant him peace, ordered them to pour out the pots and feed the dough to the camels. Then he set out with them until he descended with them to the well from which the she-camel used to drink. He forbade them from entering upon the people who had been tortured, and said: **I fear that you will be afflicted with what afflicted them, so do not enter upon them.** Ahmad also said: Affan told us: Abd al-Aziz ibn Muslim told us: Abdullah ibn Dinar told us, on the authority of Abdullah ibn Umar, who said: The Messenger of God, may God bless him and grant him peace, said while he was at al-Hijr 15: "Do not enter upon these tortured people unless you are crying. If you are not crying, then do not enter upon them, lest you be afflicted with what afflicted them." The origin of this hadith is reported in the two Sahih from more than one source.

Imam Ahmad also said: Yazid bin Harun Al-Masoudi told us on the authority of Ismail bin Awsat on the authority of Muhammad bin Abi Kabsha Al-Anmari on the authority of his father who said: When there was a battle in Tabuk, people rushed to the people of Al-Hijr to enter upon them. The Messenger of God, may God bless him and grant him peace, heard about that, so he called out to the al-Nas 114: **Prayer is in congregation.** He said: So I came to the Messenger of God, may God bless him and grant him peace, and he was holding a goat and he was saying: **Why do you enter upon a people with whom God is angry?** A man from among them called out to him: **We are amazed at them, O Messenger of God?** He said: "Shall I not inform you of something more amazing than that? A man from among yourselves informs you of what happened before you and what will happen after you, so be upright and steadfast, for God does not care

about your punishment at all. There will come a people who will not defend themselves at all." None of the authors of the Sunnah narrated it. Abu Kabsha's name is Umar ibn Sa'd, and it is said that his name is Aamer ibn Sa'd, and God knows best. Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of Abdullah ibn Uthman ibn Khathim, on the authority of Abu al-Zubayr, on the authority of Jabir, who said: When the Messenger of God, may God bless him and grant him peace, passed by al-Hijr, he said: "Do not ask for signs, for the people of Salih asked for them, and it - meaning the she-camel - used to come back from this pass and go forth from that pass, but they rebelled against the command of their Lord and hamstrung it. It used to drink their water one day and they used to drink its milk one day, so they hamstrung it, and a shout seized them, and God extinguished from them all from under the sky except for one man who was in the sanctuary of God." They said: Who is he, O Messenger of God? He said: **Abu Righal, when he left the sanctuary, what happened to his people happened to him.** This hadith is not in any of the six books, and it meets the conditions of Muslim. God the Almighty said: **And to Thamud** meaning, We had certainly sent to the tribe of Thamud their brother Salih. **He said, 'O my people, worship God; you have no deity other than Him.'** All the messengers called to worship God alone, with no partner, as God the Almighty said: **And We did not send before you any messenger except that We revealed to him, 'There is no deity except Me, so worship Me.'** And He said: **And We have certainly sent to every nation a messenger, [saying], 'Worship God and avoid false deities.'** And His statement: "There has come to you a clear proof from your Lord. This is the she-camel of God, a sign for you." Meaning, there has come to you a proof from God that what I have brought you is true. They were the ones who asked Salih to bring them a sign, and they suggested to him that a she-camel should come out for them from a solid rock that they had identified themselves, and it was a separate rock in the corner of the rock called Al-Katibah. They asked him to bring out for them from it a pregnant she-camel that was giving birth. So Salih took covenants and pledges from them that if God answered their question and answered their request, they would believe in him and follow him. When they gave him their covenants and pledges, Salih stood up. Peace be upon him, he went to his prayer and called upon God Almighty, so that rock moved and then split open revealing a hollow she-camel and Bara'a's fetus moving between her sides as they had asked. Then their leader Junda' bin Amr and those who were with him believed in his command. The rest of the nobles of Thamud wanted to believe, but they were stopped by Dhu'ab bin Amr bin Labid, Al-Habbab, the owner of their idols, and Rbab bin Samar bin Jalhas. Junda' bin Amr had a cousin called Shihab bin Khalifa bin Mukhalla bin Labid bin Jawas, who was one of the nobles and best of Thamud. He also wanted to convert to Islam, but those people forbade him, but he obeyed them. A man from the believers of Thamud called Mahwish bin Uthma bin Ad-Dumayl, may God have mercy on him, said about that:

A group of the Al Amr family followed the religion of the Prophet and called him Shahab.

Surat al-A'raf 7:77

So they hamstrung the she-camel and rebelled against the command of their Lord and said, "O Salih, bring us what you promise us, if you should be of the messengers."

Aziz Thamud, all of them together, understood that he should answer, so if they answered

So that Saleh would become dear to us, and they would not treat their companion as equals.

But the seducers of the Al-Hajar family turned away after their maturity as wolves.

The she-camel and her foal stayed among them for a period of time, drinking from her well one day and leaving it for them the next. They would drink her milk the day they drank it, milking it and filling their vessels and containers as they wished, as He said in the other verse: **And inform them that the water is to be divided among them, each drinking in turn.** And the Most High said: **This is a she-camel, for her is a drink, and for you is a drink on a known day.** And she used to graze in some of those valleys, coming from one pass and coming from another, so that it would suffice her, because she used to get her fill of water. And as mentioned, she was a formidable creature and a wonderful sight. When that went on for a long time and their denial of the Prophet's favor became intense, they resolved to kill her so that they could keep the water for themselves every day. It is said that they all agreed to kill her. Qatada said: It reached me that the one who killed her went around to them all, and they were satisfied with killing her, even the women in their chambers and the children. I said: This is what is apparent from the words of the Most High: **But they denied him, so they hamstrung her, so their Lord destroyed them for their sin and leveled her.** He said, **And We gave Thamud the she-camel as a visible sign, but they wronged her.** And he said, **So they hamstrung the she-camel.** So he attributed that to the entire tribe, which indicates that all of them were satisfied with that, and God knows best.

Imam Abu Jaafar bin Jarir and other scholars of interpretation mentioned that the reason for her killing was that a woman from them called Unayzah bint Ghanim bin Majlaz, who was nicknamed Umm Ghanim, was an old infidel and was one of the most hostile people to Salih, peace be upon him. She had beautiful daughters and a lot of money. Her husband was Dhu'ab bin Amr, one of the chiefs of Thamud. There was another woman called Saduf bint Al-Muhaya bin Zuhair bin Al-Mukhtar, who was of noble lineage, money and beauty. She was married to a Muslim man from Thamud, but she left him. They used to make a promise to whoever pledged to them to kill the she-camel. Saduf called a man called Al-Habbab and offered herself to him if he would hamstring the she-camel, but he refused. She called her cousin called Musadd' bin Mihraj bin Al-Muhaya, and he agreed to do so. Unayzah bint Ghanim called Qadar bin Salaf bin Jad'a, who was a short, red-haired man. They claimed that he was the son of fornication and that he was not from his father, to whom he was attributed, who is Salaf, but rather from a man called Sahyad, but he was born on Salaf's bed. She said to him, **I will give you any of my daughters you wish, provided that you hamstring the she-camel.** Then, Qudar bin Salaf and Musda' bin Muharij set out and

seduced the seducers of Thamud. Seven men followed them, and they became nine men, and they are the ones about whom God Almighty said: **And there were in the city nine men who spread corruption in the land and did not reform.** They were leaders among their people, so they won over the entire disbelieving tribe, and they obeyed them in that. They set out and watched the she-camel when she came out of the water. Qudar bin Salaf had ambushed her at the base of a rock on her way, and Musda' had ambushed her at the base of another. She passed by Musda', so he shot her with an arrow, and it pierced her leg muscle. Umm Ghanem of Unaizah came out and ordered her daughter, who was one of the most beautiful people, to uncover her face for Qudar and his arm. He attacked the she-camel with the sword, uncovering her hock, so she fell to the ground and bellowed once, fearing her foal. Then he stabbed her in the heart and slaughtered her, and her foal, which was her young foal, set out until he came. A fortified mountain, so he climbed the highest rock in it and roared. Abdul Razzaq narrated on the authority of Muammar, on the authority of someone who heard Al-Hasan Al-Basri, that he said: O Lord, where is my mother? And it is said that he roared three times and that he entered a rock and disappeared in it. And it is said that they followed him and hamstrung him and his mother, and God knows best. So when they did that and finished hamstringing the she-camel, the report reached Salih, peace be upon him, so he came to them while they were gathered. When he saw the she-camel, he cried and said: **Enjoy yourselves in your home for three days the verse.**

And they killed the she-camel on Wednesday, and when the evening came, those nine men resolved to kill Salih and said: If he is truthful, we will hasten him before us, and if he is lying, we will catch up with his she-camel. They said, "Swear by God that we will surely kill him and his family by night, and then we will say to his heir, 'We did not witness the destruction of his family, and indeed, we are truthful.' And they planned a plan, and We planned a plan, and they did not perceive. So see how was the end of their plan." The verse. So when they resolved to do that and conspired to do it and came at night to kill the Prophet of God, God Almighty - and to Him belongs glory and to His Messenger - sent upon them stones that crushed them in advance and hastened before their people. And Thamud woke up on Thursday, which was the first day of the days of reprieve, and their faces were yellow as Salih had promised them, and they woke up on the second day of the days of postponement, which was Friday, and their faces were red, and they woke up on the third day of the days of enjoyment, which was Saturday, and their faces were black. So when they woke up on Sunday, they had embalmed themselves and sat down. They are waiting for the vengeance and punishment of God, may God protect us from that. They do not know what will happen to them or how the punishment will come to them. The sun rose and a shout came to them from the sky and a violent tremor from below them, so the souls departed and the spirits were lost in one hour. **So they**

became in their homes, prostrated, meaning dead, with no souls in them. Not one of them escaped, neither young nor old, male nor female. They said: Except for a girl who was crippled and her name was Kalba bint al-Salq, and she was called al-Zariqa. She was a disbeliever and a fierce enemy of Salih, peace be upon him. When she saw what she saw of the punishment, she released her legs and she ran as fast as anything. She came to a neighborhood and told them what she had seen and what had happened to her people. Then she asked them for water, but when she drank, she died.

The scholars of interpretation said: None of the descendants of Thamud remained except Salih, peace be upon him, and those who followed him, may God be pleased with them, except for a man called Abu Righal, who, when the punishment befell his people, was staying at that time in the sanctuary and nothing happened to him. Then when he went out to the open area one day, a stone came from the sky and killed him. The hadith of Jabir ibn Abdullah about that was mentioned at the beginning of the story, and they mentioned that this Abu Righal was the father of Thaqeef who lived in Taif. Abd al-Razzaq said on the authority of Muammar: Ismail ibn Umayya informed me that the Prophet, may God bless him and grant him peace, passed by the grave of Abu Righal and said, **Do you know who this is?** They said: God and His Messenger know best. He said: "This is the grave of Abu Righal, a man from Thamud who was in the sanctuary of God, but the sanctuary of God prevented him from the punishment of God. When he came out, what happened to his people happened to him, so he was buried here, and with him was buried a branch of gold. The people came down and rushed to him with their swords, and they searched for it and extracted the branch." And Abd al-Razzaq said: Muammar said: al-Zuhri said: Abu Righal is Abu Thaqif. This is mursal from this source.

It was narrated in a connected manner from another source, as Muhammad ibn Ishaq said: On the authority of Ismail ibn Umayyah, on the authority of Bajir ibn Abi Bajir, who said: I heard Abdullah ibn Amr say: I heard the Messenger of God, may God bless him and grant him peace, say: When we went out with him to Taif, we passed by a grave, and he said: "This is the grave of Abu Righal, who is Abu Thaqeef, and he was from Thamud, and he was in this sanctuary, so he was protected from it. When he went out, the punishment that befell his people in this place befell him, so he was buried in it, and the sign of that is that a branch of gold was buried with him. If you dig it up, you will find it. So the people rushed to it and extracted the branch from it." And this is how Abu Dawud narrated it, on the authority of Yahya ibn Ma'een, on the authority of Wahb ibn Jarir ibn Hazim, on the authority of his father, on the authority of Ibn Ishaq, on his authority. Our Sheikh Abu al-Hajjaj al-Mizzi said: It is a good and noble hadith. **I said** Bajir ibn Abi Bajir was the only one who connected it, and he is a sheikh who is not known except for this hadith. Yahya ibn Ma'een said: I did not hear anyone narrate from him except Ismail ibn Umayyah. **I said** Based on this, it is feared that there was a mistake in raising it. This hadith. It could be from the words of Abdullah bin Amr, from what he took from the two Zamilites. Our Sheikh Abu Al-Hajjaj said after I

presented that to him, and this is possible, and God knows best.

Fath al-Qadir

His saying: 77- **So they hamstrung the she-camel.** A hamstring means wounding, and it was said: cutting off a limb that affects the loss of life. It is said that the horse was hamstrung: if its legs were struck with a sword. It was also said that the origin of hamstring is: breaking the heel of the camel. Then the slaughter was called hamstring, because hamstringing is usually the cause of slaughter. Hamstringing was attributed to everyone, even though the one who hamstrung the she-camel was one of them, because they were satisfied with that and agreed to it. There was a difference of opinion about the one who hamstrung the she-camel, what was his name? It was said: Qidar bin Salaf, and other things were said. **And they rebelled against the command of their Lord,** meaning they were arrogant. It is said that someone was arrogant, and someone was rebellious if he did not obey. The harsh night is the intense darkness. **And they said, 'O Salih, bring us what you threaten us with, if you should be one of the messengers.'** This is a hastening of the punishment and a request from them for the punishment to descend and the affliction to befall them.

Tafsir al-Baghawi

77- **So they hamstrung the she-camel.** Al-Azhari said: Hamstringing is cutting the camel's heel, then slaughtering was made hamstringing because the one who slaughters the camel hamstringing it and then slaughters it. **And they were insolent toward the command of their Lord.** Insolence is exaggeration in falsehood. It is said: **Ata ya'tawa 'atwan** if they were arrogant. The meaning is that they disobeyed God and abandoned His command regarding the she-camel and denied their prophet. **And they said, 'O Salih, bring us what you threaten us with,** meaning: of punishment, **if you should be of the messengers.**

Tafsir al-Baidawi

77. **So they hamstrung the she-camel** and slaughtered it. The action of some of them was attributed to all of them because of the connection, or because it was with their consent. **And they rebelled against the command of their Lord** and were too arrogant to obey Him, which is what Salih, peace be upon him, conveyed to them when he said: **So leave her.** "And they said, 'O Salih, bring us what you promise us, if you are one of the messengers.'"

Surat al-A'raf 7:78

Then the earthquake seized them, and they lay within their homes fallen down.

Surat al-A'raf 7:78

Then the earthquake seized them, and they lay within their homes fallen down.

Tafsir al-Jalalayn

78 - **So the earthquake seized them** the severe quake from the earth and the shout from the sky **and they became within their homes, kneeling** kneeling on their knees, dead.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: **Then the earthquake seized those of Thamud who hamstrung the she-camel**, which is the shout.

And *al-Rajfa* is the verb from the saying of the speaker: **So-and-so was shaken by such-and-such**, meaning he moved and shook him, as al-Akhtal said:

Either you show me my tenderness, gray hair from old age, trembling like an eagle, and a man exhausted

What is meant by **the earthquake** here is the shout that shook them and moved them to destruction, because Thamud was destroyed by the shout, according to what the scholars have mentioned.

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

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **The earthquake**, he said: The shout.

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

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **Then the earthquake seized them**, which is the shout.

Al-Harith told me, he said, Abdul Aziz told us, he said, Abu Saad told us, on the authority of Mujahid: **Then the earthquake seized them**, he said: the shout.

And His statement: **So they became in their homes, prostrated**, meaning: So those whom God destroyed from Thamud became in their homes, meaning in their land in which they were destroyed and their town. For this reason, He made the word *home* singular, and did not make it plural by saying: **in their homes**. It may be possible that what was meant by it were the homes, but the singular was directed to all, as it was said: **By declining day, indeed mankind is in loss**.

His saying: *submerged* means: fallen down, not moving, because there are no souls in them, they have perished. The Arabs say to someone kneeling on his knee: *submerged*, and from this is the saying of Jarir:

I knew the farthest place, and I knew from it the mounts of destiny like the crouching kite

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 they became in their homes, prostrated**, he said: dead.

Tafsir al-Qurtubi

So the earthquake seized them meaning a severe earthquake. It was said: It was a severe shout that shook their hearts, as in the story of Thamud in Surah Hud in the story of Thamud, so the shout seized them. It is said: the thing trembled, trembling and shaking. And the wind shook the trees, its movement. Its origin is movement with sound, and from it is the saying of God Almighty: **The Day the earthquake will shake** (An-Nazi'at: 6) The poet said:

When I saw that the time for Hajj had come and the people's mounts were shaking with the people

So they became in their home meaning their country. It was said: It is singular in the way of the genus, and the meaning is: in their homes. And he said in another place: **in their homes** (Hud 11:67 and 94) meaning in their homes. **Couched down** meaning stuck to the ground on their knees and faces, as a bird crouches. That is, they became motionless from the severity of the torment. The origin of *jathum* is for the rabbit and the like, and the place is *mujtham*. Zuhair said:

The spring and the Aram walk behind it, and its young ones rise from every perch.

It was said: They were burned by lightning and became dead, except for one man who was in the sanctuary of God. When he left the sanctuary, what happened to his people happened to him.

Tafsir Ibn Kathir

The scholars of interpretation and genealogy said that Thamud bin Aathir bin Iram bin Sam bin Noah, who is the brother of Jadis bin Aathir, and the same was true of the tribe of Tasam. All of these were living Arabs before Abraham, peace be upon him. Thamud came after Aad, and their dwellings were famous between the Hijaz and the Levant to Wadi al-Qura and what was around it. The Messenger of God, may God bless him and grant him peace, passed by their homes and dwellings while he was going to Tabuk in the year nine. Imam Ahmad said: Abd al-Samad told us: Sakhr ibn Juwayriyah told us: Nafi' told us: Ibn Umar said: When

the Messenger of God, may God bless him and grant him peace, descended with the people to Tabuk, he descended with them to al-Hijr near the houses of Thamud. The people drew water from the wells from which Thamud used to drink, and they kneaded from them and set up pots for them. The Prophet, may God bless him and grant him peace, ordered them to pour out the pots and feed the dough to the camels. Then he set out with them until he descended with them to the well from which the she-camel used to drink. He forbade them from entering upon the people who had been tortured, and said: **I fear that you will be afflicted with what afflicted them, so do not enter upon them.** Ahmad also said: Affan told us: Abd al-Aziz ibn Muslim told us: Abdullah ibn Dinar told us, on the authority of Abdullah ibn Umar, who said: The Messenger of God, may God bless him and grant him peace, said while he was at al-Hijr 15: "Do not enter upon these tortured people unless you are crying. If you are not crying, then do not enter upon them, lest you be afflicted with what afflicted them." The origin of this hadith is reported in the two Sahihs from more than one source.

Imam Ahmad also said: Yazid bin Harun Al-Masoudi told us on the authority of Ismail bin Awsat on the authority of Muhammad bin Abi Kabsha Al-Anmari on the authority of his father who said: When there was a battle in Tabuk, people rushed to the people of Al-Hijr to enter upon them. The Messenger of God, may God bless him and grant him peace, heard about that, so he called out to the al-Nas 114: **Prayer is in congregation.** He said: So I came to the Messenger of God, may God bless him and grant him peace, and he was holding a goat and he was saying: **Why do you enter upon a people with whom God is angry?** A man from among them called out to him: **We are amazed at them, O Messenger of God?** He said: "Shall I not inform you of something more amazing than that? A man from among yourselves informs you of what happened before you and what will happen after you, so be upright and steadfast, for God does not care about your punishment at all. There will come a people who will not defend themselves at all." None of the authors of the Sunnah narrated it. Abu Kabsha's name is Umar ibn Sa'd, and it is said that his name is Aamer ibn Sa'd, and God knows best. Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of Abdullah ibn Uthman ibn Khathim, on the authority of Abu al-Zubayr, on the authority of Jabir, who said: When the Messenger of God, may God bless him and grant him peace, passed by al-Hijr, he said: "Do not ask for signs, for the people of Salih asked for them, and it - meaning the she-camel - used to come back from this pass and go forth from that pass, but they rebelled against the command of their Lord and hamstrung it. It used to drink their water one day and they used to drink its milk one day, so they hamstrung it, and a shout seized them, and God extinguished from them all from under the sky except for one man who was in the sanctuary of God." They said: Who is he, O Messenger of God? He said: **Abu Righal, when he left the sanctuary, what happened to his people happened to him.** This hadith is not in any of the six books, and it meets the conditions of Muslim. God the Almighty said: **And to Thamud meaning, We had certainly sent to the tribe of Thamud their brother Salih. He said, 'O my people, worship God; you have no**

deity other than Him.' All the messengers called to worship God alone, with no partner, as God the Almighty said: **And We did not send before you any messenger except that We revealed to him, 'There is no deity except Me, so worship Me.'** And He said: **And We have certainly sent to every nation a messenger, [saying], 'Worship God and avoid false deities.'** And His statement: "There has come to you a clear proof from your Lord. This is the she-camel of God, a sign for you." Meaning, there has come to you a proof from God that what I have brought you is true. They were the ones who asked Salih to bring them a sign, and they suggested to him that a she-camel should come out for them from a solid rock that they had identified themselves, and it was a separate rock in the corner of the rock called Al-Katibah. They asked him to bring out for them from it a pregnant she-camel that was giving birth. So Salih took covenants and pledges from them that if God answered their question and answered their request, they would believe in him and follow him. When they gave him their covenants and pledges, Salih stood up. Peace be upon him, he went to his prayer and called upon God Almighty, so that rock moved and then split open revealing a hollow she-camel and Bara'a's fetus moving between her sides as they had asked. Then their leader Junda' bin Amr and those who were with him believed in his command. The rest of the nobles of Thamud wanted to believe, but they were stopped by Dhu'ab bin Amr bin Labid, Al-Habbab, the owner of their idols, and Rbab bin Samar bin Jalhas. Junda' bin Amr had a cousin called Shihab bin Khalifa bin Mukhalla bin Labid bin Jawas, who was one of the nobles and best of Thamud. He also wanted to convert to Islam, but those people forbade him, but he obeyed them. A man from the believers of Thamud called Mahwish bin Uthma bin Ad-Dumayl, may God have mercy on him, said about that:

A group of the Al Amr family followed the religion of the Prophet and called him Shahab.

Aziz Thamud, all of them together, understood that he should answer, so if they answered

So that Saleh would become dear to us, and they would not treat their companion as equals.

But the seducers of the Al-Hajar family turned away after their maturity as wolves.

The she-camel and her foal stayed among them for a period of time, drinking from her well one day and leaving it for them the next. They would drink her milk the day they drank it, milking it and filling their vessels and containers as they wished, as He said in the other verse: **And inform them that the water is to be divided among them, each drinking in turn.** And the Most High said: **This is a she-camel, for her is a drink, and for you is a drink on a known day.** And she used to graze in some of those valleys, coming from one pass and coming from another, so that it would suffice her, because she used to get her fill of water. And as mentioned, she was a formidable creature and a wonderful sight. When that went on for a long time and their denial of the Prophet's favor became intense, they resolved to kill her so that they could keep the water for themselves every day. It is said that they all agreed to kill her. Qatada said: It reached me that the

Then the earthquake seized them, and they lay within their homes fallen down.

one who killed her went around to them all, and they were satisfied with killing her, even the women in their chambers and the children. I said: This is what is apparent from the words of the Most High: **But they denied him, so they hamstrung her, so their Lord destroyed them for their sin and leveled her.** He said, **And We gave Thamud the she-camel as a visible sign, but they wronged her.** And he said, **So they hamstrung the she-camel.** So he attributed that to the entire tribe, which indicates that all of them were satisfied with that, and God knows best.

Imam Abu Jaafar bin Jarir and other scholars of interpretation mentioned that the reason for her killing was that a woman from them called Unayzah bint Ghanim bin Majlaz, who was nicknamed Umm Ghanim, was an old infidel and was one of the most hostile people to Salih, peace be upon him. She had beautiful daughters and a lot of money. Her husband was Dhu'ab bin Amr, one of the chiefs of Thamud. There was another woman called Saduf bint Al-Muhaya bin Zuhair bin Al-Mukhtar, who was of noble lineage, money and beauty. She was married to a Muslim man from Thamud, but she left him. They used to make a promise to whoever pledged to them to kill the she-camel. Saduf called a man called Al-Habbab and offered herself to him if he would hamstring the she-camel, but he refused. She called her cousin called Musadd' bin Mihraj bin Al-Muhaya, and he agreed to do so. Unayzah bint Ghanim called Qadar bin Salaf bin Jad'a, who was a short, red-haired man. They claimed that he was the son of fornication and that he was not from his father, to whom he was attributed, who is Salaf, but rather from a man called Sahyad, but he was born on Salaf's bed. She said to him, **I will give you any of my daughters you wish, provided that you hamstring the she-camel.** Then, Qudar bin Salaf and Musda' bin Muharij set out and seduced the seducers of Thamud. Seven men followed them, and they became nine men, and they are the ones about whom God Almighty said: **And there were in the city nine men who spread corruption in the land and did not reform.** They were leaders among their people, so they won over the entire disbelieving tribe, and they obeyed them in that. They set out and watched the she-camel when she came out of the water. Qudar bin Salaf had ambushed her at the base of a rock on her way, and Musda' had ambushed her at the base of another. She passed by Musda', so he shot her with an arrow, and it pierced her leg muscle. Umm Ghanem of Unaizah came out and ordered her daughter, who was one of the most beautiful people, to uncover her face for Qudar and his arm. He attacked the she-camel with the sword, uncovering her hock, so she fell to the ground and bellowed once, fearing her foal. Then he stabbed her in the heart and slaughtered her, and her foal, which was her young foal, set out until he came. A fortified mountain, so he climbed the highest rock in it and roared. Abdul Razzaq narrated on the authority of Muammar, on the authority of someone who heard Al-Hasan Al-Basri, that he said: O Lord, where is my mother? And it is said that he roared three times and that he entered a rock and disappeared in it. And it is said that they followed him and hamstrung him and his

mother, and God knows best. So when they did that and finished hamstringing the she-camel, the report reached Salih, peace be upon him, so he came to them while they were gathered. When he saw the she-camel, he cried and said: **Enjoy yourselves in your home for three days the verse.**

And they killed the she-camel on Wednesday, and when the evening came, those nine men resolved to kill Salih and said: If he is truthful, we will hasten him before us, and if he is lying, we will catch up with his she-camel. They said, "Swear by God that we will surely kill him and his family by night, and then we will say to his heir, 'We did not witness the destruction of his family, and indeed, we are truthful.' And they planned a plan, and We planned a plan, and they did not perceive. So see how was the end of their plan." The verse. So when they resolved to do that and conspired to do it and came at night to kill the Prophet of God, God Almighty - and to Him belongs glory and to His Messenger - sent upon them stones that crushed them in advance and hastened before their people. And Thamud woke up on Thursday, which was the first day of the days of reprieve, and their faces were yellow as Salih had promised them, and they woke up on the second day of the days of postponement, which was Friday, and their faces were red, and they woke up on the third day of the days of enjoyment, which was Saturday, and their faces were black. So when they woke up on Sunday, they had embalmed themselves and sat down. They are waiting for the vengeance and punishment of God, may God protect us from that. They do not know what will happen to them or how the punishment will come to them. The sun rose and a shout came to them from the sky and a violent tremor from below them, so the souls departed and the spirits were lost in one hour. **So they became in their homes, prostrated,** meaning dead, with no souls in them. Not one of them escaped, neither young nor old, male nor female. They said: Except for a girl who was crippled and her name was Kalba bint al-Salq, and she was called al-Zariqa. She was a disbeliever and a fierce enemy of Salih, peace be upon him. When she saw what she saw of the punishment, she released her legs and she ran as fast as anything. She came to a neighborhood and told them what she had seen and what had happened to her people. Then she asked them for water, but when she drank, she died.

The scholars of interpretation said: None of the descendants of Thamud remained except Salih, peace be upon him, and those who followed him, may God be pleased with them, except for a man called Abu Righal, who, when the punishment befell his people, was staying at that time in the sanctuary and nothing happened to him. Then when he went out to the open area one day, a stone came from the sky and killed him. The hadith of Jabir ibn Abdullah about that was mentioned at the beginning of the story, and they mentioned that this Abu Righal was the father of Thaqeef who lived in Taif. Abd al-Razzaq said on the authority of Muammar: Ismail ibn Umayya informed me that the Prophet, may God bless him and grant him peace, passed by the grave of Abu Righal and said, **Do you know who this is?** They said: God and His

Messenger know best. He said: "This is the grave of Abu Righal, a man from Thamud who was in the sanctuary of God, but the sanctuary of God prevented him from the punishment of God. When he came out, what happened to his people happened to him, so he was buried here, and with him was buried a branch of gold. The people came down and rushed to him with their swords, and they searched for it and extracted the branch." And Abd al-Razzaq said: Muammar said: al-Zuhri said: Abu Righal is Abu Thaqif. This is mursal from this source.

It was narrated in a connected manner from another source, as Muhammad ibn Ishaq said: On the authority of Ismail ibn Umayyah, on the authority of Bajir ibn Abi Bajir, who said: I heard Abdullah ibn Amr say: I heard the Messenger of God, may God bless him and grant him peace, say: When we went out with him to Taif, we passed by a grave, and he said: "This is the grave of Abu Righal, who is Abu Thaqeef, and he was from Thamud, and he was in this sanctuary, so he was protected from it. When he went out, the punishment that befell his people in this place befell him, so he was buried in it, and the sign of that is that a branch of gold was buried with him. If you dig it up, you will find it. So the people rushed to it and extracted the branch from it." And this is how Abu Dawud narrated it, on the authority of Yahya ibn Ma'een, on the authority of Wahb ibn Jarir ibn Hazim, on the authority of his father, on the authority of Ibn Ishaq, on his authority. Our Sheikh Abu al-Hajjaj al-Mizzi said: It is a good and noble hadith. **I said** Bajir ibn Abi Bajir was the only one who connected it, and he is a sheikh who is not known except for this hadith. Yahya ibn Ma'een said: I did not hear anyone narrate from him except Ismail ibn Umayyah. **I said** Based on this, it is feared that there was a mistake in raising it. This hadith. It could be from the words of Abdullah bin Amr, from what he took from the two Zamilites. Our Sheikh Abu Al-Hajjaj said after I presented that to him, and this is possible, and God knows best.

Fath al-Qadir

78- **So the earthquake seized them** meaning the tremor. It is said: the thing trembled, trembling, and its origin is movement with a sound, and from it **the day the earthquake trembles**, and it was said: it was a severe shout that tore their hearts apart **and they became in their homes** meaning their country *crouching* stuck to the ground on their knees and faces like a bird crouches, and the origin of the word *juthum* is for rabbits and the like, and it was said: for people and birds. What is meant is that they became in their homes dead and motionless.

Tafsir al-Baghawi

78- **So the earthquake seized them**, which is the earthquake and movement of the earth, and they were destroyed by the shout and the earthquake, **and they became in their homes**, it was said: He meant the homes, and it was said: He meant in their land and their town, and that is why he used the singular form of home, *prostrate*, motionless and dead. It was said:

They fell on their faces, dead to the last one.

Tafsir al-Baidawi

78. **Then the earthquake seized them.** "So they lay in their homes, prostrate. Dead." It was narrated that after Ad they populated their country and succeeded them and multiplied, and lived long lives that buildings could not suffice, so they carved houses out of mountains, and they were in a state of fertility and abundance, but they rebelled and corrupted the land and worshipped idols, so God sent to them Salih from their nobles and warned them, so they asked him for a sign, so he said: What sign do you want? They said: Go out with us to our festival, so you call upon your god and we call upon our gods, so whoever is answered follows him, so he went out with them and they called upon their idols but they did not answer them, then their master Junda' bin Amr pointed to a solitary rock called Al-Kathbah and said to him: Bring out from this rock a she-camel that is hollow and innocent, if you do it we will believe you, so Salih took their covenant from them that if you do that you will believe, so they said: Yes, so he prayed and called upon his Lord, and the rock gave birth as the mother gives birth to her child, so it split open to produce a she-camel that was hollow and innocent as they described while they were watching, then it gave birth to a child like her in size and he believed in him Junda' in a group, and the rest were prevented from believing by Dhu'ab bin Amr, Al-Hibab, the owner of their idols, and Rbab bin Sughar, their priest. The she-camel stayed with her young, grazing the trees and coming to the water in the evening, and she would not raise her head from the well until she had drunk everything in it. Then she would burst open and they would milk as much as they wanted until their vessels were full, and they would drink and store. She would spend the summer in the back of the valley, and their livestock would flee to its belly, and she would spend the winter in its belly, and their cattle would flee to its back. This was difficult for them, and her hamstringing was made attractive to them by Unayzah, the mother of Ghanim, and Sadaqah bint Al-Mukhtar. They hamstringing her and divided her meat. Her watering place ascended a mountain called Qara, and they emptied it three times. Salih said to them, "Catch up with the young camel, perhaps the punishment will be lifted from you." But they were unable to do so, as the rock burst open after its gurgling and entered it. Salih said to them, "Your faces will become yellow and after a while red, and on the third day black, and then the punishment will come to you." When they saw the signs, they sought to kill it. God saved him to the land of Palestine. When it was the morning of the fourth day, they were embalmed with patience and shrouded in blankets. Then a cry came from the sky, and their hearts were torn apart, and they perished.

Surat al-A'raf 7:79

So he turned away from them and said, "O my people, I have indeed conveyed to you the message of my Lord and given you sincere advice, but you do not like sincere advisers."

Surat al-A'raf 7:79

So he turned away from them and said, **O my people, I have indeed conveyed to you the message of my Lord and given you sincere advice, but you do not like sincere advisers.**

Tafsir al-Jalalayn

79 - **So he turned away** Salih turned away (from them and said, **O my people, I have conveyed to you the message of my Lord and given you sincere advice, but you do not like sincere advisers.**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: So Salih turned away from them when they hastened the punishment for him and hamstrung God's she-camel, leaving their land from among them, because God Almighty revealed to him: I will destroy them after a third time.

It was said: No nation perished while its prophet was among them.

Then God, the Most High, informed us about the emergence of Salih from among his people who rebelled against their Lord when God wanted to bring down His punishment upon them. He said: **Then he turned away from them**, Salih, and said to his people, Thamud, **I have indeed conveyed to you the message of my Lord**, and I have conveyed to you what my Lord commanded me to convey to you of His commands and prohibitions, **and I have given you sincere advice**, in conveying God's message to you, in warning you of His punishment for your persistence in your disbelief in Him and your worship of idols, **but you do not like sincere advisers**, in God's sake, those who forbid you from following your whims and who turn you away from the desires of your souls.

Tafsir al-Qurtubi

So he turned away from them meaning when he despaired of them. **And he said, 'O my people, I have conveyed to you the message of my Lord and given you good advice.'** It is possible that he said that before their death. It is possible that he said it after their death, like his saying, peace be upon him, to those killed in Badr:

Have you found what your Lord promised to be true? It was said: Do these corpses speak? He said: You are not better at hearing than they, but they are not able to answer. The first is more apparent. It is indicated by **but you do not like advisers**, meaning you did not accept my advice.

Tafsir Ibn Kathir

This is a rebuke from Salih, peace be upon him, to his people, when God destroyed them for their disobedience to him and their rebellion against God and their refusal to accept the truth and their turning away from guidance to blindness. Salih said this to them after their destruction, as a rebuke and a rebuke while they were listening to it, as it was established in the two Sahih's that when the Messenger of God, peace be upon him, defeated the people of Badr, he stayed there for three days, then he ordered his mount to be saddled after three days at the end of the night, so he mounted it and then walked until he stopped at the well, the well of Badr, and he began to say, **O Abu Jahl bin Hisham, O Utbah bin Rabi'ah, O Shaiba bin Rabi'ah, and O so-and-so, did you find what your Lord promised to be true? For I found what my Lord promised me to be true.** So Omar said to him: O Messenger of God, what do you speak of people who have become corpses? He said, **By Him in Whose Hand is my soul, you are not more attentive to what I say than they are, but they do not respond.** In the biography, he, peace be upon him, said to them, "What a bad tribe you were to your Prophet! You called me a liar, yet the people believed me. You expelled me, yet the people gave me shelter. You fought me, yet the people supported me. So what a bad tribe you were to your Prophet."

Thus, Salih, peace be upon him, said to his people, **I have conveyed to you the message of my Lord and advised you**, meaning, you did not benefit from that because you do not love the truth and do not follow an advisor. That is why he said, **But you do not love advisers.** Some commentators have mentioned that every prophet whose nation perished would go and reside in the sanctuary, the sanctuary of Mecca. And God knows best. Imam Ahmad said: Waki' told us, Zam'ah ibn Salih told us, on the authority of Salamah ibn Wahram, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: When the Messenger of God, may God bless him and grant him peace, passed by Wadi Usfan when he performed Hajj, he said, **O Abu Bakr, what valley is this?** He said, **This is Wadi Usfan.** He said, "Hud and Salih, peace be upon them, passed by it on camels with muzzles of palm fiber, their belts were cloaks and their robes were leopard print, chanting the talbiyah, performing Hajj to the Ancient House." This is a strange hadith from this source, and none of them narrated it.

Fath al-Qadir

79- **So he turned away from them** Salih when he despaired of their answer **and said** to them this statement **I have conveyed to you the message of my Lord and advised you, but you do not like advisers.** It is possible that he said this statement to them after their death in the way of narrating their past condition, as happened from the Prophet, may God bless him and grant him peace, when he spoke to the people of the

well of Badr after his death, or he said it to them when the punishment descended upon them, as if he was witnessing that and regretted what they had missed of faith and safety from the punishment, then he made it clear about himself that he had spared no effort in conveying the message to them and giving them pure advice, but they refused that and did not accept it from him, so the punishment became due to them, and what they denied and hastened befell them.

Abd al-Razzaq, al-Faryabi, Ibn Abi Shaybah, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Abu al-Tayyal that he said: Thamud said to Salih, **Bring us a sign if you should be of the truthful.** He said, **Go out.** So they went out to a hill on the ground and behold, it was laboring like a pregnant woman labors. Then it parted and the she-camel came out from its middle. Salih said to them, **This is the she-camel of God as a sign for you.** When they got tired of her, they hamstrung her. **Then He said, 'Enjoy yourselves in your homes for three days.'** Abd al-Razzaq, Ibn al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Qatada that Salih said to them when they hamstrung the she-camel, **Enjoy yourselves for three days.** Then he said to them, **The sign of your destruction is that your faces will become yellow tomorrow, red the next day, and black on the third day.** So it became like that. When the third day came, they were certain of their destruction, so they shrouded themselves and embalmed themselves. Then the blast overtook them and killed them. The one who hamstrung the camel said: I will not kill her until you are all satisfied. So they would enter upon the woman in her chamber and say: Are you satisfied? She would say: Yes, and the boy, until they were all satisfied. Then he hamstrung her. Ahmad, Al-Bazzar, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Tabarani in Al-Awsat, Abu Al-Shaykh, Al-Hakim (who authenticated it), and Ibn Mardawayh narrated on the authority of Jabir bin Abdullah that when the Messenger of God (blessings and peace of God be upon him) descended to al-Hijr, he stood up and delivered a sermon, saying: O people, do not ask your Prophet about signs. The people of Salih asked their Prophet to send them a sign, so God sent them a she-camel. She used to come back from this pass and drink their water on the day she came, and they used to milk her milk like they used to take from her water on the day she left, and she used to come back from this pass. They rebelled against the command of their Lord and hamstrung her. So God promised them punishment after three days, and it was a promise from God that is not to be denied. Then the shout came to them, and God destroyed everyone of them in the east and west of the earth, except for a man who was in the sanctuary of God, so the sanctuary of God protected him from the punishment of God. It was said: O Messenger of God, who is he? He said: Abu Righal. When he left the sanctuary, what happened to his people happened to him. Ibn Kathir said: This hadith meets the conditions of Muslim. Ibn Jarir, Abu al-Shaykh and Ibn Mardawayh narrated from the hadith of Abu al-Tayyib, with a chain of transmission traceable to the Prophet, similar to it. Ahmad narrated from the hadith of Ibn Umar, who said: "The Messenger of God, may God bless him and grant him peace, said while he was at al-Hijr 15: 'Do not enter

upon these people who are being punished unless you are weeping. If you are not weeping, then do not enter upon them, lest what befell them befall you.'" The original hadith is in the two Sahihis from more than one source. In a wording of Ahmad from this hadith, he said: When the Messenger of God, may God bless him and grant him peace, descended upon Tabuk, he descended upon them at al-Hijr near the houses of Thamud. Ahmad and Ibn

Al-Mundhir narrated something similar to it, on the authority of Abu Kabsha Al-Anmari. Ibn Al-Mundhir narrated on the authority of Ibn Jurayj, regarding his statement, **And do not touch them with harm,** he said: Do not hamstring them. Ibn Abi Hatim narrated on the authority of Al-Suddi, regarding his statement, **And carve out of the mountains, houses,** he said: They used to carve houses in the mountains. Ibn Abi Shaybah, Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Abu Al-Shaykh narrated on the authority of Mujahid, regarding his statement, **And they rebelled against the command of their Lord,** he said: They went to extremes in falsehood. **So the earthquake seized them,** he said: The blast. Ibn Jarir, Ibn Abi Hatim, and Abu Al-Shaykh narrated on the authority of Ibn Zayd, **So they became within their homes fallen down,** he said: Dead. Abd bin Hamid narrated something similar on the authority of Qatadah.

Tafsir al-Baghawi

79 - **So he turned away,** Salih turned away, **from them and said, 'O my people, I have indeed conveyed to you the message of my Lord and given you sincere advice, but you do not like sincere advisers.'** If it is said: How did he address them by saying, **I have indeed conveyed to you the message of my Lord and given you sincere advice,** after they had perished in the earthquake?

It was said: As the Prophet, may God bless him and grant him peace, addressed the infidels killed at Jarr when he threw them into the well, and he began to call them by their names and the names of their fathers: "Is it easy for you that you obeyed God and His Messenger? We have found what our Lord promised us to be true. Have you found what your Lord promised to be true?" Umar said: **O Messenger of God, what speaks of bodies that have no souls in them?** The Prophet, may God bless him and grant him peace, said: **By the One in Whose Hand is the soul of Muhammad,** you are not more attentive to what I say than they are, but they do not respond."

It was said: He addressed them to be a lesson to those who came after them.

It was said: There is an inversion in the verse, and its interpretation is: So he turned away from them and said, **O my people, I have conveyed to you the message of my Lord.** Then the earthquake seized them.

The story of Thamud, as mentioned by Muhammad ibn Ishaq, Wahb and others, was that 'Aad perished and their rule came to an end. Thamud was inhabited after

So he turned away from them and said, "O my people, I have indeed conveyed to you the message of my Lord and given you sincere advice, but you do not like sincere advisers."

them, and they were made successors on the earth. They entered it and multiplied and inhabited it, until one of them would build a dwelling from mud and it would collapse while the man was still alive. When they saw that, they took houses from the mountains. They were in a comfortable life, so they rebelled and spread corruption on the earth and worshipped other than God. So God sent him to them as a young boy, and he called them to God until he became old and dishonored, and only a few of them followed him, who were weak. When Salih insisted on calling upon them and conveying the message and warned them a lot and frightened them, they asked him to show them a sign that would confirm what he was saying. So he said to them: What sign do you want? They said: Come out with us tomorrow to our festival. They had a festival in which they would go out with their idols on a specific day of the year, and you would call upon your god and we would call upon our gods. If you are answered, we will follow you, and if we are answered, you will follow us. Salih said to them: Yes. So they went out with their idols to their festival, and Salih went out with them. They called upon their idols and asked them that Salih would not be answered in anything he called upon. Then Junda' bin Amr bin Hawas, who was at that time the master of Thamud, said: O Salih, bring us out of this rock - a separate rock in a corner of the stone called Al-Kathbah - a she-camel with a hollow, bare, and young camel - and a she-camel is like a yacht among camels - and if you do, we will believe you and have faith in you. Salih took their covenant from them: If you do, you will believe in me and have faith in me. They said: Yes. So Salih prayed two rak'ahs and called upon his Lord, and the rock gave birth as a pregnant woman gives birth to her young. Then the plateau moved and split open, revealing a she-camel with a hollow, bare, and young camel, as they described. None knows what was between its sides except God, and they were looking. Then it produced a drink like it in size, so Junda' bin Amr and a group of his people believed in him. The nobles of Thamud wanted to believe in him and confirm him, but Dhu'ab bin Amr bin Labid, the owner of their idols, and Rbab bin Samghar, who was their soothsayer, forbade them. They were from the nobles of Thamud.

When the she-camel came out, Salih said to them: This is the she-camel of God, she has a drink and you have a drink on a specific day. So the she-camel stayed with her water in the land of Thamud, grazing on trees and drinking water. She would come to the water at night, and when it was her day, she would put her head in a well in the rock called the Well of the She-camel. She would not move her head until she had drunk all the water in it, not leaving a drop. Then she would raise her head and it would puff up until it had emptied for them, and they would milk whatever they wanted of milk. They would drink and store it until they had filled all their vessels. Then she would leave from a different path from which she had come. She would not be able to leave from where she had come, and it would be too narrow for her. Then, when it was their day, they would drink whatever they wanted of water and store whatever they wanted for the day of

the she-camel. They were thus in comfort and peace. The she-camel would spend the summer when it was hot in the back of the valley, and the livestock would flee from her, their sheep, cows, and camels, and they would descend to the bottom of the valley in its heat and drought. She would spend the winter in the bottom of the valley when it was winter, and their livestock would flee. To the valley in the cold and drought, and that harmed their livestock due to the trial and test, so that was too much for them, so they rebelled against the command of their Lord and that led them to hamstringing the she-camel, so they agreed to hamstring her.

There were two women from Thamud, one of them was called Unayzah bint Ghanim bin Majlaz, who was nicknamed Umm Ghanim. She was the wife of Dhu'ab bin Amr and was an old woman, and had beautiful daughters and wealth in camels, cows and sheep. Another woman was called Saduf bint Al-Muhaya, who was beautiful and rich and had many livestock. They loved to hamstring the she-camel **because it harmed them** in their livestock, so they tricked her into hamstringing the she-camel. Saduf called a man from Thamud called Al-Hubab to hamstring the she-camel, and offered herself to him if he did so, but he refused. So she called a cousin of hers called Musadd' bin Muharij bin Al-Muhaya, and offered herself to him on condition that he hamstring the she-camel. She was one of the most handsome and wealthy people, and he agreed to do so. Unayzah bint Ghanim called Qadar bin Salif, who was a short, red-haired man. They claimed that he had been the daughter of a fornicator, but Salif had not, but he was born on Salif's bed. She said: I will give you any of my daughters you wish on condition that you hamstring the she-camel. Qadar was a powerful and respected man among his people.

Abdul Wahid Al-Malhi told us that Ahmad bin Abdullah Al-Nuaimi told us that Muhammad bin Yusuf told us that Muhammad bin Ismail told us that Musa bin Ismail told us that Wahib told us that Hisham told us on the authority of his father that Abdullah bin Zama'ah told him that he heard the Prophet, may God bless him and grant him peace, giving a sermon and he mentioned the she-camel and the one who hamstringed her. The Messenger of God, may God bless him and grant him peace, said: **When the most wretched of them arose Ash-Shams 12**, a mighty, powerful man, powerful among his people, arose for her like Abu Zama'ah.

We returned to the story, they said: So Qudar bin Salif and Musda' bin Muharij set out and seduced the seducers of Thamud, and seven men followed them, so they were nine men, so Qudar and Musda' and their companions set out and watched the she-camel when it came to the water, and Qudar had ambushed it at the base of a rock on its way, and Musda' ambushed it on another way, so it passed by Musda', so he shot it with an arrow and it lodged in the muscle of its leg, and the daughter of Ghanim of Unayzah came out, and ordered her daughter, and she was one of the most beautiful people, so she revealed herself to Qudar and then she restrained him, so he attacked the she-camel with the sword and exposed her hock, so she fell and

roared once, warning of her stench, then he stabbed her in the heart and slaughtered her, and the people of the town came out and divided up its meat and cooked it, and when he saw its stench, he set out until he came to a high mountain called Sanu, and it was said that its name was Qara, and he came to Salih and it was said to him: Catch up with the she-camel, for she has been hamstrung, so he came and they came out to meet him and apologize to him: Oh The Prophet of God said: It was so-and-so who hamstrung it, and it is not our fault. So Salih said: Look, will you catch its young? If you catch it, perhaps the punishment will be lifted from you. So they went out looking for it, and when they saw it on a mountain, they went to take it. Then God Almighty inspired the mountain, and it rose high in the sky until the birds could not reach it.

Salih came, and when the foal saw him, he cried until his tears flowed. Then he foamed three times, and the rock burst open, and he entered it. Salih said, "For every foam there is a term of one day, so enjoy yourselves in your home for three days. That is a promise that will not be denied."

Ibn Ishaq said: Four of the nine men who had hamstrung the she-camel followed Al-Saqb, among them Musad' ibn Mihraj and his brother Thabb ibn Mihraj. Musad' shot him with an arrow that pierced his heart, then dragged him by his foot and made him fall down. They threw his flesh as bitter as his mother's flesh. Salih said to them: You have violated the sanctity of God, so be glad of God's punishment and vengeance. They said, mocking him: When will that be, Salih? And what is the sign of that? They used to name the days among them: Sunday is the first, Monday is the easiest, Tuesday is the last, Wednesday is the tyrant, Thursday is the pessimistic, Friday is the merciful, and Saturday is the merciful. They hamstrung the she-camel on Wednesday, so Salih said to them when they said that: You will wake up on the morning of Mu'nis with your faces yellow, then you will wake up on the morning of the day of the merciful and your faces red, then you will wake up on the day of the merciful and your faces black, then the punishment will come to you on the first day.

When Salih said that to them, the nine who had hamstrung the she-camel said: Come, let us kill Salih. If he is truthful, we will hasten him before us, and if he is lying, we will catch 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 crushed with stones. They said to Salih: You killed them. Then they intended to attack him, but his clan stood up to protect him and put on their weapons. They said to them: By God, you will never kill him, for he promised you that the punishment would descend upon you after three days. If he is truthful, you will only increase your Lord's anger against you, and if he is lying, then you will be behind what you want. So they turned away from them that night, and on Thursday morning their faces were yellow as if they had been smeared with saffron, young and old, male and female. They were certain of the punishment and knew that Salih had told them the truth, so they sought him out to kill him. Salih fled from them until he took refuge in a tribe of Thamud called

Banu Ghanim, and he descended upon their master, a man called Nufayl, who was known as Abu Hudab, and he was a polytheist, and he hid him, and they were unable to find him, so they went to the companions of Salih to torture them to lead them to him, and a man from the companions of Salih called Mubdi' bin Harm said: O Prophet of God, they torture us to lead them to you, so should we lead them to him? He said: Yes, so he led them to him, and they went to Abu Hudab and spoke to him about that, and he said: Yes, I have Salih with me and he is your guardian, and you have a way against him, so they turned away from him and left him, and the torment that God had sent down upon them distracted them from it, so some of them began to tell others what they saw in their faces, and by the evening they all cried out: Behold, two days of the appointed time have passed and the torment has come upon you, and by the morning of the third day their faces were black as if they had been covered with tar, so they all cried out: Behold, the torment has come upon you.

When Sunday night came, Salih and those who had converted to Islam with him left their midst and went to Ash-Sham. He settled in Ramla Palestine. When morning came, the people shrouded themselves and embalmed themselves and threw themselves to the ground, turning their eyes to the sky at one time and to the earth at another, not knowing from where the torment would come to them. When the sun rose on Sunday, a cry came to them from the sky, in which was the sound of every thunderbolt and the sound of everything that has a sound on earth. It tore their hearts apart in their chests, and none of them, young or old, remained but perished, as God Almighty said: **So they became kneeling in their homes**, except for a crippled girl called Dhari'ah bint Salif. She was a disbeliever who was very strong in her disbelief and enmity towards Salih. God released her legs after she had witnessed the torment, so she went out faster than anything had ever been seen until she reached Qazhah, which is Wadi al-Qura. She informed them of what she had witnessed of the torment and what had befallen Thamud. Then she drew some water and was given to drink, but when she drank, she died.

Al-Suddi mentioned another aspect of the hamstringing of the camel. He said: God Almighty revealed to Salih, peace be upon him:

He said to them, **Your people will hamstring your she-camel.** They said, **We would not do that.** Salih said, **In this month of yours, a boy will be born who will hamstring your she-camel, and your destruction will be at his hands.** They said, **No child will be born to us in this month except that we will kill him.** Nine of them had a child in that month, so they slaughtered their sons. Then a son was born to the tenth, but he refused to slaughter his son, and he had not had a son before that. This made the nine angry with Salih because he was the reason for the killing of their sons. They swore by God that we would spend the night with him and his family. They said, **We will go out so that the people will see that we have set out on a journey, so we will go to the cave and be in it.** When night fell and Salih went out to his mosque, we went to him and killed him. Then we returned to the cave and were in it. Then we returned to our homes and said, **We did not witness the destruction of his family, and we are telling the**

So he turned away from them and said, "O my people, I have indeed conveyed to you the message of my Lord and given you sincere advice, but you do not like sincere advisers."

truth. So they believed us, thinking that we had set out on a journey. Salih did not sleep with them in the village, and he would spend the night in a mosque called the Mosque of Salih. When morning came, he would come to them and preach to them and remind them, and when evening came, he would go out to the mosque and spend the night there. They set out and entered the cave, and the cave fell on them and killed them. Some men who had seen what had happened among them set out and found that they had been crushed, so they returned shouting in the village: O servants of God, Salih was not satisfied with ordering them to kill their children until he killed them. So the people of the village gathered to hamstring the she-camel.

Ibn Ishaq said: The nine divided the camel over Salih's stay after they hamstrung the camel, as we mentioned.

Al-Suddi and others said: When the tenth son was born, meaning Qadar, he grew up in a day as a youth other than him on Friday, and grew up in a month as a youth other than him in a year. When he grew up, he sat and passed by some people drinking, so they wanted water to mix their drink with. That day was the day the she-camel was drinking, but they found that the she-camel had drunk the water. This was difficult for them and they said: What should we do with the milk? If we were to take this water that the she-camel drinks and give it to our livestock and crops to drink, it would be better for us. The tenth son said: Would you like me to hamstring her for you? They said: Yes. So they hamstrung her.

Abdul Wahid Al-Malhi told us, Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Muhammad bin Maskeen told us, Yahya bin Hassan bin Hayyan Abu Zakariya told us, Sulayman told us, on the authority of Abdullah bin Dinar, on the authority of Ibn Umar: "When the Messenger of God, may God bless him and grant him peace, descended to Al-Hijr during the Battle of Tabuk, he ordered them not to drink from its well or draw water from it. They said: We have kneaded from it and drawn water. So he ordered them to throw away that dough and pour out that water." Ibn Nafi' said on the authority of Ibn Umar: "So the Messenger of God, may God bless him and grant him peace, ordered them to pour out what they drew from its wells and to feed the dough to the camels, and he ordered them to draw water from the well that the she-camel used to drink from."

Abu al-Zubayr narrated on the authority of Jabir that he said: When the Messenger of God, may God bless him and grant him peace, passed by al-Hijr during the Battle of Tabuk, he said to his companions: **Let none of you enter the village, nor drink from their water, nor enter upon these tormented people unless you are weeping lest the same thing happen to you as happened to them.** Then he said: "As for what follows, do not ask your Messenger for signs. These are the people of Salih who asked their Messenger, so God sent the she-camel, and she used to come back from this pass and come back from that pass and drink their

water on the day she came. He showed them the ascent of the young camel from the continent, but they rebelled against the command of their Lord and hamstrung it. So God destroyed from under the sky all of them in the east and west of the earth except one man called Abu Righal, and he was Abu Thaqif, who was in the sanctuary of God, and the sanctuary of God protected him from the punishment of God. When he came out, what happened to his people happened to him, so he was buried, and with him was buried a branch of gold. He showed them the grave of Abu Righal, so the people came down and rushed to it with their swords and dug up and extracted that branch."

The group of believers from the people of Salih was four thousand. Salih went with them to Hadhramaut. When they entered it, Salih died, so it was called Hadhramaut. Then the four thousand built a city called Hasura. Some of the people of knowledge said that Salih died in Mecca, and he was fifty-eight years old, and he stayed among his people for twenty years.

Tafsir al-Baidawi

79. So he turned away from them and said, 'O my people, I have indeed conveyed to you the message of my Lord and given you sincere advice, but you do not like sincere advisers.' It appears that his turning away from them was after he saw them kneeling, and perhaps he addressed them with this after their destruction, just as the Messenger of God, may God bless him and grant him peace, addressed the people of the well of Badr and said, "Indeed, we have found what our Lord promised us to be true. Have you found what your Lord promised to be true?" Or he mentioned that as a way of regretting them.

Surat al-A'raf 7:80

And Lot, when he said to his people, **Do you commit such immorality as no one has preceded you with from among the worlds?**

Tafsir al-Jalalayn

80 - And mention Lot and replace it (when he said to his al-Nas 114: Do you commit an immorality such as no one has preceded you with from among the worlds) mankind and jinn.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: And We sent Lot.

If it was said: Its meaning is: And remember Lot, O Muhammad, **when he said to his people**, since there was no connection to the message in the speech, as there was in the mention of Aad and Thamud, it would be a doctrine.

And His saying: **When he said to his people**, he says: when he said to his people from Sodom, to whom he had sent Lot, **Do you commit an immorality?** And the immorality that they were committing, for which God punished them, was intercourse with males, **No one in the worlds has preceded you in doing it**, he says: No one in the worlds has preceded you in doing this immorality, and that is like the one who:

Ibn Wakee' told us, he said, Ismail bin Aliyah told us, on the authority of Ibn Abi Nujayh, on the authority of Amr bin Dinar, regarding his statement: **No one in the worlds has preceded you with it**, he said: No male was seen on a male until the people of Lot.

Tafsir al-Qurtubi

It has four issues:

First: The Almighty's saying: **And Lot, when he said to his people**. Al-Farra' said: Lut is derived from their saying: This is alite with my heart, meaning it stuck. An-Nahhas said: Al-Zajaj said that some grammarians - meaning Al-Farra' - claimed that Lut may be derived from **Lattat Al-Hawd** meaning **I smeared the basin with clay**. He said: This is wrong, because foreign names are not derived like *Isaac*, so it is not said that it is from *sahaq* which means distance. Lut was declined because of its lightness because it has three letters and the middle letter is silent. Al-Naqqash said: Lut is one of the foreign names and not from Arabic. As for **Lattat Al-Hawd**, and **This is alite with my heart from this**, it is correct. But the name is foreign like *Ibrahim* and *Isaac*. Sibawayh said: Noah and Lut are foreign names, except that they are light, which is why they were declined. God sent him to a nation called Sodom, and he was the nephew of Abraham. Its accusative is either with *Arsalna* which precedes it, in which case it

is conjoined. It is permissible for it to be accusative with the meaning of **and remember**.

Second: The Almighty's saying: **Do you commit immorality?** meaning intercourse with males. God mentioned it by the name of immorality to clarify that it is adultery, as the Almighty said: "And do not come near to adultery. Indeed, it is an immorality." (al-Isra' 17:32)

Scholars differed on what is required of the one who does this after their consensus on its prohibition. Malik said: He should be stoned, whether he is married or not. The same applies to the one who is stoned if he has reached puberty. It was also narrated from him: He should be stoned if he is married, and he should be imprisoned and disciplined if he is not married. This is the view of Ata', Al-Nakha'i, Ibn Al-Musayyab and others. Abu Hanifa said: The married person and others should be disciplined. This was also narrated from Malik. Al-Shafi'i said: He should be punished according to the same punishment for adultery. Malik cited as evidence the words of God the Almighty: **And We rained down upon them stones of baked clay** (al-Hijr 15:74). This was a punishment for them and a recompense for their actions. If it is said: There is no proof in it for two reasons: First, the people of Lot were only punished for disbelief and denial like all other nations. Second, both young and old were included in it, which indicates that it is outside the category of prescribed punishments. It is said: As for the first, it is a mistake, because God the Almighty informed us that they committed sins and punished them for them, including this. As for the second, some of them did it and some of them were satisfied, so everyone was punished because the masses remained silent about it. This is the wisdom of God and His way with His servants. The punishment for the doers will continue. And God knows best. Abu Dawud, Ibn Majah, Al-Tirmidhi, Al-Nasa'i, and Al-Darqutni narrated that the Messenger of God, may God bless him and grant him peace, said:

Whoever you find doing the deed of the people of Lot, kill the one who does it and the one to whom it is done.

The wording is Abu Dawud and Ibn Majah. At-Tirmidhi says, **Whether they are married or not**. Abu Dawud and Ad-Darqutni narrated on the authority of Ibn Abbas regarding a virgin found committing sodomy, he said: **He should be stoned**. It was narrated on the authority of Abu Bakr As-Siddiq **may God be pleased with him** that he burned a man called Al-Fuja'ah when he committed the deed of the people of Lot with fire. This is the opinion of Ali ibn Abi Talib, for when Khalid ibn Al-Walid wrote to Abu Bakr about that, Abu Bakr gathered the companions of the Prophet (peace and blessings of God be upon him) and consulted them about it. Ali said: "This sin was not committed by any nation except one nation to which God did what you know. I think he should be burned with fire." The opinion of the companions of the Messenger of God (peace and blessings of God be upon him) was unanimous. Abu Bakr wrote to Khalid ibn Al-Walid to burn him with fire, so he burned him. Then Ibn Az-Zubayr burned them in his time. Then Hisham ibn Al-Walid burned them. Then Khalid Al-Qasri burned them in Iraq. It was narrated that seven people were caught in sodomy during the time of Ibn Az-Zubayr, so

Surat al-A'raf 7:80

And Lot, when he said to his people, "Do you commit such immorality as no one has preceded you with from among the worlds?"

he asked about them. He found four who had been married, so he ordered them to be taken out of the sanctuary and stoned to death. He punished the three. Ibn Abbas and Ibn Umar were with him, but they did not denounce him. This is what Al-Shafi'i held. Ibn Al-Arabi said: What Malik held is more correct, as it has a more authentic chain of transmission and is more reliable. The Hanafis held that the punishment for adultery is known, so if this sin is not like it, then it is obligatory that it should not share in its punishment. They cite a hadith in this regard:

Whoever sets a limit in a place other than the limit has transgressed and wronged. Also, it is intercourse in a vagina that does not involve permissibility or chastity, nor does it require a dowry or proof of lineage, so no limit is attached to it.

Third: If he has intercourse with an animal, it has been said: He and the animal are not to be killed. It has also been said: They are to be killed. This was narrated by Ibn al-Mundhir on the authority of Abu Salamah ibn Abd al-Rahman. There is a hadith on this topic narrated by Abu Dawud and al-Darqutni on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said:

Whoever has intercourse with an animal, kill him and kill the animal with him. We said to Ibn Abbas: What is the matter with the animal? He said: I do not think he said that, except that he disliked eating its meat after that act had been done to it. Ibn al-Mundhir said: If the hadith is authentic, then it is obligatory to say it, but if it is not authentic, then the one who did that should seek forgiveness from God a lot, and if the judge punishes him, that is good. And God knows best. It has been said that killing the animal is so that it does not give birth to a deformed child, so killing it is in the interest of this meaning with what came in the Sunnah. And God knows best. Abu Dawud narrated from Ibn Abbas that he said: There is no punishment for the one who commits adultery with an animal. Abu Dawud said: And Ata' said the same. Al-Hakam said: I think that he should be flogged but the punishment should not be carried out. Al-Hasan said: He is like the adulterer. Al-Zuhri said: He should be flogged a hundred times, whether he is married or not. Malik, Al-Thawri, Ahmad and the people of opinion said that he should be punished. It was narrated from Ata', Al-Nakha'i and Al-Hakam. There are different narrations from Al-Shafi'i, and this is more likely according to his school of thought in this matter. Jabir bin Zaid said: The punishment is carried out on him, unless the animal belongs to him.

Fourth: The Almighty's saying: **No one before you did it among the worlds.** "Min" is for the comprehensiveness of the gender, meaning that sodomy did not exist in any nation before the people of Lot. The atheists claim that it did before them. The truth is what is stated in the Qur'an. Al-Naqqash narrated that the origin of their action was that Iblis invited them to himself, may God curse him, so they would have intercourse with each other. Al-Hasan said: They would do that with strangers, and they would not

do it to each other. Ibn Majah narrated on the authority of Jabir ibn Abdullah that the Messenger of God, may God bless him and grant him peace, said:

What I fear most for my nation is the actions of the people of Lot. Muhammad ibn Sirin said: **No animal does the actions of the people of Lot except the pig and the donkey.**

Tafsir Ibn Kathir

God Almighty says, *And We sent Lot or its meaning is And remember Lot when he said to his people* and Lot is the son of Haran bin Azar and he is the nephew of Abraham the friend of God, peace be upon them, and he had believed with Abraham, peace be upon him, and migrated with him to the land of Ash-Sham, so God sent him to the people of Sodom and the surrounding villages, calling them to God Almighty and commanding them to do good and forbidding them from what they were committing of sins, prohibitions and obscenities that they had invented and no one from the children of Adam or others had preceded them in, which is intercourse with males without females, and this is something that the children of Adam were not familiar with nor familiar with nor did it cross their minds, until the people of Sodom did it, may God's curses be upon them.

Amr ibn Dinar said about his statement, **No one in the worlds has preceded you with it**, he said: No male has copulated with another male until the people of Lot. Al-Walid ibn Abd al-Malik, the Umayyad Caliph who built the Great Mosque of Damascus, said: If God Almighty had not told us the story of the people of Lot, I would not have thought that a male would mount another male. That is why Lot, peace be upon him, said to them, **Do you commit such immorality as no one in the worlds has preceded you with? Indeed, you approach men with desire instead of women.** That is, you have turned away from women and what your Lord created for you from them to men. This is extravagance and ignorance on your part because he put the thing in the wrong place. That is why he said to them in the other verse, **These are my daughters, if you are to do so.** So he directed them to their women, but they apologized to him by saying that they did not desire them. "They said, 'Indeed, you know that we have no right to your daughters, and indeed, you know what we want.' " That is, you know that we have no interest in women or desire, and indeed, you know what we want from your guests. The commentators mentioned that the men had become satisfied with each other, and their women had also become satisfied with each other. They also dispensed with each other.

Fath al-Qadir

His statement: 80- **And Lot** is connected to what came before: meaning, and We sent Lot, or it is accusative with an implied verb: meaning, and remember Lot

when he said to his people. Al-Farra' said: Lot is derived from their saying: This is alit bi-qalbi: meaning it is stuck. Al-Zajaj said: Some grammarians claimed that Lot could be derived from latat al-hawd if you smoothed it with mud, and this is wrong, because foreign names are not derived. Sibawayh said: Noah and Lot are foreign names, but they are light, and that is why they were declined. Lot is the son of Haran, the son of Tarah, so he is the nephew of Abraham. God sent him to a nation called Sodom. **Do you commit immorality?** meaning the immoral trait that persists in obscenity and ugliness. He said: This is to denounce them and rebuke them. **No one before you has done it.** meaning no one before you did it, because sodomy did not exist in any nation before this nation. *Min* is an additional emphasis for the generality in the negation, and it includes what it entered into, and the sentence is intended to emphasize the denunciation and rebuke of them.

Tafsir al-Baghawi

80 - The Almighty said: **And Lot**, meaning: And We sent Lot. It was said: Its meaning is: And remember Lot. He is Lot bin Haran bin Tarah, the nephew of Abraham, **When he said to his people**, and they are the people of Sodom. That is because Lot left the land of Babylon *traveled* with his uncle Abraham, peace be upon him, believing in him and migrating with him to the Levant. Abraham settled in Palestine and Lot settled in Jordan, so God Almighty sent him to the people of Sodom and he said to them, **Do you commit an immorality**, meaning intercourse with males, **which no one in the world has preceded you with before?** Amr bin Dinar said: No male is seen upon a male in this world except that he was from the people of Lot.

Tafsir al-Baidawi

80. **And Lot** meaning, and We sent Lot. **When he said to his people** at the time of his saying to them, or, **And remember Lot** and *when* is a substitute for it. **Do you commit immorality?** A rebuke and reprimand for that persistently ugly act. **No one before you has done it among the worlds** No one before you has ever done it. The *ba* is for transitivity, and the first is for emphasising the negation and comprehensiveness, and the second is for partiality. The sentence is a resumption of the denial, as if he rebuked them first for committing immorality and then for inventing it, for it is worse.

Surat al-A'raf 7:81

Indeed, you approach men with desire instead of women. Rather, you are a transgressing people.

Surat al-A'raf 7:81

Indeed, you approach men with desire instead of women. Rather, you are a transgressing people.

Tafsir al-Jalalayn

81 - *You* and in the reading {A'inkum} with the realization of the two hamzas and facilitation of the second and inserting the alif between them in both ways (that you approach men with desire instead of women. Rather, you are a transgressing people) exceeding the permissible to the forbidden.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty informs us of this about Lot, that he said to his people, rebuking them for their actions: You, O people, approach men from behind, out of desire for that, instead of what God has permitted and made lawful for you from women.

Rather, you are a transgressing people, meaning: You are a people who do what God has forbidden you, and you disobey Him by doing this.

This is extravagance, in this case.

Desire is the action, and it is a source from the saying of the speaker: I desired this thing, I desired it with desire, and from that is the saying of the poet:

And I, disheveled and yearning for sleep, said to him: Go! When the stars turn away and become arrogant.

He stood up, dragging his feet, as if he had been told: Take it with your two hands! He would have fallen.

Tafsir al-Qurtubi

The Almighty said: *You* Nafi' and Hafs read it as a predicate with one broken hamza, explaining the aforementioned obscenity, so it was not good to introduce a question into it because it cuts off what comes after it from what precedes it. The rest read it with two hamzas as a question word meaning rebuke, and that is good because what comes before and after it is an independent statement. Abu Ubaid, Al-Kisa'i and others chose the first, and they argued with the Almighty's saying: **Then if I die, will they be the immortals?** (al-Anbiya 21:34) and He did not say **I understand**. And He said: **Then if he dies or is killed, will you turn back on your heels?** (Al Imran 3:144) and He did not say **you turned back**. This is one of the worst mistakes because they likened two things to something that is not similar, because the condition and its answer are like one thing like the subject and predicate, so it is not permissible for there to be two questions in them. It is not permissible to say: **If I die, will I understand?** Just as it is not permissible to say: **Is**

Zaid leaving? The story of Lot, peace be upon him, contains two sentences, so you can ask about each one of them. This is the opinion of Al-Khail and Sibawayh, and it was chosen by An-Nahhas, Makki and others. *Desire* is an accusative of the verbal noun, meaning you desire them with desire. It is also permissible for it to be a verbal noun in the place of the circumstance. **Rather, you are a transgressing people** is similar to **Rather, you are a transgressing people** (Ash-Shu'ara': 166) in your gathering together with polytheism, this abomination.

Tafsir Ibn Kathir

God Almighty says, *And* We sent *Lot* or its meaning is *And* remember **Lot when he said to his people** and Lot is the son of Haran bin Azar and he is the nephew of Abraham the friend of God, peace be upon them, and he had believed with Abraham, peace be upon him, and migrated with him to the land of Ash-Sham, so God sent him to the people of Sodom and the surrounding villages, calling them to God Almighty and commanding them to do good and forbidding them from what they were committing of sins, prohibitions and obscenities that they had invented and no one from the children of Adam or others had preceded them in, which is intercourse with males without females, and this is something that the children of Adam were not familiar with nor familiar with nor did it cross their minds, until the people of Sodom did it, may God's curses be upon them.

Amr ibn Dinar said about his statement, **No one in the worlds has preceded you with it**, he said: No male has copulated with another male until the people of Lot. Al-Walid ibn Abd al-Malik, the Umayyad Caliph who built the Great Mosque of Damascus, said: If God Almighty had not told us the story of the people of Lot, I would not have thought that a male would mount another male. That is why Lot, peace be upon him, said to them, **Do you commit such immorality as no one in the worlds has preceded you with? Indeed, you approach men with desire instead of women**. That is, you have turned away from women and what your Lord created for you from them to men. This is extravagance and ignorance on your part because he put the thing in the wrong place. That is why he said to them in the other verse, **These are my daughters, if you are to do so**. So he directed them to their women, but they apologized to him by saying that they did not desire them. "They said, 'Indeed, you know that we have no right to your daughters, and indeed, you know what we want.' " That is, you know that we have no interest in women or desire, and indeed, you know what we want from your guests. The commentators mentioned that the men had become satisfied with each other, and their women had also become satisfied with each other. They also dispensed with each other.

Fath al-Qadir

His saying: 81- **You indeed approach men with desire**.

Nafi' and Hafs read the hadith with one broken hamza. The rest read with two hamzas as a question that requires rebuke and reproach. Abu Ubaid, Al-Kisa'i and others chose the first reading, while Al-Khalil and Sibawayh chose the second reading. According to the first reading, this sentence explains his saying: **Do you commit immorality?** Likewise according to the second reading with the addition of the question and its repetition, which is useful for exaggerating the rebuke and reproach, and the accusative of *desire* as a source: that is, you desire them with desire. It is permissible for it to be a source in the place of the state: that is, desiring, and it is permissible for it to be an object for it: that is, for the sake of desire. It includes that they have no purpose in committing this immorality except merely satisfying desire without having a purpose in that that agrees with reason. They are in this like beasts that mount each other for what they get from desire **except for women** meaning, exceeding in your action the women who are the place for satisfying desire and the place for seeking pleasure. Then he turned away from the previous denial to informing about what they are upon of extravagance that resulted in committing this. A terrible abomination.

they are described as purely animalistic, and a warning that the rational person should be motivated to engage in sexual intercourse by seeking children and the continuation of the species, not by satisfying his desire. **Rather, you are a people who are extravagant.** This is a shift from denunciation to reporting their condition that led them to commit similar acts, which is the habit of extravagance in everything, or from denouncing it to censuring all their faults, or from something omitted, such as **You have no excuse for it, rather, you are a people whose habit is extravagance.**

Tafsir al-Baghawi

81- **Indeed you**, the people of Medina and Hafs read **indeed you** with a kasra on the alif as a report, and the others read it as a resumption, **to approach men**, in their backsides, **with desire instead of women**, so he interpreted that indecency, meaning that the backsides of men are more desirable to you than the vaginas of women, **but you are a people who are extravagant**, exchanging the permissible for the forbidden.

Muhammad ibn Ishaq said: They had fruits and villages the likes of which had never been seen on earth. People sought them out and harmed them. Satan appeared to them in the form of an old man and said: If you do this to them, you will be saved. But they refused. When people insisted, they sought them out and found them as young boys in the morning. They captured them and forced them to do so, and they became evil and this became entrenched in them. Al-Hasan said: They would not marry anyone except strangers.

Al-Kalbi said: The first to do this was the people of Lot, because their land was fertile and the people of the country used it. That is, the devil appeared to them in the form of a young man, then he called to his anus, so he had intercourse with him in his anus, so God Almighty commanded the sky to throw stones at them and commanded the earth to swallow them up.

Tafsir al-Baidawi

81. **Indeed, you approach men with desire instead of women.** This is an explanation of his statement: **Do you commit immorality?** It is more expressive in its denunciation and rebuke. Nafi' and Hafs read *indeed* as a new statement, and desire is an object or a source in the position of the state, and in restricting it,

Surat al-A'raf 7:82

And the answer of his people was only that they said, "Drive them out of your city. Indeed, they are people who keep themselves pure."

Surat al-A'raf 7:82

And the answer of his people was only that they said, "Drive them out of your city. Indeed, they are people who keep themselves pure."

Tafsir al-Jalalayn

82 - (And the answer of his people was only that they said, **Expel them** meaning Lot and his followers (from your city. Indeed, they are people who purify themselves) from the anuses of men.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And the response of the people of Lot to Lot, when he rebuked them for their ugly action and their committing what God had forbidden them of evil deeds, was nothing but that some of them said to one another: Bring out Lot and his family.

Therefore, it was said: **Drive them out**, so it was plural, and it happened before mentioning Lot alone without others.

It may be possible that the word was pluralized to mean: Expel Lot and whoever follows his religion from your village. So it was sufficient to mention Lot at the beginning of the speech without mentioning his followers, then it was pluralized at the end of the speech as was said: **O Prophet, when you divorce women**. We have explained similar examples of this previously, so there is no need to repeat it here.

They are people who purify themselves, he says: Lot and those who followed him are people who abstain from what we do, which is having anal intercourse with men.

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

Who said that?

Ibn Wakee' told us, he said, Hani' bin Sa'd Al-Nakha'i told us, on the authority of Al-Hajjaj, on the authority of Al-Qasim bin Abi Bazza, on the authority of Mujahid: **They are people who purify themselves**, he said: from the backsides of men and the backsides of women.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Mujahid: **They are people who purify themselves**, from the backsides of men and the backsides of women.

Al-Muthanna told me, he said, Al-Hajjaj told us, he said, Hammad told us, on the authority of Al-Hajjaj, on the authority of Al-Qasim bin Abi Bazza, on the authority of Mujahid, regarding his statement: **Indeed, they are people who purify themselves**, he said: They purify

themselves from the backsides of men and women.

Al-Muthanna told me, he said, Ishaq told us, he said, Abd al-Razzaq told us, he said, al-Hasan ibn Amara told us, on the authority of al-Hakam, on the authority of Mujahid, on the authority of Ibn Abbas, regarding his statement: **They are people who purify themselves**, he said: from the backs of men and from the backs of the heavens.

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **They are people who purify themselves**, he said: They are cautious.

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada: **They are people who purify themselves**, meaning: They criticised them without fault, and they censured them without censure.

Tafsir al-Qurtubi

The Almighty said: **And the answer of his people was only that they said, 'Drive them out'** meaning Lot and his followers. The meaning of **purify themselves** is from coming in this context. It is said: A man purifies himself, meaning he is free from sin. Qatada said: By God, they criticized them without any fault.

Tafsir Ibn Kathir

That is, they did not respond to Lot except that they intended to expel him and those with him from among them, but God Almighty expelled him safely and destroyed them in their land, humiliated and disgraced. And the Almighty's statement: **Indeed, they are a people who purify themselves**. Qatada said: They criticized them without any fault. Mujahid said: They are a people who purify themselves from the anuses of men and the anuses of women. And something similar was narrated from Ibn Abbas as well.

Fath al-Qadir

His statement: 82- **And the answer of his people** who had committed this immorality to what he had denounced of them **was only that they said, 'Drive them out'** meaning Lot and his followers **from your city**: meaning they had no answer except this statement that was contrary to fairness and opposed to what he had asked of them and denounced of them. The phrase **they are people who purify themselves** is an explanation for what they were ordered to do in terms of driving them out, and describing them as purified could be true, and that they meant that these people would abstain from falling into this immorality and would not live with us in our city. It is possible that they said that in a mocking and derisive manner.

Tafsir al-Baghawi

82- The Almighty said: **And the answer of his people was only that they said**, some of them said to each other: **Drive them out**, meaning: Lot and the people of his religion, "from your city. Indeed, they are people who keep themselves pure," who abstain from the backsides of men.

Tafsir al-Baidawi

82. **And the answer of his people was only that they said, 'Drive them out of your city.'** That is, they did not come up with an answer to his words, but they responded to his advice by ordering him to be driven out of their city with the believers who were with him, and mocking them, saying, **They are people who purify themselves**, that is, from immorality.

Surat al-A'raf 7:83

So We saved him and his family, except for his wife; she was among those who remained behind.

Surat al-A'raf 7:83

So We saved him and his family, except for his wife; she was among those who remained behind.

Tafsir al-Jalalayn

83 - **So We saved him and his family, except for his wife, who was among those who remained behind** those who remained in the torment.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: When the people of Lot refused - despite Lot's rebuke of them for the immorality they were committing, and his conveying to them the message of his Lord prohibiting it for them - except to persist in their error, We saved Lot and his believing family, except for his wife, for she was a traitor to Lot and a disbeliever in God.

And his saying: **of those who have passed on**, means: of those who remain.

It was said: **Of those who have passed away**, and he did not say **those who have passed away**, because it was meant that she was among those who remained with the men. So when her mention was added to the mention of the men, it was said: **Of those who have passed away**.

The verb is: ghabbar, yagbir, ghabbouran, and ghabran, which means to remain, as Al-A'sha said:

Bite what the comforter left for him from a nation in the past

As the other said:

My father who conquered the country with his sword, then humiliated it for the ancient Banu Aban

It means: the rest.

If someone says: Was Lot's wife among those who escaped the destruction that destroyed Lot's people?

It was said: No, but it was for those who perished.

If he said: How is it said: **Except his wife was among those who remained behind**, and you said that the meaning of **who remained behind** is **who remains**? So it is necessary that she remained?

It was said: The meaning of that is not what you have gone to, but rather what he meant by that is that his wife was among those who remained before the destruction, and the long-lived ones who had lived a long time and had experienced a great deal of time, until she became old among those who grew old among the people, so she was among those who had passed a long time before the destruction of the people, so she perished with those who perished from

the people of Lot when the punishment came to them. It was said: The meaning of that is: among those who remain in the punishment of God.

Who said that?

Muhammad bin Abdul A'la told me, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **Except an old woman among those who remain behind**, in the punishment of God.

Tafsir al-Qurtubi

From those who remain means those who remain in God's punishment, as stated by Ibn Abbas and Qatada. Ghabbar means something that has passed, and ghabbar means it remains. It is one of the opposites. Some people said: The past is transitive with an unvoiced 'ayn. And the remaining is ghabir with an voiced ghayn. Ibn Faris narrated it in Al-Mujmal. Al-Zajaj said: From those who remain, meaning from those absent from salvation, and it was said, because of its long life. Al-Nahhas said: Abu Ubaidah believes that the meaning is from the long-lived, meaning that it has become old. It is most common in the language for ghabir to be the remaining, as the rajaz poet said:

Muhammad has not slept since God forgave him for his past and future sins.

Tafsir Ibn Kathir

The Almighty says: "So We saved Lot and his family, and none of them believed in him except his family only, as the Almighty said: "So We brought out whoever was there of the believers. And We found therein not a single house of Muslims" except his wife, for she did not believe in him, but rather she was of the religion of her people, conspiring with them against him and informing them of who was coming to him from his guests by signs between her and them. For this reason, when Lot, peace be upon him, was ordered to travel with his family, he was ordered not to inform her or to expel her from the city. Some of them say: Rather, she followed them, and when the punishment came, she turned around and what happened to them happened to her. It is more apparent that she did not leave the city, nor did Lot inform her, but rather she remained with them. For this reason, He said here: "Except his wife, she was among those who remained behind" meaning those who remained, and it was said that she was among those who perished, and this is an interpretation of the necessary, and His statement: "And We rained down upon them a rain" is explained by His statement: "And We rained down upon them stones of hard clay, in layers, marked from your Lord, and she is not far from the wrongdoers" and for this reason He said: **Then see how was the end of the criminals**. That is, see, O Muhammad, how was the end of those who dared to disobey God Almighty and lied about His messengers.

Imam Abu Hanifa, may God have mercy on him, said that the sodomite should be thrown from a high place and stoned as was done to the people of Lot. Other scholars said that he should be stoned whether he is married or not. This is one of the two opinions of Al-Shafi'i, may God have mercy on him. The evidence is what Imam Ahmad, Abu Dawud, Al-Tirmidhi and Ibn Majah narrated from the hadith of Al-Darawardi on the authority of Amr ibn Abi Amr ibn Abi Umar on the authority of Ikrimah on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever you find doing the work of the people of Lot, kill the one who does it and the one to whom it is done.** Others said that he is like the adulterer. If he is married, he should be stoned, and if he is not married, he should be flogged one hundred times. This is the other opinion of Al-Shafi'i. As for having intercourse with women in the anus, this is minor sodomy, and it is forbidden by the consensus of scholars, except for a strange opinion of some of the early Muslims. Many hadiths have been narrated from the Messenger of God, may God bless him and grant him peace, prohibiting it, and we have discussed them in Surat Al-Baqarah.

Fath al-Qadir

Then God the Almighty informed that He saved Lot and his believing family, and He excluded his wife from the family because she did not believe in him. The meaning of "she was among those who remained behind" is that she was among those who remained in God's punishment. It is said: "Ghabar **means that something has passed, and** Ghabar" means that it remains, so they are from the opposites. Ibn Faris narrated in Al-Mujmal from some people that they said: The past is fleeting with the silent 'ayn, and the remaining is Ghabbir with the voiced 'ayn. Al-Zajaj said: "Min al-Ghabir" means among those absent from salvation. Abu Ubaid said: The meaning of "Min al-Ghabir" means among those who live long, and she had become old. Most linguists agree that Ghabbir is the remaining.

Tafsir al-Baghawi

83- "So We saved him", meaning: Lot, "and his family", the believers. It was said: his family: his two daughters, "except his wife; she was among those who remained behind", meaning: those who remained in the punishment. It was said: its meaning was that she was among those who remained and lived long. A long time had passed over her, so she perished as many of Lot's people perished. He only said: **of those who remained behind** because he meant: of those who remained from the men. So when he added her name to the mention of the men, he said: **of those who remained behind.**

Tafsir al-Baidawi

83. "So We saved him and his family," meaning those who believed in him. "Except his wife," an exception

from his family, for she was concealing her disbelief. "She was among those who remained behind," among those who remained in their homes and perished. The masculine gender is used to indicate that males are predominant.

Surat al-A'raf 7:84

And We rained down upon them a rain. Then see how was the end of the criminals.

Surat al-A'raf 7:84

And We rained down upon them a rain. Then see how was the end of the criminals.

Tafsir al-Jalalayn

84 - **And We rained down upon them a rain** which is stones of baked clay, so it destroyed them **So see how was the end of the criminals**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And We rained down upon the people of Lot, who denied Lot and did not believe in him, a rain of stones of baked clay, with which We destroyed them. **Then see how was the end of the criminals.** God Almighty says: So look, O Muhammad, at the end of those who denied God and His Messenger from the people of Lot, so they committed the sins of God, committed indecencies, and made permissible what God had forbidden from the backsides of men. How was it, and what did it lead to? Was it anything but ruin and destruction? For that or something similar to it is the end of those from your people who denied you and were too arrogant to believe in God and confirm you if they did not repent.

Tafsir al-Qurtubi

Lot and his family traveled as God described, **during parts of the night** (Hud 11:81 and al-Hijr 15:65). Then he ordered Gabriel, peace be upon him, to put his wing under their cities, uproot them, and raise them until the people of the sky heard the crowing of roosters and the barking of dogs. Then he turned their tops into their bottoms, and stones of baked clay rained down on them. It was said: on those of them who were absent. And he caught up with Lot's wife, and he had a stone with him, so he killed her. And it was mentioned that there were four cities. And it was said: five, in which there were four hundred thousand. And the story of Lot will come in Surah Hud more clearly than this, God willing.

Tafsir Ibn Kathir

The Almighty says: "So We saved Lot and his family, and none of them believed in him except his family only, as the Almighty said: "So We brought out whoever was there of the believers. And We found therein not a single house of Muslims" except his wife, for she did not believe in him, but rather she was of the religion of her people, conspiring with them against him and informing them of who was coming to him from his guests by signs between her and them. For

this reason, when Lot, peace be upon him, was ordered to travel with his family, he was ordered not to inform her or to expel her from the city. Some of them say: Rather, she followed them, and when the punishment came, she turned around and what happened to them happened to her. It is more apparent that she did not leave the city, nor did Lot inform her, but rather she remained with them. For this reason, He said here: "Except his wife, she was among those who remained behind" meaning those who remained, and it was said that she was among those who perished, and this is an interpretation of the necessary, and His statement: "And We rained down upon them a rain" is explained by His statement: "And We rained down upon them stones of hard clay, in layers, marked from your Lord, and she is not far from the wrongdoers" and for this reason He said: **Then see how was the end of the criminals.** That is, see, O Muhammad, how was the end of those who dared to disobey God Almighty and lied about His messengers.

Imam Abu Hanifa, may God have mercy on him, said that the sodomite should be thrown from a high place and stoned as was done to the people of Lot. Other scholars said that he should be stoned whether he is married or not. This is one of the two opinions of Al-Shafi'i, may God have mercy on him. The evidence is what Imam Ahmad, Abu Dawud, Al-Tirmidhi and Ibn Majah narrated from the hadith of Al-Darawardi on the authority of Amr ibn Abi Amr ibn Abi Umar on the authority of Ikrimah on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever you find doing the work of the people of Lot, kill the one who does it and the one to whom it is done.** Others said that he is like the adulterer. If he is married, he should be stoned, and if he is not married, he should be flogged one hundred times. This is the other opinion of Al-Shafi'i. As for having intercourse with women in the anus, this is minor sodomy, and it is forbidden by the consensus of scholars, except for a strange opinion of some of the early Muslims. Many hadiths have been narrated from the Messenger of God, may God bless him and grant him peace, prohibiting it, and we have discussed them in Surat Al-Baqarah.

Fath al-Qadir

His statement: 84- "And We rained down upon them a rain." It was said: "Rained" means sending rain. Abu Ubaidah said: "Rained **in mercy** and rained" in punishment. The meaning here is that God rained down upon them a rain other than what they were accustomed to, which is throwing stones at them, as in His statement: "And We rained down upon them stones of baked clay. Then see how was the end of the criminals." This is addressed to everyone who is suitable for it, or to Muhammad, may God bless him and grant him peace. The story of Lot will come in Hud more clearly than here.

Ibn Abi Al-Dunya, Ibn Abi Hatim, Abu Al-Shaykh, Al-Bayhaqi in Shu'ab Al-Iman, and Ibn Asakir narrated on the authority of Ibn Abbas regarding his statement, **Do you commit immorality?** He said: The backsides of

men. Ibn Asakir narrated on the authority of Ibn Abbas, who said: The beginning of the action of the people of Lot was that Satan came to them in the form of a boy, the most beautiful boy that people had ever seen. He invited them to himself, so they married him, and then they dared to do that. Abd Al-Razzaq, Ibn Jarir, and Ibn Al-Mundhir narrated on his authority regarding his statement, **Indeed, they are people who purify themselves**, he said: From the backsides of men and the backsides of women. Abd Al-Razzaq, Abd bin Hamid, Ibn Jarir, and Ibn Abi Hatim narrated on the authority of Qatada regarding his statement, **Except his wife, she was among those who remained behind**, he said: Among those who remain in the punishment of God. Abu Al-Shaykh narrated on the authority of Sa'id bin Abi 'Aruba, who said: The people of Lot were four thousand thousand.

Tafsir al-Baghawi

84 - **And We rained down upon them a rain**, meaning stones of baked clay. Wahb said: sulfur and fire. **Then see how was the end of the criminals**, Abu Ubaidah said: It is said of punishment: it rained, and of mercy: it rained.

Tafsir al-Baidawi

84. "And We rained down upon them a rain" meaning a strange type of rain, which is explained by His statement: "And We rained down upon them stones of baked clay. Then see how was the end of the criminals." It was narrated that when Lot, son of Haran, son of Tarah, emigrated with his uncle Abraham, peace be upon him, to the Levant, he settled in Jordan, so God sent him to the people of Sodom to call them to God and to forbid them from the immorality they had invented, but they did not desist from it, so God rained down stones upon them and they perished. It was said that the inhabitants of them were swallowed up by the earth and stones rained down upon their travelers.

Surat al-A'raf 7:85

And to Madyan [We sent] their brother Shu'aib. He said, "O my people, worship God; you have no deity other than Him. There has come to you clear evidence from your Lord. So give full measure and weight and do not deprive people of their due and do not cause corruption on the earth after its reformation. That is better for you, if you should be [just]." Believers

Surat al-A'raf 7:85

And to Madyan [We sent] their brother Shu'aib. He said, "O my people, worship God; you have no deity other than Him. There has come to you clear evidence from your Lord. So give full measure and weight and do not deprive people of their due and do not cause corruption on the earth after its reformation. That is better for you, if you should be [just]." Believers

Tafsir al-Jalalayn

85 - *And* We sent (to Madyan their brother Shu'aib. He said, "O my people, worship God; you have no deity other than Him. There has come to you a clear proof from your Lord, so give full measure and weight and do not deprive people of their due rights and do not cause corruption on the earth, after its reformation, by sending messengers. That, mentioned, is better for you, if you are believers, those who desire faith, so hasten to it."

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And We sent to the children of Madyan, and Madyan is his children, Madyan, son of Abraham, the friend of the Most Merciful, in what:

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

If the matter is as he said: then Madyan is a tribe of Kutmim.

Ibn Ishaq also claimed that Shu'ayb, whom God mentioned that He sent to them, was from the descendants of this Madyan, and that he was Shu'ayb ibn Mikhail ibn Yashjar. He said: His name in Syriac is Jethro.

Abu Ja'far said: The interpretation of the statement, according to what Ibn Ishaq said: We sent to the sons of Madyan, their brother Shu'ayb ibn Mikail, calling them to obey God, to adhere to His command, and to abandon the pursuit of corruption on earth and to turn people away from His path. Shu'ayb said to them: O my people, worship God alone, with no partner for Him. You have no god who requires you to worship other than the God who created you, and in whose hand is your benefit and harm. **There has come to you a clear proof from your Lord**, meaning: There has come to you a sign and an argument from God regarding the truth of what I say and the truth of what I am calling you to. **So give full measure and weight**, meaning: Complete the rights of people with the measure you use and the weight you use. **And do not deprive people of their**

things, meaning: Do not wrong people with their rights or diminish them from them.

This includes their saying: **You think she is foolish and unjust**, meaning: unjust. This includes God's saying: **And they sold him for a cheap price**, meaning: bad.

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

Who said that?

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **And do not deprive people of their things**, he says: Do not wrong people in their things.

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada: **And do not deprive people of their due rights**, he said: Do not wrong people in their due rights.

And His statement: **And do not cause corruption on the earth after its reformation**, meaning: And do not commit acts of disobedience on the earth of God, and what you used to do before God sent His Prophet to you, of worshipping other than God and associating partners with Him, and cheating people in measure and weight, **after its reformation**, meaning after God had reformed the earth by sending the Prophet, peace be upon him, among you, forbidding you from what is not permissible for you, and what God hates for you, **that is better for you**, meaning: What I have mentioned to you and commanded you to do, of sincere worship of God alone, with no partner for Him, and fulfilling people's rights in measure and weight, and leaving corruption on the earth, is better for you in your immediate worldly life and your afterlife with God on the Day of Resurrection, **if you are believers**, meaning: If you are truthful in what I say to you, and what I convey to you from God of His commands and prohibitions.

Tafsir al-Qurtubi

It has four issues:

First: The Almighty's saying: **And to Madyan**. It was said about Madyan: the name of a country and a region. It was also said: the name of a tribe, as is said: Bakr and Tamim. It was also said: they are from the descendants of Madyan, son of Abraham, peace be upon him. Whoever sees that Madyan is the name of a man, does not decline it because it is a foreign proper noun. Whoever sees it as the name of a tribe or a land, it is more appropriate not to decline it. Al-Mahdawi said: It is narrated that he was the son of Lot's daughter. Makki said: He was the husband of Lot's daughter. There is disagreement about his lineage. Ata', Ibn Ishaq, and others said: Shu'ayb is the son of Mikail Ibn

Yashjar Ibn Madyan Ibn Abraham, peace be upon him. His name in Syriac was Beirut. His mother was Mikail, the daughter of Lot. Al-Sharqi Ibn Al-Qatami claimed that Shu'ayb was the son of Aifa' Ibn Yoobib Ibn Madyan Ibn Abraham. Ibn Sam'an claimed that Shu'ayb was the son of Juzi Ibn Yashjar Ibn Lawi Ibn Ya'qub Ibn Ishaq Ibn Abraham. Shu'ayb is the diminutive of Shu'ab or Shu'ab. Qatada said: He is Shu'ayb Ibn Yoobib. It was said: Shuaib bin Safwan bin Aifa bin Thabit bin Madyan bin Ibrahim. And God knows best. He was blind, and that is why his people said: **And indeed, we see you weak among us** (Hud 11:91). He was called: the orator of the prophets because of his good arguments with his people. His people were people who disbelieved in God and cheated with the measure and the weight.

There has come to you a clear proof from your Lord, meaning a statement, which is the coming of Shu'ayb with the message. No miracle of his is mentioned in the Qur'an. It was said: His miracle is what Al-Kisa'i mentioned in Stories of the Prophets.

Second: The Almighty's saying: **And do not deprive people of their due rights**. Deficiency is deficiency. It occurs in goods by describing them as defective or underestimating them, or by deceiving them about their value, or by trickery in increasing or decreasing the measure. All of that is consuming wealth unjustly, and it was forbidden by the previous and ancient nations on the tongues of the Messengers, may God's prayers and peace be upon them all. God is sufficient for us, and He is the best Disposer of affairs.

Third: The Almighty's saying: **And do not cause corruption on the earth after its reformation** is in apposition to **and do not deprive**. This is a term that includes both minor and major corruption. Ibn Abbas said: Before God sent Shuaib as a messenger, the earth was committing sins, making permissible what is forbidden, and shedding blood. He said: That was its corruption. Then when God sent Shuaib and he called them to God, the earth was reformed. And every prophet sent to his people is their reformer.

Tafsir Ibn Kathir

Muhammad bin Ishaq said: They are from the lineage of Madyan bin Ibrahim and Shuaib, who is the son of Mikil bin Yashjar. He said: His name in Syriac is Jethro. (I said) Madyan refers to the tribe and to the city, which is near Ma'an on the Hijaz road. God Almighty said: **And when he came to the water of Madyan, he found there a group of people watering their land**. They are the people of the thicket, as we will mention, God willing, and in Him is trustworthiness. **He said, 'O my people, worship God; you have no god other than Him.'** This is the call of all the messengers. Clear evidence has come to you from your Lord, meaning God has established the arguments and proofs for the truth of what I have brought to you. Then He admonished them in their dealings with people to fulfill the measure and the scale and not to defraud people of their things, meaning not to betray people in their money and take it in a defrauding manner, which is a reduction in the measure and the scale and deception,

as God Almighty said: "Woe to those who give short measure, who, when they take by measure from people, take in full, but when they measure or weigh for them, give less. Do they not think that they are wrong?" Sent * for a mighty Day * the Day when mankind will stand before the Lord of the Worlds. This is a severe threat and a definite warning. We ask God to protect us from it. Then God Almighty said, informing us about Shu'ayb, who was called the orator of the prophets because of the eloquence of his expression and the strength of his sermon.

Fath al-Qadir

His statement: 85- **And to Madyan We sent their brother Shu'ayb** is connected to what came before: that is, and We sent. Madyan is the name of a tribe, and it was said the name of a country, but the former is more appropriate. The tribe was named after their father: he is Madyan bin Ibrahim, just as it is said: Bakr and Tamim. His statement: **Their brother Shu'ayb** Shu'ayb is an explanatory apposition, and he is Shu'ayb bin Mika'il bin Yashjub bin Madyan bin Ibrahim, as stated by Ata', Ibn Ishaq and others. Ash-Sharfi bin Al-Qatami said: he is Shu'ayb bin Aifa bin Thuwaib bin Madyan bin Ibrahim. Ibn Sam'an claimed that he is Shu'ayb bin Hura bin Yashjub bin Lawi bin Ya'qub bin Ishaq bin Ibrahim. Qatada said: he is Shu'ayb bin Safwan bin Aifa bin Thabit bin Madyan bin Ibrahim. His statement: **He said, O my people** to his statement: **A clear proof from your Lord** has been explained previously in the story of Noah. His saying: **So give full measure and weight** He ordered them to give full measure and weight because they were people who dealt with measure and weight, and they did not know them. He mentioned the measure, which is the source, and attached to it the scale, which is the name of the instrument.

There is a difference of opinion about the interpretation of this. It was said: What is meant by the measure is the measuring instrument, so it is appropriate to connect the scale to it. It was also said: What is meant by the scale is the weight, so it is appropriate to connect the measure, and the fa' in fa'fulu is to connect it to i'badu. His statement: **And do not deprive people of their things**. Deprivation is deficiency, and it is done by finding fault with the commodity or showing disdain for it or deceiving its owner and cheating him. All of that is from consuming people's money unjustly. The apparent meaning of his statement: **their things** is that they used to deprive people of all things. It was also said: They were bargainers who would bargain over everything that entered their markets. From this is the statement of Zuhair:

Is there a tribute in all the markets of Iraq and a dirham tax on everything a man sells?

His statement: **And do not cause corruption on the earth after its reformation** has been explained previously. It includes corruption, both minor and major, and the reference in His statement: *that is* to doing what He commanded them to do and leaving what He forbade them from doing. What is meant by goodness here is absolute increase, because there is no good in not giving full measure and weight, in cheating people, and in corruption on the earth at all.

Surat al-A'raf 7:85

And to Madyan [We sent] their brother Shu'aib. He said, "O my people, worship God; you have no deity other than Him. There has come to you clear evidence from your Lord. So give full measure and weight and do not deprive people of their due and do not cause corruption on the earth after its reformation. That is better for you, if you should be [just]." Believers

Tafsir al-Baghawi

85- The Almighty said: **And to Madyan, We sent their brother Shu'ayb**, meaning: And We sent to the children of Madyan - who is Madyan, son of Abraham, the friend of the Most Merciful, peace be upon him - and they are the people of the thicket: their brother Shu'ayb in lineage, not in religion. Ata' said: He is Shu'ayb ibn Tawbah ibn Madyan ibn Abraham. Ibn Ishaq said: He is Shu'ayb ibn Michael ibn Yaskhir ibn Madyan ibn Abraham, and the mother of Michael was the daughter of Lot. It was said: He is Shu'ayb ibn Jethro ibn Madyan. Shu'ayb was blind and was called the orator of the prophets because of his eloquent arguments with his people, and his people were people of disbelief and cheated in measuring and weighing.

He said, "O my people, worship God; you have no deity other than Him. There has come to you a clear sign from your Lord." If it is said: What is the meaning of the Almighty's saying: **There has come to you a clear sign from your Lord** when there was no sign for them?

It was said: They had a sign, but it was not mentioned, and not all signs are mentioned in the Qur'an.

It was said: What he meant by the evidence was the coming of Shuaib.

So give full measure and weight and do not withhold from people their due rights, do not wrong people or diminish their rights, **and do not cause corruption on the earth after its reformation**, that is, by sending messengers and commanding justice. Every prophet sent to a people is for their betterment. *That*, what I have mentioned to you and commanded you with, **is best for you, if you are believers**, believing in what I say.

Tafsir al-Baidawi

85. **And to Madyan We sent their brother Shu'aib** meaning, and We sent to them, and they are the sons of Madyan bin Ibrahim, the friend of God, Shu'aib bin Michael bin Basjar bin Madyan, and he was called the orator of the prophets, peace and blessings be upon them, because of his good argument with his people. "He said, O my people, worship God; you have no god other than Him. There has come to you clear evidence from your Lord." He means the miracle that he had, and it is not in the Qur'an that it is what it is, and what was narrated about the staff of Moses, peace and blessings be upon him, fighting the dragon and the birth of the sheep that the shield gave him specifically and that were the promised offspring of him, and the staff of Adam falling on his hand the seven times after this contract, and it is possible that it was a miracle for

Moses, peace be upon him, or a harbinger of his prophethood. **Fulfill the measure** meaning the measuring instrument implied, or the measure is used to refer to the measure, like living for sustenance, as He said: **And the balance** as He said in Surah Hud **Fulfill the measure and the balance** or the measure and the weight of the balance, and it is possible for the balance to be a source like the appointment. **And do not deprive people of their things** and do not diminish their rights, and He only said their things to generalize, indicating that they were depriving people of the great and the small, the little and the much. It was said that they were hoarders who did not leave anything without giving it a garment. **And do not cause corruption on the earth** through disbelief and injustice. **After its reformation** after the prophets and their followers reformed its affairs or its people with the laws, or they reformed it, and the addition to it is like the addition in **Rather, the plotting of night and day** "That is better for you, if you are believers" referring to doing what He commanded them to do and forbade them from, and the meaning of goodness is either the increase in general or humanity and good conduct and collecting money.

Surat al-A'raf 7:86

And do not sit on every path, threatening and averting from the way of God those who believe in Him and seeking to make it crooked. And remember when you were few and He increased you, and see how was the end of the corrupters.

Tafsir al-Jalalayn

86 - **And do not sit on every path, threatening** frightening people by taking their clothes or imposing taxes on them **and turning away** turning away **from the path of God** His religion **those who believe in Him** by threatening them with killing **and seeking it** seeking the path **to make it crooked** crooked **and remember when you were few and He made you many and see how was the end of the corrupters** before you by denying their messengers, meaning the end of their affair of destruction.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: What he meant by his saying: **And do not sit on every path, threatening**, is that you do not sit - on every path - which is the path - threatening the believers with death.

They used to, as mentioned, sit on the road of whoever intended to go to Shu'ayb and wanted him to believe in him, and they would threaten him and frighten him, and they would say: He is a liar!

Who said that?

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **On every path you are promised**, he said: They were promised to whoever came to Shu'aib and approached him and wanted to convert to Islam.

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 do not sit on every path, threatening**, and the path is the road, frightening the people by saying, **Do not go to Shu'aib**.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **And do not sit on every path, threatening and averting from the way of God**, he said: They used to sit on the road and tell whoever came upon them: Shu'ayb, peace be upon him, is a liar, so do not let him tempt you away from your religion.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God Almighty: **By every path**, he said: a road, **you are promised**, by every true path.

Al-Muthanna told me, he said, Abu Hudhayfah told us,

he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, something similar.

Muhammad bin Al-Hussein told me, he said, Ahmad bin Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **And do not sit on every path, threatening**, they used to sit on every path, threatening the believers.

Ibn Wakee' told us, he said, Hamid bin Abd al-Rahman told us, on the authority of Qais, on the authority of al-Suddi: **And do not sit on every path, threatening**, he said: the tax collectors.

Ali bin Sahl told us, Hajjaj told us, Abu Ja'far al-Razi told us, on the authority of al-Rabi' bin Anas, on the authority of Abu al-'Aliyah, on the authority of Abu Hurayrah, or he said - Abu Ja'far al-Razi was not sure - he said: "The Prophet, may God bless him and grant him peace, came on the night of his Isra' on a piece of wood on the road. No garment passed by it without it tearing it, and no thing without it tearing it. He said: What is this, O Gabriel? He said: This is like people from your nation who sit on the road and cut it off! Then he recited: 'And do not sit on every path, threatening and turning people away.'"

This report that we mentioned on the authority of Abu Hurairah indicates that its meaning according to Abu Hurairah was: that the Prophet of God Shuaib only forbade his people by saying: **And do not sit on every path, being threatened**, from cutting off the road, and that they were highwaymen. It was also said: **And do not sit on every path, being threatened**. If it had been said in a place other than the Qur'an: Do not sit on every path, it would have been permissible and eloquent in speech. It was only permissible because the path is not a known place, so it was permissible just as it was permissible to say: He sat for him in such and such a place, in such and such a place, and in such and such a place.

He said, **You are promised**, and did not say, **You are promised**, because the Arabs do the same with regard to threats that are vague and not made explicit. You say, **I promised him**, with the letter alif, and a threat came from me to him. But if you clarify what you threatened and make explicit, you say, **I promised him good**, and **I promised him evil**, without the letter alif, as the Most High said, **The Fire is what God has promised those who disbelieve**.

As for his statement: **And you turn away from the path of God whoever believes in Him**, he says: And you turn away from the path of God, which is turning away from belief in God and working in obedience to Him, **whoever believes in Him**, he says: You turn away from the path of God whoever believes in God and His Oneness, **and you seek to make it crooked**, he says: And you seek for whoever follows the path of God and believes in Him and works in obedience to Him, **a crookedness**, from the straight path and the truth, to deviation and misguidance, as:

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And you turn people away from the way of God**, he said: its people, **and you seek to make it crooked**, you seek to make it

Surat al-A'raf 7:86

And do not sit on every path, threatening and averting from the way of God those who believe in Him and seeking to make it crooked. And remember when you were few and He increased you, and see how was the end of the corrupters.

deviate.

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

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **And you seek to make it crooked**, he said: You seek to make the path crooked away from the truth.

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **And you turn people away from the path of God**, from Islam, seeking the path, *crooked*, destruction.

And His statement: **And remember when you were few and He multiplied you**, Shu'aib reminds them of the blessing of God upon them by increasing their group after they were few in number, and that He raised them from humiliation and baseness. He says to them: So thank God who has bestowed that blessing upon you, and worship Him sincerely, and fear His punishment by obeying Him, and beware of His wrath by abandoning disobedience. **And see how was the end of the corrupters**, He says: And see what happened to those nations before you when they rebelled against their Lord and disobeyed His messengers, of punishments and vengeance, and how they found the consequences of their disobedience to Him! Were not some of them destroyed by drowning in the flood, and some by stoning, and some by the blast? Corruption, in this context, means disobeying God.

Tafsir al-Qurtubi

Fourth - The Almighty's saying: **And do not sit on every path** He forbade them from sitting on the roads and turning people away from the path that leads to obedience to God, and they used to threaten punishment to those who believed. The scholars differed about the meaning of their sitting on the roads in three meanings. Ibn Abbas, Qatada, Mujahid, and Al-Suddi said: They used to sit on the roads leading to Shu'ayb and threaten whoever wanted to come to him and turn him away and say: He is a liar, so do not go to him, as the Quraysh used to do with the Prophet, may God bless him and grant him peace. This is the apparent meaning of the verse. Abu Hurairah said: This is a prohibition against cutting off the road and taking the spoils, and that was among their actions. It was narrated from the Prophet, may God bless him and grant him peace, that he said:

On the night of my Isra', I saw a piece of wood on the road, and no garment would pass through it without it tearing it, nor anything else without it tearing it. I said, **What is this, O Gabriel?** He said, **This is a parable for a group of your nation who sit on the road and cut it off.** Then he recited, **And do not sit on every road,**

threatening [anything]. The discussion of thieves and warriors has already been mentioned, and praise be to God. Al-Suddi also said, "They were tax collectors who accepted it, and their example today is these tax collectors who take from people what is not required of them by the Sharia of financial duties by force and coercion, so they guarantee money whose origin is permissible to guarantee from zakat, inheritances, and entertainment. And those who are arranged on the roads and other things that have become widespread in existence and practiced in all countries. It is one of the greatest, most serious and most heinous sins, for it is usurpation, injustice, and oppression of people, and the dissemination of evil, practicing it, continuing it, and approving it. The greatest of them is the inclusion of the Sharia and the ruling in the judiciary. So, we belong to God and to Him we shall return! Nothing remains of Islam except its form, and nothing of the religion except its name." This interpretation is supported by the previous prohibition. Concerning money, in scales, measures and misappropriation.

The Almighty's saying: **Whoever believes in Him** The pronoun in *He* may refer to the name of God Almighty, or to Shu'aib according to the opinion of those who saw sitting on the road as a barrier, or to the path. *Crooked* Abu Ubaid and Al-Zajjaj said: The 'ayn is broken in meanings. And its opening is in bodies.

The Almighty says: **And remember when you were few and He made you many**. That is, He made you many, or made you many through wealth after poverty. That is, you were poor and He made you rich. So be patient. This is not an order to remain in disbelief, but rather a warning and a threat.

Tafsir Ibn Kathir

Shu'aib, peace be upon him, forbade them from cutting off the physical and spiritual path by saying: **And do not sit on every path, threatening** meaning threatening people with killing if they do not give you their money. Al-Suddi and others said: They were tax collectors. Ibn Abbas, Mujahid and others said: **And do not sit on every path, threatening** meaning threatening the believers who came to Shu'aib to follow him. The first is more evident because he said **on every path** which is the road. This second is his saying: **And you hinder from the way of God those who believe in Him, and you seek to make it crooked** meaning you wish for the way of God to be crooked and crooked. **And remember when you were few and He made you many** meaning you were weak because of your fewness and then you became powerful because of your large number. So remember God's blessing upon you in that. **And see how was the end of the corrupters** meaning of the past nations and the past centuries and what befell them of torment and punishment because of their daring to disobey God and deny His messengers. And His saying, **And if a party among you believes in that with which I have been sent and a party does not believe,**

meaning you have differed over me, **then be patient**, meaning wait, **until God judges between us**, and you, meaning He separates, **and He is the best of judges**, for He will make the outcome for the righteous and destruction for the disbelievers.

Fath al-Qadir

His saying: 86- **And do not sit on every path, threatening people with punishment.** Path means the road: that is, do not sit on every path, threatening people with punishment. It was said: They used to sit on the roads leading to Shu'ayb, threatening whoever wanted to come to him, and they would say: He is a liar, so do not go to him, as the Quraysh used to do with the Prophet, may God bless him and grant him peace. This was said by Ibn Abbas, Qatadah, Mujahid, Al-Suddi and others. It was said: What is meant is sitting on the paths of religion and preventing whoever wanted to take them, and what is not meant by it is sitting on the roads in reality, and this is supported by **and you hinder from the way of God whoever believes in Him**. It was said: What is meant by the verse is the prohibition of highway robbery and taking spoils, and that was their action. It was said: They were tax collectors who took taxes from people's money on the roads, so they were prohibited from doing that. The first statement is the closest to the truth, although there is nothing preventing the prohibition from being applied to all of these statements mentioned. The phrase **you are promised** is in the accusative case as a state, as is what is conjoined to it: that is, do not sit on every road, turning away its people from the path of God, seeking to make it crooked. What is meant by turning away from the path of God is turning people away from the path they are sitting on and preventing them from reaching Shu'ayb, because people's behavior on that path to reach the Prophet of God is the behavior of the path of God. **Whoever believes in him** is the object of **you turn away**, and the pronoun in **believes in him** refers to God, or to the path of God, or to every path or to Shu'ayb. **And you seek to make it crooked** means you seek the path of God to be crooked and not straight. We have already discussed crookedness. Al-Zajaj said: The kasra of the 'ayn in the meanings and the fatha of it in the ihram. **And remember when you were** that is, when you were *few* in number **and He made you many** in offspring. It was also said: You were poor and He enriched you. **And see how was the end of the corrupters** of the past nations, because God destroyed them and sent down upon them punishments that took them away and erased their traces.

Tafsir al-Baghawi

86 - **And do not sit on every path**, meaning: on every road, *threatening*, threatening, **and averting from the way of God**, the religion of God, **those who believe in Him and seeking to make it crooked**, deviating. It was said: seeking to distort the religion and deviate from the right path, because they used to sit on the road and say to those who wanted to believe in Shu'ayb, **Shu'ayb is a liar, so do not let him tempt you away from your religion**, and they used to threaten the

believers with killing and frighten them. Al-Suddi said: They were tax collectors. **And remember when you were few and He increased you**, so their number increased, **and see how was the end of the corrupters**, meaning: the end of the people of Lot.

Tafsir al-Baidawi

86. **And do not sit on every path, threatening** with every path of religion like the devil, and the path of truth, even if it is one, it branches out into knowledge, limits, and rulings, and if they saw someone striving in any of them, they would prevent him. It was said that they would sit on watchtowers and say to whoever wanted to go to the people that he is a liar, so do not let him tempt you away from your religion, and they would threaten whoever believed in him. It was said that they would cut off the path. **And you turn away from the path of God** means the one they sat on, so the apparent was placed in place of the implied, explaining every path, and indicating the enormity of what they turn away from and denouncing what they were on or belief in God. **Whoever believes in it** meaning in God, or in every path according to the first, and from the object of you turn away according to the application of the closest, and if it was the object of you are threatened, he would have said and you turn them away and you are threatened with what is conjoined to it in the position of the state of the pronoun in you sit. **And you seek to make it crooked** and you seek to make the path of God crooked by casting doubts, or describing it to people as crooked. **And remember when you were few** your number or your number **and He made you many** through blessing in offspring or wealth. **And see how was the end of the corrupters** of the nations before you, so take a lesson from them.

Surat al-A'raf 7:87

And if there is a party among you who believes in that with which I have been sent and a party who does not believe, then be patient until God judges between us, and He is the best of judges.

Surat al-A'raf 7:87

And if there is a party among you who believes in that with which I have been sent and a party who does not believe, then be patient until God judges between us, and He is the best of judges.

Tafsir al-Jalalayn

87 - **And if a party among you believes in that with which I have been sent and a party does not believe in it then be patient until God judges between us** and you by saving the one who is right and destroying the one who is wrong **and He is the best of judges** the most just of them.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What is meant by the words of God Almighty: **And if there is a party among you**, even if there is a group of you and a faction, **who believe**, he says: they believe in what I was sent with of sincere worship of God, abandoning His disobedience, oppressing people, and cheating them in measures and weights, then follow me in that, **and a party do not believe**, he says: and another group did not believe in that and did not follow me in it, **then be patient until God judges between us**, he says: then hold back on God's judgment that decides between us and you, **and He is the best of judges**, he says: the father of the best of those who decide and the most just of those who judge, because there is no inclination towards anyone in his judgment, nor favoritism for anyone.

Tafsir al-Qurtubi

He said: **And if there was a group of you**, so he mentioned it according to the meaning, and if he had considered the wording, he would have said: it was.

Tafsir Ibn Kathir

Shu'aib, peace be upon him, forbade them from cutting off the physical and spiritual path by saying: **And do not sit on every path, threatening** meaning threatening people with killing if they do not give you their money. Al-Suddi and others said: They were tax collectors. Ibn Abbas, Mujahid and others said: **And do not sit on every path, threatening** meaning threatening the believers who came to Shu'aib to follow him. The first is more evident because he said **on every path** which is the road. This second is his saying: **And you hinder from the way of God those who believe in Him, and you seek to make it crooked** meaning you wish for the

way of God to be crooked and crooked. **And remember when you were few and He made you many** meaning you were weak because of your fewness and then you became powerful because of your large number. So remember God's blessing upon you in that. **And see how was the end of the corrupters** meaning of the past nations and the past centuries and what befell them of torment and punishment because of their daring to disobey God and deny His messengers. And His saying, **And if a party among you believes in that with which I have been sent and a party does not believe**, meaning you have differed over me, **then be patient**, meaning wait, **until God judges between us**, and you, meaning He separates, **and He is the best of judges**, for He will make the outcome for the righteous and destruction for the disbelievers.

Fath al-Qadir

87- **And if a party of you believes in that with which I have been sent** to you of the rulings that God has legislated for you **and a party of you do not believe**, **then be patient until God judges between us**, **and He is the best of judges**. This is a severe threat and warning to them. It is not a command to be patient in disbelief. God's judgment between the two parties is to support those who are right over those who are wrong. Similar to this is His Almighty saying: **Then wait, for we are with you waiting**. Or it is a command to the believers to be patient in the face of the harm that befalls them from the disbelievers until God gives them victory over them.

Tafsir al-Baghawi

87 - **And if a party among you believes in that with which I have been sent and a party does not believe**, meaning: If you differ regarding my message and become two groups, disbelievers and believers, **then be patient until God judges between us**, by punishing the disbelievers and saving the believers, **and He is the best of judges**.

Tafsir al-Baidawi

87. **And if there is a party among you who believes in that with which I have been sent and a party who does not believe**, **then be patient** and wait. **until God judges between us** that is, between the two parties by granting victory to the truthful over the false, so it is a promise to the believers and a threat to the disbelievers. **And He is the best of judges** because there is no objection to His judgment and there is no injustice in it.

Surat al-A'raf 7:88

The eminent ones among his people who were arrogant said, **We will surely expel you, O Shu'aib, and those who have believed with you from our city, or you must return to our religion.** He said, **Even if we were averse to it?**

Tafsir al-Jalalayn

88 - **The eminent ones among his people who were arrogant** about faith (said: We will surely expel you, O Shu'aib, and those who have believed with you from our city, or you must return) **to our religion**, our religion, and they used the plural in the address over the singular because Shu'aib was never in their religion, and in a similar manner he answered (He said: Shall we) return to it **even if we were averse** to it, a question of denial.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **The chiefs who were arrogant said**, meaning by chiefs, the group of men, and by those who were arrogant, he means those who were too arrogant to believe in God, and to obey His command, and to follow His Messenger Shu'aib, when Shu'aib warned them of the punishment of God, for their disobedience to the command of their Lord, and their disbelief in Him, **We will surely expel you, Shu'aib, and those who followed you, believed in you, and believed in you and what you brought with you, from our city, or you must return to our religion**, meaning: You and they must return to our religion and what we are upon. Shu'aib said in response to them: **Or even if we were reluctant.**

The meaning of the words: Shu'aib said to his al-Nas 114: Will you expel us from your village and prevent us from the path of God, even if we are reluctant to do so? Then the interrogative *alif* was inserted into the *waw* of *law*.

Tafsir al-Qurtubi

God the Almighty said: **The eminent ones among his people who were arrogant said**, 'We will surely expel you, O Shu'aib, and those who have believed with you from our city, or you must return to our religion.' The meaning of **or you must return to our religion** is that you must become our religion. It was said: Shu'aib's followers were disbelievers before believing in him, meaning you must return to us as you were before. Al-Zajjaj said: It is possible that *return* means *initiation*. It is said: **Something bad has come back to me from so-and-so**, meaning it happened, even if nothing bad had happened before that, meaning it happened to me from him. Shu'aib said to them: **Or even if we were reluctant**, meaning even if we were reluctant, you would force us to do it, meaning to leave our homeland

or return to your religion. That is, if you did this, you would have done something terrible.

Tafsir Ibn Kathir

This is report from God Almighty about what the infidels confronted His Prophet Shuaib and those who were with him from the believers with in their threat to him and those with him with banishment from the village or coercion to return to their religion and enter with them in what they are in, and this is addressed to the Messenger and what is meant is his followers who were with him in the religion, and His saying **or even if we were reluctant** means or you are doing that even if we were reluctant to what you are calling us to, then if we return to your religion and enter with you in what you are in, then we have greatly slandered God in making the partners with Him equals, and this is an expression from Him about following them, **and it is not for us to return to it except if God, our Lord, wills** and this is a return to the will, for He knows everything and has encompassed everything with knowledge, **upon God we have put our trust** meaning in our affairs, what we do of them and what we leave, **Our Lord, judge between us and our people in truth** meaning judge between us and our people and grant us victory over them, **and You are the best of judges** meaning the best of judges, for You are the Just One who never wrongs.

Fath al-Qadir

88- **The leaders of his people who were arrogant said**, meaning the arrogant nobles said, **We will surely expel you, O Shu'aib, and those who have believed with you.** They were not satisfied with abandoning faith and rebelling against answering what he called them to, but they went beyond that in transgression, arrogance, and threatening their prophet and those who believed in him with expulsion from their city or his and those with him returning to their religion of disbelief: meaning one of two things is necessary: either expulsion, or returning. Al-Zajjaj said: It is possible for returning to mean beginning, it is said: something bad has returned to me from so-and-so: meaning it happened, even if nothing bad had happened before that, so it does not apply to what is said: How could Shu'aib have been of their religion of disbelief before God sent him as a Messenger? And he needs the answer by making his people who follow him prevail over him in the address to return to their religion, and the phrase **He said or if we were reluctant** is a new answer to an implied question, and the hamza is to deny the occurrence of what they asked of expulsion or return, and the *waw* is for the state: that is, do you return us to your religion in a state of our aversion to returning to it, or do you expel us from your village in a state of our aversion to leaving it, or in a state of our aversion to both matters, and the meaning is: it is not for you to force us to one of the two matters and it is not valid for you to do so, because the one who is forced has no choice and his agreement under duress is not considered agreement nor is his return to your religion under duress a return, and with this report what many commentators have found problematic in this position is dispelled until it caused the lengthening of the tails of the speech.

Surat al-A'raf 7:88

The eminent ones among his people who were arrogant said, "We will surely expel you, O Shu'aib, and those who have believed with you from our city, or you must return to our religion." He said, "Even if we were averse to it?"

Tafsir al-Baghawi

88 - **The leaders of his people who were arrogant said**, meaning the leaders who were too proud to believe in him, **We will surely expel you, O Shu'aib, and those who have believed with you from our city, or you must return to our religion**, meaning you must return to our religion that we are following. **Shu'aib said**, Or even if we were reluctant," meaning: if we were, that is: even if we were reluctant to do that, then you would force us to do it?

Tafsir al-Baidawi

88. "The leaders of his people who were arrogant said, 'We will surely expel you, O Shu'ayb, and those who have believed with you, from our city, or you must return to our religion.'" That is, one of two things will happen: either we will expel you from the city or you will return to disbelief. Shu'ayb, peace be upon him, was never of their religion because disbelief is not permissible for prophets to be absolutely disbelievers. However, they prevailed over the group over the individual, so he and his people were addressed in their address, and based on that, the answer was given in His statement. "He said, 'Even if we were averse.'" That is, how can we return to it when we are averse to it, or will you return us while we are averse to it?

Surat al-A'raf 7:89

We would have fabricated a lie against God if we returned to your religion after God has delivered us from it. And it is not for us to return to it unless God, our Lord, wills. Our Lord encompasses all things in knowledge. Upon God we have relied. Our Lord, judge between us and our people in truth, for You are the best of judges.

Tafsir al-Jalalayn

89 - (We would have invented a lie against God if we returned to your religion after God has saved us from it. And it would not be) it should **for us to return to it unless God, our Lord, wills** that is, He will abandon us **Our Lord encompasses all things in knowledge** meaning His knowledge encompasses all things, including my situation and your situation (upon God we have put our trust. Our Lord, decide) judge **between us and our people in truth, and You are the best of judges**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God, the Most High, says: Shu'ayb said to his people when they called him to return to their religion and enter it, and threatened to expel him and those who followed him from their city if he and they did not do that: **We have fabricated a lie against God**, meaning: We have fabricated a lie against God and fabricated false statements about Him if we return to your religion, and we return to it after God has saved us from it, by seeing its error and the correctness of the guidance that we are upon. It is not for us to return to it and adhere to it and abandon the truth that we are upon, **unless God, our Lord, wills**, unless it was previously known to us that we would return to it, then God's decree would be carried out for us, and He would execute His will upon us. **Our Lord encompasses all things in knowledge**, meaning: If our Lord's knowledge encompasses all things and encompasses them, then nothing that was, and nothing that will be, is hidden from Him. If He has previously known that we will return to your religion, and nothing that was or will be is hidden from Him, then what He previously knew must have happened. Otherwise, we will not return to your religion.

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

He who said that: Muhammad ibn al-Husayn told me, he said, Ahmad ibn al-Mufaddal told us, he said, Asbat told us, on the authority of al-Suddi: "We have fabricated a lie against God if we return to your religion after God has saved us from it. And it is not for us to return to it unless God, our Lord, wills. Our Lord has encompassed all things in knowledge. Upon God we have put our trust. Our Lord, judge between us and our people in truth." He says: It is not appropriate for us to return to your polytheism after God has saved us from it, unless God, our Lord, wills. So God does not will

polytheism, but we say: unless God has known something, for He has encompassed all things in knowledge.

And his saying: **In God we trust**, means: We rely on God in our affairs, and we rely on Him in what you threaten us with of your evil, O people, for He is sufficient for those who rely on Him.

Then he, may God's prayers be upon him, turned to his Lord to pray against his people, as he despaired of their success, and his hope of their submission to God in obedience and acknowledgment of His message was cut off, and he feared for himself and for those believers who followed him from his people from their wickedness and destruction, by the hastening of the punishment, so he said: **Our Lord, judge between us and our people in truth**, meaning: Judge between us and them with Your true judgment in which there is no injustice, unfairness, or oppression, but rather it is justice and truth, **and You are the best of judges**, meaning: the best of judges.

Al-Farra' mentioned that the people of Oman call the judge *Al-Fatih* and *Al-Fattah*.

Others who are knowledgeable about the Arabic language mentioned that it is from the language of Murad, and he recited a verse from one of them, which is:

Shall I not send a messenger to Banu Asam that I am independent of your conquest?

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

Who said that?

Ibn Wakee' told us, he said, my father told us, on the authority of Misa'ar, on the authority of Qatada, on the authority of Ibn Abbas, he said: I did not know what his saying, **Our Lord, judge between us and our people in truth**, meant, until I heard the daughter of Dhi Yazan say: **Come, let me open up to you**, meaning: let me sue you.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **Our Lord, judge between us and our people in truth**, meaning: Judge between us and our people.

Al-Muthanna told me, he said, Ibn Dukayn told us, he said, Misa'ar told us, he said, I heard Qatada say, Ibn Abbas said: I did not know what his saying meant: **Our Lord, judge between us and our people in truth**, until I heard the daughter of Dhi Yazan say: **Come, let me open up to you**.

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **Judge between us and our people with justice**, meaning: Judge between us and our people with justice.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, he said, Muammar told us, on the authority of Qatada: **Judge between us and our people with justice**, judge between us and our people with justice.

Surat al-A'raf 7:89

We would have fabricated a lie against God if we returned to your religion after God has delivered us from it. And it is not for us to return to it unless God, our Lord, wills. Our Lord encompasses all things in knowledge. Upon God we have relied. Our Lord, judge between us and our people in truth, for You are the best of judges.

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: As for his saying: **Judge between us**, he says: Judge between us.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said, Al-Hasan Al-Basri said: **Deal between us and our people**, and **Indeed, We have granted you a clear victory** (al-Fath 48:1), We have given you a clear judgment.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said, Ibn Abbas said: *Open*, decide.

Ibn Bashar told us, he said, Abu Ahmad Muhammad ibn Abdullah ibn al-Zubayr told us, he said, Misa'ar told us, on the authority of Qatada, on the authority of Ibn Abbas, he said: I did not know what **open the door between us and our people in truth** meant, until I heard the daughter of Dhi Yazan say to her husband: **Go, I will open the door with you.**

Tafsir al-Qurtubi

We would have fabricated a lie against God if we returned to your religion after God has saved us from it despairing of returning to their religion. **And it is not for us to return to it except if God, our Lord, wills** Abu Ishaq al-Zajjaj said: meaning except by the will of God, the Almighty. He said: This is the saying of the people of the Sunnah, meaning and the return to disbelief does not occur until God wills it. So the exception is discontinuous. It was said: The exception here is in the form of submission to God, the Almighty, as He said: **And my success is not except with God** (Hud 11:88). The evidence for this is that after it "Our Lord encompasses all things in knowledge. In God we rely" It was said: It is like you saying I will not speak to you until the crow lays eggs, and until the camel passes through the eye of a needle. The crow never lays eggs, and the camel never passes through the eye of a needle.

The Almighty said: **Our Lord encompasses all things in knowledge**. That is, He knows what was and what will be. *Knowledge* is an accusative of specification. It was said that the meaning is **and it is not for us to return to it** that is, to the village after you hated to be our neighbors. Rather, we would leave your village, migrating to another one. **Unless God wills** He returns us to it. There is some error in this, because it is said: He returned to the village, but it is not said: He returned in the village.

God the Almighty said: **Upon God we have put our trust** meaning we have relied. This has been mentioned before in more than one place. **Our Lord, judge between us and our people in truth**. Qatada said: God sent him to two nations: the people of Madyan and the people of the thicket. Ibn Abbas said: Shuaib

prayed a lot, but when his people persisted in their disbelief and error for a long time, and he despaired of their reform, he invoked God against them and said: **Our Lord, judge between us and our people in truth, for You are the best of judges**. So God answered his prayer and destroyed them with the earthquake.

Tafsir Ibn Kathir

This is report from God Almighty about what the infidels confronted His Prophet Shuaib and those who were with him from the believers with in their threat to him and those with him with banishment from the village or coercion to return to their religion and enter with them in what they are in, and this is addressed to the Messenger and what is meant is his followers who were with him in the religion, and His saying **or even if we were reluctant** means or you are doing that even if we were reluctant to what you are calling us to, then if we return to your religion and enter with you in what you are in, then we have greatly slandered God in making the partners with Him equals, and this is an expression from Him about following them, **and it is not for us to return to it except if God, our Lord, wills** and this is a return to the will, for He knows everything and has encompassed everything with knowledge, **upon God we have put our trust** meaning in our affairs, what we do of them and what we leave, **Our Lord, judge between us and our people in truth** meaning judge between us and our people and grant us victory over them, **and You are the best of judges** meaning the best of judges, for You are the Just One who never wrongs.

Fath al-Qadir

89- **We have certainly fabricated a lie against God if we return to your religion** which is polytheism **after God has saved us from it** through faith, so there is no return from us to it at all. **And it is not for us** that is, it is not right for us nor is it proper **to return to it** under any circumstances **except if God wills** that is, except when He wills, glory be to Him, for whatever He wills will be and whatever He does not will will not be. Al-Zajjaj said: That is, except by the will of God, the Almighty and Majestic. He said: This is the saying of the people of the Sunnah, and the meaning is that it is not for us to return to disbelief except if God wills that, so the exception is discontinuous. It was said: The exception here is in the direction of submission to God, the Almighty and Majestic, as in His statement: **And my success is not except by God**. It was said: It is like their saying, **I will not speak to you until the crow lays eggs**, and until the camel passes through the eye of a needle, but the crow does not lay eggs, and the camel does not pass through, so it is a case of suspension of the impossible. **Our Lord encompasses all things in knowledge** meaning His knowledge encompasses all information, so nothing of it escapes Him. *Knowledge* is in the accusative case as a specification. It has been

said that the meaning is **and it is not for us to return to it** meaning the village after you hated our proximity to you **unless God wills** that is, our return to it. **In God we have relied** meaning we depend on Him to make us steadfast in faith, and to stand between us and disbelief and its people, and to complete His favor upon us, and to protect us from His wrath. His statement: **Our Lord, judge between us and our people in truth, and You are the best of judges** al-Fatah is government, meaning judge between us and our people in truth, and You are the best of judges. They called upon God, the Exalted, to judge between them, and His judgment will not be except by supporting the truthful over the false, as He has informed us of in more than one place in His Book. It is as if they asked for the punishment to descend upon the disbelievers and for God's wrath to descend upon them.

Tafsir al-Baghawi

89 - "We would have fabricated a lie against God if we returned to your religion after God has saved us from it. And it is not for us to return to it," after God has saved us from it, **unless God, our Lord, wills**, meaning unless it has been previously known to us in God's knowledge and will that we return to it. Then God's judgment will be carried out upon us and His ruling will be executed upon us.

If it is said: What is the meaning of his saying: **Or you must return to our religion**, "And it is not for us to return to it," and Shu'aib was never of their religion so that their saying **you must return to our religion** is correct?

It was said: Its meaning is: Or you will enter our religion. He said: And it was not for us to enter it.

It was said: Its meaning is if we become your religion. And the meaning of 'Aad' is 'became'.

It was said: He meant the people of Shu'ayb because they were infidels and then believed, so Shu'ayb answered on their behalf.

God Almighty says: **Our Lord encompasses all things in knowledge**, meaning His knowledge encompasses everything. **In God we have put our trust**, in what you promise us. Then Shu'aib returned after he had despaired of their success and said: **Our Lord, judge between us and our people**, meaning: judge between us, **in truth**, and the judge is the opener, **and You are the best of judges**, meaning: the judges.

Tafsir al-Baidawi

89. **We have fabricated a lie against God.** We have fabricated a lie against Him. **If we return to your religion after God has saved us from it.** The conditional answer is omitted. Its evidence is: **We have fabricated.** It means the future because it has not happened, but it is made like the actual for emphasis. The word *qad* was introduced to it to make it closer to the present, meaning we have fabricated now if we intend to return after being saved from it, since we claim that God, the Most High, has a rival, and that it has become clear to

us that what we were upon is false and what you are upon is true. It was said that it is the answer to an oath, and its meaning is: By God, we have fabricated. **And it is not for us** and it is not right for us **to return to it unless God, our Lord, wills** our abandonment and apostasy, and in it is evidence that disbelief is by the will of God.

It was said that he meant by it to put an end to their desire to return by hanging on what will not be. **Our Lord encompasses all things in knowledge** meaning His knowledge encompasses everything that was and will be from us and you. **In God we have put our trust** that He will make us steadfast in faith and save us from the wicked. **Our Lord, judge between us and our people in truth** judge between us and them. The judge is the judge, and the judge is the government. Or reveal our affair so that what is between us and them is revealed and the truth is distinguished from the false by opening the problematic, since He makes it clear. **And You are the best of judges** in both meanings.

Surat al-A'raf 7:90

And the leaders of his people who disbelieved said, "If you follow Shu'aib, you will surely be losers."

Surat al-A'raf 7:90

And the leaders of his people who disbelieved said, **If you follow Shu'aib, you will surely be losers.**

Tafsir al-Jalalayn

90 - **And the leaders of his people who disbelieved said** meaning some of them said to each other **If you follow Shu'ayb, then you will surely be losers**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And the group of the unbelieving men of Shu'ayb's people - and they are **the elite** - who denied the signs of God, belied His Messenger, and persisted in their error, said to others among them: If you follow Shu'ayb in what he says, and respond to what he calls you to of the oneness of God, and abiding by his commands and prohibitions, and acknowledge his prophethood, **then you will be losers**, meaning: you will be deceived by your actions, and by your abandoning your religion that you are established upon, for his religion that he calls you to, and you will perish because of that by your actions.

Tafsir al-Qurtubi

God Almighty says: **And the eminent ones who disbelieved among his people said**, meaning they said to those below them. **If you follow Shu'ayb, then you will surely be losers**, meaning doomed.

Tafsir Ibn Kathir

The Almighty tells about the severity of their disbelief, rebellion, and insolence, and what they are in of misguidance and what their hearts were created with of opposition to the truth, and for this reason they swore and said, **If you follow Shu'aib, indeed, you will be losers**. For this reason, He followed it with His saying, **So the earthquake seized them, and they became within their homes, fallen down**. The Almighty informed here that the earthquake seized them, just as they had shaken Shu'aib and his companions, and He threatened them with exile, just as He informed about them in Surat Hud, saying, **And when Our command came, We saved Shu'aib and those who believed with him, by mercy from Us, and the shriek seized those who did wrong, and they became within their homes, fallen down**. The relevance there, and God knows best, is that when they mocked him in their saying, **Your prayer commands you**, the verse, the shriek came and silenced them. The Almighty said, informing about them in Surat Ash-Shu'ara', "But they denied him, so the punishment of the Day of Shadow seized them.

Indeed, it was the punishment of a tremendous Day." And that is only because they said to Him in the context of the story **Then let down upon us fragments of the sky** the verse.

Then He informed that the punishment of the Day of the Shadow had befallen them, and all of that had gathered upon them. **Then the punishment of the Day of the Shadow seized them**. It was a cloud that shaded them with sparks of fire, flames, and a great blaze. Then a shout came to them from the sky and a violent tremor from the earth from below them, so the souls were lost, the spirits departed, and the bodies were extinguished. **So they became in their homes, prostrate**. Then the Most High said: **As if they had never prospered therein**. That is, as if when the punishment befell them, they had not stayed in their homes from which they had wanted to expel the Messenger and his companions. Then the Most High said, in response to what they said: **Those who denied Shu'ayb were the losers**.

Fath al-Qadir

90- **And the chiefs of his people who disbelieved said** is connected to **The chiefs who were arrogant said** it is possible that these are those, and it is possible that they are others from the groups of disbelievers to whom Shu'ayb was sent, and the lam in **If you follow Shu'ayb** is an introduction to the answer to an omitted oath: that is, if you entered his religion and abandoned your religion **then you would surely be losers** the answer to the oath took the place of the answer to the condition, and their loss: their destruction or what they lose because of giving full measure and weight and leaving the cheating with which they dealt with people.

Tafsir al-Baghawi

90 - **And the leaders of his people who disbelieved said, 'If you follow Shu'aib,' and abandon your religion, 'then you will surely be losers,'** deceived. Ata' said: struggling. Ad-Dahhak said: helpless.

Tafsir al-Baidawi

90. **And the leaders of his people who disbelieved said, 'If you follow Shu'aib and abandon your religion, then you will surely be losers'** because you exchanged his misguidance for your guidance, or because you lost what you would obtain by cheating and reducing. This is the answer to the condition and the oath that is established by the letter lam.

Surat al-A'raf 7:91

Then the earthquake seized them, and they lay within their homes fallen down.

Tafsir al-Jalalayn

91 - **Then the earthquake seized them** the severe earthquake **and they became within their homes, kneeling** kneeling on their knees, dead.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: He says: So the earthquake seized those who disbelieved from the people of Shuaib.

I have explained the meaning of **the tremor** before, and that it is the earthquake that triggers God's punishment.

So they became in their homes, kneeling, on their knees, dead and destroyed.

The description of the punishment with which God destroyed them was as follows:

Muhammad ibn al-Husayn told me, Ahmad ibn al-Mufaddal told us, Asbat told us, on the authority of al-Suddi: **And to Madyan [We sent] their brother Shu'ayb**, he said: God sent Shu'ayb to Madyan and to the people of the thicket, and **the thicket** is a thicket of trees, and they were cheating in measure and weight with their disbelief, so he called them but they denied him, so he told them what God mentioned in the Qur'an, and they did not respond to him. So when they rebelled and denied him, they asked him for punishment, so God opened for them a door from the gates of Hell, and its heat destroyed them, so neither shade nor water benefited them. Then He sent a cloud with a pleasant wind, and they found the coolness and pleasantness of the wind, so they called out to one another: **The shade! Take it!** So when they gathered under the cloud, their men, women and children, it closed in on them and destroyed them, so this is His saying: **So the punishment of the Day of the Shade seized them** (al-Shu'ara': 189).

Ibn Humayd narrated that Salamah narrated on the authority of Ibn Ishaq that he said: The story of Shu'ayb and his people was mentioned by God in the Qur'an. They were people who cheated people in their measures and scales, despite their disbelief in God and their denial of their Prophet. He used to call them to God and His worship, and to stop oppressing people and cheating them in their measures and scales. He advised them, and he was truthful: "I do not intend to go against you in that from which I forbid you. I only desire reform as much as I am able. And my success is not but through God. Upon Him I have relied, and to Him I turn back." (Hud 11:88) Ibn Ishaq said: When the Messenger of God, may God bless him and grant him peace, mentioned Shu'ayb, he would say: **That is the orator of the prophets!** This was because of his good

argument with his people about what was intended for them. But when they denied him and threatened him with stoning and exile from their land, and rebelled against God, the punishment of the Day of the Shadow seized them. Indeed, it was the punishment of a tremendous day. It was reported to me that when a man from Madyan, called Amr ibn Jalha', saw her, he said:

O my people, Shu'ayb is a messenger, so leave behind Sameer and Imran bin Shaddad.

I see a foolish woman, O people, who has come out, calling out in a loud voice from the valley's silence.

And you will not see in it tomorrow morning anything but the old man walking among the hills.

And Sameer and Imran, their priests, and Al-Raqeem, their dog.

Ibn Hamid told us, Salamah told us, Ibn Ishaq told us: It reached me, and God knows best, that God sent heat upon them until it cooked them, then He created for them a shade like a black cloud. When they saw it, they rushed towards it, seeking relief from its coolness from the heat they were in. When they entered beneath it, it closed in on them, and they all perished. God saved Shuaib and those who believed with him by His mercy.

Ibn Hamid told us, Salamah told us, Abu Abdullah al-Bajali told me: Abu Jad, Hawz, Kalmun, Sa'fas, and Qurasht were the names of the kings of Madyan. Their king on the Day of the Shadow in the time of Shu'ayb was Kalmun. Kalmun's sister said, weeping for him:

Talk to this corner man and kill him in the middle of the neighborhood

The master of the people was met with death by fire in the middle of his own shadow.

I made a fire upon them, their home is like a wasteland

Tafsir al-Qurtubi

Then the earthquake seized them. It was also said: the shout. The people of the thicket were destroyed by the shadow, as will come.

Tafsir Ibn Kathir

The Almighty tells about the severity of their disbelief, rebellion, and insolence, and what they are in of misguidance and what their hearts were created with of opposition to the truth, and for this reason they swore and said, **If you follow Shu'aib, indeed, you will be losers.** For this reason, He followed it with His saying, **So the earthquake seized them, and they became within their homes, fallen down.** The Almighty informed here that the earthquake seized them, just as they had shaken Shu'aib and his companions, and He threatened them with exile, just as He informed about them in Surat Hud, saying, **And when Our command came, We saved Shu'aib and those who believed with**

Surat al-A'raf 7:91

Then the earthquake seized them, and they lay within their homes fallen down.

him, by mercy from Us, and the shriek seized those who did wrong, and they became within their homes, fallen down. The relevance there, and God knows best, is that when they mocked him in their saying, **Your prayer commands you**, the verse, the shriek came and silenced them. The Almighty said, informing about them in Surat Ash-Shu'ara', "But they denied him, so the punishment of the Day of Shadow seized them. Indeed, it was the punishment of a tremendous Day." And that is only because they said to Him in the context of the story **Then let down upon us fragments of the sky** the verse.

Then He informed that the punishment of the Day of the Shadow had befallen them, and all of that had gathered upon them. **Then the punishment of the Day of the Shadow seized them.** It was a cloud that shaded them with sparks of fire, flames, and a great blaze. Then a shout came to them from the sky and a violent tremor from the earth from below them, so the souls were lost, the spirits departed, and the bodies were extinguished. **So they became in their homes, prostrate.** Then the Most High said: **As if they had never prospered therein.** That is, as if when the punishment befell them, they had not stayed in their homes from which they had wanted to expel the Messenger and his companions. Then the Most High said, in response to what they said: **Those who denied Shu'ayb were the losers.**

Fath al-Qadir

91- **So the earthquake seized them**, meaning the quake. It was also said that it was the blast, as in His statement: **And the blast seized those who did wrong**, "So they became in their homes, fallen down," the explanation of which was presented in the story of Salih.

Tafsir al-Baghawi

91- **So the earthquake seized them.** Al-Kalbi said: The earthquake. Ibn Abbas and others said: God opened for them a door to Hell, and sent upon them intense heat, which took their breath away and neither shade nor water benefited them, so they would enter the groves to cool off in them, but when they entered them they found them hotter than they appeared, so they fled to the wilderness, and God sent a cloud with a pleasant wind that shaded them, and it is the shade.

They found it cool and a breeze, so they called to one another until they gathered under the cloud, their men, women and children. God set it ablaze upon them, and the earth shook with them, so they were burned like fried locusts, and they turned to ashes.

It was narrated that God the Almighty withheld the wind from them for seven days, then He unleashed heat upon them. Yazid Al-Jariry said: God unleashed heat upon them for seven days, then He raised a mountain from afar for them. A man came to him, and beneath him were rivers and springs. They all gathered beneath him, and that mountain fell upon

them. This is what He said: **The punishment of the Day of the Shade** (Ash-Shu'ara': 89). Qatada said: God sent Shu'ayb to the people of the thicket and the people of Madyan. As for the people of the thicket, they were destroyed by the shade, and as for the people of Madyan, the blast took them. Gabriel, peace be upon him, shouted at them and they all perished. Abu Abdullah Al-Bajali said: Abu Jad, Hawz, Hati, Kalman, Sa'fas, and Quraysh were the kings of Madyan, and their kingship during the time of Shu'ayb, peace be upon him, was on the Day of the Shade Kalman. When he perished, his daughter said, weeping for him:

Whoever destroys my pillar will be destroyed in the middle of the camp

The master of the people was met with death by fire under the shade of his shadow.

I made a fire upon them, their home was like a wasteland

Tafsir al-Baidawi

91. **So the earthquake seized them** The earthquake. In Surat Al-Hijr, **So the blast seized them** Perhaps it was one of its beginnings. **So they became within their homes, fallen down** meaning in their city.

Surat al-A'raf 7:92

Those who denied Shu'ayb - it was as if they had never prospered therein. Those who denied Shu'ayb - it was they who were the losers.

Tafsir al-Jalalayn

92 - **Those who denied Shu'ayb** is a subject and its predicate is **as if** lightened and its subject is deleted, meaning as if they **did not thrive** reside **in it** in their homes **Those who denied Shu'ayb were the losers** the emphasis is by repeating the relative pronoun and other things to respond to them in their previous statement

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: So He destroyed those who denied Shu'ayb and did not believe in him, so He annihilated them, and their city became empty and desolate of them, **as if they had never dwelt therein**, meaning: as if they had never settled there and had never lived there when they were destroyed.

It is said: **So-and-so is rich in such-and-such a place, so he is rich in it**, if he resides there and is there, as the poet said:

And your neighbors who are bound by your covenant and union will sing about it.

Ru'bah said:

And the covenant of the singer of Damna with Dulfah

It is a verb from the root word *ghana*.

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

Who said that?

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, he said, Muammar told us, on the authority of Qatada: **As if they had not sufficed therein**, as if they had not lived, as if they had not enjoyed themselves.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas: **As if they had not sufficed in it**, he said: As if they had not lived in it.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **As if they had never sung therein**, as if they had never been there.

And His statement: **Those who denied Shu'ayb were the losers**, the Most High says: Those who followed Shu'ayb were not the losers, rather those who denied him were the losers who would perish. Because He, the Most High, informed us about them: Those who denied Shu'ayb said to those who wanted to follow him: **If you follow Shu'ayb, then indeed you will be**

losers, so God denied them by bringing upon them the immediate punishment. Then He said to His Prophet Muhammad, may God bless him and grant him peace: It was not the followers of Shu'ayb who lost, rather it was those who denied Shu'ayb when God's punishment came, who were the losers, not those who believed and had faith in him.

Tafsir al-Qurtubi

The Almighty said: **Those who denied Shu'ayb - it is as if they had never lived therein**. Al-Jurjani said: It was said that this is a new statement, meaning those who denied Shu'ayb became as if they had never ceased to be dead. And *sing* means to reside. It is said: I sang in a place if I resided in it. And the people sang in their home, meaning their stay in it was long. The place is the home, and the plural is **the places**. Labid said:

I sang six songs before the Dahis River, if only the stubborn soul had immortality.

Hatim Tay said:

We were rich for a time in vagabondage and wealth, just as time is in its days of hardship and ease.

The vicissitudes of time have made us soft and hard, and time has given us to drink from its cup.

Our enmity towards our relatives has not increased our wealth, nor has poverty diminished our lineage.

Those who denied Shu'ayb were the losers. This is the beginning of a speech, which is an exaggeration of blame and rebuke and a reiteration of the matter's magnification and glorification. And when they said: **Whoever follows Shu'ayb is a loser**, God said: **The losers are those who said this statement**.

Tafsir Ibn Kathir

The Almighty tells about the severity of their disbelief, rebellion, and insolence, and what they are in of misguidance and what their hearts were created with of opposition to the truth, and for this reason they swore and said, **If you follow Shu'ayb, indeed, you will be losers**. For this reason, He followed it with His saying, **So the earthquake seized them, and they became within their homes, fallen down**. The Almighty informed here that the earthquake seized them, just as they had shaken Shu'ayb and his companions, and He threatened them with exile, just as He informed about them in Surat Hud, saying, **And when Our command came, We saved Shu'ayb and those who believed with him, by mercy from Us, and the shriek seized those who did wrong, and they became within their homes, fallen down**. The relevance there, and God knows best, is that when they mocked him in their saying, **Your prayer commands you**, the verse, the shriek came and silenced them. The Almighty said, informing about them in Surat Ash-Shu'ara', "But they denied him, so the punishment of the Day of Shadow seized them. Indeed, it was the punishment of a tremendous Day." And that is only because they said to Him in the

Surat al-A'raf 7:92

Those who denied Shu'aib - it was as if they had never prospered therein. Those who denied Shu'aib - it was they who were the losers.

context of the story **Then let down upon us fragments of the sky** the verse.

Then He informed that the punishment of the Day of the Shadow had befallen them, and all of that had gathered upon them. **Then the punishment of the Day of the Shadow seized them.** It was a cloud that shaded them with sparks of fire, flames, and a great blaze. Then a shout came to them from the sky and a violent tremor from the earth from below them, so the souls were lost, the spirits departed, and the bodies were extinguished. **So they became in their homes, prostrate.** Then the Most High said: **As if they had never prospered therein.** That is, as if when the punishment befell them, they had not stayed in their homes from which they had wanted to expel the Messenger and his companions. Then the Most High said, in response to what they said: **Those who denied Shu'ayb were the losers.**

meaning they were uprooted as if they had never resided therein, and the place of residence is the place of residence. **Those who denied Shu'aib were the losers** in religion and in this world, not those who believed him and followed him as they claimed, for they are the winners in both abodes. To draw attention to this and to exaggerate it, the relative pronoun was repeated and the two sentences were resumed and they were brought as nouns.

Fath al-Qadir

His statement: 92- **Those who denied Shu'aib, it is as if they had never prospered therein.** This sentence is a resumption explaining what happened to them of punishment, and the relative pronoun is the subject, and as if they had never prospered is its predicate: It is said, I prospered in a place if I stayed there, and the people prospered in their home meaning their stay in it was long, and the house is the home, and the plural is the places of residence. Hatim al-Ta'i said:

We sang for a time with vagabondage and wealth, and time gave us both their cups.

Our enmity towards our relatives does not increase our wealth, nor does poverty diminish our good deeds.

The meaning of the verse: Those who denied Shu'ayb are as if they had never lived in their home, because God Almighty exterminated them with punishment. The subject in **those who denied Shu'ayb** is the subject and the predicate is **they were the losers.** This sentence is resumed like the first, including a statement of the loss of the people who denied.

Tafsir al-Baghawi

92- The Almighty said: **Those who denied Shu'ayb were as if they had never lived there,** meaning: they did not reside or stay there, from their saying: I lived in a place if I stood there, and the places are the dwellings, the singular of which is *maghna*, and it was said: as if they had never enjoyed themselves there. **Those who denied Shu'ayb were the losers,** not the believers as they claimed.

Tafsir al-Baidawi

92. **Those who denied Shu'aib** is the subject and its predicate is **as if they had never prospered therein**

Surat al-A'raf 7:93

So he turned away from them and said, "O my people, I have indeed conveyed to you the messages of my Lord and given you sincere advice. So how can I grieve for a disbelieving people?"

Tafsir al-Jalalayn

93 - **So he turned away** he turned away from them and **said, O my people, I have conveyed to you the messages of my Lord and given you good advice** but you did not believe **so how can I grieve** grieve over a **disbelieving people** an interrogative with the meaning of negation

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: So Shu'ayb turned away from them, standing out from among them when God's punishment came to them, and he said when he was certain that God's vengeance would descend upon his people who had denied him, grieving for them: **O my people, I have conveyed to you the messages of my Lord**, and I have delivered to you what He sent me with, of warning you of His wrath for your persistence in disbelief in Him, and the oppression of people of their things, **and I have advised you**, by commanding you to obey God, and forbidding you from disobeying Him - **so how can I grieve**, meaning: So how can I grieve for a people who denied the oneness of God and denied His Messenger, and feel pain for their destruction.

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

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, his saying: **How can I be sad?** means: How can I be sad?

Muhammad bin Al-Hussein told me, he said: Ahmad bin Al-Mufaddal told us, he said: Asbat told us, on the authority of Al-Suddi: **So how can I be sad?** He said: So how can I be sad?

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: Shu'ayb was overcome with grief over his people, because of what he saw of God's vengeance upon them, then he said, consoling himself, in what God mentioned about him: **O my people, I have conveyed to you the messages of my Lord and advised you**, so how can I grieve over a disbelieving people?

Tafsir al-Qurtubi

How can I grieve over a disbelieving people? That is,

sorrows. I grieve over something, I grieve, and I am grieving.

Tafsir Ibn Kathir

That is, Shu'aib, peace be upon him, turned away from them after the torment, punishment, and humiliation that befell them, and he said, rebuking and rebuking them, **O my people, I have conveyed to you the messages of my Lord and have given you sincere advice**. That is, I have conveyed to you what I was sent with, so I should not feel sorry for you, since you have disbelieved in what I brought to you. For this reason, he said, **How can I feel sorry for a disbelieving people?**

Fath al-Qadir

93- **So he turned away from them** meaning Shu'aib when he saw the punishment descending upon them **and said, 'O my people, I have conveyed to you the messages of my Lord' with which He sent me to you** and I have given you good advice **by explaining what is in it for the safety of your religion and your worldly life** so how can I grieve **meaning should I be sad** for a people who disbelieve" in God, persisting in their disbelief, rebelling against answering or grief is intense grief, grief over that is so he is sad. Shu'aib said this statement regretting the lack of faith of his people, then he consoled himself by asking how he could be sad for a people who are not worthy of being sad for them because of their disbelief in God and their refusal to accept what His Messenger brought.

Ibn Ishaq and Ibn Asakir narrated on the authority of Ikrimah and Al-Suddi that they said: God did not send a prophet twice except Shu'ayb: once to Madyan, and the blast overtook them, and once to the Companions of the Thicket, and God overtook them with the punishment of the Day of Shadow. Ibn Abi Hatim narrated on the authority of Ibn Abbas, **And do not deprive people of their due rights**, meaning: Do not wrong people. Abd bin Hamid, Ibn Jarir and Abu Al-Shaykh narrated on the authority of Qatadah, **And do not deprive people of their due rights**, meaning: Do not wrong them. **And do not sit on every path, threatening**, meaning: They used to threaten whoever came to Shu'ayb, crossed his path and wanted to become Muslim. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, **And do not sit on every path, threatening**, meaning: They used to sit on the road and tell whoever came to them that Shu'ayb was a liar, so do not let him tempt you away from your religion. Ibn Abi Shaybah, Abd ibn Humayd, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Mujahid, **On every path you are promised**, he said: on every right path. **And you bar from the path of God**, he said: you bar its people. **And you seek to make it crooked**, he said: you seek to make it deviant. Ibn Jarir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of al-Suddi, **And do not sit on every path you are promised**, he said: it is the tenth. **And you bar from the path of God**, he said: you bar from Islam. **And seek to make it crooked**, he said: destruction. Abu al-Shaykh

Surat al-A'raf 7:93

So he turned away from them and said, "O my people, I have indeed conveyed to you the messages of my Lord and given you sincere advice. So how can I grieve for a disbelieving people?"

narrated on the authority of Mujahid, he said: they are the tenth. Ibn Jarir narrated on the authority of Abu al-Aliyah on the authority of Abu Hurayrah or someone else - Abu al-Aliyah was not sure - he said: The Prophet, may God bless him and grant him peace, came on a piece of wood on the road on the night of his Israa' *ascension*. Not a single garment passed by it without it tearing it, and nothing else without it tearing it. He said: What is this, O Gabriel? He said: This is like people from your nation who sit on the road and cut it off. Then he recited, **And do not sit on every path you are promised**. Ibn Jarir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Al-Suddi regarding his statement: **And it is not for us to return to it**, he said: It is not appropriate for us to return to your polytheism after God has saved us, **unless God, our Lord, wills**, and God does not will polytheism, but He says: Unless God knows something, for He has encompassed all things in His knowledge. Ibn Abi Shaybah, Abd Ibn Hamid, Ibn Jarir, Ibn Abi Hatim, Al-Bayhaqi in Al-Asma' wa Al-Sifat, and Ibn Al-Anbari in Al-Waqf wa Al-Ibtida' narrated on the authority of Ibn Abbas, he said: I did not know what His statement: **Our Lord, judge between us and our people in truth** meant until I heard his son Dhi Yazan say: Come, let me open the matter with You, meaning I will sue You. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on his authority regarding his statement: **Our Lord, open**, he said: Judge. Ibn Abi Hatim narrated on the authority of Al-Suddi, he said: Fath *opening* is a Yemeni dialect. If someone says: Come, let me sue You, he says: Come, let me open the matter with You. Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ibn Abbas, **They did not live in it**, he said: They did not live in it. And Abd bin Hamid and Ibn Jarir narrated from Qatada something similar. And Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated from Ibn Abbas, **How can I be sad?** He said: I am sad. And Ibn Asakir narrated from Ibn Abbas, who said: In the Sacred Mosque there are two graves and there is no other one in it, the grave of Ismail and the grave of Shuaib. The grave of Ismail is in the Hijr, and the grave of Shuaib is opposite the Black Stone. And Ibn Asakir narrated from Wahb bin Munabbih that Shuaib died in Mecca and the believers with him, and their graves are to the west of the Kaaba between Dar Al-Nadwa and Bab Bani Sahm. And Ibn Abi Hatim and Al-Hakim narrated from Ibn Ishaq, who said: Yaqub bin Abi Maslama told me that whenever the Messenger of God (blessings and peace of God be upon him) mentioned Shuaib, he said: That is the orator of the prophets, because of his good argument with his people regarding what he wanted from them. But when they denied him and threatened him with stoning and exile from their country and rebelled against God, the punishment of the Day of Shadow seized them.

messages of my Lord and advised you, so how can I grieve over a disbelieving people?" Grief means sadness, and grief means patience.

Tafsir al-Baidawi

93. "So he turned away from them and said, **O my people, I have conveyed to you the messages of my Lord and given you sincere advice**. He said it out of regret for them due to his intense grief over them. Then he criticized himself and said, **How can I grieve over a disbelieving people?** They are not people of grief because they deserved what was sent down upon them due to their disbelief, or he said it as an apology for not being so intensely grieved over them. The meaning is, I have gone to great lengths in conveying and warning, and I have done my best in giving sincere advice and compassion, but you did not believe my words. So how can I grieve over you? And it was read, **How can I grieve** with two imalahs.

Tafsir al-Baghawi

93 - "So Shu'aib turned away from them, **he stood out from among them when the punishment came to them**, and said, 'O my people, I have conveyed to you the

Surat al-A'raf 7:94

And We did not send to any city a prophet except that We seized its people with poverty and hardship that perhaps they would humble themselves.

Tafsir al-Jalalayn

94 - **And We did not send to any city a prophet** but they denied him **except that We seized** punished **its people with poverty** severe poverty **and hardship** illness **that they might humble themselves** humble themselves and believe.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace, informing him of His way with the nations that had passed before his nation, and reminding those of the Quraysh who disbelieved in him, so that they would be deterred from what they were doing, which was associating partners with God and denying His Prophet Muhammad, may God bless him and grant him peace: **And We did not send to any city a prophet** before you, **except that We seized its people with poverty and hardship**, which is misery, hardship, and narrowness of life, and *hardship*, which is distress and bad conditions in their worldly affairs, **that they might humble themselves**, meaning: We did that so that they might humble themselves to their Lord and submit to Him, and turn back, by ceasing their disbelief, and repenting from denying their prophets.

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

Who said that?

Muhammad bin Al-Hussein told me, he said, Ahmad bin Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **We seized its people with poverty and hardship**, meaning: with poverty and hunger.

We have previously mentioned the evidence for the correctness of what we said about the meaning of *distress* and *adversity*, which makes it unnecessary to repeat it in this place.

It was said: **They supplicate**, and the meaning is: they supplicate, but the *ta* was assimilated into the *dhad*, because their points of articulation are close together.

Tafsir al-Qurtubi

The Almighty's saying: **And We did not send to any city a prophet** contains an implied meaning, which is that its people denied it, except that We seized them **with poverty and hardship that perhaps they might humble themselves**. This was discussed previously.

Tafsir Ibn Kathir

The Almighty says, informing about what He tested the past nations to whom the prophets were sent with hardship and distress, meaning by hardship what befalls them in their bodies of diseases and illnesses, and hardship what befalls them of poverty and need and the like, **so that they may humble themselves**, meaning that they may supplicate, be humble and implore God Almighty to remove what has befallen them. The meaning of the speech is that He tested them with hardship so that they would humble themselves, but they did not do anything that He wanted from them, so He turned the situation for them to ease in order to test them with it. For this reason, He said, **Then We replaced the bad with good**, meaning We changed the situation from hardship to ease, from sickness and illness to health and wellness, and from poverty to wealth so that they would be thankful for that, but they did not do it. His saying, **until they became abundant**, means that they multiplied and their wealth and children multiplied. It is said that something became abundant if it became abundant.

And they said, 'Our fathers have been touched by hardship and prosperity.' So We seized them suddenly while they perceived not. God the Almighty says: We tested them with this and that so that they would humble themselves and turn to God, but neither this nor that worked for them, nor did they stop with this or that. Rather, they said, 'We have been touched by hardship and prosperity, followed by prosperity like that which befell our fathers in ancient times and ages.' But time is only passing by at times, and at times. Rather, they did not realize God's command regarding them, nor did they sense God's testing them in both situations. This is in contrast to the state of the believers who thank God for prosperity and are patient in adversity, as is proven in the two Sahih: "It is amazing that God does not decree for him a decision except that it is good for him. If adversity befalls him, he is patient, and that is good for him. If ease befalls him, he is grateful, and that is good for him." So the believer is the one who realizes what God has tested him with of adversity and prosperity. For this reason, it is stated in the hadith: "The believer will continue to be afflicted until he emerges cleansed of his sins. The hypocrite is like a donkey who does not know where he is tied up." His family nor for what they had sent him," or something like that. That is why he followed this description with his saying, **So We seized them suddenly while they did not perceive**, meaning, We seized them with the punishment suddenly, meaning suddenly, and without them realizing it, meaning, We seized them suddenly, as in the hadith, **Sudden death is a mercy for the believer and a sorrowful seizure for the disbeliever.**

Fath al-Qadir

His saying: 94- **And We did not send to any city any prophet** When God Almighty detailed the conditions of some of the prophets with their nations, and they are the ones mentioned previously, He summarized the condition of all the nations to which they were sent:

Surat al-A'raf 7:94

And We did not send to any city a prophet except that We seized its people with poverty and hardship that perhaps they would humble themselves.

that is, and We did not send to any city any prophet from the prophets, and in the speech there is an omission, that is, if its people denied it, We seized them, and the exception is empty: that is, We did not send in any condition except in a condition in which We seized its people, so the place of seized is the accusative, and misery: misery and poverty, and distress: harm, and the meaning of misery and distress has been explained previously **that they may humble themselves** that is, so that they may supplicate and humble themselves, so that they may abandon what they are upon of arrogance and denial of the prophets.

Tafsir al-Baghawi

94- The Almighty's saying: **And We did not send to any city a prophet**, there is an implication in it, meaning: they denied him, **except that We seized**, punished **its people**, when they did not believe, **with poverty and hardship**. Ibn Masoud said: poverty is poverty, and hardship is illness, and this means the saying of those who said: poverty is in wealth, and hardship is in the soul. It was said: poverty is misery and hardship of living, and hardship and harm are bad conditions. It was said: poverty in war and hardship is drought, **perhaps they will humble themselves**, so that they will humble themselves and repent.

Tafsir al-Baidawi

94. **And We did not send to any city a prophet except that We seized its people with poverty and hardship** with misery and hardship. **that they might humble themselves** until they humbled themselves and became humble.

Surat al-A'raf 7:95

Then We replaced the evil with good until they pardoned and said, **Our fathers were touched by hardship and prosperity**. But We seized them suddenly while they did not perceive.

Tafsir al-Jalalayn

95 - **Then We replaced** We gave them **in place of the evil** the torment **with good** wealth and health **until they pardoned** they multiplied **and they said** in ingratitude for the blessing **Our fathers were touched by hardship and prosperity** as they were touched by us, and this is the custom of time and it is not a punishment from God, so be as you are. God Almighty said **Then We seized them** with the torment *suddenly* suddenly **while they did not perceive** the time of its coming before it.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **Then We replaced** the people of the town whose people We seized with poverty and hardship, **with bad** in place of bad" which is poverty and hardship. And He made that *bad* because it is something that upsets people, and *good* which is ease, comfort, and abundance in living does not upset them, **until they became abundant** meaning until they became numerous.

Likewise, everything that is abundant is said about it: **It has become obsolete**, as the poet said:

But we bite the sword from it with the markets of the fat pile

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

Who said that?

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **In place of the bad, there is good**, he said: In place of the hardship, there is ease, **until they are forgiven**.

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: **In place of the bad, there is the good**, he said: **The bad** is evil, and **the good** is prosperity, money, and children.

Al-Muthanna told us, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Instead of the bad, there is the good**. He said: **The bad** is evil, and **the good** is good.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **Then We replaced the bad with the good**, meaning:

the place of hardship is ease.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **Then We replaced the bad with good until they repented**, he said: We replaced what they disliked with what they loved in this world, **until they repented**, of that torment, **and they said**, **'Our fathers were touched by hardship and prosperity.'**

They differed in the interpretation of his saying: **until they pardoned**.

Some of them said something similar to what we said.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **until they became numerous**, meaning: until they multiplied and their wealth multiplied.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said, Ibn Abbas said: **Until they became free**, he said: they became free.

Muhammad ibn Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **until they became wealthy**, he said: their wealth and children increased. Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Muhammad bin Al-Hussein told me, he said, Ahmad bin Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **Until they became numerous**, until they became numerous.

Ibn Wakee' told us, he said, Jarir told us, on the authority of Mugheera, on the authority of Ibrahim: **Until they became numerous**, he said: Until they became numerous and numerous.

... He said, Jabir bin Nuh told us, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas: **Until they became free**, he said: Until they became free.

... He said, Al-Maharibi told us, on the authority of Juwaybir, on the authority of Al-Dahhak: **Until they became abundant**, meaning: they gathered and multiplied.

... He said, Abdullah bin Raja' told us, on the authority of Ibn Jurayj, on the authority of Mujahid: **Until they became plentiful**, he said: Until their wealth and children increased.

Yunus told us, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **until they became abundant**, they multiplied as plants and feathers multiplied, then He seized them suddenly while they were not aware.

Others said: The meaning of this is: until they were happy.

Who said that?

Muhammad bin Abdul A'la told us, he said,

Surat al-A'raf 7:95

Then We replaced the evil with good until they pardoned and said, "Our fathers were touched by hardship and prosperity." But We seized them suddenly while they did not perceive.

Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **Until they forgave**, he said: until they were pleased with that.

Abu Ja'far said: What Qatada said about the meaning of *pardon* is an interpretation that has no basis in the speech of the Arabs. Because *pardon* is not known to mean joy in any of their speech, unless he meant: until they were pleased with their great number and the great amount of their wealth, in which case that would be a basis, even if it is far-fetched.

As for his statement: **And they said, 'Our fathers were touched by hardship and prosperity,'** it is report from God about these people whom He replaced the good with the bad that they were in, as a lure and a test. They said when He did that to them: These are conditions that afflicted our fathers before us, and befell our ancestors, and we are nothing more than like them, afflicted by what afflicted them of hardship in life and prosperity in it, and it is *prosperity*, because it pleases its people.

The poor people were ignorant of thanking God for His blessings, and out of their ignorance they neglected the continuity of His grace by turning to His obedience and hastening to give up what He hates by repenting, until His command came to them while they were not aware.

His Majesty says: **So We seized them suddenly while they did not perceive.** He says: So We seized them with destruction and torment suddenly. It came to them by surprise with its coming, and they did not know or realize that it would come to them. Rather, they were denying that it would come to them until they witnessed it and saw it.

Tafsir al-Qurtubi

Then We replaced the bad with good meaning We replaced the drought with fertility. **Until they multiplied** meaning they increased in number, according to Ibn Abbas. Ibn Zayd said: Their wealth and children multiplied. *Afa* is one of the opposites. *Afa* means to increase. *Afa* means to be destroyed. God the Almighty knows that He seized them with hardship and ease, but they did not deter or give thanks. **And they said, 'Our fathers were touched by hardship and ease',** so we are like them. **Then We seized them suddenly** meaning suddenly so that the regret would be greater.

Tafsir Ibn Kathir

The Almighty says, informing about what He tested the past nations to whom the prophets were sent with hardship and distress, meaning by hardship what befalls them in their bodies of diseases and illnesses, and hardship what befalls them of poverty and need and the like, **so that they may humble themselves**, meaning that they may supplicate, be humble and

implore God Almighty to remove what has befallen them. The meaning of the speech is that He tested them with hardship so that they would humble themselves, but they did not do anything that He wanted from them, so He turned the situation for them to ease in order to test them with it. For this reason, He said, **Then We replaced the bad with good**, meaning We changed the situation from hardship to ease, from sickness and illness to health and wellness, and from poverty to wealth so that they would be thankful for that, but they did not do it. His saying, **until they became abundant**, means that they multiplied and their wealth and children multiplied. It is said that something became abundant if it became abundant.

And they said, 'Our fathers have been touched by hardship and prosperity.' So We seized them suddenly while they perceived not. God the Almighty says: We tested them with this and that so that they would humble themselves and turn to God, but neither this nor that worked for them, nor did they stop with this or that. Rather, they said, 'We have been touched by hardship and prosperity, followed by prosperity like that which befell our fathers in ancient times and ages.' But time is only passing by at times, and at times. Rather, they did not realize God's command regarding them, nor did they sense God's testing them in both situations. This is in contrast to the state of the believers who thank God for prosperity and are patient in adversity, as is proven in the two Sahih: "It is amazing that God does not decree for a decision except that it is good for him. If adversity befalls him, he is patient, and that is good for him. If ease befalls him, he is grateful, and that is good for him." So the believer is the one who realizes what God has tested him with of adversity and prosperity. For this reason, it is stated in the hadith: "The believer will continue to be afflicted until he emerges cleansed of his sins. The hypocrite is like a donkey who does not know where he is tied up." His family nor for what they had sent him," or something like that. That is why he followed this description with his saying, **So We seized them suddenly while they did not perceive**, meaning, We seized them with the punishment suddenly, meaning suddenly, and without them realizing it, meaning, We seized them suddenly, as in the hadith, **Sudden death is a mercy for the believer and a sorrowful seizure for the disbeliever.**

Fath al-Qadir

His saying: 95- **Then We replaced** is connected to **We seized**: meaning, then after seizing the people of the towns, We replaced **the bad** with *good* meaning the good trait: so they became well-off, comfortable, and secure **until they became abundant**: it is said: **to be abundant** means to increase, and **to be destroyed** means to be destroyed, so it is one of the names of opposites, and what is meant here is that they became abundant in themselves and in their wealth: meaning, We gave them good in place of bad until they became abundant. **And they said, 'Our fathers have been touched by hardship and prosperity':** meaning, they said this statement when they became in good after

bad: meaning, this hardship and distress that has befallen us, then of prosperity and fertility after that, is something that happened to our fathers before us like it, so they were touched by the same hardship and distress that befell us, and by the same blessing and good that we attained. Their meaning is that this is the custom that is prevalent among the predecessors and successors, and that this is not a test for them from God Almighty. And as a test of what they have, and in this is the intensity of their stubbornness and the strength of their rebellion and their insolence what is not hidden, and for this reason God hastened the punishment upon them and did not give them respite, so He said: **So We seized them suddenly** meaning suddenly after they said this statement without delay or respite, *and* the situation is that **they do not perceive** that and do not anticipate it.

Tafsir al-Baghawi

95 - **Then We replaced the bad with the good**, meaning: the place of hardship and distress with the good, meaning: blessing, abundance, fertility and health, **until they became abundant**, meaning they multiplied and increased, and their wealth increased, (it is said: hair became abundant if it became abundant. Mujahid said: their wealth and children increased) **and they said**, from their deception and negligence after they had reached prosperity, **Our fathers have been touched by hardship and prosperity**, meaning: this was the custom of time in the past for us and our fathers, and the distress that befell us was not a punishment from God, so remain as you are as your fathers were, for they did not abandon their religion when the distress befell them. God Almighty said: **Then We seized them suddenly**, suddenly, they believed **while they did not perceive** the descent of the punishment.

Tafsir al-Baidawi

95. **Then We replaced the bad with good** meaning, We gave them, instead of the affliction and hardship they were in, safety and abundance, as a test for them with both matters. **Until they grew** became numerous and numerous. It is said that plants grew abundantly, and from this is the meaning of letting beards grow. **And they said, 'Our fathers have been touched by hardship and prosperity'** ingratitude for the blessings of God, forgetting His remembrance, and believing that it is the custom of time to punish in the interval between hardship and prosperity, and our fathers have been touched by it as we have been. **So We seized them suddenly** suddenly. **And they did not perceive** the descent of the punishment.

Surat al-A'raf 7:96

And if only the people of the towns had believed and feared God, We would have opened upon them blessings from the heaven and the earth, but they denied, so We seized them for what they used to earn.

Surat al-A'raf 7:96

And if only the people of the towns had believed and feared God, We would have opened upon them blessings from the heaven and the earth, but they denied, so We seized them for what they used to earn.

Tafsir al-Jalalayn

96 - **And if only the people of the towns** who denied **had believed** in God and His messengers **and feared** disbelief and sins **We would have opened** with the emphasis and the lightening **for them blessings from the sky** with rain **and the earth** with vegetation **but they denied** the messengers **so We seized them** We punished them **for what they used to earn**

Tafsir al-Suyuti

Tafsir al-Tabari

"And if only the people of the towns had believed and feared God, We would have opened upon them blessings from the heaven and the earth, but they denied, so We seized them for what they were earning."

Tafsir al-Qurtubi

The Almighty said: **And if the people of the towns had only believed** A city is called a town because people gather in it. From the root word qarya, which means to gather water. This has already been fully explained in Surat Al-Baqarah. **We would have opened upon them blessings from the sky and the earth** meaning rain and plants. This is specifically for some people who have been mentioned. Believers may be tested by hardship in life, and it will be an expiation for their sins. Do you not see that He informed us about Noah when he said to his people, "Seek forgiveness from your Lord. Indeed, He is ever Forgiving. He will send down upon you abundant rain." (Nuh 71:10-11) And about Hud, **Then repent to Him, and He will send down upon you abundant rain.** (Hud 11:52). So He promised them rain and fertility specifically. This is indicated by **But they denied, so We seized them for what they used to earn.** That is, they denied the messengers. The believers were truthful and did not lie.

Tafsir Ibn Kathir

The Almighty tells us about the lack of faith of the people of the villages to whom the messengers were sent, as He the Almighty says: "Why was there not a village that believed and its faith benefited it, except

the people of Jonah? When they believed, We removed from them the punishment of disgrace in the life of this world and gave them enjoyment for a time." That is, no village believed in its entirety except the people of Jonah, for they believed after they witnessed the punishment, as He the Almighty says: "And We sent him to a hundred thousand or more. So they believed, so We gave them enjoyment for a time." And He the Almighty says: **And We did not send to any city a warner** *verse*, and He the Almighty says: **And if only the people of the cities had believed and feared God** that is, their hearts believed in what the messengers brought and believed in it and followed it, and feared God by doing acts of obedience and avoiding forbidden things **We would have opened upon them blessings from the heaven and the earth** that is, the rain from the sky and the plants of the earth. God the Almighty says: **But they denied, so We seized them for what they were earning** that is, but they denied their messengers, so We punished them with destruction for what they earned of Sins and prohibitions, then the Almighty said, frightening and warning against disobeying His commands and daring to disobey His prohibitions: "Do the people of the towns feel secure against Our punishment coming to them by night while they are asleep? Or do the people of the towns feel secure against Our punishment coming to them by daylight while they are playing?" That is, while they are busy and heedless. **Do they feel secure against the plan of God?** That is, His punishment, vengeance, and power over them and taking them while they are heedless and heedless. **No one feels secure against the plan of God except the losing people.** For this reason, Al-Hasan Al-Basri, may God have mercy on him, said: The believer does acts of obedience while he is fearful, anxious, and afraid, while the wicked person does acts of disobedience while he is secure.

Fath al-Qadir

The lam in 96- **the villages** is for the covenant: that is, **and if only the people of the villages** to whom We sent Our messengers **had believed** in the messengers sent to them **and feared** what they resolved to do of disbelief and did not persist in what they did of the ugly things **We would have opened for them blessings from the heaven and the earth** that is, We would have made easy for them the good of the heaven and the earth just as closed doors are made easy by opening their doors. It was said that what is meant by the good of the sky is the rain, and the good of the earth is the vegetation, and it is better to interpret what is in the verse as something more general than that, and it is permissible for the lam in the villages to be for the genus, and what is meant is: if the people of the villages, wherever they were and in whatever country they lived, had believed and feared God until the end of the verse **but they denied** the signs and the prophets and did not believe or fear God **so We seized them** with the punishment because of **what they were earning** of sins that necessitated their punishment.

Tafsir al-Baghawi

96 - **And if only the people of the towns had believed and feared God, We would have opened upon them blessings from the heaven and the earth**, meaning: rain from the sky and vegetation from the earth. The root of blessing is: to continue doing something, meaning that We continued rain and vegetation for them and lifted drought and famine from them, **but they denied, so We seized them for what they were earning** of evil deeds.

Tafsir al-Baidawi

96. **And if only the people of the towns** meaning the towns indicated by His statement: **And We did not send to any town a prophet** and it was said Mecca and what is around it. **had believed and feared God** instead of their disbelief and disobedience. **We would have opened out for them blessings from the heaven and the earth** We would have expanded goodness for them to facilitate it for them from every side. It was said that what is meant is rain and plants. Ibn Amir read **we would have opened** with emphasis. **But they denied** the messengers. **So We seized them for what they were earning** of disbelief and disobedience.

Surat al-A'raf 7:97

Do the people of the towns feel secure against Our punishment coming to them at night while they are asleep?

Surat al-A'raf 7:97

Do the people of the towns feel secure against Our punishment coming to them at night while they are asleep?

Tafsir al-Jalalayn

97 - **Do the people of the towns** the deniers **feel secure that Our punishment** Our punishment **will not come to them at night** while they are asleep) unaware of it?

Tafsir al-Suyuti

Tafsir al-Tabari

Do the people of the towns feel secure that Our punishment will not come to them at night while they are asleep?

Tafsir al-Qurtubi

The Almighty says: **Then did the people of the towns feel secure?** The question is for denial, and the *fa* is for conjunction. Similar to it is: **Then did the judgement of the time of ignorance?** (al-Ma'idah 5:50). What is meant by the towns is Mecca and what is around it, because they denied Muhammad, may God bless him and grant him peace. It was said: It is general for all the towns. **That Our punishment would not come to them** means Our torment. **By night** means **while they were asleep**.

Tafsir Ibn Kathir

The Almighty tells us about the lack of faith of the people of the villages to whom the messengers were sent, as He the Almighty says: "Why was there not a village that believed and its faith benefited it, except the people of Jonah? When they believed, We removed from them the punishment of disgrace in the life of this world and gave them enjoyment for a time." That is, no village believed in its entirety except the people of Jonah, for they believed after they witnessed the punishment, as He the Almighty says: "And We sent him to a hundred thousand or more. So they believed, so We gave them enjoyment for a time." And He the Almighty says: **And We did not send to any city a warner** *verse*, and He the Almighty says: **And if only the people of the cities had believed and feared God** that is, their hearts believed in what the messengers brought and believed in it and followed it, and feared God by doing acts of obedience and avoiding forbidden things **We would have opened upon them blessings from the heaven and the earth** that is, the rain from the sky and the plants of the earth. God the

Almighty says: **But they denied, so We seized them for what they were earning** that is, but they denied their messengers, so We punished them with destruction for what they earned of Sins and prohibitions, then the Almighty said, frightening and warning against disobeying His commands and daring to disobey His prohibitions: "Do the people of the towns feel secure against Our punishment coming to them by night while they are asleep? Or do the people of the towns feel secure against Our punishment coming to them by daylight while they are playing?" That is, while they are busy and heedless. **Do they feel secure against the plan of God?** That is, His punishment, vengeance, and power over them and taking them while they are heedless and heedless. **No one feels secure against the plan of God except the losing people.** For this reason, Al-Hasan Al-Basri, may God have mercy on him, said: The believer does acts of obedience while he is fearful, anxious, and afraid, while the wicked person does acts of disobedience while he is secure.

Fath al-Qadir

And the question in 97- **Are the people of the towns secure?** is for rebuke and reprimand, and the people of the towns are the people of the towns mentioned before it, and the *fa* is for conjunction, and it is like **Are they seeking the judgment of the time of ignorance?** And it was said: What is meant by the towns is Mecca and what is around it because of their denial of the Prophet, may God bless him and grant him peace, and the general application is more appropriate. His saying: **That Our punishment may come upon them at night** means at night, which is at night, and it is accusative as a circumstantial, and it is permissible for it to be a source: meaning spending the night, or a source in the place of the state: meaning spending the night, and the phrase **while they are asleep** is in the place of accusative as a state.

Tafsir al-Baghawi

97 - **Do the people of the towns feel secure that Our punishment will not come to them at night while they are asleep?**

Tafsir al-Baidawi

97. **Did the people of the towns feel secure?** is in apposition to His statement: **So We seized them suddenly while they perceived not.** What is between them is an interjection, and the meaning is: After that, did the people of the towns feel secure? **That Our punishment would not come upon them by night** by night, or at the time of night, or by night, or by two nights. It is originally a source meaning spending the night, and it comes with the meaning of spending the night, like peace meaning submission. **While they are asleep** is a solution to their apparent or hidden pronoun in **by night**.

Surat al-A'raf 7:98

Or do the people of the towns feel secure against Our punishment coming to them at noon while they are at play?

Surat al-A'raf 7:98

Or do the people of the towns feel secure against Our punishment coming to them at noon while they are at play?

Tafsir al-Jalalayn

98 - Or do the people of the towns feel secure that Our punishment will not come to them at noon while they are playing?

Tafsir al-Suyuti

Tafsir al-Tabari

Or do the people of the towns feel secure against Our punishment coming upon them at noon while they are playing?

Tafsir al-Qurtubi

Or do the people of the towns feel secure against Our punishment coming upon them? Al-Haramiyan and Ibn Amir read it with a sukoon on the waw for conjunction, meaning permission, like **And do not obey among them a sinner or an ingrate** (al-Insan 76:24). He sat with Al-Hasan or Ibn Sirin. The meaning is: Or do they feel secure from these types of punishment. That is, if you feel secure from one type of punishment, you will not feel secure from the other. It is permissible for *or* to refer to one of the two things, like saying: I struck Zaid or Amr. The rest read it with a fatha on it with a hamza after it. He made it a waw of conjunction with the alif of interrogation entered into it, similar to **or whenever they make a covenant** (al-Baqarah 2:100). The meaning of **in the morning while they are playing** is that they are in something that is of no benefit to them. It is said to everyone who is playing in something that is of no benefit to him, as mentioned by Al-Nahhas. In Al-Sahah: Playing is well-known, and playing is like it. He played, he plays. And he played: he played time after time. A man who plays a lot: he plays a lot, and playing **with the fatha** is the source. And a playful maid.

Tafsir Ibn Kathir

The Almighty tells us about the lack of faith of the people of the villages to whom the messengers were sent, as He the Almighty says: "Why was there not a village that believed and its faith benefited it, except the people of Jonah? When they believed, We removed from them the punishment of disgrace in the life of this world and gave them enjoyment for a time." That is, no village believed in its entirety except the

people of Jonah, for they believed after they witnessed the punishment, as He the Almighty says: "And We sent him to a hundred thousand or more. So they believed, so We gave them enjoyment for a time." And He the Almighty says: **And We did not send to any city a warner** *verse*, and He the Almighty says: **And if only the people of the cities had believed and feared God** that is, their hearts believed in what the messengers brought and believed in it and followed it, and feared God by doing acts of obedience and avoiding forbidden things **We would have opened upon them blessings from the heaven and the earth** that is, the rain from the sky and the plants of the earth. God the Almighty says: **But they denied, so We seized them for what they were earning** that is, but they denied their messengers, so We punished them with destruction for what they earned of Sins and prohibitions, then the Almighty said, frightening and warning against disobeying His commands and daring to disobey His prohibitions: "Do the people of the towns feel secure against Our punishment coming to them by night while they are asleep? Or do the people of the towns feel secure against Our punishment coming to them by daylight while they are playing?" That is, while they are busy and heedless. **Do they feel secure against the plan of God?** That is, His punishment, vengeance, and power over them and taking them while they are heedless and heedless. **No one feels secure against the plan of God except the losing people.** For this reason, Al-Hasan Al-Basri, may God have mercy on him, said: The believer does acts of obedience while he is fearful, anxious, and afraid, while the wicked person does acts of disobedience while he is secure.

Fath al-Qadir

The question in 98- **Or do the people of the towns feel secure that Our punishment will not come to them at noon while they are playing?** is like the question before it. Ad-Duha is the noonday, and it is originally a name for the light of the sun when it rises and rises. Ibn Amir and Al-Haramiyan read **or feel secure** with a sukoon on the waw, and the rest read it with a fatha on it. The phrase **while they are playing** is in the accusative case as a state: meaning they are busy with things that will not bring them any benefit.

Tafsir al-Baghawi

98- **Or are they safe**, the people of Hijaz and Ash-Sham read: **or are they safe** with a silent waw, and the rest read it with a fatha, **the people of the towns lest Our punishment should come to them at noon**, meaning: during the day, and the forenoon is the beginning of the day, and the time of the sun's rays, **while they are playing**, heedless and distracted.

Tafsir al-Baidawi

98. **Or the people of the towns felt secure.** Ibn Kathir,

Nafi', and Ibn Amir read *or* with a sukoon for hesitation.

That Our punishment should come to them at noon.

The noonday, which is originally the light of the sun when it rises. **And they are playing.** They are amused by excessive heedlessness, or they are occupied with what does not benefit them.

Surat al-A'raf 7:99

Do they then feel secure against the plan of God? But none feels secure against the plan of God except the losing people.

Surat al-A'raf 7:99

Do they then feel secure against the plan of God? But none feels secure against the plan of God except the losing people.

Tafsir al-Jalalayn

99 - **Do they then feel secure against the plan of God?** His luring them with His blessings and taking them suddenly **No one feels secure against the plan of God except the losing people.**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: "O Muhammad, do these people who disbelieve in God and His Messenger and reject His signs feel secure that God will lure them in with the blessings He bestowed upon them in this world of healthy bodies and comfortable living, just as He lured those nations before them whose stories He told them? For God's plan does not make anyone feel secure - he says: no one feels secure from that being a lure, while they remain in their disbelief and persist in their disobedience - "except the people who are losers," and they are the ones who will perish.

Tafsir al-Qurtubi

The Almighty says: **Do they then feel secure against the plan of God?** That is, His punishment and recompense for their plan. It was said: His plan is to lure them with blessings and health.

Tafsir Ibn Kathir

The Almighty tells us about the lack of faith of the people of the villages to whom the messengers were sent, as He the Almighty says: "Why was there not a village that believed and its faith benefited it, except the people of Jonah? When they believed, We removed from them the punishment of disgrace in the life of this world and gave them enjoyment for a time." That is, no village believed in its entirety except the people of Jonah, for they believed after they witnessed the punishment, as He the Almighty says: "And We sent him to a hundred thousand or more. So they believed, so We gave them enjoyment for a time." And He the Almighty says: **And We did not send to any city a warner** *verse*, and He the Almighty says: **And if only the people of the cities had believed and feared God** that is, their hearts believed in what the messengers brought and believed in it and followed it, and feared

God by doing acts of obedience and avoiding forbidden things **We would have opened upon them blessings from the heaven and the earth** that is, the rain from the sky and the plants of the earth. God the Almighty says: **But they denied, so We seized them for what they were earning** that is, but they denied their messengers, so We punished them with destruction for what they earned of Sins and prohibitions, then the Almighty said, frightening and warning against disobeying His commands and daring to disobey His prohibitions: "Do the people of the towns feel secure against Our punishment coming to them by night while they are asleep? Or do the people of the towns feel secure against Our punishment coming to them by daylight while they are playing?" That is, while they are busy and heedless. **Do they feel secure against the plan of God?** That is, His punishment, vengeance, and power over them and taking them while they are heedless and heedless. **No one feels secure against the plan of God except the losing people.** For this reason, Al-Hasan Al-Basri, may God have mercy on him, said: The believer does acts of obedience while he is fearful, anxious, and afraid, while the wicked person does acts of disobedience while he is secure.

Fath al-Qadir

The question in 99- **Do they then feel secure from the plan of God?** is for rebuke and rebuke and denial of what they are upon of security from what is not secure from the plan of God with them and His punishment for them, and in repeating this question there is an increase in confirming the denial of what He denied them, then He explained the state of those who feel secure from the plan of God, so He said: **None feel secure from the plan of God except the people who are losers** meaning those who have gone too far in loss and have fallen into His severe threat, and it was said: The plan of God here is His enticement with blessings and health. The first is to carry it to what is more general than that.

Tafsir al-Baghawi

99 - **Do they feel secure from the plan of God? But none feels secure from the plan of God except the losing people.** And God's plan is His enticement of them with what He bestowed upon them in their worldly life. Atiyah said: It means His taking and His punishment.

Tafsir al-Baidawi

99. **Do they feel secure from the plan of God?** This is a repetition of his statement: **Do the people of the towns feel secure?** "The plan of God" is a metaphor for luring the servant and taking him from where he does not expect. "None feels secure from the plan of God except the losing people" those who lost by disbelief and abandoning consideration and contemplation.

Surat al-A'raf 7:100

Have it not been shown to those who inherit the earth after its people that, if We willed, We could afflict them for their sins and seal their hearts so they do not hear?

Surat al-A'raf 7:100

Have it not been shown to those who inherit the earth after its people that, if We willed, We could afflict them for their sins and seal their hearts so they do not hear?

Tafsir al-Jalalayn

100 - **Has it not been shown to those who inherit the earth** by settling *after* the destruction of **its people** that the subject is lightened and its noun is deleted, meaning that **if We willed, We could afflict them** with punishment **for their sins** as We afflicted those before them. The hamza in the four places is for rebuke and the fa and the waw that enter upon them are for conjunction. In a reading with a sukoon on the waw in the first place, conjunction with or *and* we *seal* we seal **upon their hearts, so they do not hear** the sermon is hearing contemplation

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: He says: Has it not been made clear to those who are appointed successors on the earth after the destruction of others before them who were its people, and who followed their ways, did their deeds, and were insolent towards the command of their Lord, **that if We willed, We could afflict them for their sins**, meaning: that if We willed, We could do to them as We did to those before them, so We seized them for their sins, and hastened Our punishment upon them as We hastened to those who were before them from whom they inherited the earth, so We destroyed them for their sins, **and set a seal upon their hearts**, meaning: We seal their hearts, **so they do not hear**, admonition or reminder, hearing that benefits from both.

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

Who said that?

Muhammad bin Amr told us, Abu Asim told us, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Has he not been guided?** He said: It is clear.

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

... He said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **Or was he not guided**, or he did not clarify.

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: **Has it not been made clear to those who inherit the earth after its people?** He said: Or has it not become clear to them?

Muhammad bin Al-Hussein told me, he said, Ahmad bin Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **Have they not been guided to those who inherit the earth after its people?** He says: Has it not become clear to those who inherit the earth after its people, they are the polytheists.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement, **Have there not been guidance for those who inherit the earth after its people**, or have We not made clear to them, **that if We willed, We could have afflicted them for their sins**, he said: And *guidance* is the explanation that was sent as a guide for them, explaining to them so that they would know. If it were not for the explanation, they would not have known.

Tafsir al-Qurtubi

God Almighty says: **Has He not guided** meaning made clear. **Those who inherit the earth** meaning the disbelievers of Mecca and those around them. **We afflicted them** meaning We seized them **for their sins** meaning for their disbelief and denial. **And We stamp** meaning We stamp, so it is a new sentence. It was said: It is conjoined with **We afflicted** meaning their share and We stamp, so the past tense took the place of the future.

Tafsir Ibn Kathir

Ibn Abbas, may God be pleased with him, said in his statement, **Has it not become clear to those who inherit the earth after its people?** or has it not become clear to them that if We willed, We could afflict them for their sins? Mujahid and others said the same. Abu Ja'far ibn Jarir said in his interpretation of it: God the Almighty says, "Has it not become clear to those who are succeeded by successors on the earth after the destruction of others before them who were its people, so they followed their ways and did their deeds and rebelled against their Lord, "that if We willed, We could afflict them for their sins." He says, if We willed, We could do to them as We did to those before them. **And set a seal upon their hearts**, he says, and seal their hearts. **So they do not hear**, an admonition or a reminder. **I said** And thus God the Almighty said, **Has it not become clear to them how many generations We destroyed before them, who walked about in their dwellings? Indeed in that are signs for those of understanding.** And God the Almighty said, **Has it not become clear to them how many generations We destroyed before them, who walked about in their dwellings? Indeed in that are signs.** Do they not hear? He said, **Did you not swear before that you would not perish? And you dwelt in the dwellings of those who wronged themselves.** The verse. And God Almighty

said, **And how many generations before them have We destroyed? Do you perceive anyone of them or hear a sound from them?** That is, do you see a person of theirs or hear a sound from them?

God the Almighty said: "Have they not seen how many generations We destroyed before them whom We had established in the earth as We have not established you? And We sent down upon them abundant rain and made rivers flow beneath them. Then We destroyed them for their sins and brought forth after them another generation." And God the Almighty said after mentioning the destruction of the 'Aad: "So they became such that nothing could be seen except their dwellings. Thus do We recompense the criminal people. And We had certainly established them in that in which We had not established you, and We gave them hearing and sight and hearts. But their hearing and sight and hearts availed them nothing when they denied the signs of God, and that which they used to ridicule encompassed them. And We had certainly destroyed the towns around you and diversified the signs that perhaps they would return."

God the Almighty said: "And those before them denied, and they did not attain a tenth of what We gave them. So they denied My messengers. So how was My reproach?" God the Almighty said: **And those before them denied, so how was My reproach?** God the Almighty said: "And how many a town have We destroyed while it was in wrongdoing, so it is desolate upon its roofs, and a well unused, and a lofty palace? Have they not traveled through the land and had hearts by which to reason, or ears by which to hear? Indeed, it is not eyes that are blinded, but blinded are the hearts which are within the breasts." God the Almighty said: **And messengers before you were mocked, but that which they used to mock encompassed those who mocked them.** And other verses indicating the descent of His vengeance upon His enemies and the attainment of His blessings upon His friends. For this reason, He followed up with His saying: He is the most truthful of speakers and the Lord of the worlds.

Fath al-Qadir

His saying: 100- **Have there not been a guidance for those who inherit the earth after its people?** Nahad was read with the letter nun and with the letter taht. According to the reading with the letter nun, the subject of the verb is God Almighty and the object of the verb is **that if We willed, We could afflict them for their sins.** That is, this is the case. According to the reading with the letter taht, the subject of yahid is **that if We willed, We could afflict them for their sins.** That is, We would seize them for their disbelief and denial. Guidance here means clarification, and for this reason it is transitive with the letter lam. His saying: **And We seal their hearts** means, **And We seal their hearts** is a new verse, and it is not correct to connect it to **We have afflicted** because they are among those whose hearts God has sealed due to their refusal to believe. It was said: It is connected to an implied verb indicated by the speech, as if it was said: They are heedless of guidance and We seal. It was said: It is connected to **they inherit.** His saying: **So they do not hear** is the

answer to *if* meaning, because of Our afflicting them with their sins and the sealing of their hearts, they do not hear what is recited to them by the one whom God sent to them of preaching, excuses, and warning.

Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **Then We replaced the bad with good**, he said: instead of hardship, ease, **until they became abundant**, he said: they multiplied and their wealth multiplied. Ibn Abi Shaybah, Abd Ibn Humayd, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated something similar on the authority of Mujahid. Ibn Jarir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ibn Abbas regarding his statement: **until they became abundant**, he said: they gathered. Abd Ibn Humayd and Ibn Abi Hatim narrated on the authority of Qatadah regarding his statement: **Our fathers were touched by hardship and prosperity**, he said: they said: something similar to this had happened to our fathers, and it was nothing. **Then We seized them suddenly while they perceived not.** Abd Ibn Humayd and Ibn Abi Hatim narrated on his authority regarding his statement: **And if only the people of the towns had believed**, he said: in what God had revealed, **and feared God**, he said: what God had forbidden, **We would have opened upon them blessings from the heaven and the earth**, he said: the heaven gave them its blessings and the earth its vegetation. Ibn Abi Hatim narrated on the authority of Muadh bin Rifa'ah on the authority of Musa al-Ta'ifi who said: The Messenger of God (peace and blessings of God be upon him) said: **Honor bread, for God sent it down from the blessings of the sky and brought it forth from the blessings of the earth.** Al-Bazzar and al-Tabarani narrated, and al-Suyuti said: With a weak chain of transmission on the authority of Abdullah bin Umm Haram who said: I prayed the two qiblas with the Messenger of God (peace and blessings of God be upon him) and I heard the Messenger of God (peace and blessings of God be upon him) say: "Honor bread, for God sent it down from the blessings of the sky and subjected the blessings of the earth to it. Whoever follows what falls from the plate, God will forgive him." Ibn Abi Shaybah narrated on the authority of al-Hasan who said: There were people of a village whom God had given so much to the extent that they used bread to clean themselves, then God sent hunger upon them. Ibn Jarir and Abu Al-Shaykh narrated on the authority of Ibn Abbas regarding his statement: **Have they not been guided?** He said: **Have We not made clear.** Ibn Abi Shaybah, Abd bin Hamid, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated something similar on the authority of Mujahid. Ibn Jarir and Ibn Abi Hatim narrated on the authority of al-Suddi regarding His statement: **For those who inherit the earth after its people**, he said: The polytheists.

Tafsir al-Baghawi

100 - **Have they not been guided?** Qatada and Ya'qub read: *Nahd* with a noon for emphasis, and the rest with a ya for singularity, meaning, **Have we not made clear to those who inherit the earth after**, the destruction of **its people**, who were in it before them **that if We willed**,

Surat al-A'raf 7:100

Have it not been shown to those who inherit the earth after its people that, if We willed, We could afflict them for their sins and seal their hearts so they do not hear?

We could afflict them, meaning: We could seize them and punish them, **for their sins** as We punished those before them, **and seal**, we seal **upon their hearts so they do not hear**, faith, nor do they accept the sermon. Al-Zajjaj said: His statement **and seal up their hearts** is disconnected from what preceded it because his statement **we afflicted them** is past and **we seal up** is future.

Tafsir al-Baidawi

100. **Have there not been a guidance for those who inherit the earth after its people?** That is, those who succeed those who came before them and inherit their homes. The reason for the transitive use of yahid with lam is because it means makes clear. **That if We willed, We could afflict them for their sins.** That the matter is, if We willed, We could afflict them with the punishment for their sins as We afflicted those before them, and it is the subject of yahid. Whoever reads it with nun makes it the object. **And We seal their hearts.** It is in apposition to what it indicates, or yahid means they are heedless of guidance, or it is disconnected from it in the sense of We seal. It is not permissible to link it to yahid with it in the sense of We sealed because in its context it is an answer, had it not led to negating the seal from them. **So they do not hear.** Hearing of understanding and consideration.

Surat al-A'raf 7:101

These towns - We relate to you some of their report. And their messengers had already come to them with clear proofs, but they were not to believe in what they had denied before. Thus does God set a seal upon the hearts of the disbelievers.

Tafsir al-Jalalayn

101 - **Those towns** which were mentioned earlier **We relate to you** O Muhammad **of their report** the report of their people **and their messengers had already come to them with clear proofs** the apparent miracles **but they were not to believe** when they came **in what they had denied** they disbelieved in *before* before their coming, rather they persisted in disbelief *thus* the seal **God seals the hearts of the disbelievers**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: These towns that I have mentioned to you, O Muhammad, their situation and the situation of their people, meaning the people of Noah, Aad, Thamud, the people of Lot and Shu'aib, **We relate to you some of their report**, so we inform you about them and the report of their people, and what happened to them and the situation of the Messengers of God who were sent to them, so that you may know that We support Our Messengers and those who believe in this worldly life against Our enemies and those who disbelieve in us, and so that those who deny you from your people may know what the consequences of denying the Messengers of God are, so that they may be deterred from denying you and turn to the Oneness of God and His obedience. **And their Messengers had certainly come to them with clear proofs**, meaning: And the people of the towns whose situation I have related to you, **their Messengers had certainly come to them with clear proofs**, meaning with clear arguments, **but they would not believe in what they had denied before**.

Then the people of interpretation differed in their interpretation of that.

Some of them said: Its meaning is: These polytheists whom We destroyed from the people of the towns would not have believed when We sent to them what they hated before that, and that was on the day He took their covenant when He brought them out from the back of Adam, peace be upon him.

Who said that?

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **They would not believe in what they denied before**, he said: That was the day when the covenant was taken from them and they believed unwillingly.

Others said: The meaning of this is: They would not

have believed when the messengers came, because God knew that they would deny it on the day He brought them out from the loins of Adam, peace be upon him.

Who said that?

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Abu Ja'far, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah, on the authority of Abu Ibn Ka'b: **So they would not believe in what they denied before**, he said: It was in his knowledge on the day they acknowledged the covenant to him.

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi' bin Anas, he said: It is right for the servants to take from the knowledge that their Lord and the prophets have shown them, and to leave the knowledge of what God has hidden from them, for His knowledge is effective in what was and what will be, and in that He said: "And indeed, their messengers came to them with clear proofs, but they were not to believe in what they had denied before. Thus does God set a seal upon the hearts of the disbelievers," he said: His knowledge was effective in them, which of them is obedient and which is disobedient, when He created them in the time of Adam. And the confirmation of that is when He said to Nuh 71: "Descend with peace from Us and blessings upon you and upon the peoples who are with you. And [there are] peoples whom We will grant enjoyment, then a painful punishment will touch them from Us" (Hud 11:48). And He said in that: **And if they were returned, they would return to what they were forbidden, and indeed, they are liars** (al-An'am 6:28). And in that He said: **And We never punish until We have sent a messenger** (al-Isra' 17:15). And in that He said: **So that mankind will have no argument against God after the messengers** (An-Nisa': 165). And no one has an argument against God.

Others said: The meaning of this is: **They would not have believed in what they denied before**, if We had brought them back to life after their destruction and their seeing what they saw of God's punishment, as God Almighty said: **And if they were returned, they would have returned to what they were forbidden** (al-An'am 6:28).

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **Because they denied it before**, like His statement: **And if they were returned, they would return to what they were forbidden** (al-An'am 6:28).

Abu Ja'far said: The most similar of these sayings to the interpretation of the verse and the most correct is the saying that we mentioned from Ubayy ibn Ka'b and al-Rabi'. That is because whoever God, the Blessed and Exalted, knew that he would not believe in Him will never believe. And God, the Blessed and Exalted, knew that those nations that perished, whose story is told in this Surah, would never believe. So He, the Most High, informed us about them that they would not

Surat al-A'raf 7:101

These towns - We relate to you some of their news. And their messengers had already come to them with clear proofs, but they were not to believe in what they had denied before. Thus does God set a seal upon the hearts of the disbelievers.

believe in what they denied in His foreknowledge before the coming of the messengers when they came to them.

And if it was said: Its interpretation is: So it was not those who inherited the earth, O Muhammad, from the polytheists of your people after its inhabitants, who were in it from Aad and Thamud, to believe in what those who inherited it from them denied of the oneness of God and His promise and His threat, it would be a view and a doctrine, but I do not know of anyone who said it from among those whose knowledge of the interpretation of the Qur'an is relied upon.

As for what Mujahid said, that its meaning is: If they were returned, they would not have believed, this is an interpretation for which there is no evidence from the apparent meaning of the revelation, nor from any authentic report from the Messenger. Since that is the case, then what is more correct than it is what there is evidence for from the apparent meaning of the revelation.

As for His statement: **Thus does God set a seal upon the hearts of the disbelievers**, the Most High says: Just as God set a seal upon the hearts of those who disbelieved in their Lord and disobeyed His messengers from among these nations whose story We have related to you, O Muhammad, in this surah, until the punishment of God came to them and they were destroyed by it, **Thus does God set a seal upon the hearts of the disbelievers**, those upon whom it was decreed that they would never believe, from among your people.

Tafsir al-Qurtubi

The Almighty said: **Those towns** meaning these towns that We destroyed, and they are the towns of Noah, Aad, Lot, Hud, and Shuaib mentioned above. **We relate** meaning We recite to you **some of their report** meaning some of their stories. It is a consolation for the Prophet, peace be upon him, and the Muslims. **But they were not to believe** meaning those disbelievers were not to believe after their destruction if We had brought them back to life, said Mujahid. Similar to it is **And if they were returned, they would have returned** (al-An'am 6:28). Ibn Abbas and Al-Rabi' said: It was in the knowledge of God Almighty on the day He took the covenant from them that they would not believe in the messengers. **Because they denied before** meaning on the day of the covenant when He brought them out from the back of Adam and they believed reluctantly, not willingly. Al-Suddi said: They believed on the day He took the covenant from them reluctantly, so they would not believe now in reality. It was said: They asked for miracles, but when they saw them, they would not believe in what they denied before seeing the miracle. Its counterpart is **just as they did not believe in him the first time** (al-An'am 6:110). **Thus does God set a seal upon the hearts of the**

disbelievers, meaning just as He set a seal upon the hearts of those mentioned, so does God set a seal upon the hearts of those who disbelieve in Muhammad, may God bless him and grant him peace.

Tafsir Ibn Kathir

When God the Almighty told His Prophet, may God bless him and grant him peace, the story of the people of Noah, Hud, Salih, Lot, and Shuaib, and what happened of his destruction of the disbelievers and his saving of the believers, and that God the Almighty excused them by explaining to them the truth with arguments on the tongues of the messengers, may God's prayers be upon them all, God the Almighty said: **These towns - We relate to you** meaning, O Muhammad, **of their report** meaning of their report **and their messengers had already come to them with clear proofs** meaning the arguments for their truthfulness in what they told them, as God the Almighty said: **And We never punish until We have sent a messenger** and God the Almighty said: "That is from the report of the towns - We relate it to you, of them standing and harvested. And We did not wrong them, but they wronged themselves" and God the Almighty said: **So they were not to believe in what they denied before** the ba is causal, meaning they were not to believe in what the messengers brought them because of their denial of the truth when it first came to them, as Ibn Atiyah, may God have mercy on him, narrated it, and it is a good and appropriate statement like his saying: "And what makes you realize that when it comes, they will not believe? And We will turn **Their hearts and their eyes, just as they did not believe in Him the first time** *verse*, and for this reason He said here, "Thus does God set a seal upon the hearts of the disbelievers. And We did not find for most of them" meaning for most of the past nations **any covenant, and indeed We found most of them to be wicked** meaning, We found most of them to be wicked, outside of obedience and compliance. The covenant that He took is what He created them upon and created them upon, and He took from them in their loins that He is their Lord and King, and that there is no god but Him, so they acknowledged that and bore witness against themselves to it, and they disobeyed it and left it behind them and worshipped other than Him with God without evidence or argument from reason or law, and in the sound nature there is the opposite of that, and the noble messengers from the first of them to the last of them came with the prohibition of that as it came in Sahih Muslim, God the Most High says: **Indeed, I created My servants as monotheists, but the devils came to them and led them astray from their religion and prohibited for them what I had made lawful for them** Sahih Muslim. And in the two Sahih, **Every child is born in a state of fitrah, then his parents make him a Jew, a Christian, or a Zoroastrian** *Hadith*.

And God the Almighty said in His Noble Book: **And We did not send before you any messenger except that**

We revealed to him, 'There is no god except Me, so worship Me.' And His Almighty said: "And ask those We sent before you of Our messengers: 'Did We appoint other gods to be worshipped besides the Most Merciful?'" And His Almighty said: **And We have certainly sent among every nation a messenger, [saying], 'Worship God and avoid false deities.'** And other verses. It has been said in the interpretation of His Almighty's saying: **So they were not to believe in what they denied before**, what Abu Ja'far al-Razi narrated on the authority of al-Rabi' ibn Anas on the authority of Abu al-'Aliyah on the authority of Ubayy ibn Ka'b in His saying: **So they were not to believe in what they denied before**, he said it was in His Almighty's knowledge on the day they acknowledged the covenant to Him, meaning they were not to believe because God knew that from them. And this is what al-Rabi' ibn Anas said on the authority of Abu al-'Aliyah on the authority of Ubayy ibn Ka'b on the authority of Anas, and Ibn Jarir chose it. Al-Suddi said: **So they were not to believe in what they denied before**, he said: That was on the day the covenant was taken from them, so they believed unwillingly. And Mujahid said in His saying: **So they were not to believe in what they denied before**, To believe in what they denied before. This is like His saying, **And if they were returned, they would return** *verse*.

Fath al-Qadir

His statement: 101- **Those towns** meaning those that We destroyed, and they are the towns of Noah, Salih, Lot, and Shuaib, which were mentioned earlier. **We relate to you** meaning We recite to you **some of their report** meaning some of their stories. This is a consolation for the Messenger of God, may God bless him and grant him peace, and for the believers. *Nas* is either in the accusative case as a state, and **those towns** is the subject and predicate, or it is in the nominative case as the predicate, and **the towns** is an attribute of those, and *min* in **of their report** is for partiality: meaning We relate to you some of their report, and the *lam* in **Indeed, their messengers came to them with clear proofs** is the answer to the oath. Meaning: Among their report is that the Messengers of God came to them with His proofs, as was previously explained in the stories of the prophets mentioned before this. **So they would not believe** when the Messengers came **in what they denied** before their coming, or they would not believe in what the Messengers brought them in any situation or at any time in what they denied before their coming. Rather, they persisted in disbelief, clinging to the tails of tyranny always, and the coming of the Messengers did not work on them nor did any effect of it appear. Rather, their state upon their coming was like their state before it. It was said that the meaning is: So they would not believe after their destruction in what they denied if We revived them, as He said: **And if they were returned, they would return**. It was said: They asked for miracles, but when they saw them, they did not believe in what they denied before seeing them. The first is more appropriate, and the meaning of their denial before the coming of the Messengers is that in the Age of Ignorance they denied everything they heard about the sending of Messengers and the revelation of Books. His saying: **Thus does God set a**

seal upon the hearts of the disbelievers. That is, God sets a seal upon the hearts of the disbelievers with such a severe seal that no preaching, reminder, encouragement, or intimidation will be effective in them after that.

Tafsir al-Baghawi

101 - **Those towns**, meaning: these towns whose situation and the situation of their people I have mentioned to you, meaning: the towns of the people of Noah, Aad, Thamud, the people of Lot and Shuaib. **We relate to you some of their report**, their stories because of the consideration in them, **And their messengers had already come to them with clear proofs**, with signs, miracles and wonders, **but they were not to believe in what they had denied before**, meaning: they were not to believe after seeing the miracles and wonders in what they had denied before seeing those wonders, similar to the words of God Almighty: **A people before you had already asked about it, then they became disbelievers in it** (al-An'am 6:28).

Ibn Abbas and Al-Suddi said: It means that these disbelievers whom We destroyed would not have believed when the messengers were sent, in what they denied before, on the day when He took their covenant when He brought them forth from the back of Adam, so they acknowledged it with their tongues and concealed their denial. Mujahid said: Its meaning is that if We brought them back to life after their destruction, they would not have believed in what they denied before their destruction, like the Almighty's statement: **And if they were returned, they would return to that which they were forbidden** (al-An'am 6:28).

Yaman bin Rabab said: This means that every prophet warned his people of the punishment and they denied him. He says: They would not have believed in what their predecessors from the past nations denied, rather they denied what their predecessors denied. Similar to the statement of God Almighty: **Likewise, there came not to those before them a messenger but they said, 'A magician or a madman'** (al-Dhariyat 51:52). **Thus does God set a seal upon the hearts of the disbelievers**, meaning: Just as God set a seal upon the hearts of the past nations that He destroyed, so does God set a seal upon the hearts of the disbelievers from among your people who were decreed not to believe.

Tafsir al-Baidawi

101. "Those towns" means the towns of the nations mentioned above. "We relate to you some of their report **is permissible** if the towns" is made the predicate and its meaning is restricted to it, and the predicate if it is made an attribute and it is permissible for them to be two predicates. "From" is for partiality, meaning some of its report is reduced, and it has other report, not its reduction. "And their messengers had already come to them with clear proofs **with miracles** but they were not to believe" when they came with them. "In what they denied before" in what they denied before the messengers, but they continued in denying,

Surat al-A'raf 7:101

These towns - We relate to you some of their news. And their messengers had already come to them with clear proofs, but they were not to believe in what they had denied before. Thus does God set a seal upon the hearts of the disbelievers.

or they were not to believe during their entire lives in what they denied at first when the messengers came to them, and their prolonged call and successive signs had no effect on them at all, and the lam is to emphasize the negation and indicate that they were not fit for faith because it contradicted their state of resolve to disbelieve and the seal on their hearts. "Thus does God set a seal upon the hearts of the disbelievers." So He does not soften their resolve with signs and warnings.

Surat al-A'raf 7:102

And We did not find most of them to be faithful to a covenant, and indeed We found most of them to be wicked.

Tafsir al-Jalalayn

102 - **And We did not find for most of them** meaning the people **any covenant** meaning any fulfillment of their covenant on the day the covenant was taken **and indeed** lightened **We found most of them to be wicked**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And we did not find for most of the people of these towns which we destroyed and which we related to you, O Muhammad, their report, **any covenant**, meaning: any fulfillment of what we commanded them to do, of the monotheism of God, following His messengers, working in obedience to Him, avoiding His disobedience, and abandoning the worship of idols and statues.

The covenant is the will, and we have explained this previously in a way that makes it unnecessary to repeat it.

And if We found most of them, he says: And We found most of them to be nothing but wicked, disobedient to their Lord, abandoning His covenant and His commandment. We have explained the meaning of *wickedness* before.

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

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God Almighty: **And indeed, We found most of them to be wicked**, he said: the past generations.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement: **And We did not find for most of them any covenant**, the verse, he said: the past generations. And **His covenant**, which He took from the children of Adam in the back of Adam and they did not fulfill it.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Abu Ja'far, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah, on the authority of Abu bin Ka'b: **And We did not find for most of them any covenant**, he said: in the covenant that He took in the back of Adam, peace be upon him.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of

Ibn Abbas: **And We did not find most of them to be true to their covenant, and indeed, We found most of them to be wicked**. That is because God only destroyed the towns because they did not keep what He commanded them.

Tafsir al-Qurtubi

God Almighty says: **And We did not find for most of them any covenant**.

Min is redundant and indicates the meaning of the genus. If it were not for min, it would be possible to imagine that it is one in meaning. Ibn Abbas said: He means the covenant taken from them at the time of the atom, and whoever breaks the covenant is said to have no covenant, meaning as if he did not make a covenant. Al-Hasan said: The covenant that was made to them with the prophets is that they worship Him and do not associate anything with Him. It was said: He meant that the disbelievers are divided, so most of them are those who have no trustworthiness or loyalty, and some of them have trustworthiness despite their disbelief, even if they are few. It was narrated on the authority of Abu Ubaidah.

Tafsir Ibn Kathir

When God the Almighty told His Prophet, may God bless him and grant him peace, the story of the people of Noah, Hud, Salih, Lot, and Shuaib, and what happened of his destruction of the disbelievers and his saving of the believers, and that God the Almighty excused them by explaining to them the truth with arguments on the tongues of the messengers, may God's prayers be upon them all, God the Almighty said: **These towns - We relate to you** meaning, O Muhammad, **of their report** meaning of their report **and their messengers had already come to them with clear proofs** meaning the arguments for their truthfulness in what they told them, as God the Almighty said: **And We never punish until We have sent a messenger** and God the Almighty said: "That is from the report of the towns - We relate it to you, of them standing and harvested. And We did not wrong them, but they wronged themselves" and God the Almighty said: **So they were not to believe in what they denied before** the ba is causal, meaning they were not to believe in what the messengers brought them because of their denial of the truth when it first came to them, as Ibn Atiyah, may God have mercy on him, narrated it, and it is a good and appropriate statement like his saying: "And what makes you realize that when it comes, they will not believe? And We will turn **Their hearts and their eyes, just as they did not believe in Him the first time** *verse*, and for this reason He said here, "Thus does God set a seal upon the hearts of the disbelievers. And We did not find for most of them" meaning for most of the past nations **any covenant, and indeed We found most of them to be wicked** meaning, We found most of them to be wicked, outside of obedience and compliance. The covenant that He took is what He created them upon and created them upon, and He took from them in their loins that He is their Lord and

Surat al-A'raf 7:102

And We did not find most of them to be faithful to a covenant, and indeed We found most of them to be wicked.

King, and that there is no god but Him, so they acknowledged that and bore witness against themselves to it, and they disobeyed it and left it behind them and worshipped other than Him with God without evidence or argument from reason or law, and in the sound nature there is the opposite of that, and the noble messengers from the first of them to the last of them came with the prohibition of that as it came in Sahih Muslim, God the Most High says: **Indeed, I created My servants as monotheists, but the devils came to them and led them astray from their religion and prohibited for them what I had made lawful for them Sahih Muslim.** And in the two Sahihs, **Every child is born in a state of fitrah, then his parents make him a Jew, a Christian, or a Zoroastrian** *Hadiith*.

And God the Almighty said in His Noble Book: **And We did not send before you any messenger except that We revealed to him, 'There is no god except Me, so worship Me.'** And His Almighty said: "And ask those We sent before you of Our messengers: 'Did We appoint other gods to be worshipped besides the Most Merciful?'" And His Almighty said: **And We have certainly sent among every nation a messenger, [saying], 'Worship God and avoid false deities.'** And other verses. It has been said in the interpretation of His Almighty's saying: **So they were not to believe in what they denied before**, what Abu Ja'far al-Razi narrated on the authority of al-Rabi' ibn Anas on the authority of Abu al-'Aliyah on the authority of Ubayy ibn Ka'b in His saying: **So they were not to believe in what they denied before**, he said it was in His Almighty's knowledge on the day they acknowledged the covenant to Him, meaning they were not to believe because God knew that from them. And this is what al-Rabi' ibn Anas said on the authority of Abu al-'Aliyah on the authority of Ubayy ibn Ka'b on the authority of Anas, and Ibn Jarir chose it. Al-Suddi said: **So they were not to believe in what they denied before**, he said: That was on the day the covenant was taken from them, so they believed unwillingly. And Mujahid said in His saying: **So they were not to believe in what they denied before**, To believe in what they denied before. This is like His saying, **And if they were returned, they would return** *verse*.

Fath al-Qadir

His saying: 102- "And We did not find for most of them any covenant" The pronoun refers to the people of the villages mentioned previously: meaning, We did not find for most of the people of these villages any covenant: any covenant that they maintain and adhere to, rather their habit is to break covenants in every situation. It was said: The pronoun refers to people in general: meaning, We did not find for most of the people any covenant. It was said that what is meant by the covenant is what was taken from them in the world of the atoms. It was said: The pronoun refers to the disbelievers in general without restricting it to the people of the villages: meaning, most of them have no covenant or loyalty, and a few of them may fulfill their covenant and maintain it. And in "And if we find most of them are wicked" is the lightened form of the heavy,

and the pronoun of the matter is omitted: meaning, the matter is that we found most of them are wicked, or it is the negative, and the lam in "wicked" means except: meaning except wicked who have gone out of obedience with a severe departure.

Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Abi Ibn Kaab regarding his statement: **And they would not believe in what they denied before**, he said: It was in the knowledge of God on the day they acknowledged the covenant to Him who would deny it and who would believe it. Ibn Abi Shaybah, Abd Ibn Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement: **And they would not believe in what they denied before**, he said: It is like his statement: **And if they were returned, they would return to what they were forbidden**. Ibn Abi Hatim narrated on the authority of Al-Hasan regarding his statement: **And We did not find for most of them any covenant**, he said: Fulfillment. Ibn Abi Hatim narrated on the verse: It is that covenant on the day the covenant was taken. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated something similar. Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And We found most of them to be wicked**, he said: That is because God destroyed the towns because they did not keep what He commanded them.

Tafsir al-Baghawi

102 - **And We did not find most of them to be faithful to the covenant**, meaning: to fulfill the covenant that He made with them on the Day of the Covenant, when He brought them forth from the loins of Adam. **And We found most of them to be wicked**, meaning: We did not find most of them to be anything but wicked and to break the covenant.

Tafsir al-Baidawi

102. "And We did not find most of them" for most people, and the verse is an objection or for most of the nations mentioned. "Of a covenant" from fulfilling a covenant, for most of them broke what God had covenanted with them in faith and piety by sending down verses and establishing proofs, or what they had covenanted with Him when they were in harm out of fear, such as "If You should save us from this, we will surely be among the grateful. And if We found most of them" meaning We knew them. "To be wicked from I found Zayd, the preserver **because of the entry of the lightning** and **the distinguishing lam**, and **that is not permissible except in the subject and predicate and the verbs that enter into them**, and according to the Kufians, in is for negation and lam has the same meaning as except".

Surat al-A'raf 7:103

Then after them We sent Moses with Our signs to Pharaoh and his chiefs, but they wronged them. So see how was the end of the corrupters.

Surat al-A'raf 7:103

Then after them We sent Moses with Our signs to Pharaoh and his chiefs, but they wronged them. So see how was the end of the corrupters.

Tafsir al-Jalalayn

103 - **Then We sent after them** that is, the mentioned messengers **Moses with Our signs** the nine **to Pharaoh and his chiefs** his people **but they wronged** they disbelieved (in them. So see how was the end of the corrupters) by disbelief in their destruction.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: Then We sent after Noah, Hud, Salih, Lot, and Shuaib, Moses, son of Imran.

The *ha* and *mim* in His statement: **after them** are a metaphor for mentioning the prophets, peace be upon them, which were mentioned from the beginning of this surah to this place.

With Our signs means: with Our arguments and proofs, **to Pharaoh and his chiefs**, meaning: to Pharaoh's group of men, **but they wronged them**, meaning: they disbelieved in them.

The *ha* and *alif* in his saying: **with it** refer to **the verses**.

This means: They were unjust to Our signs that We sent to Moses. It is permissible to say: **They were unjust to them** in the sense of: they disbelieved in them, because injustice is putting something in the wrong place.

I have previously demonstrated that this is its meaning, so there is no need to repeat it.

And disbelief in the verses of God is placing them in the wrong place and diverting them to a purpose other than that for which they were intended. **Then see how was the end of the corrupters**. God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: So see, O Muhammad, with the eye of your heart, how was the end of those who corrupted the earth, meaning Pharaoh and his people, when they wronged the verses of God that Moses, peace be upon him, brought to them, and their end was that they were all drowned in the sea.

Tafsir al-Qurtubi

The Almighty says: **Then We sent after them** meaning after Noah, Hud, Salih, Lot, and Shuaib. *Moses* meaning Moses, son of Imran. **With Our signs**

meaning with Our miracles. **But they wronged them** meaning they disbelieved and did not believe in the signs. Insult is putting something in the wrong place.

God Almighty says: **Then see how was the end of the corrupters**. That is, what was the end of their affair.

Tafsir Ibn Kathir

The Almighty says: **Then We sent after them** meaning the messengers mentioned earlier, such as Noah, Hud, Salih, Lot, and Shuaib, may the blessings and peace of God be upon them and upon all of God's prophets, **Moses with Our signs** meaning with Our clear proofs and evidence to Pharaoh, who was the king of Egypt at the time of Moses, **and his chiefs** meaning his people, **but they wronged them** meaning they denied and disbelieved in them out of injustice and stubbornness on their part, and as God Almighty says: "And they denied them, while their souls were convinced thereof, out of injustice and arrogance. So see how was the end of the corrupters" meaning those who turned people away from the path of God and denied His messengers, meaning see how We dealt with them, we drowned them all in front of Moses and his people, and this is more eloquent in punishing Pharaoh and his people and more healing for the hearts of the friends of God, Moses and his people, of the believers in him.

Fath al-Qadir

His saying: 103- **Then We sent after them Moses** meaning after Noah, Hud, Salih, Lot, and Shuaib: meaning then We sent Moses after sending these messengers. It was said: The pronoun in **after them** refers to the previous nations: meaning after their destruction **to Pharaoh and his chiefs** Pharaoh is a title for everyone who rules the land of Egypt after the giants and Pharaoh's chiefs: the nobles of his people and the mention is specific with the generality of the message to them and others, because those other than them are like followers to them. His saying: **So they wronged them** means they disbelieved in them. The term *wrong* is applied to disbelief because their disbelief in the signs that Moses brought was an exaggerated disbelief due to the existence of what necessitates belief from the great miracles that he brought to them. What is meant by the signs here is the nine signs, or the meaning of **so they wronged them** is that they wronged the people because of them when they turned them away from believing in them, or they wronged themselves because of them. **Then see how was the end of the corrupters** meaning those who denied the signs and disbelieved in them and made them corrupters, because their denial and disbelief are among the ugliest types of corruption.

Tafsir al-Baghawi

103 - The Almighty said: **Then We sent after them,** meaning: after Noah, Salih, and Shuaib, **Moses with Our signs,** with Our evidence, **to Pharaoh and his chiefs, but they wronged them,** so they denied them. Injustice is putting something in the wrong place, so We wronged them by putting disbelief in place of faith, **Then see how was the end of the corrupters,** and how We dealt with them.

Tafsir al-Baidawi

103. **Then We sent after them Moses** The pronoun refers to the messengers in His statement: **And indeed, there came to them their messengers** or to the nations **with Our signs** meaning miracles. **To Pharaoh and his chiefs, but they wronged them** by disbelieving in them instead of believing in them, which they were forbidden to do because of their clarity. For this meaning, *wronged* was placed in place of *disbelieved*. Pharaoh is a title for whoever ruled Egypt, like Kisra for whoever ruled Persia, and his name was Qabus. It was also said that Al-Walid bin Mus'ab bin Al-Rayyan. **Then see how was the end of the corrupters.**

Surat al-A'raf 7:104

And Moses said, "O Pharaoh, indeed I am a messenger from the Lord of the worlds."

Surat al-A'raf 7:104

And Moses said, **O Pharaoh, indeed I am a messenger from the Lord of the worlds.**

Tafsir al-Jalalayn

104 - **And Moses said, O Pharaoh, I am a messenger from the Lord of the worlds** to you, but he denied him and said: I am

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: And Moses said to Pharaoh: O Pharaoh, I am a messenger from the Lord of the worlds.

Tafsir al-Qurtubi

God Almighty said: **And Moses said, 'O Pharaoh, I am a messenger from the Lord of the worlds.'**

Tafsir Ibn Kathir

God Almighty tells about Moses' debate with Pharaoh and his bridling him with argument and showing him clear signs in the presence of Pharaoh and his people from the Copts of Egypt. God Almighty said: **And Moses said, 'O Pharaoh, indeed I am a messenger from the Lord of the worlds.'** That is, He who is the Creator of everything, its Lord and its King, sent me. **It is right for me not to say about God except the truth.** Some of them said: Its meaning is right for me not to say about God except the truth, that is, worthy of that and deserving of it. They said: The prepositions *ba* and *ala* alternate. It is said: I shot with the bow and on the bow, and he came in a good state and in a good state. Some of the commentators said: Its meaning is that I am keen not to say about God except the truth. Others from the people of Medina read: It is right for me in the sense of obligatory and it is right for me that I not speak about Him except what is true and honest, because I know of His majesty and great status. **I have come to you with a clear proof from your Lord.** That is, with a decisive proof from God that He gave me as evidence of my truthfulness in what I have come to you. **So send with me the Children of Israel.** That is, release them from your captivity. And he subdued you, and left them and the worship of your Lord and their Lord, for they are from the lineage of the noble prophet Israel, and he is Jacob, son of Isaac, son of Abraham, the friend of the Most Merciful. **He said, 'If you have come with a sign, then produce it, if you should be of the truthful.'** That is, Pharaoh said, **I will not believe you in what you said, nor will I obey you in what you asked, so if you have an argument, then present it so that we**

may see it, if you are truthful in what you claimed.

Fath al-Qadir

His saying: 104- **And Moses said, O Pharaoh, indeed I am a messenger from the Lord of the worlds.** He informed him that he was sent by God to him and made that the title of his speech with him, because whoever was sent by the One who is the Lord of the worlds altogether is worthy of acceptance for what he brought, just as someone sent by the king with a need for his subjects says: I am the king's messenger to you, then he narrates what he was sent with, for in that there is a nurturing of awe and the introduction of awe that cannot be measured.

Tafsir al-Baghawi

104 - **And Moses said,** when he entered upon Pharaoh, **O Pharaoh, I am a messenger from the Lord of the worlds,** to you. Pharaoh said: You have lied. So Moses said:

Tafsir al-Baidawi

104. **And Moses said, O Pharaoh, indeed I am a messenger from the Lord of the worlds** to you, and his saying: **It is true that I should not say about God except the truth** is perhaps an answer to his denial of him in his claim to the message, and it was not mentioned because of the indication of his saying **and they wronged with it** on him, and its original form was **It is true that I should not say** as Nafi' read, so he changed **not from us** to ambiguity like his saying: And the spears are torn apart by the red spears. Or because what is binding on you, you have bound it, or to immerse in the description of truthfulness, and the meaning is that it is a right and obligatory upon the true saying that I be the one who says it, and he is not satisfied except with someone like me who speaks it, or he included *true* in the sense of keen, or it was placed in place of *with*. And it was read **true that I should not say** without *on*.

Surat al-A'raf 7:105

It is true that I do not say about God except the truth. I have come to you with clear evidence from your Lord, so send with me the Children of Israel.

Tafsir al-Jalalayn

105 - *Haqeeq* is worthy *that* that is, that I **do not say about God except the truth** and in a reading with emphasis on the *ya'*, then *haqeeq* is the subject, its predicate is *an* and what follows it I **have come to you with clear evidence from your Lord, so send with me** to the Levant **the Children of Israel** and he had enslaved them

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: There is a difference in the reading of his saying: **It is true that I do not say about God except the truth.**

A group of the Meccan, Medinan, Basran and Kufan reciters read it as: **It is true that I should not say about God except the truth**, by sending the *ya* from *ala*, and leaving out the emphasis on it, meaning: I am true that I should not say about God except the truth. They directed the meaning of *ala* to the meaning of the *ba*, just as one says: **I threw with the bow and on the bow**, and **I came in a good state and in a good state.**

Some scholars of Arabic speech used to say: If it is read in this way, it means: I am keen not to say, or: It is right that I not say.

A group of the people of Medina read it as: **It is obligatory upon me not to say**, meaning: It is obligatory upon me not to say, and it is obligatory upon me not to say. Alo Jaafar said: The correct thing to say about that is that they are two well-known readings with similar meanings, and each one of them has been read by the imams of the recitation, so whichever one the reciter recites, he is correct in his recitation.

And his saying: **I have come to you with a clear proof from your Lord**, meaning: Moses said to Pharaoh and his al-Nas 114: I have come to you with a proof from your Lord, which bears witness, O people, to the truth of what I say, and the truth of what I mention to you about God sending me to you as a messenger, so send, O Pharaoh, the Children of Israel with me.

Tafsir al-Qurtubi

It is obligatory meaning it is obligatory. Whoever reads *only* as *not* then the meaning is **he is keen that I not say**. In Abdullah's reading, it is **it is obligatory** by omitting *on*. It was said that *only* means *with*, meaning it is obligatory that I not say. And the same is in the reading of Abu and Al-A'mash as **not to say**. Just as you say: I shot with the bow and on the bow. So **it is**

obligatory in this sense means *obligatory* and the meaning of **send with me the Children of Israel is keep them**. And he used to use them in hard work.

Tafsir Ibn Kathir

God Almighty tells about Moses' debate with Pharaoh and his bridling him with argument and showing him clear signs in the presence of Pharaoh and his people from the Copts of Egypt. God Almighty said: **And Moses said, 'O Pharaoh, indeed I am a messenger from the Lord of the worlds.'** That is, He who is the Creator of everything, its Lord and its King, sent me. **It is right for me not to say about God except the truth.** Some of them said: Its meaning is right for me not to say about God except the truth, that is, worthy of that and deserving of it. They said: The prepositions *ba* and *ala* alternate. It is said: I shot with the bow and on the bow, and he came in a good state and in a good state. Some of the commentators said: Its meaning is that I am keen not to say about God except the truth. Others from the people of Medina read: It is right for me in the sense of obligatory and it is right for me that I not speak about Him except what is true and honest, because I know of His majesty and great status. **I have come to you with a clear proof from your Lord.** That is, with a decisive proof from God that He gave me as evidence of my truthfulness in what I have come to you. **So send with me the Children of Israel.** That is, release them from your captivity. And he subdued you, and left them and the worship of your Lord and their Lord, for they are from the lineage of the noble prophet Israel, and he is Jacob, son of Isaac, son of Abraham, the friend of the Most Merciful. **He said, 'If you have come with a sign, then produce it, if you should be of the truthful.'** That is, Pharaoh said, **I will not believe you in what you said, nor will I obey you in what you asked, so if you have an argument, then present it so that we may see it, if you are truthful in what you claimed.**

Fath al-Qadir

His saying: 105- **It is true that I should not say about God except the truth** It was read **It is true that I should not say**: meaning it is obligatory and necessary for me not to say in what I convey to you from God except the truth, and it was read **it is true that I should not say** without a pronoun in Ali, it was said: in explaining it that on means the preposition: meaning it is true that I should not say, and this is supported by the reading of Abu and Al-A'mash, as they read **it is true that I should not say**. It was said: that *true* includes the meaning of keen, and it was said: that since it was necessary for the truth, the truth was necessary for it, so the saying of the truth is true for him and he is true to the saying of the truth, and it was said: that he immersed himself in describing himself in that position until he made himself true to the saying of the truth as if it was necessary for the truth that Moses was the one who said it. Abdullah bin Mas'ud read it is true that I should not say by projecting it on, and its meaning is clear, then he said after this: **I have come to you with a clear proof from your Lord** meaning with what proves my truthfulness and that I am a Messenger from the Lord of the Worlds. Here, he has omitted the mention of

Surat al-A'raf 7:106

He said, "If you have brought a sign, then produce it, if you should be of the truthful."

dialogue that took place between them, as in another place, Pharaoh said, **Who is your Lord, O Moses?** Then he said after Moses' answer, **And who is the Lord of the worlds?** The verses that describe what took place between them. His saying, **Then send with me the Children of Israel** is his command to let the Children of Israel go with him and return to their homelands, which are the Holy Land. They remained with him, enslaved and forbidden from returning to their homeland. The *fa* is to arrange what comes after it according to what came before it.

Tafsir al-Baghawi

105 - **It is true that I do not say about God except the truth**, meaning I am worthy of saying about God except the truth, so *on* has the meaning of the preposition *ba* as it is said: I shot with the bow and I shot on the bow, and I came in a good state and in a good condition, as indicated by the reading of Abu and Al-A'mash **It is true that I do not say about God except the truth**, and Abu Ubaidah said: Its meaning is keen that there is nothing about God except the truth, and Nafi' read *on* with a shaddah on the ya', meaning it is true and obligatory upon me that I do not say about God except the truth. **I have come to you with a clear proof from your Lord**, meaning the stick, **so send with me the Children of Israel**, meaning: release them and let them return to the Holy Land, and Pharaoh had employed them in hard work such as making bricks and transporting dirt and the like, so Pharaoh said in response to Moses:

Tafsir al-Baidawi

105. **I have come to you with clear evidence from your Lord, so send with me the Children of Israel**. So let them go so that they may return with me to the Holy Land, which is the homeland of their fathers. He had enslaved them and used them in labor.

Surat al-A'raf 7:106

He said, **If you have brought a sign, then produce it, if you should be of the truthful**.

Tafsir al-Jalalayn

106 - **Pharaoh said** to him **If you have come with a sign to support your claim then bring it, if you should be of the truthful** in it.

Tafsir al-Suyuti

Tafsir al-Tabari

Then Pharaoh said to him: **If you have come with a sign**, meaning: an argument and a sign that testifies to the truth of what you say, **then bring it if you are of the truthful**.

Tafsir al-Qurtubi

God Almighty said: **He said, 'If you have come with a sign, then produce it, if you should be of the truthful.'**

Tafsir Ibn Kathir

God Almighty tells about Moses' debate with Pharaoh and his bridling him with argument and showing him clear signs in the presence of Pharaoh and his people from the Copts of Egypt. God Almighty said: **And Moses said, 'O Pharaoh, indeed I am a messenger from the Lord of the worlds.'** That is, He who is the Creator of everything, its Lord and its King, sent me. **It is right for me not to say about God except the truth**. Some of them said: Its meaning is right for me not to say about God except the truth, that is, worthy of that and deserving of it. They said: The prepositions *ba* and *ala* alternate. It is said: I shot with the bow and on the bow, and he came in a good state and in a good state. Some of the commentators said: Its meaning is that I am keen not to say about God except the truth. Others from the people of Medina read: It is right for me in the sense of obligatory and it is right for me that I not speak about Him except what is true and honest, because I know of His majesty and great status. **I have come to you with a clear proof from your Lord**. That is, with a decisive proof from God that He gave me as evidence of my truthfulness in what I have come to you. **So send with me the Children of Israel**. That is, release them from your captivity. And he subdued you, and left them and the worship of your Lord and their Lord, for they are from the lineage of the noble prophet Israel, and he is Jacob, son of Isaac, son of Abraham, the friend of the Most Merciful. **He said, 'If you have come with a sign, then produce it, if you should be of the truthful.'** That is, Pharaoh said, **I will not believe you in what you said, nor will I obey you in what you asked, so if you have an argument, then present it so that we may see it, if you are truthful in what you claimed**.

Fath al-Qadir

When he said that 106- **Pharaoh said** to him **If you have come with a sign from God as you claim, then bring it** so that we may see it and consider it **if you are of the truthful** in this claim that you have come with.

Tafsir al-Baghawi

106 - **He said, 'If you have come with a sign, then produce it, if you should be of the truthful.'**

Tafsir al-Baidawi

106. **He said, 'If you have come with a sign' from the One who sent you, 'then bring it' and bring it to me so**

that your truthfulness may be proven, 'if you are of the truthful' in the claim.

Surat al-A'raf 7:107

Then he threw down his staff, and behold, it was a serpent manifest.

Surat al-A'raf 7:107

Then he threw down his staff, and behold, it was a serpent manifest.

Tafsir al-Jalalayn

107 - **So he threw down his staff, and behold, it was a clear serpent** a great serpent.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Then Moses threw down his staff, **and behold, it was a serpent evident**, meaning a snake. *Evident*, he says: it is evident to whoever sees it that it is a snake.

And what we said about that, the people of interpretation said.

Who said that?

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **Then it became a clear serpent**, he said: It turned into a huge snake. Another said: Like the city.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **Then it was a clear serpent**, meaning: Then it was a snake that almost climbed over him, meaning: it almost jumped on him.

Musa bin Harun told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **And behold, it was a serpent manifest**, and the *serpent* is the male of the serpents, opening its mouth, placing its lower jaw on the ground, and its upper jaw on the wall of the palace, then it headed towards Pharaoh to take it. When he saw it, he was terrified of it, and he jumped up and started talking, and he had never done so before, and he shouted: O Moses, take it, and I believe in you, and I will send the Children of Israel with you! So Moses took it, and it turned into a staff.

Abdul Karim bin Al-Haitham told me, he said, Ibrahim bin Bashir told us, he said, Sufyan bin Uyaynah told us, he said, Abu Saada told us, on the authority of Ikrimah, on the authority of Ibn Abbas: **And behold, it was a serpent manifest**, he said: He threw the staff and it became a snake, and it placed a seal for itself under the dome, and a seal for itself on top of the dome - Abdul Karim said, Ibrahim said: Sufyan pointed with his thumb and index finger like this: he likened the arch - and when it wanted to take it, Pharaoh said: O Moses, take it! So Moses took it in his hand, and it became a staff as it was the first time.

Al-Abbas bin Al-Walid told us, Yazid bin Harun told us, Al-Asbagh bin Zaid told us, on the authority of Al-Qasim bin Abi Ayoub, who said, Saeed bin Jubair

told me, on the authority of Ibn Abbas, who said: He threw down his staff and it turned into a huge serpent, opening its mouth and rushing towards Pharaoh. When Pharaoh saw that it was heading towards him, he rushed off his bed and called upon Moses to stop it from approaching him, and he did so.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **A manifest serpent**, he said: The male snake.

Al-Muthanna told me, he said, Ishaq told us, he said, Ismail bin Abdul Karim told us, he said, Abdul Samad bin Maqal told me: that he heard Wahb bin Munabbih say: When Moses entered upon Pharaoh, Pharaoh said to him: Do I know you? He said: Yes! He said: **Did We not raise you among us as a child?** (Ash-Shu'ara': 18). He said: So Moses returned to him what he had returned, and Pharaoh said: Take him! So Moses rushed to him and threw down his staff, and behold, it was a manifest serpent, and it charged at the people and they fled, and twenty-five thousand of them died, killing one another, and Pharaoh stood up in defeat until he entered the house.

Al-Harith told me, he said, Abdul Aziz told us, he said, Abu Saad told us, he said, I heard Mujahid say regarding His statement: **So he threw it down, and behold, it was a serpent, darting about** (Ta-Ha: 20), he said: The distance between its jaws was forty cubits.

Waki' told us, he said, 'Abdah bin Sulayman told us, on the authority of Juwaybir, on the authority of Ad-Dahhak: **Then it was a clear serpent**, he said: the male snake.

Tafsir al-Qurtubi

So he threw down his staff is used for objects and meanings. It has been mentioned before. The snake is the large male snake, and it is the largest of the snakes. *Mubeen* means a snake that is not ambiguous.

Tafsir Ibn Kathir

Ali bin Abi Talha said on the authority of Ibn Abbas regarding his statement **a clear serpent** the male snake, and this is what Al-Suddi and Al-Dahhak said. In the hadith of Al-Fitun narrated by Yazid bin Harun on the authority of Al-Asbagh bin Zaid on the authority of Al-Qasim bin Abi Ayoub on the authority of Saeed bin Jubair on the authority of Ibn Abbas, he said **So he threw down his staff** and it turned into a huge serpent with its mouth open, rushing towards Pharaoh. When Pharaoh saw that it was heading towards him, he rushed from his bed and called upon Moses to stop it from him, so he did. Qatada said: It turned into a huge serpent like the city. Al-Suddi said regarding his statement **And behold, it was a clear serpent** the male serpent from the snakes, opening its mouth and placing its lower jaw on the ground and its upper jaw

on the wall of the palace, then it headed towards Pharaoh to take him. When he saw it, he was terrified by it and jumped up and started talking, and he had never done so before, and he shouted, **O Moses, take it and I will believe in you and send the Children of Israel with you.** So Moses, peace be upon him, took it and it turned into a staff. It was narrated on the authority of Ikrimah On the authority of Ibn Abbas, something similar to this. Wahb ibn Munabbih said: When Moses entered upon Pharaoh, Pharaoh said to him: Do I know you? He said: Yes. He said: Did We not raise you among us as a child? He said: So Moses returned to him what he had returned, and Pharaoh said: Take him. So Moses hastened, **and he threw down his staff, and behold, it was a clear serpent.** So it charged at the people, and they fled from it, and twenty-five thousand of them died, killing one another, and Pharaoh stood up in defeat until he entered the House. It was narrated by Ibn Jarir, Imam Ahmad, in his book Az-Zuhd, and Ibn Abi Hatim, and there is something strange in its context, and God knows best.

And his saying, **And he took out his hand, and behold, it was white to the beholders,** meaning he took his hand out of his armor after he had put it in it, and behold, it was white, shining without leprosy or disease, as God Almighty said, **And put your hand into the bosom of your garment; it will come out white without disease,** the verse. And Ibn Abbas said in the hadith of the trials: without disease, meaning without leprosy. Then he put it back into his sleeve, and it returned to its original color. And Mujahid and more than one other said the same.

Fath al-Qadir

His statement: 107- **So he threw down his staff, and behold, it was a clear serpent.** That is, he placed it on the ground and it turned into a serpent: that is, a large male snake. The meaning of *clear* is that its being a serpent in that state is a clear, obvious matter that is not ambiguous.

Tafsir al-Baghawi

107 - **So Moses threw down his staff from his hand, and behold, it was a clear serpent.** The serpent is the great male of the snakes. If it is said: Didn't he say in one place: **As if it were a jinn** (al-Naml 27:10), and the jinn is the small snake? It is said: It was like the jinn in movement and lightness, and in its body it is a great snake.

Ibn Abbas and Al-Suddi said: When he threw the staff, it became a huge, yellow, hairy snake, with its mouth open, eighty cubits wide, and it rose from the ground about a mile, and stood up for him on its tail, placing its lower jaw on the ground and its upper jaw on the wall of the palace, and it headed towards Pharaoh to seize him. It was narrated that it seized Pharaoh's dome between its fangs, so Pharaoh jumped from his bed, fleeing and making noise.

It was said: The belly took it four hundred times that day, and it attacked the people, so they fled and cried out, and twenty-five of them died, some of them killing

each other, and Pharaoh entered the house and shouted, **O Moses, I ask you by the One who sent you, take it, and I will believe in you and send the Children of Israel with you.** So Moses took it, and it returned to being a staff as it was. Then Pharaoh said: Do you have another sign? He said: Yes.

Tafsir al-Baidawi

107. **So he threw down his staff, and behold, it was a serpent manifest.** The apparent meaning of his action is that there is no doubt that it was a serpent, which is a great serpent. It was narrated that when he threw it, it became a hairy serpent, with its mouth open, and between its jaws was eighty cubits. He placed his lower jaw on the ground and his upper jaw on the wall of the palace. Then he headed towards Pharaoh, fled from him and caused trouble. The people fled and crowded together, and twenty-five thousand of them died. Pharaoh shouted, **O Moses, I ask you by the One who sent you, take him, and I believe in you and send the Children of Israel with you.** So he took him, and he turned into a staff.

Surat al-A'raf 7:108

And he withdrew his hand, and behold, it was white to the onlookers.

Surat al-A'raf 7:108

And he withdrew his hand, and behold, it was white to the onlookers.

Tafsir al-Jalalayn

108 - **And he took out his hand** he took it out of his pocket **and behold, it was white** with rays **to the observers** unlike the skin it had been.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: As for his saying: **And he took out his hand, and behold, it was white to the beholders**, he is saying: And he took out his hand, and behold, it was white, appearing to whoever among the people looked at it.

Moses, as we have been told, was Adam, so God made his hand turn white without leprosy, as a sign for him, and an argument for the truth of his saying: **I am a messenger from the Lord of the worlds**.

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

Who said that?

Al-Abbas told us, he said, Yazid told us, he said, Al-Asbagh bin Zaid told us, on the authority of Al-Qasim bin Abi Ayoub, he said, Saeed bin Jubair told me, on the authority of Ibn Abbas, he said: He took his hand out of his pocket and saw it white without any defect - meaning: without leprosy - then he put it back in his sleeve, and it returned to its original color.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **white to the observers**, meaning: without leprosy.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **And he took out his hand, and behold, it was white to the beholders**, he said: He took out his hand from his pocket, white, without leprosy.

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

Musa bin Harun told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **And he took out his hand**, he took it out of his pocket, **and behold, it was white to the onlookers**.

Al-Harith told me, he said, Abdul Aziz told us, he said, Abu Saad told us, he said, I heard Mujahid say regarding His statement, **And he took out his hand**, he

said: He took his hand out of his pocket, **and behold, it was white to the beholders**, and Moses was a dark-skinned man, so he took out his hand and behold, it was white, whiter than milk, **without disease**, he said: without leprosy, as a sign for Pharaoh.

Tafsir al-Qurtubi

And he took out his hand meaning he took it out and showed it. It was said: from his pocket or from his wing, as in the revelation **And put your hand into your bosom; it will come out white without disease** (al-Naml 27:12) meaning without leprosy. Moses was very dark-skinned, then he put his hand back into his bosom and it returned to its original color. Ibn Abbas said: His hand had a bright light that illuminated what was between the sky and the earth. It was said: His hand would come out white like snow, shining. But when he put it back, it would return to being like the rest of his body.

Tafsir Ibn Kathir

Ali bin Abi Talha said on the authority of Ibn Abbas regarding his statement **a clear serpent** the male snake, and this is what Al-Suddi and Al-Dahhak said. In the hadith of Al-Fitun narrated by Yazid bin Harun on the authority of Al-Asbagh bin Zaid on the authority of Al-Qasim bin Abi Ayoub on the authority of Saeed bin Jubair on the authority of Ibn Abbas, he said **So he threw down his staff** and it turned into a huge serpent with its mouth open, rushing towards Pharaoh. When Pharaoh saw that it was heading towards him, he rushed from his bed and called upon Moses to stop it from him, so he did. Qatada said: It turned into a huge serpent like the city. Al-Suddi said regarding his statement **And behold, it was a clear serpent** the male serpent from the snakes, opening its mouth and placing its lower jaw on the ground and its upper jaw on the wall of the palace, then it headed towards Pharaoh to take him. When he saw it, he was terrified by it and jumped up and started talking, and he had never done so before, and he shouted, **O Moses, take it and I will believe in you and send the Children of Israel with you**. So Moses, peace be upon him, took it and it turned into a staff. It was narrated on the authority of Ikrimah On the authority of Ibn Abbas, something similar to this. Wahb ibn Munabbih said: When Moses entered upon Pharaoh, Pharaoh said to him: Do I know you? He said: Yes. He said: Did We not raise you among us as a child? He said: So Moses returned to him what he had returned, and Pharaoh said: Take him. So Moses hastened, **and he threw down his staff, and behold, it was a clear serpent**. So it charged at the people, and they fled from it, and twenty-five thousand of them died, killing one another, and Pharaoh stood up in defeat until he entered the House. It was narrated by Ibn Jarir, Imam Ahmad, in his book Az-Zuhd, and Ibn Abi Hatim, and there is something strange in its context, and God knows best.

And his saying, **And he took out his hand, and behold,**

it was white to the beholders, meaning he took his hand out of his armor after he had put it in it, and behold, it was white, shining without leprosy or disease, as God Almighty said, **And put your hand into the bosom of your garment; it will come out white without disease**, the verse. And Ibn Abbas said in the hadith of the trials: without disease, meaning without leprosy. Then he put it back into his sleeve, and it returned to its original color. And Mujahid and more than one other said the same.

Fath al-Qadir

108- **And he took out his hand** meaning he took it out and showed it from his pocket or from under his armpit. In the revelation: **And put your hand into your pocket; it will come out white without disease**. His saying: **And behold, it is white to the beholders** meaning, his hand that he took out was white, shining with light that is apparent to every sighted person.

Tafsir al-Baghawi

108 - **And he took out his hand, and behold, it was white to the beholders**. So he put his hand in his pocket, then took it out. It was said: He took it out from under his armpit, and behold, it was white, with a ray that overcame the light of the sun. Moses was Adam. Then he put it in his pocket, and it became as it was.

Tafsir al-Baidawi

108. **And he took out his hand** from his pocket or from under his armpit. **And behold, it was white to the observers** meaning white with an unusual whiteness that was visible to the observers, or white to the observers, not that it was white in its nature. It was narrated: that Adam, peace be upon him, was very dark-skinned, so he put his hand in his pocket or under his armpit, then he took it out, and behold, it was white and luminous, its rays overpowering the rays of the sun.

Surat al-A'raf 7:109

The leaders of Pharaoh's people said, "This is indeed a learned magician."

Surat al-A'raf 7:109

The leaders of Pharaoh's people said, **This is indeed a learned magician.**

Tafsir al-Jalalayn

109 - **The leaders of Pharaoh's people said, This is indeed a learned magician** He is excellent in the knowledge of magic, and in the poets it is from the words of Pharaoh himself, so it is as if they said it with him by way of consultation.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: The group of men from the people of Pharaoh and the nobles among them said, *This*, meaning Moses, peace be upon him, **is a learned magician**, meaning that he takes people's eyes by deceiving them, until he makes them think that the staff is a snake, the man is white, and the thing is different from what it is.

Hence it was said: **The rain bewitches the earth**, if it is generous to it, cutting off its plants from their roots, and turning the earth upside down, **so it bewitches it with bewitchment**, and **the earth is bewitched**, if that befalls it. So he likened **the magician's magic** to that, because he makes the one he bewitches imagine that he sees something other than what it is. Hence the saying of Dhu al-Rummah in describing the mirage:

And the enchantress of the eyes of the Mawami dances in her fragrant breezes

And his saying: *Knowledgeable*, means: a magician who is knowledgeable in magic.

Tafsir al-Qurtubi

Meaning: *Knowledgeable* means of magic.

Tafsir Ibn Kathir

That is, the chiefs, who were the masses and the masters of Pharaoh's people, agreed with what Pharaoh said about him after his terror returned to him and he settled on the throne of his kingdom. After that, he said to the chiefs around him, **This is indeed a learned magician**. So they agreed and said the same as he said and consulted about his matter, what they should do about him and what their trick would be to extinguish his light and extinguish his word and reveal his lies and fabrications. They feared that he would win people over with his magic in what they believed, and that would be a reason for his appearance over them and his expulsion of them from their land. What they

feared they fell into, as God Almighty said: **And We showed Pharaoh and Haman and their soldiers from them that which they had been wary of.** So when they consulted about his matter and deliberated about what was in it, their opinion agreed on what God Almighty narrated about them in His Almighty saying.

Fath al-Qadir

109- **The chiefs** meaning the nobles of Pharaoh's people said when they saw the staff turning into a snake, and his hand turning white without any harm, *This* meaning Moses **is indeed a learned magician** meaning he has great knowledge of magic. There is no contradiction between attributing this statement to the chiefs here and to Pharaoh in Surat Ash-Shu'ara', as they all said it, so that was a confirmation of its attribution to them at one time and to him at another.

Tafsir al-Baghawi

109 - **The leaders of Pharaoh's people said, 'This is indeed a learned magician.'** They mean that he takes people's eyes until he makes them think that the staff is a snake and the human body is white, and they see things differently from what they are.

Tafsir al-Baidawi

109. **The leaders of Pharaoh's people said, 'This is indeed a learned magician.'** It was said that he and the leaders of his people said this as a way of consulting about his matter, so it was narrated about him in Surat Ash-Shu'ara' and about them here.

Surat al-A'raf 7:110

He wants to expel you from your land, so what do you command?

Tafsir al-Jalalayn

110 - **He wants to expel you from your land, so what do you command?**

Tafsir al-Suyuti

Tafsir al-Tabari

He wants to expel you from your land, the land of Egypt, the Coptic magicians. And Pharaoh said to the assembly: **Then what do you command?** He said: What do you command us to do about him? What do you advise us to do about him?

It was said: **So what do you command?** The report of that is about Pharaoh, and Pharaoh was not mentioned, and something like that rarely comes in speech, and that is similar to his saying: "The wife of Al-Aziz said: Now the truth has become clear. I did seek to seduce him, and indeed, he is of the truthful. That is so that he may know that I did not betray him in secret." (Yusuf 12:51-52). So it was said: **That is so that he may know that I did not betray him in secret.** (Yusuf 12:52), from the words of Yusuf, but Yusuf is mentioned, and from that is his saying: **(I said to Zaid, stand up, for I am standing)**, and he means: **(So Zaid said, I am standing).**

Tafsir al-Qurtubi

From your land meaning from your king, you Copts, by his giving precedence to the Children of Israel over you. **So what do you command?** meaning he said to Pharaoh: So what do you command. It was said: it is from the saying of the leaders, meaning they said to Pharaoh alone: So what do you command. Just as the tyrants and leaders are addressed: What do you see in such-and-such. It is possible that they said to him and his companions. And *ma* is in the nominative case, on the basis that *dha* means *who*. And in the accusative case, on the basis that *ma* and *dha* are one and the same thing.

Tafsir Ibn Kathir

That is, the chiefs, who were the masses and the masters of Pharaoh's people, agreed with what Pharaoh said about him after his terror returned to him and he settled on the throne of his kingdom. After that, he said to the chiefs around him, **This is indeed a learned magician.** So they agreed and said the same as he said and consulted about his matter, what they should do about him and what their trick would be to extinguish his light and extinguish his word and reveal

his lies and fabrications. They feared that he would win people over with his magic in what they believed, and that would be a reason for his appearance over them and his expulsion of them from their land. What they feared they fell into, as God Almighty said: **And We showed Pharaoh and Haman and their soldiers from them that which they had been wary of.** So when they consulted about his matter and deliberated about what was in it, their opinion agreed on what God Almighty narrated about them in His Almighty saying.

Fath al-Qadir

And sentence 110- **He wants to expel you from your land** is a description of a magician, and the land attributed to them is the land of Egypt: This is from the speech of the leaders, and as for **So what do you command?** It was said: It is from the speech of Pharaoh, he said: To the leaders when they said what came before: That is, what do you command me, and it was said: It is from the speech of the leaders: That is, they said to Pharaoh, so what do you command us to do? And they addressed him with what you address the group with, to honor him as leaders address their followers, and what is in the position of the accusative with the verb that comes after it, and it is permissible for *that* to mean *who* as the grammarians mentioned in **What did you do?**

Tafsir al-Baghawi

110 - **He wants to expel you, O Copts, from your land, Egypt. So what do you command?** That is, what do you point to? Pharaoh says this even if he does not mention it. It has been said that this is from the words of the leaders to Pharaoh and his confidants.

Tafsir al-Baidawi

110. **He wants to expel you from your land, so what do you advise us to do?**

Surat al-A'raf 7:111

They said, "Postpone him and his brother, and send to the cities gatherers."

Surat al-A'raf 7:111

They said, **Postpone him and his brother, and send to the cities gatherers.**

Tafsir al-Jalalayn

111 - **They said, Postpone him and his brother, delay their matter, (and send to the cities gatherers.**
Gatherers.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: The leaders of Pharaoh's people said to Pharaoh: Postpone it, meaning: delay it. Some of them said: its meaning is: detain it.

In Arabic, *Irja'at* means delay. It is said, **I postponed this matter**, or **I postponed it**, if you delay it. From this is the saying of God Almighty: **You may postpone whichever of them you wish** (al-Ahzab 33:51), you postpone. The hamza is from the speech of some of the Qais tribes, they say, **I postponed this matter**, and leaving the hamza is from the language of Tamim and Asad, they say, **I postponed it**.

There are different readings of this.

The majority of the people of Medina and some of the Iraqis read it as *arja* without the hamza and with the *ha* in the accusative case.

Some of the Kufian reciters read it as *arja* without leaving the hamza and making the *ha* silent, according to the language of those who stop on the *ha* in the word *makun* in the connection, if what precedes it is moved, as the rajaz poet said:

Time has brought upon me a man and a hand that swears, and nothing can be repaired except corruption.

It fixes today and spoils tomorrow

They may do the same with the feminine ending, saying: **This is a talha tree that has come**, as the rajaz poet said:

When he saw that he was neither satisfied nor satisfied, he went to a palm grove and lay down.

Some Basrans read it as: *Arji'u* with a hamza and a damma on the *ha'*, according to the language of the Qais tribe I mentioned.

Abu Jaafar said: The most correct of the readings in this regard is the most famous and most eloquent in the speech of the Arabs, which is leaving out the hamza and dragging the *ha'*, even though the other two are permissible. However, what we have chosen is the most eloquent of the languages and the most common on the tongues of the eloquent Arabs.

The interpreters differed in their interpretation of his saying: **Postpone it**.

Some of them said: It means: delay it.

Who said that?

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, Ibn Jurayj said, Ata' Al-Khurasani told me, on the authority of Ibn Abbas, regarding his statement: **Postpone him and his brother**, he said: Delay him.

Others said: It means: Detain him.

Who said that?

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada, his saying: **Postpone him and his brother**, meaning: Detain him and his brother.

As for his saying: **And send gatherers into the cities**, he says: Who will gather the magicians and gather them to you?

It was said: They are the condition.

Who said that?

Abbas bin Abi Talib told me, he said, Muslim bin Ibrahim told us, he said, Al-Hakam bin Dhahir told us, on the authority of Al-Suddi, on the authority of Ibn Abbas: **And he sent gatherers into the cities**, he said: the police.

Ibn Wakhi' told us, he said, my father told us, on the authority of Ismail bin Ibrahim bin Muhajir, on the authority of his father, on the authority of Mujahid: **And he sent gatherers into the cities**, he said: the police.

He said: Hamid told us, on the authority of Qais, on the authority of Al-Suddi: **And he sent gatherers into the cities**, he said: the police.

Al-Muthanna told me, he said, Abu Naim told us, he said, Ismail bin Ibrahim bin Muhajir told us, on the authority of his father, on the authority of Mujahid, on the authority of his son Abbas, regarding his statement: **In the cities, gathered together**, he said: the condition.

Abdul Karim bin Al-Haitham told me, he said, Ibrahim bin Bashar told us, he said, Sufyan told us, he said, Abu Saad told us, on the authority of Ikrimah, on the authority of Ibn Abbas: **And he sent gatherers into the cities**, he said: the police.

Tafsir al-Qurtubi

They said, 'Arja' The people of Medina, Asim, and Al-Kisa'i read it without a hamza, except that Warsh and Al-Kisa'i made the kasra of the *ha'* full, and Abu Amr read it with a silent hamza and a damma on the *ha'*. These are two dialects. It is said: I postponed it and I postponed it. Ibn Kathir, Ibn Muhaisin, and Hisham read it like this, except that they made the damma on the *ha'* full, and the rest of the people of Kufa read *Arja'* with a sukun on the *ha'*. Al-Farra' said: It is a dialect of the Arabs, they stop on the *ha'* implied in the connection if what precedes it moves, and

likewise this is Talha who has come. The Basrans denied this. Qatada said: The meaning of Arja' is to detain him. Ibn Abbas said: He delayed him. It was said: Arja' is taken from Raja yarju, meaning he made him hopeful and left him hoping, as Al-Nahhas narrated from Muhammad bin Yazid. The kasra on the ha' is a tradition. It is permissible to make it a damma on the original. And its sukoon is a mistake that is not permissible except in anomalous poetry. **And his brother** is in apposition to the ha'. *Gatherers* is in the accusative case as a state.

Tafsir Ibn Kathir

Ibn Abbas said, *Postpone*, he delayed it. Qatada said, **And send**, that is, send **in the cities**, that is, in the regions and cities of your kingdom, *gatherers*, that is, who will gather the magicians for you from all the countries and gather them at a time when magic was prevalent in their time, and many of them believed, and those of them deluded, that what Moses, peace be upon him, brought was of the same type as what their magicians had conjured up. For this reason, they gathered the magicians for him to oppose him with the like of what he showed them of the proofs, as the Almighty informed us about Pharaoh when He said, "Have you come to us to drive us out of our land with your magic, O Moses? * So we will bring you magic like it, so make between us and you an appointment which we will not fail, neither we nor you, at a place other than this." He said, **Your appointment is the Day of the Festival, and that the people will be gathered at noon**. So Pharaoh turned away, gathered his plan, and then came. **And the Almighty said here:**

Fath al-Qadir

And that this is from the words of Pharaoh is the first, as evidenced by what follows, which is 111- They said, 'Put him off and his brother.'" He said: The leaders responded to the words of Pharaoh when he consulted them and asked for their opinion. He put him off: that is, he delayed him and his brother. It is said: I postponed him and I postponed him: I delayed him. Asim, Al-Kisa'i, Hamza and the people of Medina read "arja" without a hamza, and the rest read it with a hamza. The people of Kufa except Al-Kisa'i read "arja" with a sukoon on the ha'. Al-Farra' said: It is a dialect of the Arabs, they stop on the ha' in connection, and the Basrans denied that. It was said that the meaning of arja is: detain him. It was said that it is from rajaa yarju: meaning give him hope and leave him hoping for you. An-Nahhas narrated it from Muhammad ibn Yazid Al-Mubarrad. "And he sent a group of gatherers into the cities **meaning he sent a group of gatherers into the cities where the magicians were, and gatherers is the object of arsaal, and it was said that it is accusative as a state.**

Tafsir al-Baghawi

111- They said, **meaning the assembly**, defer it." Ibn Kathir, the people of Basra, and Ibn Amir read it with a hamza and deafened the ha', and the others read it without a hamza, then Nafi' with the narration of Warsh

and Al-Kisa'i pronounce the ha' with a kasra, and Asim and Hamza pronounce it with a kasra, and Abu Ja'far and Qalun pronounce it with a khusra.

Ata' said: Its meaning is to delay it. It was also said: to imprison him. "And his brother" means they indicated to him to delay his matter and not expose him to being killed. "And send to the cities gatherers" meaning the police and the cities, which are the cities of Upper Egypt in the regions of Egypt. They said: Send to these cities men to gather to you the magicians in it, and the heads of the magicians were in the furthest cities of Upper Egypt. If Moses defeated them, we would believe him, but if they defeated him, we would know that he was a magician.

Tafsir al-Baidawi

111. "They said, 'Postpone him and his brother, and send gatherers to the cities.'"

Surat al-A'raf 7:112

They will bring you every learned magician.

Surat al-A'raf 7:112

They will bring you every learned magician.

Tafsir al-Jalalayn

112 - **They bring you every magician** and in the reading {magician} *knowledgeable* Moses is superior in the knowledge of magic so they gathered

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: This is report from God, may He be glorified, about the advice of the leaders of Pharaoh's people to Pharaoh, to send gatherers into the cities to gather every learned magician.

There is an omission in the speech. I will suffice with the apparent meaning of its manifestation, which is: So he sent gatherers into the cities, to gather the magicians.

Tafsir al-Qurtubi

They come to you is in the subjunctive mood because it is the answer to a command, and that is why the letter *nun* was deleted from it. The people of Kufa, except for Asim, read **kull sahar**, and the rest of the people read *sahar*, and they are close, except that fa'alan is more exaggerated.

Tafsir Ibn Kathir

Ibn Abbas said, *Postpone*, he delayed it. Qatada said, **And send**, that is, send **in the cities**, that is, in the regions and cities of your kingdom, *gatherers*, that is, who will gather the magicians for you from all the countries and gather them at a time when magic was prevalent in their time, and many of them believed, and those of them deluded, that what Moses, peace be upon him, brought was of the same type as what their magicians had conjured up. For this reason, they gathered the magicians for him to oppose him with the like of what he showed them of the proofs, as the Almighty informed us about Pharaoh when He said, "Have you come to us to drive us out of our land with your magic, O Moses? * So we will bring you magic like it, so make between us and you an appointment which we will not fail, neither we nor you, at a place other than this." He said, **Your appointment is the Day of the Festival, and that the people will be gathered at noon**. So Pharaoh turned away, gathered his plan, and then came. **And the Almighty said here:**

Fath al-Qadir

And 112- They will come to you" is the answer to the

command: meaning, those whom you sent will come to you "with every learned magician" meaning every skilled magician with great knowledge of his craft. The people of Kufa, except for Asim, read "magician **and those other than them read** sorcerer".

Tafsir al-Baghawi

112- That is his saying: **They will bring to you every learned magician**, Hamza and Al-Kisa'i read: *sahhar* here and in Surat Yunus, and they did not differ in Al-Shu'ara' that it is *sahhar*.

It was said: The magician is the one who practices magic but does not know, and the sorcerer is the one who knows. It was also said: The magician is the one who practices magic at one time and not another, and the sorcerer is the one who perpetuates magic.

Ibn Abbas, Ibn Ishaq and Al-Suddi said: When Pharaoh saw what he saw of the power of God in the staff, he said: We will not be defeated except by those who are from Him. So he took young men from the Children of Israel and sent them to a village called Al-Farha' to teach them magic. They taught them a lot of magic. Pharaoh made an appointment with Moses, so he sent for the magicians and they came with their teacher. He said to him: What have you done? He said: I have taught them magic that the magicians of the people of the earth cannot bear unless it is a command from the heavens, for they have no power over it. Then Pharaoh sent throughout his kingdom and did not leave a magician in his kingdom except that he brought him.

They differed about their number. Muqatil said: They were seventy-two, two Copts, who were the leaders of the people, and seventy from the Children of Israel.

Al-Kalbi said: Those who taught them were two Zoroastrian men from Nineveh, and they were seventy in number, excluding their leader.

Kaab said: They were twelve thousand. Al-Suddi said: They were thirty-some thousand.

Ikrimah said: They were seventy thousand. Muhammad ibn al-Munkadir said: They were eighty thousand. Muqatil said: The chief magician was Shimon. Ibn Jurayj said: The chief magician was John.

Tafsir al-Baidawi

112. "They will bring you every learned magician" as if their opinions agreed upon it and they suggested it to Pharaoh. The postponement is the delay, i.e. he delayed his matter, and its origin is "arji'uhu **as Abu Amr, Abu Bakr, and Ya'qub read from arja'at, and likewise arji'uhu according to the reading of Ibn Kathir according to the origin in the pronoun, or arja from arjait**" as Nafi' read in the narration of Warsh, Ismail, and Al-Kisa'i. As for his reading in the narration of Qaloon "arja" with the deletion of the ya', it is because

the kasra is sufficient for it. As for the reading of Hamza, Asim, and Hafs "arja", the separated ha' is sukun with the connected one and Jahl made Kabul in the sukun of its middle. As for the reading of Ibn Amir according to the narration of Ibn Dhakwan *arji'uhu* with the hamza and the kasra of the ha', the grammarians do not accept it because the ha' is not kasra except if there is a kasra or a silent ya' before it, and the reason for that is that since the hamza was changed to a ya', it was treated like it. Hamza and Al-Kisa'i read **with every magician** in it and in *Yunus*, and this is supported by their agreement on it in *Al-Shu'ara'*.

Surat al-A'raf 7:113

And the magicians came to Pharaoh and said, "Surely we will have a reward if we are the victors."

Surat al-A'raf 7:113

And the magicians came to Pharaoh and said, **Surely we will have a reward if we are the victors.**

Tafsir al-Jalalayn

113 - (And the magicians came to Pharaoh. They said, **Is there indeed a reward for us if we are the victors?**) by realizing the two hamzas and facilitating the second and inserting an alif between them in both ways (

Tafsir al-Suyuti

Tafsir al-Tabari

And the magicians came to Pharaoh and said, 'Indeed, we have a reward from you,' meaning, 'We have a reward from you for defeating Moses, if we are, O Pharaoh, the victors.'

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

Who said that?

Al-Abbas told us, Yazid told us, Al-Asbagh bin Zaid told us, on the authority of Al-Qasim bin Abi Ayoub, who said, Saeed bin Jubair told me, on the authority of Ibn Abbas, who said: **And he sent gatherers among the cities**, and he gathered for him every sorcerer who pretended to be a magician. When they came to Pharaoh, they said: What does this magician do? They said: He works with snakes. They said: By God, there are no people on earth who work with magic, snakes, ropes, and sticks more knowledgeable than us. So what is our reward if we are defeated? He said to them: You are my relatives and my protectors, and I will do for you whatever you like.

Abdul Karim bin Al-Haitham told me, he said, Ibrahim bin Bashar told us, he said, Sufyan told us, he said, Abu Saad told us, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: Pharaoh said: We will not defeat him - meaning Moses - except with someone who is from him. So he appointed scholars from the Children of Israel and sent them to a village in Egypt called Al-Farma, to teach them magic as children are taught the Book in the Book. He said: So they taught them a lot of magic. He said: Moses made an appointment with Pharaoh, and when that appointment was made, Pharaoh sent and brought them and their teacher with them, and said to him: What have you done? He said: I have taught them magic that the magicians of the people of the earth cannot bear, unless it is a command from heaven, for they have no power over it. As for the magic of the people of the earth, it will not defeat them. So when the magicians came, they said to Pharaoh: Will there be a reward for us if we are the victors? He said: Yes, and then you will be among those brought near.

Musa bin Harun told me, he said, Amr told us, he said,

Asbat told us, on the authority of Al-Suddi: So Pharaoh sent summoners to the cities, and they summoned the magicians against him, **And the magicians came to Pharaoh and said, 'Indeed, for us is a reward if we are the victors.'** He said, **A gift will be given to us, if we are the victors.** He said, **Yes, and indeed, you are among those brought near.**

Ibn Humayd narrated that Salamah narrated on the authority of Ibn Ishaq: **Put him and his brother on hold, and send to the cities gatherers * to bring you every learned magician.** That is, multiply the magicians among them, so that you may find among the magicians someone who can do the same as he did. Moses and Aaron had left him when he showed them the power of God. Pharaoh sent magicians throughout his kingdom, and he did not leave a magician in his kingdom without bringing him to him. It was mentioned to me, and God knows best, that he had gathered fifteen thousand magicians. When they gathered around him, he gave them his orders and said to them: A magician has come to us, the likes of whom we have never seen before. If you defeat him, I will honor you, favor you, and bring you closer to the people of my kingdom! They said: And will we have that if we defeat him? He said: Yes!

Ibn Hamid told us, Yahya bin Wadh told us, Al-Hussein told us, on the authority of Yazid, on the authority of Ikrimah, who said: The magicians were seventy. Abu Ja'far said: I think he said: One thousand.

He said: Yahya bin Wadh told us, he said: Musa bin Ubaidah told us, on the authority of Ibn al-Mundhir, he said: The magicians were eighty thousand.

Ibn Wakee' told us, he said, Jarir told us, on the authority of Abdul Aziz bin Rafi', on the authority of Khaithamah, on the authority of Abu Sawda, on the authority of Ka'b, who said: Pharaoh's magicians were twelve thousand.

Tafsir al-Qurtubi

The Almighty said: "And the magicians came to Pharaoh" and the mention of sending was omitted for the listener's knowledge. Ibn Abd al-Hakam said: They were twelve chiefs, with each chief twenty overseers, under the hand of each overseer a thousand magicians. Their leader was Shimon according to Muqatil ibn Sulayman. Ibn Jurayj said: They were nine hundred from Arish, Fayoum and Alexandria in threes. Ibn Ishaq said: They were fifteen thousand magicians, and it was narrated from Wabb. It was said: They were twelve thousand. Ibn al-Munkadir said eighty thousand. It was said: Fourteen thousand. It was said: They were three hundred thousand magicians from the countryside, three hundred thousand magicians from Upper Egypt, and three hundred thousand magicians from Fayoum and its environs. It was said: They were seventy men. It was said: Seventy-three, and God knows best. And with them, according to what was narrated, were ropes and sticks carried by three hundred camels. Then the snake swallowed all of that.

Ibn Abbas and Al-Suddi said: When she opened her mouth, her jaw would be eighty cubits long, placing her lower jaw on the ground and her upper jaw on the palace wall. It was also said that her mouth was forty cubits wide, and God knows best. She headed towards Pharaoh to swallow him, so he jumped from his bed and fled from her and called for help from Moses, who took it and found that it was a staff as it was. Wahb said: Twenty-five thousand died from fear of the staff. **They said, 'Indeed, we have a reward,'** meaning a prize and money. He did not say **they said** with the letter *fa*, because he meant when they came, they said. It was read **indeed, we have** as a report. This is the reading of Nafi' and Ibn Kathir. They forced Pharaoh to give them money if they were defeated.

this as if it were an answer to someone who asked: What did they say when they came? Ibn Kathir, Nafi', and Hafs from Asim read "Indeed, we will have a reward **as a statement, and the reward is answered as if they said**, We must have a reward," and the indefiniteness is for emphasis.

Tafsir Ibn Kathir

God Almighty tells us about what Pharaoh and the magicians whom he summoned to oppose Moses, peace be upon him, agreed upon. If they defeated Moses, He would reward them and give them a generous gift. So He promised them and promised them that He would give them what they wanted and make them among his companions and those close to him. But when they were certain of Pharaoh, God cursed him.

Fath al-Qadir

His saying: 113- "And the magicians came to Pharaoh" in the speech Tay: meaning, he sent gatherers in the cities and the magicians came to Pharaoh. His saying: "They said, 'Indeed, we have a reward' **meaning, when they came to Pharaoh, they said to him**, We have a reward." The sentence is a resumption in response to an implied question, as if it was said: What did they say to him when they came to him? The reward is the prize and the reward. They obliged Pharaoh to give them a reward if they defeated Moses with their magic. Nafi' and Ibn Kathir read "indeed, we have **as a statement, and the rest read** indeed, we have" as a question. They asked Pharaoh about the reward that he would give them for defeating them, and the meaning of the question is confirmation. As for the first reading, it is as if they were certain of the reward and that they must have it.

Tafsir al-Baghawi

113 - "And the magicians came to Pharaoh, **and they gathered**, they said, **to Pharaoh**, Indeed, for us is a reward, **meaning a reward and money**, if we are the victors." The people of Hijaz and Hafs read: (Indeed, for us) as a statement, and the rest read it as a question, and they did not differ in the poets that it was a question.

Tafsir al-Baidawi

113. "And the magicians came to Pharaoh" after he sent the police to pursue them. "They said, 'Indeed, we will have a reward if we are the victors.'" He resumed

Surat al-A'raf 7:114

He said, "Yes, and indeed, you are among those brought near."

Surat al-A'raf 7:114

He said, **Yes, and indeed, you are among those brought near.**

Tafsir al-Jalalayn

114 - He said, **Yes, and indeed, you are among those brought near.**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Pharaoh said to the magicians, when they said to him: Do we have a reward from you if we defeat Moses? He said: Yes, you have that, and you are among those closest and nearest to me.

Tafsir al-Qurtubi

Then Pharaoh said to them: **Yes, and indeed you are among those brought near** meaning among the people of high status with us, so he gave them more than what they asked for. It was said: They had decided that for themselves in their judgment if they were defeated. That is, they said: We deserve the reward if we are defeated. The rest read it with the interrogative form as a way of asking. They asked Pharaoh: Would he give them a reward if they were defeated or not? They did not decide that with Pharaoh: Rather, they asked him whether he would do that, so he said to them: Yes, for you is the reward and nearness if you are defeated.

Tafsir Ibn Kathir

God Almighty tells us about what Pharaoh and the magicians whom he summoned to oppose Moses, peace be upon him, agreed upon. If they defeated Moses, He would reward them and give them a generous gift. So He promised them and promised them that He would give them what they wanted and make them among his companions and those close to him. But when they were certain of Pharaoh, God cursed him.

Fath al-Qadir

So Pharaoh answered them by saying: **Yes, and you are among those brought near.** That is, you will have a reward, and in addition to this reward required of you, you are among those brought near to Us.

Tafsir al-Baghawi

114 - Pharaoh said, '**Yes, and indeed you are among those brought near.**' In the high position with me is the bitterest reward. Al-Kalbi said: He means the first to enter and the last to leave.

Tafsir al-Baidawi

114. "He said, 'Yes,' for you is a reward. 'And indeed, you are among those brought near.'" This is an appositive to what replaces *Yes*, and an addition to the answer to incite them.

Surat al-A'raf 7:115

They said, **O Moses, either you throw or we will be the ones to throw.**

Tafsir al-Jalalayn

115 - **They said, O Moses, either you throw down your staff (or we will be the ones to throw down what we have.**

Tafsir al-Suyuti

Tafsir al-Tabari

They said, 'O Moses,' he says: The magicians said to Moses: **O Moses, choose whether you throw down your staff, or we throw down our staffs.**

Therefore, (*an*) was included with (*imma*) in the speech, because it is in the position of a command to choose. So (*an*) is in the position of the accusative for what I described of the meaning, because the meaning of the speech is: Choose, you throw, or we throw, and the speech with (*imma*) if it is in the form of a command, then it is necessary that (*an*) be in it, like when you say to the man: **(Either you go, or you sit)**, meaning the command: go or sit. So if it is in the form of a report, then there is no (*an*) in it, like his saying: **And others are awaiting the command of God, either He will punish them or He will forgive them** (al-Tawbah 9:106). This is what is called (*choice*), and so is everything that is in the form of a report, and (*imma*) in all of that is broken.

Tafsir al-Qurtubi

They behaved with Moses, peace be upon him, and that was the reason for their faith. And *that* is in the accusative case according to Al-Kisa'i and Al-Farra', meaning either that you do the throwing. Similar to it is the saying of the poet:

They said riding, so we said that is our custom.

Tafsir Ibn Kathir

This is a duel between the magicians and Moses, peace be upon him, in their saying, **Either you throw or we will be the ones who throw** meaning before you, as He said in the other verse, **Or we will be the first to throw**, so Moses, peace be upon him, said to them, *Throw* meaning you will be the first. It was said that the wisdom in this, and God knows best, is for people to see their actions and reflect. Then, when they finished with their dazzle and their tricks, the clear and evident truth would come to them after they sought it and waited for it to come, so that it would be more effective in their souls. And that is how it was, and for this reason, God Almighty said, **So when they threw, they**

bewitched the eyes of the people and struck terror into them meaning they made it seem to the eyes that what they had done to him was real in reality, and it was nothing but a mere artifice and imagination, as God Almighty said, "And behold, their ropes and their staffs appeared to him, because of their magic, to be crawling. So Moses felt fear within himself. We said, "Fear not; indeed, you are the superior. And throw down what is in your right hand; it will swallow up what they have made. What they have made is only the trick of a magician, and the magician will not succeed, wherever he goes."

Sufyan ibn Uyaynah said: Abu Saeed narrated to us from Ikrimah from Ibn Abbas: They threw thick ropes and long pieces of wood. He said: So it came and it seemed to him from their magic that it was moving. Muhammad ibn Ishaq said: A row of fifteen thousand magicians, each with his own ropes and staffs. Moses, peace be upon him, went out with his brother leaning on his staff until he reached the assembly and Pharaoh was in his council with the nobles of his kingdom. Then the magicians said: **O Moses, either you throw or we will be the first to throw.** He said: **Rather, throw.** Then behold, their ropes and staffs." So the first thing they took away with their magic was the sight of Moses and the sight of Pharaoh, then the sight of the people after that. Then each man threw what he had in his hand of ropes and staffs, and behold, serpents like mountains had filled the valley, riding on each other. Al-Suddi said: They were thirty-two thousand men, and there was not a man among them who did not have a rope and staff. **So when they threw, they bewitched the eyes of the people and terrified them.** He said: They scattered them, that is, from the groups. Ibn Jarir said: Yaqub ibn Ibrahim narrated to us: Ibn Ulayyah narrated to us: Hisham al-Dastawai narrated to us: al-Qasim narrated to us. Ibn Abi Bazza said: Pharaoh gathered seventy thousand magicians and they threw down seventy thousand ropes and seventy thousand sticks until he thought that their magic was moving. That is why God Almighty said: **And they brought a great magic.**

Fath al-Qadir

His statement: 115- "They said, 'O Moses, either you throw or we will be the throwers.'" This sentence is a resumption of the answer to an implied question, as if it was said: So what did they say to Moses after Pharaoh said to them: "Yes, and indeed, you are among those brought near." The meaning is: They gave Moses the choice between him starting with what he threw at them or they starting with that, out of respect for him and confidence in themselves that they would be victorious even if they were late. And "that" is in the accusative case, as Al-Kisa'i and Al-Farra' said: meaning either you do the throwing or we do it.

Tafsir al-Baghawi

115 - **They said**, meaning the magicians, **O Moses, either you throw down your staff or we will be the ones to throw down**, our staffs and ropes.

Surat al-A'raf 7:115

They said, "O Moses, either you throw or we will be the ones to throw."

Tafsir al-Baidawi

115. "They said, 'O Moses, either you throw or we will be the throwers.'" They gave Moses a choice out of respect for etiquette or to show their bravery, but their desire was for them to throw before him, so they pointed it out by changing the system to something more eloquent, defining the report, and placing the separation in the middle, or emphasizing their connected pronoun with the separate one. Therefore:

Surat al-A'raf 7:116

He said, *Throw*. So when they threw, they bewitched the eyes of the people and struck terror into them, and they produced a great magic.

Tafsir al-Jalalayn

116 - **He said, *Throw*** an order to give permission to advance their throwing in order to achieve the manifestation of the truth. **So when they threw** their ropes and staffs **they bewitched the eyes of the people** they distracted them from the reality of perceiving them **and terrified them** they frightened them by making them imagine them to be moving snakes **and they produced a great magic**.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Moses said to the magicians: Throw down what you are going to throw! So the magicians threw down what they had, and when they threw that, **they bewitched the eyes of the people**, they made the people's eyes imagine with what they created of illusion and deception that it was moving, **and they terrified them**, he says: and they terrified the people with what they bewitched in their eyes, until they feared the sticks and ropes, thinking that they were snakes, **and they came**, as God said, **with a great magic**, with a great and mighty illusion of imagination and deception. And that is like that which:

Musa bin Harun narrated to us, he said: Amr narrated to us, he said: Asbat narrated to us on the authority of Al-Suddi, he said: Moses said to them: Throw down what you are going to throw down! So they threw down their ropes and their staffs! They were thirty-odd thousand men, and there was not a man among them who did not have a rope and a staff. **So when they threw down, they bewitched the eyes of the people and struck terror into them**, meaning: they frightened them, so Moses felt fear within himself.

Abdul Karim told me, he said, Ibrahim bin Bashar told us, he said, Sufyan told us, he said, Abu Saad told us, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: They threw thick, long ropes and long pieces of wood. He said: So she approached, and it seemed to him, because of their magic, that she was moving.

Ibn Humayd narrated that Salamah narrated on the authority of Ibn Ishaq that he said: Fifteen thousand magicians lined up, each with his own ropes and staffs. Moses went out with his brother, leaning on his staff, until they reached the assembly, and Pharaoh was in his council with the nobles of his kingdom. Then the magicians said: **O Moses, either you throw or we will be the first to throw**. He said: **Rather, throw**. And suddenly their ropes and staffs appeared to him, because of their magic, to be crawling." (Ta-Ha 20:65-66) The first thing they stole with their magic

was Moses' sight and Pharaoh's sight, then the sight of the people after that. Then each man threw down the staffs and ropes that were in his hand, and suddenly they were serpents like mountains, filling the valley, one riding on the other. **So Moses felt fear within himself**. (Ta-Ha 20:67) and he said: By God, they were only staffs in their hands, but they have turned into serpents! And this staff of mine is not moving! Or something like that.

Yaqub bin Ibrahim told me, he said, Ibn Ulayyah told us, on the authority of Hisham al-Dastawai, he said, al-Qasim bin Abi Bazza told us: Pharaoh gathered seventy thousand magicians, and they threw down seventy thousand ropes, and seventy thousand sticks, until it seemed to him from their magic that they were moving.

Tafsir al-Qurtubi

He said, 'Throw.' Al-Farra' said: There is an omission in the speech. The meaning is: Moses said to them, 'You will never defeat your Lord, nor will you invalidate His signs.' This is one of the miracles of the Qur'an, the likes of which does not occur in the speech of people, nor are they able to do it. The simple wording comes with many meanings. It was said: It is a threat. That is, begin by throwing, and you will see what will happen to you of disgrace, since it is not permissible for Moses to order them to practice magic. It was said: He ordered them to do that to show their lies and deception. **So when they threw**, that is, the ropes and sticks. **They bewitched the eyes of the people**, that is, they made them imagine and turned them away from their correct perception, with what is imagined from the deception that is like sorcery and sleight of hand, as was explained in Surat Al-Baqarah. The meaning of *great* is in their eyes, because it was a lot and not great in reality.

Tafsir Ibn Kathir

This is a duel between the magicians and Moses, peace be upon him, in their saying, **Either you throw or we will be the ones who throw** meaning before you, as He said in the other verse, **Or we will be the first to throw**, so Moses, peace be upon him, said to them, *Throw* meaning you will be the first. It was said that the wisdom in this, and God knows best, is for people to see their actions and reflect. Then, when they finished with their dazzle and their tricks, the clear and evident truth would come to them after they sought it and waited for it to come, so that it would be more effective in their souls. And that is how it was, and for this reason, God Almighty said, **So when they threw, they bewitched the eyes of the people and struck terror into them** meaning they made it seem to the eyes that what they had done to him was real in reality, and it was nothing but a mere artifice and imagination, as God Almighty said, "And behold, their ropes and their staffs appeared to him, because of their magic, to be crawling. So Moses felt fear within himself. We said, "Fear not; indeed, you are the superior. And throw down what is in your right hand; it will swallow up what

Surat al-A'raf 7:116

He said, "Throw." So when they threw, they bewitched the eyes of the people and struck terror into them, and they produced a great magic.

they have made. What they have made is only the trick of a magician, and the magician will not succeed, wherever he goes."

Sufyan ibn Uyaynah said: Abu Saeed narrated to us from Ikrimah from Ibn Abbas: They threw thick ropes and long pieces of wood. He said: So it came and it seemed to him from their magic that it was moving. Muhammad ibn Ishaq said: A row of fifteen thousand magicians, each with his own ropes and staffs. Moses, peace be upon him, went out with his brother leaning on his staff until he reached the assembly and Pharaoh was in his council with the nobles of his kingdom. Then the magicians said: **O Moses, either you throw or we will be the first to throw.** He said: **Rather, throw.** Then behold, their ropes and staffs." So the first thing they took away with their magic was the sight of Moses and the sight of Pharaoh, then the sight of the people after that. Then each man threw what he had in his hand of ropes and staffs, and behold, serpents like mountains had filled the valley, riding on each other. Al-Suddi said: They were thirty-two thousand men, and there was not a man among them who did not have a rope and staff. **So when they threw, they bewitched the eyes of the people and terrified them.** He said: They scattered them, that is, from the groups. Ibn Jarir said: Ya'qub ibn Ibrahim narrated to us: Ibn Ulayyah narrated to us: Hisham al-Dastawai narrated to us: al-Qasim narrated to us. Ibn Abi Bazza said: Pharaoh gathered seventy thousand magicians and they threw down seventy thousand ropes and seventy thousand sticks until he thought that their magic was moving. That is why God Almighty said: **And they brought a great magic.**

Fath al-Qadir

So Moses answered them by saying: 116- "Throw" He chose that they should be the first to throw what they throw, not caring about them or fearing what they brought. Al-Farra' said: There is an omission in the speech, the meaning is: Moses said to them that you will never defeat your Lord and you will never invalidate His signs, and it was said that it is a threat: that is, begin with throwing and you will see what will happen to you of disgrace. The reason for these two interpretations according to those who said them is that it is not permissible for Moses to order them to practice magic. "So when they threw **that is, their ropes and staffs** they bewitched the eyes of the people **that is, they turned them and changed them from the correctness of their perception with what they brought of deception and illusion that magicians and magicians do and terrified them that is, they instilled fear in their hearts greatly** and they produced a great magic **in the eyes of those who watched what they brought, even though it had no reality in reality.**

Tafsir al-Baghawi

116 - Moses said, 'Rather, you throw.' So when they threw, they bewitched the eyes of the people,' meaning: they distracted their eyes from realizing the

truth of what they had done of deception and illusion, and this is magic, 'and they terrified them,' meaning: they terrified and frightened them, 'and they produced a great magic,' meaning that they threw thick ropes and long pieces of wood, and behold, they were serpents like mountains, filling the valley, some riding on others. And in the story, the land was a mile by a mile, and it became serpents and vipers in the eyes of the people.

Tafsir al-Baidawi

116. He said, 'Rather, throw' out of generosity and tolerance, or out of contempt for them and trust in his status. **So when they threw, they bewitched the eyes of the people** by making them imagine what was in reality was different, **and they terrified them** and terrified them with intense terror as if they sought to terrify them. **And they came with great magic** in its art. It was narrated that they threw thick ropes and long pieces of wood as if they were snakes that filled the valley, and some of them rode on top of others.

Surat al-A'raf 7:117

And We inspired Moses, **Throw down your staff**, and at once it swallowed up what they were fabricating.

Tafsir al-Jalalayn

117 - **And We inspired Moses, Throw down your staff. And at once it swallowed up what they were fabricating** by deleting one of the two ta's in the original, it swallowed up **what they were fabricating** they were fabricating with their deception.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And We inspired Moses, **Throw down your staff**, so he threw it down, and behold, it swallowed up what they were bewitching, falsely and in vain.

It is said: **I caught the thing, so I catch it, and I catch it.**

Such as:

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **And We inspired Moses, 'Throw down your staff.'** So Moses threw down his staff, and it turned into a snake, and it consumed all their magic.

Abdul Karim bin Al-Haitham told us, Ibrahim bin Bashir told us, Sufyan told us, Abu Saad told us, on the authority of Ikrimah, on the authority of Ibn Abbas: So he threw down his staff and behold, it was a snake devouring what they were fabricating. It did not pass by anything of their ropes or wood that they had thrown down without devouring it. So the magicians knew that this was a command from heaven, and that this was not magic, so they fell down in prostration and said: **We believe in the Lord of the worlds, the Lord of Moses and Aaron.**

Musa bin Harun told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi, he said: God revealed to Moses: Do not be afraid, and throw down what is in your right hand and it will swallow up what they are fabricating. So he threw down his staff, and every snake ate them. When they saw that, they prostrated themselves and said: **We believe in the Lord of the worlds, the Lord of Moses and Aaron.**

Ibn Humayd narrated that Salamah narrated on the authority of Ibn Ishaq that God revealed to him: Throw down what is in your right hand! So he threw down his staff from his hand, and it looked back at what they had thrown down of their ropes and staffs, and they were snakes in the eyes of Pharaoh while the eyes of the people were crawling, so it began to scoop them up and swallow them, snake by snake, until little or much of what they had thrown down could be seen in the valley. Then Moses took it, and behold, it was his staff in his hand as it had been, and the magicians fell

down in prostration, saying: **We believe in the Lord of the worlds, the Lord of Moses and Aaron.** If this had been magic, it would not have overcome us!

Yaqub ibn Ibrahim told me, he said, Ibn Ulayyah told us, on the authority of Hisham al-Dastawai, he said, al-Qasim ibn Abi Bazza told us: God revealed to him: Throw down your staff! So he threw down his staff, and behold, it was a serpent with its mouth open, and it swallowed their ropes and staffs. Then the magicians fell down in prostration, and they did not raise their heads until they saw Paradise and Hell and the reward of their people. Muhammad ibn Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **They slander**, he said: They lie.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid: **Then it swallows up what they are fabricating**, he said: They are lying.

Ibrahim bin Al-Mustamir told us, he said, Othman bin Omar told us, he said, Qara bin Khalid Al-Sadosi told us, on the authority of Al-Hasan: **He swallows up what they fabricate**, he said: Their ropes and sticks, he stretches them out.

Tafsir al-Qurtubi

Ibn Zayd said: The meeting was in Alexandria and the snake's tail reached beyond the lake. Another said: It opened its mouth and began to slurp up - that is, swallow - what they threw of their ropes and sticks. It was said: What they threw were ropes of leather with mercury in them, so they moved and they said, **These are snakes**. Hafs read *talaqafa* with a sukoon on the lam and a light sukoon on the lam. He made it the future of **laqaf yalqaf**. An-Nahhas said: According to this reading, it is permissible to *talaqafa* because it is from *laqaf*. The rest read it with a shaddah and a fathah on the lam, and they made it the future of *talaqafa*, so it is *talaqafa*. It is said: **I caught something and swallowed it** if you took it or swallowed it. *Talaqafa*, *talaqam*, and *talham* have the same meaning. Abu Hatim said: I was informed in some readings that it is *talaqam* with a shaddah on the meem. The poet said:

You are the staff of Moses that never ceases to feed the magician what he fabricates.

It is narrated: He caught it. **What they are fabricating** means what they are lying about, because they brought ropes and put mercury in them until they moved.

Tafsir Ibn Kathir

God Almighty tells us that He revealed to His servant and messenger Moses, peace be upon him, in that great situation in which God Almighty distinguished between truth and falsehood, ordering him to throw down what was in his right hand, which was his staff. **And behold, it swallowed up** meaning it devoured **what**

Surat al-A'raf 7:117

And We inspired Moses, "Throw down your staff," and at once it swallowed up what they were fabricating.

they were fabricating meaning what they were throwing down and making them think was truth when it was false. Ibn Abbas said: "It did not pass by anything of their ropes or wood except that it swallowed it up. The magicians knew that this was something from the sky and that this was not magic, so they fell down in prostration and said: 'We believe in the Lord of the worlds, the Lord of Moses and Aaron.'"

Muhammad bin Ishaq said: I kept following those ropes and sticks one by one until nothing could be seen in the valley, little or much of what they had thrown. Then Moses took it and behold, it was a stick in his hand as it had been, and the magicians fell down in prostration. They said: We believe in the Lord of the worlds, the Lord of Moses and Aaron. If this were a magician, he would not have defeated us. Al-Qasim bin Abi Bazza said: God revealed to him: Throw down your stick. So he threw down his stick and behold, it was a clear serpent, its mouth open, swallowing their ropes and sticks. Then the magicians fell down in prostration, and they did not raise their heads until they saw Paradise and Hell and the reward of their people.

Fath al-Qadir

His saying: 117- **And We inspired Moses, saying, 'Throw down your staff.'** God the Almighty commanded him when the magicians came with what they had brought of magic to throw down his staff. **And behold, it** meaning the staff **devoured what they were fabricating.** Hafs read *talqaf* with a sukoon on the lam and a light qaf from laqaf yalqaf. The rest read with a fatha on the lam and a shaddah on the qaf from talaqafa yaltaghaf. It is said: I laqaft al-shay' and talaqafatuhu: if you took it or reached it. Abu Hatim said: I was informed in some readings that it is talqam with a shaddah on the meem. The poet said:

You are the staff of Moses that never ceases to feed the magician what he fabricates.

And what is in **what they fabricate** is a source or a relative pronoun: meaning their fabrication or what they fabricate, he called it fabrication, because it has no truth to it in reality, but rather it is a lie, falsehood, camouflage, and sorcery.

Tafsir al-Baghawi

117 - "And We inspired Moses, saying, 'Throw down your staff.' So he threw it down and it became a huge snake that blocked the horizon. Ibn Zayd said: Their meeting was in Alexandria. It is said: The tail of the snake reached beyond the lake and then it opened its mouth eighty cubits, "and behold, it swallowed up." Hafs read: *Talqaf* with a silent lam, light, wherever it was, and the others read: with a fatha on the lam and a shaddah on the qaf, meaning it swallowed up, "what they fabricate," they lie from imaginations and it was said: they fabricate against the people. So it kept swallowing their ropes and staffs one by one until it

swallowed them all and headed towards the people who were present and the crowd fell upon them and twenty-five thousand of them perished in the crowd, then Moses took it and it became a staff as it was.

Tafsir al-Baidawi

117. "And We inspired Moses, saying, 'Throw down your staff.'" So he threw it down and it became a snake. "And behold, it devoured what they were fabricating." That is, what they were fabricating of slander, which is the turning and reversing of something from its proper direction. It is possible that "ma" is a source and it is with the verb in the sense of the object. It was narrated that when it devoured their ropes and staffs and swallowed them all, it turned towards those present, so they fled and crowded together until a great multitude perished. Then Moses took it and it became a staff as it was, so the magicians said: If this had been magic, our ropes and staffs would have remained. Hafs read from Asim "talqaf" here and in *Taha* and *Ash-Shu'ara*.

Surat al-A'raf 7:118

Then the truth came into effect, and what they used to do became void.

Tafsir al-Jalalayn

118 - **So the truth came to pass** it was established and became clear **and what they were doing** of magic was nullified.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: So the truth appeared and became clear to those who witnessed it and were present in the matter of Moses, and that he was God's Messenger calling to the truth, **and what they were doing was nullified**, of the slander of magic, its lies, and its illusions.

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

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Then the truth occurred**, he said: it appeared.

Al-Harith told me, he said, Abdul Aziz told us, he said, Ismail bin Ibrahim bin Muhajir told us, on the authority of his father, on the authority of Mujahid, regarding his statement: **So the truth came into effect, and what they were doing was nullified**, he said: The truth appeared, and the slander that they were doing was gone.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement: **Then the truth came to pass**, he said: The truth appeared.

Al-Muthanna told us, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Then the truth came to pass**, Moses appeared.

Tafsir al-Qurtubi

God Almighty said: **Then the truth came to pass**.
Mujahid said: The truth appeared.

Tafsir Ibn Kathir

God Almighty tells us that He revealed to His servant and messenger Moses, peace be upon him, in that great situation in which God Almighty distinguished between truth and falsehood, ordering him to throw down what was in his right hand, which was his staff. **And behold, it swallowed up** meaning it devoured **what**

they were fabricating meaning what they were throwing down and making them think was truth when it was false. Ibn Abbas said: "It did not pass by anything of their ropes or wood except that it swallowed it up. The magicians knew that this was something from the sky and that this was not magic, so they fell down in prostration and said: 'We believe in the Lord of the worlds, the Lord of Moses and Aaron.'"

Muhammad bin Ishaq said: I kept following those ropes and sticks one by one until nothing could be seen in the valley, little or much of what they had thrown. Then Moses took it and behold, it was a stick in his hand as it had been, and the magicians fell down in prostration. They said: We believe in the Lord of the worlds, the Lord of Moses and Aaron. If this were a magician, he would not have defeated us. Al-Qasim bin Abi Bazza said: God revealed to him: Throw down your stick. So he threw down his stick and behold, it was a clear serpent, its mouth open, swallowing their ropes and sticks. Then the magicians fell down in prostration, and they did not raise their heads until they saw Paradise and Hell and the reward of their people.

Fath al-Qadir

118- **Then the truth came to pass** meaning it became apparent and clear what Moses had brought **and what they were doing was invalidated** of their magic: meaning its invalidity became clear.

Tafsir al-Baghawi

118 - **So the truth came to pass**, Al-Hasan and Mujahid said: The truth appeared, **and what they were doing was nullified** of magic, and that is because the magicians said: If what Moses was doing was magic, our ropes and staffs would have remained. So when they were lost, they knew that it was from the command of God.

Tafsir al-Baidawi

118. **Then the truth came into being**, so it was established for the appearance of His command. **And what they were doing** of magic and opposition was rendered worthless.

Surat al-A'raf 7:119

So they were defeated there and returned humiliated.

Surat al-A'raf 7:119

So they were defeated there and returned humiliated.

Tafsir al-Jalalayn

119 - **So they were defeated** meaning Pharaoh and his people **there** and **turned back humiliated** they became humiliated.

free

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: So Moses defeated Pharaoh and his army, *there* at that time, **and they turned back in humiliation**, meaning: and they left their place in humiliation and defeat.

It is said: **The man's youth becomes smaller, smaller, smaller, smaller.**

Tafsir al-Qurtubi

And they turned back in humiliation is an accusative of state. The verb is derived from it and it becomes smaller, saghran, saghran, and sagharaan. That is, the people of Pharaoh and Pharaoh with them turned back in humiliation, subjugated, and defeated. As for the magicians, they believed.

Tafsir Ibn Kathir

God Almighty tells us that He revealed to His servant and messenger Moses, peace be upon him, in that great situation in which God Almighty distinguished between truth and falsehood, ordering him to throw down what was in his right hand, which was his staff. **And behold, it swallowed up** meaning it devoured **what they were fabricating** meaning what they were throwing down and making them think was truth when it was false. Ibn Abbas said: "It did not pass by anything of their ropes or wood except that it swallowed it up. The magicians knew that this was something from the sky and that this was not magic, so they fell down in prostration and said: 'We believe in the Lord of the worlds, the Lord of Moses and Aaron.'"

Muhammad bin Ishaq said: I kept following those ropes and sticks one by one until nothing could be seen in the valley, little or much of what they had thrown. Then Moses took it and behold, it was a stick in his hand as it had been, and the magicians fell down in prostration. They said: We believe in the Lord of the worlds, the Lord of Moses and Aaron. If this were a magician, he would not have defeated us. Al-Qasim bin Abi Bazza said: God revealed to him: Throw down

your stick. So he threw down his stick and behold, it was a clear serpent, its mouth open, swallowing their ropes and sticks. Then the magicians fell down in prostration, and they did not raise their heads until they saw Paradise and Hell and the reward of their people.

Fath al-Qadir

119- **So they were defeated** meaning the magicians *there* meaning in the situation in which they displayed their magic **and they turned back** from that situation *humiliated* humiliated and subjugated.

Tafsir al-Baghawi

119 - **So they were defeated there and returned humiliated**, humiliated and subdued.

Tafsir al-Baidawi

119. **So they were defeated there and returned humiliated.** That is, they became humiliated and astonished, or they returned to the city humiliated and subdued. The pronoun refers to Pharaoh and his people.

Surat al-A'raf 7:120

And the magicians fell down, prostrating.

Tafsir al-Jalalayn

120 - **And the magicians fell down prostrating**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: And the magicians were thrown down, when they saw the great power of God, falling on their faces, prostrating to their Lord.

Tafsir al-Qurtubi

God Almighty said: **And the magicians fell down prostrating.**

Tafsir Ibn Kathir

God Almighty tells us that He revealed to His servant and messenger Moses, peace be upon him, in that great situation in which God Almighty distinguished between truth and falsehood, ordering him to throw down what was in his right hand, which was his staff. **And behold, it swallowed up** meaning it devoured **what they were fabricating** meaning what they were throwing down and making them think was truth when it was false. Ibn Abbas said: "It did not pass by anything of their ropes or wood except that it swallowed it up. The magicians knew that this was something from the sky and that this was not magic, so they fell down in prostration and said: 'We believe in the Lord of the worlds, the Lord of Moses and Aaron.'"

Muhammad bin Ishaq said: I kept following those ropes and sticks one by one until nothing could be seen in the valley, little or much of what they had thrown. Then Moses took it and behold, it was a stick in his hand as it had been, and the magicians fell down in prostration. They said: We believe in the Lord of the worlds, the Lord of Moses and Aaron. If this were a magician, he would not have defeated us. Al-Qasim bin Abi Bazza said: God revealed to him: Throw down your stick. So he threw down his stick and behold, it was a clear serpent, its mouth open, swallowing their ropes and sticks. Then the magicians fell down in prostration, and they did not raise their heads until they saw Paradise and Hell and the reward of their people.

Fath al-Qadir

120- **And the magicians fell down prostrating** meaning they fell down prostrating as if someone had thrown them down in the form of prostration, or they could not

control what they saw, so it was as if they had thrown themselves down.

Tafsir al-Baghawi

120 - **And the magicians fell down prostrating** to God Almighty. Muqatil said: God threw them down. It was also said: God inspired them to prostrate, so they prostrated. Al-Akhfash said: From the speed of their prostration, it was as if they had been thrown down.

Tafsir al-Baidawi

120. **And the magicians fell down prostrating themselves.** He made them fall down on their faces as a reminder that the truth dazzled them and forced them to prostrate themselves to the point that they could no longer control themselves, or that God inspired them to do that and made them do it so that Pharaoh would be defeated by those with whom he wanted to defeat Moses and the matter would turn against him, or as an exaggeration of the speed and intensity of their falling.

Surat al-A'raf 7:121

They said, "We believe in the Lord of the worlds."

Surat al-A'raf 7:121

They said, **We believe in the Lord of the worlds.**

Tafsir al-Jalalayn

121 - **They said, We believe in the Lord of the worlds**

Tafsir al-Suyuti

Tafsir al-Tabari

They say: **We believe in the Lord of the Worlds**, they say: We believe in what Moses brought us, and that the One we must worship is the One who owns the jinn and mankind and all things, and other than that, and He manages all of that.

Tafsir al-Qurtubi

God Almighty said: **They said, 'We believe in the Lord of the worlds.'**

Tafsir Ibn Kathir

God Almighty tells us that He revealed to His servant and messenger Moses, peace be upon him, in that great situation in which God Almighty distinguished between truth and falsehood, ordering him to throw down what was in his right hand, which was his staff. **And behold, it swallowed up** meaning it devoured **what they were fabricating** meaning what they were throwing down and making them think was truth when it was false. Ibn Abbas said: "It did not pass by anything of their ropes or wood except that it swallowed it up. The magicians knew that this was something from the sky and that this was not magic, so they fell down in prostration and said: 'We believe in the Lord of the worlds, the Lord of Moses and Aaron.'"

Muhammad bin Ishaq said: I kept following those ropes and sticks one by one until nothing could be seen in the valley, little or much of what they had thrown. Then Moses took it and behold, it was a stick in his hand as it had been, and the magicians fell down in prostration. They said: We believe in the Lord of the worlds, the Lord of Moses and Aaron. If this were a magician, he would not have defeated us. Al-Qasim bin Abi Bazza said: God revealed to him: Throw down your stick. So he threw down his stick and behold, it was a clear serpent, its mouth open, swallowing their ropes and sticks. Then the magicians fell down in prostration, and they did not raise their heads until they saw Paradise and Hell and the reward of their people.

Fath al-Qadir

And the sentence 121 - **They said, 'We believe in the Lord of the worlds, the Lord of Moses and Aaron'** is a new answer to an implied question, as if it was said, what did they say when they prostrated or in their prostration, and they only said this statement and declared that they believed in the Lord of the worlds.

Tafsir al-Baghawi

121 - **They said, 'We believe in the Lord of the worlds.'** Pharaoh said, **Do you mean me?** They said,

Tafsir al-Baidawi

121. **They said, 'We believe in the Lord of the worlds.'**

Surat al-A'raf 7:122

The Lord of Moses and Aaron.

Tafsir al-Jalalayn

122 - **Lord of Moses and Aaron** because they knew that what they saw of the staff could not be achieved by the hand.

Tafsir al-Suyuti

Tafsir al-Tabari

The Lord of Moses and Aaron, not Pharaoh, as the one who:

Abdul Karim told me, he said, Ibrahim bin Bashir told us, he said, Sufyan told us, he said, Abu Saad told us, on the authority of Ikrimah, on the authority of Ibn Abbas, he said, when the magicians saw what they saw, they knew that it was a command from heaven and not magic, so they fell down in prostration and said: **We believe in the Lord of the worlds, the Lord of Moses and Aaron.**

Tafsir al-Qurtubi

God Almighty said: **Lord of Moses and Aaron.**

Tafsir Ibn Kathir

God Almighty tells us that He revealed to His servant and messenger Moses, peace be upon him, in that great situation in which God Almighty distinguished between truth and falsehood, ordering him to throw down what was in his right hand, which was his staff. **And behold, it swallowed up** meaning it devoured **what they were fabricating** meaning what they were throwing down and making them think was truth when it was false. Ibn Abbas said: "It did not pass by anything of their ropes or wood except that it swallowed it up. The magicians knew that this was something from the sky and that this was not magic, so they fell down in prostration and said: 'We believe in the Lord of the worlds, the Lord of Moses and Aaron.'"

Muhammad bin Ishaq said: I kept following those ropes and sticks one by one until nothing could be seen in the valley, little or much of what they had thrown. Then Moses took it and behold, it was a stick in his hand as it had been, and the magicians fell down in prostration. They said: We believe in the Lord of the worlds, the Lord of Moses and Aaron. If this were a magician, he would not have defeated us. Al-Qasim bin Abi Bazza said: God revealed to him: Throw down your stick. So he threw down his stick and behold, it was a clear serpent, its mouth open, swallowing their ropes and sticks. Then the magicians fell down in prostration, and they did not raise their heads until

they saw Paradise and Hell and the reward of their people.

Fath al-Qadir

Then they were not satisfied with that until they said: 122- **Lord of Moses and Aaron** so that no one from the people of Pharaoh who acknowledged his divinity would imagine that prostration to him was necessary.

Abu Al-Sheikh narrated on the authority of Ibn Abbas regarding his statement: **Then We sent after them Moses**, he said: He was called Moses because he was thrown between water and trees. Water in Coptic is *mo* and trees are *si*. Ibn Abi Hatim narrated on the authority of Mujahid: Pharaoh was a Persian from the people of Istakhr. He also narrated on the authority of Ibn Lahi'ah: He was from the sons of Egypt. Abu Al-Sheikh also narrated on the authority of Muhammad Ibn Al-Munkadir who said: Pharaoh lived for three hundred years. Ibn Abi Hatim narrated on the authority of Ali Ibn Abi Talhah that Pharaoh was a Copt born of fornication and his height was seven spans. He also narrated on the authority of Al-Hasan who said: He was a foreigner from Hamadan. Abu Al-Sheikh narrated on the authority of Ibrahim Ibn Muqsim Al-Hudhali who said: Pharaoh lived for four hundred years without a headache. And Abd bin Hamid and Abu Al-Sheikh narrated on the authority of Qatada regarding his statement: **So he threw down his staff**, he said: It was mentioned to us that that staff was Adam's staff that an angel had given him when he set out for Midian, so it would shine at night and he would strike the ground with it during the day, and it would bring forth his provisions, and he would use it to frighten his sheep. **Then it was a clear serpent**, he said: A snake that almost attacked him. And Ibn Abi Hatim narrated on the authority of Ibn Abbas, he said: Moses entered upon Pharaoh, and he was wearing a woolen robe that did not extend beyond his elbows, so he asked permission to enter upon Pharaoh, and he said: Let him in, so he entered and said: My God has sent me to you, so he said to the people around him: I do not know of any god for you other than me, take him. He said: I have come to you with a sign. He said: Bring it, if you are of the truthful. So he threw down his staff and it became a serpent between his jaws, between the ceiling and the ground. He put his hand in his pocket and took it out like lightning, flashing the eyes, so they fell on their faces. Moses took his staff and went out, and there was no one among the people who did not flee from him. When he regained consciousness and the fear had left Pharaoh, he said to the leaders around him: What do you command me? They said: Put him and his brother off. And do not bring him to us, nor let him come near us. And send gatherers into the cities. The magicians feared Pharaoh, so when he sent to them, they said: Your god needs you. He said: This one did such and such. They said: This is a magician who has done magic. **We will have a reward if we are the victors.** He said: **Yes, and you will be among those brought near.** Ibn Abi Hatim narrated from him that he said: The name of Moses' staff was Masha. Abd ibn Hamid, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and Abu al-Shaykh narrated from him through various chains of transmission regarding his statement: **Then it was a clear serpent.**

Surat al-A'raf 7:122

The Lord of Moses and Aaron.

He said: The male snake. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Suddi regarding his statement: **Then it was a serpent manifest**, he said: The male snake opened its mouth and placed its lower jaw on the ground and its upper jaw on Surat Al-Qasr, then it headed towards Pharaoh to seize him. When he saw it, he was terrified by it and jumped up, so he broke his fast and he had not broken his fast before that, so he shouted: O Moses, take it and I believe in your Lord and send with you the Children of Israel. So Moses took it and it became a staff. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ibn Abbas regarding his statement: **Postpone it**, he said: Delay it. Abd Ibn Hamid narrated on the authority of Qatadah who said: Imprison him and his brother. Ibn Abi Shaybah, Abd Ibn Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ibn Abbas through various chains regarding his statement: **And sent gatherers into the cities**, he said: The police. Abd Al-Razzaq, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on his authority regarding his statement: **And the magicians came**, he said: They were seventy men who became magicians in the morning and martyrs in the evening.

The Salaf differed in their number. It was said: They were seventy, as Ibn Abbas said. It was said: They were twelve. It was said: Fifteen thousand. It was said: Seventeen thousand. It was said: Nineteen thousand. It was said: Thirty thousand. It was said: Seventy thousand. It was said: Eighty thousand. It was said: Three hundred thousand. It was said: Nine hundred thousand. Abd bin Hamid and Ibn Abi Hatim narrated from Qatada regarding his statement: **Indeed, for us is a reward**. Ibn Jarir narrated from Ibn Abbas regarding his statement: **So when they threw**, he said: They threw thick ropes and long pieces of wood, and it approached, and it seemed to him from their magic that it was crawling. Ibn Abi Hatim and Abu Al-Shaykh narrated from Al-Suddi that he said: Moses threw his staff and every snake ate them. When they saw that, they prostrated. Abd Al-Razzaq, Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated something similar from Qatada. Ibn Abi Shaybah, Abd ibn Humayd, Ibn Jarir, Ibn Abi Hatim and Ibn al-Mundhir narrated on the authority of Mujahid regarding his statement: **It swallows up what they fabricate**, he said: What they lie. Ibn Jarir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of al-Hasan regarding his statement: **It swallows up what they fabricate**, he said: What they lie. Ibn Jarir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of al-Hasan regarding his statement: **It swallows up what they fabricate**, he said: Their ropes and sticks are drawn. Ibn Jarir and Abu al-Shaykh narrated on the authority of Ibn Mas'ud and some of the Companions who said: Moses and the chief magician met, and Moses said to him: Tell me, if I defeat you, will you believe in me and testify that what you have brought is true? The magician said: I will come tomorrow with magic that no magic can defeat, and by God, if you defeat me, I will believe in you and testify that it is true, while Pharaoh was looking at them. This is what Pharaoh said: **This is indeed a plot you have plotted in**

the city. Ibn Abi Hatim narrated on the authority of Al-Awza'i, who said: When the magicians prostrated, Paradise was raised up for them so that they could look at it.

Tafsir al-Baghawi

122 - **The Lord of Moses and Aaron**, Muqatil said: Moses said to the chief magician, **Will you believe in me if I defeat you?** He said, **I will bring magic that no magic can defeat, and if you defeat me, I will believe in you**, while Pharaoh was watching.

Tafsir al-Baidawi

122. **The Lord of Moses and Aaron**. They replaced the second with the first so that it would not be thought that they meant Pharaoh.

Surat al-A'raf 7:123

Pharaoh said, "You believed in him before I gave you permission. Indeed, this is a plot you have plotted in the city to expel its people from it. So you will soon know."

Tafsir al-Jalalayn

123 - **Pharaoh said, Have you believed in him?** by realizing the two hamzas and replacing the second with an alif **in him** with Moses **before I gave you permission**. Indeed, (this) that you have done (is a plot you have plotted in the city to expel its people from it. You are going to know) what will happen to you from me.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Pharaoh said to the magicians when they believed in God, meaning they believed in His Messenger Moses, peace be upon him, when they witnessed the great power and authority of God: **You believed in him**, meaning: you believed in Moses and acknowledged his prophethood, **before I gave you permission**, to believe in him, *This*, meaning: your belief in him and your acknowledgment of his prophethood, **is a plot you plotted in the city**, meaning: a trick you deceived them with from our city, to expel them from it, **and you will soon know**, what I will do to you, and what punishment you will receive from Me for this action of yours.

Their plot was that:

Musa bin Harun told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi, in a hadith he mentioned, on the authority of Abu Malik, and Ali bin Abi Talha, on the authority of Ibn Abbas, and on Marra, on the authority of Ibn Masoud, and on the authority of some of the companions of the Messenger of God, may God bless him and grant him peace: Moses and the leader of the magicians met, and Moses said to him: Tell me, if I defeat you, will you believe in me and testify that what you have brought is the truth? The magician said: I will come tomorrow with magic that no magic can defeat, and by God, if you defeat me, I will believe in you and testify that you are the truth! And Pharaoh was looking at them, and this is what Pharaoh said: **This is indeed a plot you have plotted in the city**, when you met to show support so that its people could leave it.

Tafsir al-Qurtubi

The Almighty said: **Pharaoh said, 'You believed in him before I gave you permission.'** This was a denial from him to them. **This is indeed a plot you plotted in the city to expel its people from it.** That is, there was a conspiracy between you and him in this in order to

seize control of Egypt. That is, this was done by you in the city of Egypt before you went out into this desert. **So you will soon know.** This was a threat to them.

Tafsir Ibn Kathir

God Almighty tells us about what Pharaoh, may God curse him, threatened the magicians with when they believed in Moses, peace be upon him, and what he showed the people of his plot and deceit in His statement, **This is indeed a plot that you have plotted in the city to expel its people from it**, meaning that his defeat of you on this day was only after consultation between you and your approval of it, as He said in the other verse, **Indeed, he is your leader who taught you magic**, and he knows, as does everyone who has a mind, that what he said is the most false of falsehoods, for Moses, peace be upon him, as soon as he came from Madyan, called Pharaoh to God and showed dazzling miracles and conclusive evidence of the truth of what he brought. At that time, Pharaoh sent to the cities of his kingdom and the affairs of his sultanate, and gathered magicians scattered from all the regions of Egypt, whom he and the leaders of his people had chosen, and brought them to him and promised them generous gifts. For this reason, they were among the most eager people for that and for appearing in their position and advancing with Pharaoh. Moses, peace be upon him, did not know any of them, nor did he see them, nor did he meet them, and Pharaoh knew that. He only said this to cover up and deceive the ignorant people of his state, as God Almighty said: **So he made light of his people, and they obeyed him.** For a people who believed him in his saying, **I am your Lord, the Most High**, were among the most ignorant and misguided of God's creation.

Al-Suddi said in his interpretation with his famous chain of transmission on the authority of Ibn Masoud, Ibn Abbas and other companions regarding the words of God Almighty: **This is indeed a plot which you have plotted in the city.** He said: Moses, peace be upon him, and the chief magician met and Moses said to him: **Tell me, if I defeat you, will you believe in me and testify that what you have brought is the truth?** The magician said: "We will come tomorrow with magic that no magic can defeat. By God, if you defeat me, I will believe in you and testify that you are the truth." And Pharaoh looked at them and said: **This is why he said what he said.** And His words: **So that you may expel from it its people** means that you and he will gather and you will have a state and influence and you will expel from it the great and leaders and the state and control will be yours. **Then you will soon know** means what I will do with you. Then he interpreted this threat by saying: **I will surely cut off your hands and your feet on opposite sides** meaning that he will cut off the right hand of a man and his left foot or vice versa. **Then I will crucify you all.** And he said in the other verse: **On the trunks of palm trees** meaning on the trunks.

Ibn Abbas said: He was the first to be crucified and the first to have his hands and feet cut off from the opposition of Pharaoh. The magicians said: **To our Lord we will return**, meaning we have realized that we will return to Him, and His punishment is more severe

Surat al-A'raf 7:123

Pharaoh said, "You believed in him before I gave you permission. Indeed, this is a plot you have plotted in the city to expel its people from it. So you will soon know."

than your punishment and His punishment for what you call us to today, and what you forced us to do of magic is greater than your punishment. So we will be patient today with your punishment so that we may be saved from the punishment of God. For this reason they said: **Our Lord, pour out upon us patience**, meaning, make us patient in your religion and steadfast in it, **and let us die as Muslims**, meaning following your Prophet Moses, peace be upon him. They said to Pharaoh: "Then decide what you will decide. You can only decide this worldly life. Indeed, we have believed in our Lord that He may forgive us our sins and what you forced us to do of magic. And God is better and more lasting. Indeed, whoever comes to his Lord as a criminal, for him is Hell; he will neither die therein nor live. And whoever comes to Him as a believer having done righteous deeds, for those will be the highest degrees." So they were magicians at the beginning of the day, but at the end of it they became righteous martyrs. Ibn Abbas, Ubayd ibn Umayr, Qatadah, and Ibn Jurayj said: They were magicians at the beginning of the day and at the end of it Martyrs.

Fath al-Qadir

His saying: 123- **You believed in him** was read with the deletion of the hamza in the report and with its confirmation. Pharaoh denied the magicians' belief in Moses before he gave them permission to do so, then he said after denying them, explaining what he claimed motivated them to do so, **This is indeed a plot that you plotted in the city** meaning a trick that you and Moses took over through a previous agreement between you **to expel** from the city of Egypt **its people** from the Copts and seize it and live in it, you and the Children of Israel. The meaning of **in the city** is that this trick and agreement was between you and you in the city of Egypt before you and Moses went out to this desert, then he threatened them by saying: **Then you will come to know** the consequences of this action of yours and the evil outcome of it.

Tafsir al-Baghawi

123 - **He said** to them *Pharaoh* when they believed **You believed in him** Hafs read **you believed** as a statement here and in Taha and Ash-Shu'ara, and the others read it as a question you believed in him, **before I gave you permission**, you believed Moses without my ordering you, **This is indeed a plot you plotted**, that is: an action you and Moses did: **in the city** in Egypt before you went out to this place to take control of Egypt, **to expel its people from it, then you will know** what I will do with you.

Tafsir al-Baidawi

123. **Pharaoh said, 'You have believed in him'** in God first in Moses, and the question in it is for denial.

Hamza, Al-Kisa'i, Abu Bakr on the authority of Asim, Ruh on the authority of Ya'qub, and Hisham read with the two hamzas pronounced with emphasis according to the original.

Hafs read **A'mantum bihi** as a statement, and Qanbal read **Qal Pharaoh, A'mantum** is replaced in the case of connection from the question hamza to a long hamza and a long maddah in the sense of two alifs, in Taha as a statement with a hamza and an alif, and he read in Ash-Shu'ara' as a question with a long hamza and a long maddah in the sense of two alifs, and the rest read by realizing the first hamza and softening the second. **Before I give you permission, this is indeed a plot that you have plotted** meaning that this action is a trick that you and Moses have taken. **In the city** in Egypt before you go out for the appointment. **To expel from it its people** meaning the Copts and to keep it pure for you and the Children of Israel. **You will soon know** the consequence of what you did, and it is a threat in its entirety in detail:

Surat al-A'raf 7:124

I will surely cut off your hands and your feet on opposite sides, then I will crucify you all.

Tafsir al-Jalalayn

124 - **I will surely cut off your hands and your feet on opposite sides** meaning the right hand of each person and his left foot **then I will crucify you all**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says, informing about what was said about the magicians when they believed in God and believed in His Messenger Moses: **I will surely cut off your hands and your feet on opposite sides**, meaning that He cuts off one of them's right hand and left foot, or He cuts off his left hand and right foot, so that the two limbs are cut off differently, and His difference in that between them is (**cutting off on opposite sides**).

It is said that the first person to institute this cutting was Pharaoh, **Then I will crucify you all**. Pharaoh only said this when he saw God abandoning him and Moses, peace be upon him, prevailing over him and subduing him.

Ibn Wakee' told us, he said, Abu Dawud Al-Hafri and Habawayh Al-Razi told us, on the authority of Ya'qub Al-Qummi, on the authority of Ja'far Ibn Abi Al-Mughira, on the authority of Saeed Ibn Jubayr, on the authority of Ibn Abbas: **I will surely cut off your hands and feet on opposite sides, then I will crucify you all**, he said: Or on crucified ones, and the first to cut off hands and feet on opposite sides was Pharaoh.

Tafsir al-Qurtubi

Ibn Abbas said: Pharaoh was the first to be crucified, and the hands and feet were cut off from opposite sides, the right foot and the left hand, and the right hand and the left foot, on the authority of Al-Hasan.

Tafsir Ibn Kathir

God Almighty tells us about what Pharaoh, may God curse him, threatened the magicians with when they believed in Moses, peace be upon him, and what he showed the people of his plot and deceit in His statement, **This is indeed a plot that you have plotted in the city to expel its people from it**, meaning that his defeat of you on this day was only after consultation between you and your approval of it, as He said in the other verse, **Indeed, he is your leader who taught you magic**, and he knows, as does everyone who has a mind, that what he said is the most false of falsehoods,

for Moses, peace be upon him, as soon as he came from Madyan, called Pharaoh to God and showed dazzling miracles and conclusive evidence of the truth of what he brought. At that time, Pharaoh sent to the cities of his kingdom and the affairs of his sultanate, and gathered magicians scattered from all the regions of Egypt, whom he and the leaders of his people had chosen, and brought them to him and promised them generous gifts. For this reason, they were among the most eager people for that and for appearing in their position and advancing with Pharaoh. Moses, peace be upon him, did not know any of them, nor did he see them, nor did he meet them, and Pharaoh knew that. He only said this to cover up and deceive the ignorant people of his state, as God Almighty said: **So he made light of his people, and they obeyed him**. For a people who believed him in his saying, **I am your Lord, the Most High**, were among the most ignorant and misguided of God's creation.

Al-Suddi said in his interpretation with his famous chain of transmission on the authority of Ibn Masoud, Ibn Abbas and other companions regarding the words of God Almighty: **This is indeed a plot which you have plotted in the city**. He said: Moses, peace be upon him, and the chief magician met and Moses said to him: **Tell me, if I defeat you, will you believe in me and testify that what you have brought is the truth?** The magician said: "We will come tomorrow with magic that no magic can defeat. By God, if you defeat me, I will believe in you and testify that you are the truth." And Pharaoh looked at them and said: **This is why he said what he said**. And His words: **So that you may expel from it its people** means that you and he will gather and you will have a state and influence and you will expel from it the great and leaders and the state and control will be yours. **Then you will soon know** means what I will do with you. Then he interpreted this threat by saying: **I will surely cut off your hands and your feet on opposite sides** meaning that he will cut off the right hand of a man and his left foot or vice versa. **Then I will crucify you all**. And he said in the other verse: **On the trunks of palm trees** meaning on the trunks.

Ibn Abbas said: He was the first to be crucified and the first to have his hands and feet cut off from the opposition of Pharaoh. The magicians said: **To our Lord we will return**, meaning we have realized that we will return to Him, and His punishment is more severe than your punishment and His punishment for what you call us to today, and what you forced us to do of magic is greater than your punishment. So we will be patient today with your punishment so that we may be saved from the punishment of God. For this reason they said: **Our Lord, pour out upon us patience**, meaning, make us patient in your religion and steadfast in it, **and let us die as Muslims**, meaning following your Prophet Moses, peace be upon him. They said to Pharaoh: "Then decide what you will decide. You can only decide this worldly life. Indeed, we have believed in our Lord that He may forgive us our sins and what you forced us to do of magic. And God is better and more lasting. Indeed, whoever comes to his Lord as a criminal, for him is Hell; he will neither die therein nor live. And whoever comes to Him as a believer having done righteous deeds, for those will be the highest degrees." So they were magicians at the beginning of the day, but at the end of it they

Surat al-A'raf 7:124

I will surely cut off your hands and your feet on opposite sides, then I will crucify you all.

became righteous martyrs. Ibn Abbas, Ubayd ibn Umayr, Qatadah, and Ibn Jurayj said: They were magicians at the beginning of the day and at the end of it Martyrs.

Fath al-Qadir

Then he did not stop at this general threat, but rather he detailed it and said: 124- **I will surely cut off your hands and your feet on opposite sides**, meaning the right foot and the left hand, or the left foot and the right hand. Then the enemy of God did not stop at this, but rather he went beyond it to something else and said: **Then I will crucify you**, on the trunks of palm trees: meaning I will make you crucified on them, to further torment them and to go to extremes in torturing them.

Tafsir al-Baghawi

124 - **I will cut off your hands and your feet on opposite sides**, meaning that a part of each side will be cut off. Al-Kalbi said: I will cut off your right hands and your left feet, **then I will crucify you all**, on the banks of the *river* of Egypt.

Tafsir al-Baidawi

124. **I will surely cut off your hands and your feet on opposite sides** from every side, **then I will surely crucify you all** to disgrace you and punish your likes. It was said that he was the first to establish that, so God made it permissible for the cutters to magnify their crime, and for that reason He called it fighting God and His Messenger, but in succession due to His extreme mercy.

Surat al-A'raf 7:125

They said, **Indeed, to our Lord we will return.**

Tafsir al-Jalalayn

125 - **They said, Indeed, to our Lord we will return** after our death, in whatever way it was **in the Hereafter.**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: The magicians said in response to Pharaoh, when he threatened them with the cutting off of their hands and feet on opposite sides, and with crucifixion: **Indeed, to our Lord we will return**, meaning by returning to God, returning to Him and destined for Him.

Tafsir al-Qurtubi

God Almighty said: **They said, 'Indeed, to our Lord we will return.'**

Tafsir Ibn Kathir

God Almighty tells us about what Pharaoh, may God curse him, threatened the magicians with when they believed in Moses, peace be upon him, and what he showed the people of his plot and deceit in His statement, **This is indeed a plot that you have plotted in the city to expel its people from it**, meaning that his defeat of you on this day was only after consultation between you and your approval of it, as He said in the other verse, **Indeed, he is your leader who taught you magic**, and he knows, as does everyone who has a mind, that what he said is the most false of falsehoods, for Moses, peace be upon him, as soon as he came from Madyan, called Pharaoh to God and showed dazzling miracles and conclusive evidence of the truth of what he brought. At that time, Pharaoh sent to the cities of his kingdom and the affairs of his sultanate, and gathered magicians scattered from all the regions of Egypt, whom he and the leaders of his people had chosen, and brought them to him and promised them generous gifts. For this reason, they were among the most eager people for that and for deceiving the ignorant people of his state, as God Almighty said: **So he made light of his people, and they obeyed him.** For a people who believed him in his saying, **I am your Lord, the Most High**, were among the most ignorant and misguided of God's creation.

Al-Suddi said in his interpretation with his famous chain of transmission on the authority of Ibn Masoud,

Ibn Abbas and other companions regarding the words of God Almighty: **This is indeed a plot which you have plotted in the city.** He said: Moses, peace be upon him, and the chief magician met and Moses said to him: **Tell me, if I defeat you, will you believe in me and testify that what you have brought is the truth?** The magician said: "We will come tomorrow with magic that no magic can defeat. By God, if you defeat me, I will believe in you and testify that you are the truth." And Pharaoh looked at them and said: **This is why he said what he said.** And His words: **So that you may expel from it its people** means that you and he will gather and you will have a state and influence and you will expel from it the great and leaders and the state and control will be yours. **Then you will soon know** means what I will do with you. Then he interpreted this threat by saying: **I will surely cut off your hands and your feet on opposite sides** meaning that he will cut off the right hand of a man and his left foot or vice versa. **Then I will crucify you all.** And he said in the other verse: **On the trunks of palm trees** meaning on the trunks.

Ibn Abbas said: He was the first to be crucified and the first to have his hands and feet cut off from the opposition of Pharaoh. The magicians said: **To our Lord we will return**, meaning we have realized that we will return to Him, and His punishment is more severe than your punishment and His punishment for what you call us to today, and what you forced us to do of magic is greater than your punishment. So we will be patient today with your punishment so that we may be saved from the punishment of God. For this reason they said: **Our Lord, pour out upon us patience**, meaning, make us patient in your religion and steadfast in it, **and let us die as Muslims**, meaning following your Prophet Moses, peace be upon him. They said to Pharaoh: "Then decide what you will decide. You can only decide this worldly life. Indeed, we have believed in our Lord that He may forgive us our sins and what you forced us to do of magic. And God is better and more lasting. Indeed, whoever comes to his Lord as a criminal, for him is Hell; he will neither die therein nor live. And whoever comes to Him as a believer having done righteous deeds, for those will be the highest degrees." So they were magicians at the beginning of the day, but at the end of it they became righteous martyrs. Ibn Abbas, Ubayd ibn Umayr, Qatadah, and Ibn Jurayj said: They were magicians at the beginning of the day and at the end of it Martyrs.

Fath al-Qadir

And the sentence: 125- **They said, 'Indeed, to our Lord we will return'** is a resumption of the answer to a question as mentioned above, and its meaning is: If you did this deed to us, then you will be promised it on the Day of Judgment. God will reward you for your deed and will be good to us for what happened to us in His essence. So they threatened him with the punishment of God in the Hereafter, just as He threatened them with the punishment of this world. It is possible that the meaning is: **Indeed, to our Lord we will return** with death: meaning that death is inevitable for us and it does not harm us that it is due to you.

Surat al-A'raf 7:125

They said, "Indeed, to our Lord we will return."

Tafsir al-Baghawi

125 - **They said**, meaning the magicians to Pharaoh, **Indeed, to our Lord we will return**, returning in the Hereafter.

Tafsir al-Baidawi

125. **They said, 'Indeed, to our Lord we will return.'** With death inevitably, so we do not care about your threat, or **Indeed, we will return to our Lord and His reward if you do that to us**, as if they found it pleasing out of eagerness to meet God, or **Our fate and your fate are with our Lord, so He will judge between us.**

Surat al-A'raf 7:126

And you do not blame us for anything except that we believed in the verses of our Lord when they came to us. Our Lord, pour out upon us patience and let us die as Muslims.

Tafsir al-Jalalayn

126 - **And you do not find fault with us** you do not deny (except that we believed in the signs of our Lord when they came to us. Our Lord, pour upon us patience) when we do what He threatened us with so that we do not return as disbelievers **and cause us to die as Muslims**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And you do not blame us for anything except that we have believed in the signs of our Lord**, meaning that you do not blame us, O Pharaoh, and you do not blame us for anything except that we have believed in the signs of our Lord, meaning that you have confirmed them, **in the signs of our Lord**, meaning that you have proofs, signs, and evidence that neither you nor anyone else can match, except God, to whom belongs the kingdom of the heavens and the earth. Then they turned to God, asking Him to grant them patience in the face of Pharaoh's torment and the taking of their souls while they were in Islam, and they said: **Our Lord, pour out upon us patience**, meaning by their statement, **pour out**, send down upon us a detainment that will prevent us from disbelieving in You when Pharaoh tortured us, **and let us die as Muslims**, meaning that we should take you to Yourself in Islam, the religion of Your friend Abraham, peace be upon him, not in associating partners with You.

Musa bin Harun told me, he said, Amr bin Hammad told us, he said, Asbat told us, on the authority of Al-Suddi: **I will surely cut off your hands and your feet on opposite sides**, so he killed them and crucified them, as Abdullah bin Abbas said, when they said: **Our Lord, pour out upon us patience and let us die as Muslims**. He said: They were magicians at the beginning of the day, and martyrs at the end of the day.

Ibn Wakee' told us, he said, my father told us, on the authority of Israel, on the authority of Abdul Aziz bin Rafi', on the authority of Ubaid bin Umair, who said: The sorcerers were sorcerers at the beginning of the day, and martyrs at the end of the day.

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And the magicians fell down prostrating**, he said: It was mentioned to us that they were magicians at the beginning of the day, and martyrs at the end of it.

Al-Qasim told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid: **Our**

Lord, pour out upon us patience and let us die as Muslims. He said: They were magicians at the beginning of the day, and martyrs at the end of it.

Tafsir al-Qurtubi

And you do not resent us except that we have believed in the signs of our Lord. Al-Hasan read it with the qaf open. Al-Akhfash said that it is a language that is said: **naqmat al-amr** and **naqmatuhu** means *denying it*, meaning you do not resent us except that we have believed in God, which is the truth. **When His signs and clear proofs came to us**. "Our Lord, pour out upon us patience." Pouring out means pouring, meaning pour it upon us when cutting and crucifying. "And let us die as Muslims." It was said that Pharaoh took the magicians and cut them up on the bank of the river, and that he believed in Moses when the magicians believed, six hundred thousand.

Tafsir Ibn Kathir

God Almighty tells us about what Pharaoh, may God curse him, threatened the magicians with when they believed in Moses, peace be upon him, and what he showed the people of his plot and deceit in His statement, **This is indeed a plot that you have plotted in the city to expel its people from it**, meaning that his defeat of you on this day was only after consultation between you and your approval of it, as He said in the other verse, **Indeed, he is your leader who taught you magic**, and he knows, as does everyone who has a mind, that what he said is the most false of falsehoods, for Moses, peace be upon him, as soon as he came from Madyan, called Pharaoh to God and showed dazzling miracles and conclusive evidence of the truth of what he brought. At that time, Pharaoh sent to the cities of his kingdom and the affairs of his sultanate, and gathered magicians scattered from all the regions of Egypt, whom he and the leaders of his people had chosen, and brought them to him and promised them generous gifts. For this reason, they were among the most eager people for that and for appearing in their position and advancing with Pharaoh. Moses, peace be upon him, did not know any of them, nor did he see them, nor did he meet them, and Pharaoh knew that. He only said this to cover up and deceive the ignorant people of his state, as God Almighty said: **So he made light of his people, and they obeyed him**. For a people who believed him in his saying, **I am your Lord, the Most High**, were among the most ignorant and misguided of God's creation.

Al-Suddi said in his interpretation with his famous chain of transmission on the authority of Ibn Masoud, Ibn Abbas and other companions regarding the words of God Almighty: **This is indeed a plot which you have plotted in the city**. He said: Moses, peace be upon him, and the chief magician met and Moses said to him: **Tell me, if I defeat you, will you believe in me and testify that what you have brought is the truth?** The magician said: "We will come tomorrow with magic that no magic can defeat. By God, if you defeat me, I will believe in you and testify that you are the truth." And

Surat al-A'raf 7:126

And you do not blame us for anything except that we believed in the verses of our Lord when they came to us. Our Lord, pour out upon us patience and let us die as Muslims.

Pharaoh looked at them and said: **This is why he said what he said.** And His words: **So that you may expel from it its people** means that you and he will gather and you will have a state and influence and you will expel from it the great and leaders and the state and control will be yours. **Then you will soon know** means what I will do with you. Then he interpreted this threat by saying: **I will surely cut off your hands and your feet on opposite sides** meaning that he will cut off the right hand of a man and his left foot or vice versa. **Then I will crucify you all.** And he said in the other verse: **On the trunks of palm trees** meaning on the trunks.

Ibn Abbas said: He was the first to be crucified and the first to have his hands and feet cut off from the opposition of Pharaoh. The magicians said: **To our Lord we will return,** meaning we have realized that we will return to Him, and His punishment is more severe than your punishment and His punishment for what you call us to today, and what you forced us to do of magic is greater than your punishment. So we will be patient today with your punishment so that we may be saved from the punishment of God. For this reason they said: **Our Lord, pour out upon us patience,** meaning, make us patient in your religion and steadfast in it, **and let us die as Muslims,** meaning following your Prophet Moses, peace be upon him. They said to Pharaoh: "Then decide what you will decide. You can only decide this worldly life. Indeed, we have believed in our Lord that He may forgive us our sins and what you forced us to do of magic. And God is better and more lasting. Indeed, whoever comes to his Lord as a criminal, for him is Hell; he will neither die therein nor live. And whoever comes to Him as a believer having done righteous deeds, for those will be the highest degrees." So they were magicians at the beginning of the day, but at the end of it they became righteous martyrs. Ibn Abbas, Ubayd ibn Umayr, Qatadah, and Ibn Jurayj said: They were magicians at the beginning of the day and at the end of it Martyrs.

Fath al-Qadir

His saying: 126- "And do not blame us." Al-Hasan read it with the opening of the qaf. Al-Akhfash said: It is a language, and the rest read it with a kasra. It is said: Naqmat al-Amr Ankartuhu: meaning you do not criticize us and disapprove of us **except that we believed in the signs of our Lord when they came to us** even though this is the great honor and complete good, and something like it is not a place for criticism and a place for denial, rather it is worthy of good praise and great approval. Then they left his address and cut off the conversation with him and turned to address the Most High, entrusting the matter to Him, asking Him, the Almighty, to make them steadfast in this ordeal with patience, saying: **Our Lord, pour upon us patience.** Pouring: pouring: meaning pour it upon us until it overflows and engulfs us. They asked for the most eloquent types of patience in preparation for what would befall them of torment from the enemy of God and to prepare themselves for steadfastness in the truth and steadfastness in faith. Then they said: **And**

take us as Muslims meaning take us to You while we are steadfast in Islam, not distorting, changing, or tempted. And what they were upon of magic and skill in its knowledge, despite it being... Pure evil is a reason for winning happiness because they knew that what Moses brought was beyond the control of humans and that it was the doing of God Almighty, so they reached goodness through evil, and none of the followers of Pharaoh who did not know this knowledge achieved what they achieved in terms of submission, recognition, and faith. If skill in the knowledge of evil can bring such benefit, then what about skill in the knowledge of good? O God, benefit us with what you have taught us, and make our feet firm on the truth, and pour out upon us the battle of patience and let us die as Muslims.

Tafsir al-Baghawi

126 - "And you do not resent us", meaning: what do you dislike about us. Ad-Dahhak and others said: And you do not criticize us. Ata' said: We have no sin with you for which you should punish us, "except that we believed in the signs of our Lord when they came to us" then they fled to God the Almighty and said: "Our Lord, pour **pour**, upon us patience and let us die as Muslims", Al-Kalbi mentioned: Pharaoh cut off their hands and feet and crucified them and others mentioned: He was not able to defeat them because of the Almighty's saying: "So they will not reach you with Our signs. You and those who follow you will be the predominant" **Al-Qasas - 35.**

Tafsir al-Baidawi

126. "And do not blame us" and do not disapprove of us. "Except that we believed in the signs of our Lord when they came to us" which is the best of deeds and the origin of virtues, it is not something that we can turn away from in order to please You, then they turned to God, the Most High, and said: "Our Lord, pour upon us patience" pour upon us patience that will overwhelm us as water is poured out, or pour upon us that which will purify us from sins, which is patience in the face of Pharaoh's threat. "And let us die as Muslims" steadfast in Islam. It was said that he did to them what he threatened them with. And it was said that he was not able to do so because God, the Most High, said: "You and those who follow you will be the victors."

Surat al-A'raf 7:127

And the leaders of Pharaoh's people said, **Will you leave Moses and his people to cause corruption in the land and abandon you and your gods?** He said, **We will kill their sons and spare their women, and indeed, we are over them dominant.**

Tafsir al-Jalalayn

127 - **And the chiefs of Pharaoh's people said** to him **Will you leave** leave **Moses and his people to cause corruption in the land** by calling for opposition to you **and abandon you and your gods** and he had made for them small idols that they worshipped and said I am your lord and their lord and for this reason he said I am your lord most high **He said** with emphasis **We will kill** with emphasis **their sons** those who were born **and spare** we will keep **their women** as we did to them before **and indeed We are over them dominant** capable, so they did that to them and the Children of Israel complained

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And a group of men from among Pharaoh's people said to Pharaoh: Will you leave Moses and his people from among the Children of Israel, **to cause corruption in the land**, meaning: so that they may corrupt your servants and slaves against you in your land of Egypt, **and abandon you and your gods**, meaning: **and abandon you**, and abandon your service to Moses and your worship and the worship of your gods.

In his saying: **And leaves you and your gods**, there are two aspects of interpretation.

One of them: Do you leave Moses and his people to cause corruption on earth, while he has abandoned you and abandoned your worship and the worship of your gods? If the speech is directed to this aspect of interpretation, the accusative in his saying: **and leaves you** is in the form of a declension, not in conjunction with his saying: **to cause corruption**.

The second: **Will you leave Moses and his people to spread corruption in the land, and to leave you and your gods?** is like their rebuke to Pharaoh for leaving Moses to do these two actions. If the speech is directed in this way, **and leave you** would be in the accusative case in apposition to **to spread corruption**.

Abu Jaafar said: The first aspect is the more correct of the two aspects, which is that the accusative of **and He leaves you** is in the genitive case, because the interpretation came from the people of interpretation.

And then, in the reading of Abi bin Kaab who:

Ahmad bin Yusuf told us, he said, Al-Qasim told us, he said, Hajjaj told us, on the authority of Harun, he said: In the letter of Abi bin Kaab: **(And they have**

abandoned you to worship you and your gods).

A clear indication that this is an accusative.

It was narrated on the authority of Al-Hasan Al-Basri that he used to recite this: **And He will leave you and your gods**, linking his saying: **And He will leave you** to his saying: **Will you leave Moses?**

It is as if he directed its interpretation to: Will you leave Moses and his people, and he will leave you and your gods, to spread corruption on earth?

This reading of Al-Hasan may mean: Do you leave Moses and his people to spread corruption on earth, while he leaves you and your gods? Thus, **leaves you** is raised by the beginning of the speech and safety from accidents.

As for his saying: **And your gods**, the reading of the regions is with the opening of the *alif* in it and its extension, meaning: Moses has abandoned your worship and the worship of your gods that you worship.

It was reported on the authority of Ibn Abbas that he said: He had a cow that he worshipped.

It was narrated on the authority of Ibn Abbas and Mujahid that they used to recite it: **And He leaves you and your gods** with a kasra on the alif, meaning: And He leaves you and your worship.

Abu Jaafar said: The reading that we do not see as a reading other than it is the reading that the regions read, due to the consensus of the proof from the readers on it.

It was mentioned that Pharaoh used to worship gods, according to the reading of the one who read: **And he will leave you and your gods**.

Musa bin Harun told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **And He leaves you and your gods**, and his gods, according to what Ibn Abbas claimed, were cows. When they saw a beautiful cow, he ordered them to worship it, so for that reason he brought out for them a calf, a cow.

Al-Qasim narrated: Al-Husayn narrated: Abu Sufyan narrated: Amr narrated: Al-Hasan narrated: Pharaoh had a jewel hanging from his throat, which he worshipped and prostrated to. Muhammad ibn Bashar narrated: Abd al-Rahman ibn Mahdi narrated: Abaan ibn Khalid narrated: I heard Al-Hasan say: It has reached me that Pharaoh used to worship a god in secret, and he recited: **And he will abandon you and your gods**.

Muhammad bin Sinan told us, he said, Abu Asim told us, on the authority of Abu Bakr, on the authority of Al-Hasan, he said: Pharaoh had a god whom he worshipped in secret. He mentioned those who said: The meaning of that is: And he leaves you and your worship, according to the reading of those who read: **(and your gods)**.

Ibn Wakee' told us, he said, Ibn Uyaynah told us, on the authority of Amr ibn Dinar, on the authority of Muhammad ibn Amr ibn al-Hasan, on the authority of Ibn Abbas: **And he leaves you and your gods**, he said:

Surat al-A'raf 7:127

And the leaders of Pharaoh's people said, "Will you leave Moses and his people to cause corruption in the land and abandon you and your gods?" He said, "We will kill their sons and spare their women, and indeed, we are over them dominant."

Pharaoh was only worshipped and not worshipped.

... He said, my father told us, on the authority of Nafi' bin 'Umar, on the authority of 'Amr bin Dinar, on the authority of Ibn 'Abbas: that he recited, **And leaves you and your gods**, he said: And your worship, and he said: He was worshipped and was not worshipped. Al-Muthanna told us, he said: Abdullah bin Salih told us, he said: Mu'awiyah told me, on the authority of 'Ali bin Abi Talha, on the authority of Ibn 'Abbas, regarding his statement, **And leaves you and your gods**, he said: He abandons your worship.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Amr bin Dinar, on the authority of Ibn Abbas, that he used to recite: **And your deity**, meaning: And your worship.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: (**And leaves you and your gods**), he said: your worship.

Saeed bin Al-Rabi' Al-Razi told us, he said, Sufyan told us, on the authority of Amr bin Dinar, on the authority of Muhammad bin Amr bin Hassan, on the authority of Ibn Abbas: that he used to recite: **And leave you and your gods**, and he said: Pharaoh was only worshipped and not worshipped.

Some of them claimed that whoever reads: **and your gods** intends something similar to the meaning of the reading of whoever reads: **and your gods**, except that he made it feminine while he meant one god, as if he meant: and he leaves you and your god, then you are **the god**, so he said: **and your gods**.

Some Basrans mentioned that an Arab was asked about **the goddess**, and he said: **It is a sign**, meaning: a sign. So he feminized **the sign**, as if it were something set up for worship. Bint Utaybah bin Al-Harith bin Shihab Al-Yarboui said:

We left the palace and hastened the goddess to return

In this context, *goddess* means the sun.

It is as if this person who interpreted this interpretation, addressed **the goddess**, since he inserted the feminine *ha* into it, and he meant one *goddess*, similar to their insertion of the *ha* into **my birth**, **my planet**, and **my hundred**, which is **that crescent**, and as the rajaz poet said:

Oh, Mudar Al Hamra, you are my family, you are my refuge, and you are my support.

He wants: my back.

Ibn Abbas and Mujahid explained what they intended by the meaning in their reading of it as they read it, so there is no reason for this speaker to say what he said, with their explanation of what they intended by the meaning of that.

And his saying: **He said, 'We will kill their sons,'** means: Pharaoh said: We will kill their male children from the

children of the Children of Israel, **and spare their women**, meaning: And we will spare their females, **and indeed, We are over them, dominant**, meaning: And We are superior to them by force, meaning by force of kingship and authority.

We have shown that everything is high by force and dominance over something, as the Arabs say: **He is above it**.

Tafsir al-Qurtubi

God the Almighty said: **And the chiefs of Pharaoh's people said, 'Will you leave Moses and his people to cause corruption in the land?'** That is, to cause division and disperse the people. **And leave you** with the accusative of the *ra'* is the answer to the question, and the *waw* is a substitute for the *fa'*. **And your gods** Al-Hasan said: Pharaoh used to worship idols, so he used to worship and be worshipped. Sulayman Al-Taymi said: I heard that Pharaoh used to worship cows. Al-Taymi said: So I said to Al-Hasan: Did Pharaoh worship anything? He said: Yes, he used to worship something that he had put around his neck. It was said: The meaning of **and your gods** is **and your obedience**, as was said in the Almighty's saying: **They have taken their rabbis and monks as lords besides God** (al-Tawbah 9:31), that they did not worship them but obeyed them, so it became a metaphor. Na'im bin Maysarah read **and leave you** with the nominative case, assuming that he was leaving you. Al-Ashhab Al-Uqayli read *Wa-Yadhrik* in the subjunctive mood, with the light *Yadhrik* pronounced because of the heaviness of the *damma*. Anas bin Malik read *Wa-Yadhrik* in the nominative case and with the letter *Nun*. They informed about themselves that they would abandon His worship if He left Moses alive. Ali bin Abi Talib, Ibn Abbas, and Al-Dahhak read *Wa-llahatik* which means *Wa-lbadatik*. According to this reading, **He was worshipped and not worshipped**, meaning he abandons his worship of you. Abu Bakr Al-Anbari said: Among the doctrines of the proponents of this reading is that when Pharaoh said: **I am your highest lord** (al-Nazi'at 79:24) and **I have not known of any god for you other than me** (al-Qasas 28:38), he denied that he had a lord or a god. So it was said to him: *Wa-Yadhrik* meaning *Wa-Yadhrik* and *Wa-llahatik* meaning **He abandons you and the worship of people to you**. The reading of the common people is *Wa-llahatik* as mentioned above, and it is based on the fact that Pharaoh claimed divinity in appearance and he knew that he was being raised. The evidence for this is his statement when he came to the bathhouse: **I believe that there is no god except the one in whom the Children of Israel believed** (Yunus 10:90). This statement was not accepted from him because he came after the door of repentance was closed. Before this state, he had a god whom he worshipped secretly instead of the Lord of the Worlds, may He be glorified and exalted, as stated by Al-Hasan and others. In the letter of Abi, **Do you leave Moses and his people to**

cause corruption in the land while they have abandoned you from worshipping you? It was said: **And your gods.** It was said: **He used to worship a cow,** and if he liked a cow, he would order its worship, and he said: **I am your lord and the lord of this one.** That is why he said: **Then he brought out for them a calf with a body** (Ta-Ha 20:18). It was mentioned by Ibn Abbas and Al-Suddi. Al-Zajaj said: He had small idols that his people used to worship to draw closer to him, so they were attributed to him, that is why he said: **I am your highest lord.** Ismail bin Ishaq said: Pharaoh's statement: **I am your highest lord** indicates that they used to worship something other than him. It was said: What is meant by the gods according to the reading of Ibn Abbas is the cow that he used to worship. It was said: They meant the sun and they used to worship it. The poet said:

We hastened the goddess to return

Then he felt comfortable with his people and said: **We will kill their sons** with a light pronunciation, as Nafi' and Ibn Kathir read. The rest use a heavy pronunciation for emphasis. **And keep their women alive** meaning do not fear them. **And indeed, We are over them, dominating.** He comforted them with this speech. He did not say **We will kill Moses** because he knew that he would not be able to defeat him. Sa'id ibn Jubayr said: Pharaoh was filled with terror of Moses, so whenever he saw him, he would urinate like a donkey.

Tafsir Ibn Kathir

God Almighty tells us about what Pharaoh and his people conspired to do and what they harbored for Moses, peace be upon him, and his people of harm and hatred. **And the chiefs of Pharaoh's people said meaning to Pharaoh, Will you leave Moses and his people?** meaning will you leave them to spread corruption in the land, meaning to corrupt your subjects and call them to worship their Lord instead of you? Oh my God, how amazing it is that these people are afraid of the corruption of Moses and his people! Indeed, Pharaoh and his people are the corruptors, but they do not realize it. That is why they said, **And leave you and your gods.** Some of them said that the *waw* here is a circumstantial particle, meaning will you leave him and his people to spread corruption in the land when he has abandoned worshipping you? Abi bin Kaab read it as: **And they have left you to worship you and your gods.** Narrated by Ibn Jarir. Others said: It is a conjunction, meaning: Do you allow them to do the corruption that you have approved of them doing and to abandon your gods? Some of them read: **your gods,** meaning: your worship. This was narrated from Ibn Abbas, Mujahid, and others. According to the first reading, some of them said: Pharaoh had a god that he worshipped. Al-Hasan Al-Basri said: Pharaoh had a god that he worshipped in secret. He said in another narration: He had a noose around his neck that he would prostrate to. Al-Suddi said about the Almighty's statement: **And he leaves you and your gods,** and his gods, according to what Ibn Abbas claimed, were that whenever they saw a beautiful cow, Pharaoh would order them to worship it. For this reason, the

Samaritan brought out for them a calf with a body that mooded. So Pharaoh answered their question by saying: We will kill their sons and spare their women. This was a second command with this action. He had tormented them before the birth of Moses, peace be upon him, out of caution from his presence, so it was contrary to what he sought and against what Pharaoh intended. And this is how he was treated in his actions when he wanted to humiliate and subjugate the Children of Israel, but the matter came out contrary to what he wanted: God honored them and humiliated him, and made him angry and drowned him and his soldiers. And when Pharaoh insisted on what he mentioned of harming the Children of Israel, "Moses said to his people, 'Seek help from God and be patient.' " And he promised them the outcome and that the home would be theirs in his saying, "Indeed, the earth belongs to God. He causes it to inherit whomever He wills of His servants. And the [best] outcome is for the righteous. They said, "We were harmed before you came to us and after you came to us." That is, they did to us what you saw of humiliation and disgrace before you came, O Moses, and after that. So he said, alerting them to their present state and what they would become in the second state, **Perhaps your Lord will destroy your enemy.** This is a specification for them to resolve to be grateful when blessings come and calamities are removed.

Fath al-Qadir

His statement: 127- **And the chiefs of Pharaoh's people said, 'Will you leave Moses and his people to cause corruption in the land?'** This question from them is to denounce him: meaning, will you leave him and his people to cause corruption in the land by causing division and scattering the people. What is meant by the land here is the land of Egypt. His statement: **And leave you and your gods** Nu'aym bin Maysarah read **and leave you** in the nominative case, assuming the subject: meaning, and he leaves you, or in conjunction with **will you leave Moses:** meaning, will you leave him and leave you? Al-Ashhab Al-Uqayli read **and leave you** in the jussive case: either to lighten it with the sukoon due to the heaviness of the damma, or according to what was said in **and be among the righteous** in explaining the jussive case. Anas bin Malik read **and leave you** with the nominative case, and its meaning is: that they informed about themselves that they would leave him and his gods. The rest read **and leave you** in the accusative case, with the letter *an* understood to be the answer to the question, and the letter *waw* is a substitute for the letter *fa* or in apposition to *yufsidu* meaning to corrupt, and **wa yufsidu** because they are corrupt in their opinion, and it leads to abandoning Pharaoh and his gods.

The commentators differed on the meaning of **and your gods** because Pharaoh claimed divinity as in his saying: **I know of no god for you other than Me,** and his saying: **I am your Lord.** It was said that the meaning of **and your gods** is: **and your obedience,** and it was said that its meaning is: **and your worship,** and this is supported by the reading of Ali, Ibn Abbas, Ad-Dahhak, and **your gods,** and in the letter of Abu, **Do you leave Moses and his people to spread corruption in the land**

Surat al-A'raf 7:127

And the leaders of Pharaoh's people said, "Will you leave Moses and his people to cause corruption in the land and abandon you and your gods?" He said, "We will kill their sons and spare their women, and indeed, we are over them dominant."

while they have abandoned you to worship you? It was said that he worshipped a cow, and it was said that he worshipped the stars, and it was said that he had idols that his people worshipped to draw closer to him, so they were attributed to him, and this is why he said: **I am your highest lord.** This was said by Az-Zajaj, and it was said that he worshipped the sun, so Pharaoh said in response to them and to confirm their hearts in disbelief: **We will kill their sons.** Nafi' and Ibn Kathir read **we will kill** with a light pronunciation. The rest read with emphasis: meaning we will kill the sons and spare the women: meaning we will leave them alive. He did not say we will kill Moses because he knew that he would not be able to do anything to him. **And We are over them, dominating them,** meaning we are superior to them by force and dominance, or they are under our force and in our hands. Whatever we wish to do to them, we will do.

Tafsir al-Baghawi

127 - **And the chiefs of Pharaoh's people said to him, 'Will you leave Moses and his people to cause corruption in the land?' ' By causing corruption in the land, they meant calling people to oppose Pharaoh in his worship, and leave you, meaning: and leave you, and your gods,** so that they do not worship you or worship them. Ibn Abbas said: Pharaoh had a cow that he used to worship, and whenever he saw a beautiful cow, he would order them to worship it, so the Samaritan brought out a calf for them. Al-Hasan said: He had hung a cross around his neck that he used to worship. Al-Suddi said: Pharaoh had taken idols for his people and ordered them to worship them, and he said to his people, **These are your gods, and I am their Lord and your Lord.** This is what he said, **I am your Lord, the Most High.** (al-Nazi'at 79:24). Ibn Mas'ud, Ibn Abbas, Al-Sha'bi, and Ad-Dahhak read: **And he abandons you and your gods,** with a kasra on the alif, meaning: your worship, so he does not worship you, because Pharaoh used to worship and not be worshipped. It was said: He meant by the gods the sun, and they used to worship it. The poet said:

We left the palace and hastened the goddess to refuse.

"Pharaoh said, 'We will kill their sons.' The people of Hijaz read: 'We will kill' with a light 'killing', and others read it with a heavy 'killing' to emphasise the multiplication. 'And we will spare their women' means we will leave them alive. 'And indeed, We are over them, victorious.' Ibn Abbas said: Pharaoh used to kill the sons of the Children of Israel in the year in which it was said that a child would be born who would take away your kingdom. He continued to kill them until Moses came to them with the message, and what happened happened. Pharaoh said: 'Kill them again.' So they killed them again, and the Children of Israel complained about that.

Tafsir al-Baidawi

127. **And the chiefs of Pharaoh's people said, 'Will you leave Moses and his people to cause corruption in the land?'** by changing people against you and calling them to oppose you. **And leave you** is in apposition to *corrupt*, or the interrogative animals with the letter waw, like the saying of Al-Hutay'ah:

Was I not your neighbor, and was there not between me and you affection and brotherhood?

Meaning: Is it from you that you abandoned Moses and is it from him that he abandoned you? It was read with the nominative case as an apposition to warned or a resumption or a state. It was read with the sukoon as if it was said: they corrupt and abandon you as in the saying of the Most High: "So believe and be." **And your gods** are your deities. It was said that he worshipped the planets. It was said that he made idols for his people and ordered them to worship them to draw closer to him. For this reason he said: **I am your highest lord.** It was read **your gods** meaning your worship. "Pharaoh said: We will kill their sons and keep their women alive" as we used to do before, so that it would be known that we were as we were in terms of oppression and domination, and so that no one would imagine that he was the child at whose hand the astrologers and priests ruled that our kingdom would be lost. Ibn Kathir and Nafi' read **we will kill** with the sukoon. **And indeed, we are above them, dominant** dominant and they are subjugated under our hands.

Surat al-A'raf 7:128

Moses said to his people, "Seek help through God and be patient. Indeed, the earth belongs to God. He causes to inherit it whomever He wills of His servants. And the [best] outcome is for the righteous."

Tafsir al-Jalalayn

128 - **Moses said to his people, Seek help from God and be patient** in the face of their harm (the earth belongs to God. He gives it as an inheritance to whomever He wills of His servants. And the best outcome is for those who fear God).

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **Moses said to his people**, from the Children of Israel, when Pharaoh said to the leaders of his al-Nas 114: **(We will kill the sons of the Children of Israel and keep their women alive)**, **Seek help from God**, against Pharaoh and his people in what befalls you in your affair, **and be patient**, in the face of the hardships that befell you in yourselves and your children from Pharaoh. And Moses had been followed by the Children of Israel in what:

Abdul Karim told me, he said, Ibrahim bin Bashar told us, he said, Sufyan told us, he said, Abu Saad told us, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: When the magicians believed, six hundred thousand of the Children of Israel followed Moses.

And His statement: "Indeed, the earth belongs to God. He gives it as an inheritance to whomever He wills of His servants," meaning: The earth belongs to God. Perhaps God will give you as an inheritance, if you are patient with the harm that befell you and your children from Pharaoh, and you seek reward for that, and you remain steadfast in the right path, the land of Pharaoh and his people, by destroying them and making you successors in it. Indeed, God gives His land as an inheritance to whomever He wills of His servants. **And the [best] outcome is for the righteous**, meaning: The praiseworthy outcome is for the one who fears God and is mindful of Him, so he fears Him by avoiding His disobedience and performing His obligations.

Tafsir al-Qurtubi

When the people of Moses heard about Pharaoh, Moses said to them: "Seek help from God and be patient. Indeed, the earth belongs to God. He causes whom He wills to inherit it." He made them hope that God would give them the land of Egypt. **And the [best] outcome is for the righteous**. That is, Paradise is for those who fear God, and the outcome of everything is its end. But when it is said in general terms: The outcome is for so-and-so, then it is understood in

common parlance to mean good.

Tafsir Ibn Kathir

God Almighty tells us about what Pharaoh and his people conspired to do and what they harbored for Moses, peace be upon him, and his people of harm and hatred. **And the chiefs of Pharaoh's people said** meaning to Pharaoh, **Will you leave Moses and his people?** meaning will you leave them to spread corruption in the land, meaning to corrupt your subjects and call them to worship their Lord instead of you? Oh my God, how amazing it is that these people are afraid of the corruption of Moses and his people! Indeed, Pharaoh and his people are the corruptors, but they do not realize it. That is why they said, **And leave you and your gods**. Some of them said that the waw here is a circumstantial particle, meaning will you leave him and his people to spread corruption in the land when he has abandoned worshipping you? Abi bin Kaab read it as: **And they have left you to worship you and your gods**. Narrated by Ibn Jarir. Others said: It is a conjunction, meaning: Do you allow them to do the corruption that you have approved of them doing and to abandon your gods? Some of them read: **your gods**, meaning: your worship. This was narrated from Ibn Abbas, Mujahid, and others. According to the first reading, some of them said: Pharaoh had a god that he worshipped. Al-Hasan Al-Basri said: Pharaoh had a god that he worshipped in secret. He said in another narration: He had a noose around his neck that he would prostrate to. Al-Suddi said about the Almighty's statement: **And he leaves you and your gods**, and his gods, according to what Ibn Abbas claimed, were that whenever they saw a beautiful cow, Pharaoh would order them to worship it. For this reason, the Samaritan brought out for them a calf with a body that mooded. So Pharaoh answered their question by saying: We will kill their sons and spare their women. This was a second command with this action. He had tormented them before the birth of Moses, peace be upon him, out of caution from his presence, so it was contrary to what he sought and against what Pharaoh intended. And this is how he was treated in his actions when he wanted to humiliate and subjugate the Children of Israel, but the matter came out contrary to what he wanted: God honored them and humiliated him, and made him angry and drowned him and his soldiers. And when Pharaoh insisted on what he mentioned of harming the Children of Israel, "Moses said to his people, 'Seek help from God and be patient.'" And he promised them the outcome and that the home would be theirs in his saying, "Indeed, the earth belongs to God. He causes it to inherit whomever He wills of His servants. And the [best] outcome is for the righteous. They said, "We were harmed before you came to us and after you came to us." That is, they did to us what you saw of humiliation and disgrace before you came, O Moses, and after that. So he said, alerting them to their present state and what they would become in the second state, **Perhaps your Lord will destroy your enemy**. This is a specification for them to resolve to be grateful when blessings come and calamities are removed.

Surat al-A'raf 7:128

Moses said to his people, "Seek help through God and be patient. Indeed, the earth belongs to God. He causes to inherit it whomever He wills of His servants. And the [best] outcome is for the righteous."

Fath al-Qadir

The sentence: 128- **Moses said to his people** is a resumption of the answer to an implied question. When Moses heard what Pharaoh had said, he ordered his people to seek help from God and to be patient in the ordeal. Then he told them, **The land** meaning the land of Egypt "is God's. He gives it as an inheritance to whomever He wills of His servants" or the type of land, and it is a promise from Moses to his people of victory over Pharaoh and his people, and that God will give them their land and their homes. Then he gave them good report that the ultimate outcome is for the righteous: meaning the praiseworthy outcome in this world and the hereafter is for the righteous among His servants, and they are Moses and those with him. The ultimate outcome of everything is its end. And the ultimate outcome was read in the accusative case in apposition to the earth.

Tafsir al-Baghawi

128 - "Moses said to his people, 'Seek help from God and be patient. Indeed, the earth belongs to God,' meaning the land of Egypt. 'He gives it as an inheritance' to whomever He wills of His servants. And the [best] outcome is for the righteous,' with victory and triumph. It was said: happiness and martyrdom. It was said: Paradise.

Tafsir al-Baidawi

128. "Moses said to his people, 'Seek help from God and be patient.'" When they heard Pharaoh's words and were annoyed by them, as a way to calm them down. "Indeed, the earth belongs to God. He gives it as an inheritance to whomever He wills of His servants." As a consolation for them and a confirmation of the command to seek help from God and to be steadfast in the matter. "And the [best] outcome is for the righteous." He promised them victory and a reminder of what He had promised them of destroying the Copts and giving them their homes as an inheritance and fulfilling it. "The outcome **was read in the accusative case in apposition to the noun of in, and the lam in the earth**" can be interpreted as a covenant or a gender.

Surat al-A'raf 7:129

They said, **We were harmed before you came to us and after you came to us.** He said, **Perhaps your Lord will destroy your enemy and make you successors in the land and see how you act.**

Tafsir al-Jalalayn

129 - **They said, We were harmed before you came to us and after you came to us. He said, Perhaps your Lord will destroy your enemy and make you successors upon the earth and see how you will act.**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: The people of Moses said to Moses, when he said to them: **Seek help from God and be patient**, "We have been harmed," by the killing of our sons, **before you came to us**, meaning: before you came to us with God's message to us, because Pharaoh was killing their male children when the time of Moses came upon him, as I have explained previously in this book of ours.

And his saying: **And after you came to us**, he says: And after you came to us with God's message, because when Pharaoh's magicians were defeated, and he said to the leaders of his people what he said, he wanted to renew the punishment upon them by killing their sons and taking their women captive.

It was said: The people of Moses said that to Moses when they feared that Pharaoh would catch up with them while they were fleeing from him. The two armies saw each other and said to him: O Moses, **We were harmed before you came to us**, they used to slaughter our sons and keep our women captive, **and after you came to us**, today Pharaoh will catch up with us and kill us.

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

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **before you come to us**, before God sent you and after it.

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

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of al-Suddi: So when the two armies saw each other and the Children of Israel saw Pharaoh behind them, they said, **Indeed, we are to be overtaken.** And they said, **We were harmed before you came to us**, they used to slaughter our sons and keep our women alive, **and after you have come to us**, today Pharaoh will overtake us and kill us, we are to be

overtaken.

Abdul Karim told me, Ibrahim told us, Sufyan told us, Abu Saad told us, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Moses walked with the Children of Israel until they attacked the sea, so they turned and saw the beasts of Pharaoh roaring, and they said: O Moses, we were harmed before you came to us and after you came to us, this sea is in front of us, and this is Pharaoh and those with him! He said: It may be that your Lord will destroy your enemy and make you successors in the land and see how you act. And His statement: He said: It may be that your Lord will destroy your enemy, God Almighty says: Moses said to his al-Nas 114: Perhaps your Lord will destroy your enemy Pharaoh and his people, **and make you successors**, meaning: He will make you succeed them in their land after their destruction, not fearing them or anyone else, **and see how you act**, meaning: Your Lord will see what you do after them, from your haste in obeying Him, and your reluctance to do so.

Tafsir al-Qurtubi

God the Almighty said: **They said, 'We were harmed before you came to us'** meaning at the beginning of your birth by killing your sons and enslaving your women. **And after you have come to us** meaning now that is repeated to us, meaning the threat that came from Pharaoh. It was said: The harm before: their subjection of the Children of Israel to their work until noon, and sending them the rest of the day to earn for themselves. The harm after: their subjection all day without food or drink, said Juwaybir. Al-Hasan said: The harm before and after are the same, which is taking the jizya. **He said, 'Perhaps your Lord will destroy your enemy and make you successors in the land'** Perhaps is obligatory from God. He renewed the promise to them and fulfilled it. They were made successors in Egypt during the time of David and Solomon, peace be upon them, and they conquered Jerusalem with Joshua bin Nun, as mentioned above. It was narrated that they said that when Moses went out with them and Pharaoh followed them, so he was behind them and the sea was in front of them, so God fulfilled the threat by drowning Pharaoh and his people and saving them. **He sees how you do** provides similar examples. That is, He sees the work for which the reward is due, because God does not reward them for what they do, but rather He rewards them for what they do.

Tafsir Ibn Kathir

God Almighty tells us about what Pharaoh and his people conspired to do and what they harbored for Moses, peace be upon him, and his people of harm and hatred. **And the chiefs of Pharaoh's people said** meaning to Pharaoh, **Will you leave Moses and his people?** meaning will you leave them to spread corruption in the land, meaning to corrupt your subjects and call them to worship their Lord instead of you? Oh my God, how amazing it is that these people

They said, "We were harmed before you came to us and after you came to us." He said, "Perhaps your Lord will destroy your enemy and make you successors in the land and see how you act."

are afraid of the corruption of Moses and his people! Indeed, Pharaoh and his people are the corruptors, but they do not realize it. That is why they said, **And leave you and your gods**. Some of them said that the waw here is a circumstantial particle, meaning will you leave him and his people to spread corruption in the land when he has abandoned worshipping you? Abi bin Kaab read it as: **And they have left you to worship you and your gods**. Narrated by Ibn Jarir. Others said: It is a conjunction, meaning: Do you allow them to do the corruption that you have approved of them doing and to abandon your gods? Some of them read: **your gods**, meaning: your worship. This was narrated from Ibn Abbas, Mujahid, and others. According to the first reading, some of them said: Pharaoh had a god that he worshipped. Al-Hasan Al-Basri said: Pharaoh had a god that he worshipped in secret. He said in another narration: He had a noose around his neck that he would prostrate to. Al-Suddi said about the Almighty's statement: **And he leaves you and your gods**, and his gods, according to what Ibn Abbas claimed, were that whenever they saw a beautiful cow, Pharaoh would order them to worship it. For this reason, the Samaritan brought out for them a calf with a body that mooed. So Pharaoh answered their question by saying: We will kill their sons and spare their women. This was a second command with this action. He had tormented them before the birth of Moses, peace be upon him, out of caution from his presence, so it was contrary to what he sought and against what Pharaoh intended. And this is how he was treated in his actions when he wanted to humiliate and subjugate the Children of Israel, but the matter came out contrary to what he wanted: God honored them and humiliated him, and made him angry and drowned him and his soldiers. And when Pharaoh insisted on what he mentioned of harming the Children of Israel, "Moses said to his people, 'Seek help from God and be patient.' " And he promised them the outcome and that the home would be theirs in his saying, "Indeed, the earth belongs to God. He causes it to inherit whomever He wills of His servants. And the [best] outcome is for the righteous. They said, "We were harmed before you came to us and after you came to us." That is, they did to us what you saw of humiliation and disgrace before you came, O Moses, and after that. So he said, alerting them to their present state and what they would become in the second state, **Perhaps your Lord will destroy your enemy**. This is a specification for them to resolve to be grateful when blessings come and calamities are removed.

Fath al-Qadir

And the sentence 129- **They said, 'We were harmed before you came to us and after you came to us'** is a resumption of the answer to an implied question like the one before it: that is, we were harmed before you came to us as a messenger, and that was by Pharaoh killing our sons at your birth when he was informed that a child would be born at whose hand his kingdom would be destroyed. **And after you came to us** as a messenger by killing our sons now. It was said: the

meaning is we were harmed before you came to us by using us in hard labor without permission. **And after you came to us** by what we are in now of fear for ourselves, our children, and our families. It was said: the harm before and after is one, which is the collection of the jizya from them. The sentence **He said, 'Perhaps your Lord will destroy your enemy'** is a resumption like the one before it, promising them that God will destroy their enemy, which is Pharaoh and his people. His saying: **And will make you successors in the land** is an explicit statement of what was previously indicated, that the land belongs to God. God fulfilled his hope, and they ruled Egypt during the time of David and Solomon, and they conquered Jerusalem with Joshua bin Nun, and destroyed Pharaoh and his people by drowning and saved them. **So He will see how you will do** of deeds after He bestowed upon you the favor of destroying your enemy. **And He will make you successors in the land** and He will reward you for what you did in it of good and evil.

Ibn Abi Hatim and Abu Sheikh narrated on the authority of Al-Suddi regarding his statement: **This is indeed a plot that you have plotted in the city** if you meet to show off and its people leave it **I will surely cut off your hands** the verse, he said: So he killed them and cut them off as he said. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas who said: The first to be crucified was Pharaoh. And he was the first to cut off hands and feet from opposite sides. Abd bin Hamid narrated on the authority of Qatadah regarding his statement: **from opposite sides** he said: A hand from here and a foot from there. Abd bin Hamid, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement: **We were harmed before you came to us and after you came to us** he said: Before God sent you and after it. Abd bin Hamid, Ibn Abi Hatim and Abu Al-Sheikh narrated on the authority of Wahb bin Munabbih regarding the verse, he said: The Children of Israel said to Moses, Pharaoh used to charge us with milk before you came to us, but when you came, he charged us with milk along with straw. Moses said: O Lord, you have destroyed Pharaoh, until when will you keep him? So God revealed to him that they did not commit the sin for which he destroyed them. Abd bin Hamid narrated on the authority of Qatada regarding the verse, he said: Shame on the enemy of God, it has happened that a boy will be born in that year who will usurp your kingdom. He said: So he pursued their children that year by slaughtering the male among them, then he slaughtered them also after Moses came to them. Ibn Abi Hatim narrated on the authority of Ibn Abbas, he said: The beginning and end will be with us, the people of the house, and a state will inevitably occur for Banu Hashim, so consider who will be from Banu Hashim? And about them was revealed the verse: **Perhaps your Lord will destroy your enemy and make you successors in the land and see how you act**. It is necessary to look into the authenticity of this from Ibn Abbas. The verse was revealed about the Children of Israel, not the Children of Hashim. It is located in this story that tells what happened between Moses and Pharaoh.

Tafsir al-Baghawi

129 - **They said, 'We have been harmed.'** Ibn Abbas said: When the magicians believed, Moses was followed by six hundred thousand of the Children of Israel. They said - meaning the people of Moses - 'We have been harmed, **before you came to us**, with the message by killing the children, **and after you came to us**, by killing us again. It was said: What is meant by this is that Pharaoh had been enslaving them before Moses came until midday, so when Moses came, he enslaved them all day without pay. Al-Kalbi mentioned that they used to beat bricks for him with Pharaoh's straw, so when Moses came, he forced them to beat him with straw from their own. "Moses said, 'Perhaps your Lord will destroy your enemy,' Pharaoh, 'and make you successors in the land,' meaning that He will settle you in the land of Egypt after them, 'and see how you act.' So God fulfilled that by drowning Pharaoh and making them successors in their homes and wealth, so they worshipped the calf.

Tafsir al-Baidawi

129. "They said" meaning the Children of Israel. "We were harmed before you came to us **with the message by killing the sons** and after you came to us" by returning him. "He said, **Perhaps your Lord will destroy your enemy and make you successors in the land** explicitly stating what he referred to first when he saw that they were not comforted by that, and perhaps he came with the act of greed because he was not certain that they were the successors in person or by their children. It has been narrated that Egypt was only opened to them in the time of David, peace be upon him. **Then He will see how you act** in what you do of gratitude and ingratitude, obedience and disobedience, and He will reward you according to what is found in you.

Surat al-A'raf 7:130

And We certainly seized the people of Pharaoh with years of famine and loss of fruits that perhaps they would be reminded.

Surat al-A'raf 7:130

And We certainly seized the people of Pharaoh with years of famine and loss of fruits that perhaps they would be reminded.

Tafsir al-Jalalayn

130 - **And We seized the people of Pharaoh with years drought and a decrease in fruits that perhaps they would be reminded** take heed and believe.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And We tested the people of Pharaoh and his followers for their misguidance, **with years**, meaning: with drought year after year, and famine.

It is said: **The people became barren**, if they became barren.

And a decrease in the fruits, meaning: We tested them with drought by causing their fruits and crops to disappear, except for a little, **so that they might remember**, meaning: A lesson for them and a reminder to them, so that they would be deterred from their misguidance and turn to their Lord with repentance.

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

Who said that?

Ibn Wakee' told us, he said, Yahya bin Adam told us, on the authority of Sharik, on the authority of Abu Ishaq, on the authority of Abu Ubaidah, on the authority of Abdullah: **And We seized the people of Pharaoh with years of famine**, he said: years of famine.

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: **by the years**, the catastrophe, **and a decrease in the fruits**, less than that.

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

Al-Qasim bin Dinar told me, he said, Ubaidullah bin Musa told us, on the authority of Shaiban, on the authority of Abu Ishaq, on the authority of Raja bin Haywah, regarding his statement: **And a reduction in the fruits**, he said: When the palm tree does not bear more than one fruit.

Ibn Wakee' told me, he said, my father told us, on the authority of Israel, on the authority of Abu Ishaq, on the authority of Raja' ibn Haywah, on the authority of Ka'b,

who said: A time will come upon the people when the palm tree will bear nothing but fruit.

Al-Muthanna told me, he said, Al-Hammani told us, he said, Sharik told us, on the authority of Abu Ishaq, on the authority of Raja' bin Haywah: **And a decrease in the fruits**, he said: A time will come upon the people when the palm tree will bear nothing but fruit.

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And We seized the people of Pharaoh with years**, God seized them with years, with famine, year after year, **and a decrease in the fruits**, as for *years*, that was in their desert and with their livestock, and as for **a decrease in the fruits**, that was in their cities and villages.

Tafsir al-Qurtubi

The Almighty said: **And We seized the people of Pharaoh with years** meaning drought. This is well-known in the language. It is said: A year struck them, meaning drought. And its meaning is a drought for a year. And in the hadith:

O God, make them years like the years of Joseph. Some Arabs use the letter *nun* in *years*. Al-Farra' recited:

I see the passing years taking from me as secrets are taken from the crescent moon

Al-Nahhas said: Sibawayh recited this verse with the opening of the letter *nun*, but he recited in this what is not permissible otherwise, which is his saying:

I have passed forty

Al-Farra' narrated on the authority of Banu Amir that they say: **I stayed with him for years, O man**, in the accusative case. He said: Banu Tamim do not inflect and say: **Years have passed for him, O man**. "Sanin" is the plural of *sanah*, and *sanah* here means drought, not a year. And from this, **asnāt al-qawm** means they suffered drought. Abdullah bin al-Zubayri said:

Amr Al-Ala broke the tharid for his people, and the men of Mecca were lean and old.

Perhaps they will remember meaning that they will be admonished and their hearts will soften.

Tafsir Ibn Kathir

God Almighty says: **And We seized the people of Pharaoh** meaning We tested them, tried them and afflicted them **with years** which are years of famine due to the scarcity of crops **and a decrease in fruits** Mujahid said it is less than that. Abu Ishaq said on the authority of Raja bin Haywah that the palm tree would only bear one fruit "that perhaps they would be reminded. But when good comes to them" meaning

fertility and provision **they say, 'This is for us'** meaning this is for us because of what we deserve **and if evil befalls them** meaning drought and famine **they regard Moses and those with him as an evil omen** meaning this is because of them and what they brought **unquestionably, their omen is only with God** Ibn Abi Talhah said on the authority of Ibn Abbas **unquestionably, their omen is only with God** meaning their misfortunes are with God **but most of them do not know** Ibn Jurayj said on the authority of Ibn Abbas, he said **unquestionably, their omen is only with God** meaning except from God.

Fath al-Qadir

What is meant by the people of Pharaoh here is his people, and what is meant by the years of famine is the drought, and this is well known to the linguists. They say that a year struck them, meaning a year of famine. And in the hadith: **O God, make them years like the years of Joseph**. And most Arabs parse the years as a sound masculine plural, and some Arabs parse it as a singular and apply the vowels to the nun. Al-Farra' recited:

I see the passing years taking from me as secrets are taken from the crescent moon

With a kasra on the letter *nun* from *al-sanin*. Al-Nahhas said: Sibawayh recited this verse with a fatha on the letter *nun*.

I say: What is not likely has been reported, which is the poet's saying:

Why do people despise me when I have passed the age of forty?

And after that:

The brother of fifty is a strong society and the passing of the years attracts me

The verses before and after it are broken. The first of these verses is:

I am the son of Jala and Talaa Al-Thnaya. When I put on the turban, you will know me.

Al-Farra' narrated on the authority of Banu Amir that they say: I stayed with him for years, spending. He said: Banu Tamim do not spend it. It is said: The people became barren, meaning they became dry. From this is the saying of Ibn al-Zubayri:

The men of Mecca are old and lean

130- **And a decrease in the fruits** due to the lack of rain and the many defects **so that they may remember** so that they may learn a lesson and turn away from their misguidance.

crops due to plagues and defects. Qatada said: As for the years, they are for the people of the deserts, and as for the decrease in fruits, they are for the people of the cities, **that they may remember**, meaning: take heed. This is because hardship softens the hearts and makes them desire what is with God, the Almighty.

Tafsir al-Baidawi

130. **And We seized the people of Pharaoh with years** due to the lack of rain and water, and the year is often used to refer to a year of famine because of the frequency with which it is mentioned and dates are recorded, then it was derived from it and it was said that the people suffered famine. **And a decrease in fruits** due to the abundance of defects. **Perhaps they will be reminded** so that they may realize that this is due to the evil of their disbelief and sins and learn a lesson, or their hearts may soften due to hardships so that they may turn to God and desire what is with Him.

Tafsir al-Baghawi

130 - The Almighty said: **And We seized the people of Pharaoh with years**, meaning with drought and famine. The Arabs say: **A year afflicted them**, meaning drought and severe year. It was said: What he meant by years is drought year after year, **and a decrease in fruits**, and

Surat al-A'raf 7:131

So when good comes to them, they say, "This is ours." But if evil befalls them, they ascribe evil omens to Moses and those with him. Unquestionably, their evil omens are only with God, but most of them do not know.

Surat al-A'raf 7:131

So when good comes to them, they say, **This is ours**. But if evil befalls them, they ascribe evil omens to Moses and those with him. Unquestionably, their evil omens are only with God, but most of them do not know.

Tafsir al-Jalalayn

131 - **So when good comes to them** fertility and wealth **they say, This is for us** that is, we deserve it and they do not thank for it **but if evil befalls them** drought and calamity **they take an omen** they take a bad omen **about Moses and those with him** of the believers **unquestionably, their omen** their bad omen **is only with God** He brings it to them **but most of them do not know** that what befalls them is from Him.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: So when the people of Pharaoh were visited by health, fertility, prosperity, and an abundance of fruits, and they saw what they loved in their worldly life, **they said, 'This is for us,'** meaning we are more deserving of it, **but if a bad thing befalls them**, meaning drought, famine, and calamity, **they take ill omen from Moses and those with him**, meaning they take them as bad omens, and say: Our fortunes and our portions of prosperity, fertility, and health have gone since Moses, peace be upon him, came to us.

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

Who said that?

Muhammad ibn Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **So when good comes to them**, well-being and prosperity, **they say, 'This is for us,'** we are more deserving of it, **but if evil befalls them**, a calamity or a punishment, **they take an omen**, they have bad omens about Moses.

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

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement: {But when good comes to them, they say, **This is for us**, but if evil befalls them, they ascribe an evil omen to Moses and those with him.} They said: This has not befallen us except because of you, O Moses, and those with you. We have not seen evil nor has it befallen us until we saw

you! And His statement: {But when good comes to them, they say, **This is for us**.} He said: Good is what they love. And when it is what they dislike, they say, **This has not befallen us except because of the evil of those who did wrong!** The people of Salih said: **We ascribe an evil omen to you and those with you**. So God said: {Your evil omen is with God. Rather, you are a people being tested.} (al-Naml 27:47)

The statement in the interpretation of his saying: **Indeed, their omen is with God, but most of them do not know**.

Abu Ja'far said: God Almighty says: **Behold, what is the bird of the people of Pharaoh and others?** That is their share of prosperity and fertility and other shares of good and evil, **with God, but most of them do not know**, that this is so, so because of their ignorance of that they were flying with Moses and those with him.

And similar to what we said about that, the people of interpretation said. Those who said that mentioned:

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas: **Behold, their ill omen is with God**, meaning: Their misfortunes are with God. God said: **But most of them do not know**.

Al-Qasim told me, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said, Ibn Abbas said: **Behold, their omen is only with God**, he said: The matter is from God.

Tafsir al-Qurtubi

There are two issues:

First: The Almighty's saying: **So when good comes to them**, meaning fertility and abundance, **they say, 'This is for Us,'** meaning we were given it by right. **But if evil befalls them**, meaning drought and disease, which is the issue:

Second: **They take Moses as an ill omen**. Similar to this is **And if a misfortune befalls them, they say, 'This is from you.'** (An-Nisa': 78). The original is **they take bad omen**. The *ta* was assimilated into the *ta*. Talhah read **they took bad omen** as a past tense verb. The origin of this is from superstition and the warning of birds. Then their use became widespread until everyone who takes bad omen was called *tatiyar*. The Arabs used to take good omen from the *saneh*, which comes from the right. They used to take bad omen from the *bareh*, which comes from the left. They also used to take bad omen from the sound of the crow, interpreting it as **the obvious**. They used to infer things from the responses of birds to each other, and from their sounds at times other than their usual times. The same applies to gazelles when they pass by in the morning or in the evening. They would say when they depart: **Who will bring me the "saneh after the bareh?"** However, the strongest thing they had was in all birds,

so they called them all superstitions from this aspect. The Persians have bad omens when they see a boy being taken to the teacher in the morning, and they consider seeing a boy returning home from the teacher a good omen, and they consider seeing a water skin on the back of a full, tied skin, and they consider seeing an empty water skin with its skin open, and they consider a porter who is laden with a load, and a dignified animal, and they consider a porter who has put down his load, and an animal whose weight has been removed from it. Islam came with the prohibition of bad omens and bad omens from what is heard from the sound of any bird, whatever it is, and in whatever condition it is, as the Prophet, peace be upon him, said:

Leave the birds in their nests. This is because many of the people of the pre-Islamic era, when they wanted to relieve themselves, would go to the birds in their nests and scare them away. If they took the right, they would go on to relieve themselves. This is what they considered to be the *saneh*. If they took the left, they would go back. This is what they considered to be the *barah*. The Prophet, may God bless him and grant him peace, forbade this by saying: **Leave the birds in their nests.** This is how it is in the hadith. The Arabs say *wa-na-tha* **its nests**. Imru' al-Qais said:

I had lunch while the birds were in their nests

Al-Wakna: is the name for every den and nest. Al-Wakn: is the place where the bird lays eggs and hatches them, and it is a hole in the walls and trees. It is said: The bird was kan yakun wa kanan if it incubated its eggs. There were also some Arabs who did not consider superstition to be a thing, and they praised those who denied it. Al-Muraqqash said:

I went out, and I never went out, to Waq and Hatim

So the unlucky ones are like the fortunate ones, and the fortunate ones are like the unlucky ones.

Ikrimah said: I was with Ibn Abbas when a bird passed by, crowing. A man from the people said: Good, good. Ibn Abbas said: There is neither good nor evil in this. Our scholars said: As for the words of birds, they have no connection to what they are used to indicate, nor do they have knowledge of what is to come, let alone the future, to inform about it. There is no one among the people who knows the language of birds, except what God, the Most High, had given to Solomon, peace be upon him, of that. So superstition is included among the falsehoods. And God knows best. And the Prophet, peace be upon him, said:

He is not one of us who dreams, speculates, or is prevented from travelling by superstition. Abu Dawud narrated on the authority of Abdullah bin Masoud, "On the authority of the Prophet, may God bless him and grant him peace, who said:

Superstition is polytheism - three times - and there is none of us who does not - but God removes it by trusting in Him." Abdullah bin Amr bin Al-Aas narrated "on the authority of the Messenger of God, may God bless him and grant him peace, who said:

Whoever is prevented from doing something because of a bad omen has committed shirk. It was said: What

is the expiation for that, O Messenger of God? He said: That one of them should say: O God, there is no omen except Your omen, and there is no good except Your good, and there is no god but You, then he goes about his business." In another report:

"If any of you finds that, let him say: 'O God, none brings good deeds except You, and none takes away evil deeds except You. There is no power nor strength except with You.'" Then he goes, trusting in God, for God will suffice him in whatever he finds in himself of that, and God will suffice him in whatever concerns him. The difference between an omen and a bad omen has already been mentioned in Al-Ma'idah. **Indeed, their bad omen is only with God.** Al-Hasan read their bad omen, the plural of bad omen, meaning what was decreed for them and against them. **But most of them do not know** that the famine and hardships that befell them were from God, the Almighty, because of their sins, not from Moses and his people.

Tafsir Ibn Kathir

God Almighty says: **And We seized the people of Pharaoh** meaning We tested them, tried them and afflicted them **with years** which are years of famine due to the scarcity of crops **and a decrease in fruits** Mujahid said it is less than that. Abu Ishaq said on the authority of Raja bin Haywah that the palm tree would only bear one fruit "that perhaps they would be reminded. But when good comes to them" meaning fertility and provision **they say, 'This is for us'** meaning this is for us because of what we deserve **and if evil befalls them** meaning drought and famine **they regard Moses and those with him as an evil omen** meaning this is because of them and what they brought **unquestionably, their omen is only with God** Ali bin Abi Talhah said on the authority of Ibn Abbas **unquestionably, their omen is only with God** meaning their misfortunes are with God **but most of them do not know** Ibn Jurayj said on the authority of Ibn Abbas, he said **unquestionably, their omen is only with God** meaning except from God.

Fath al-Qadir

His statement: 131- **So when good comes to them, they say, 'This is ours'** meaning the good quality of fertility, abundant rain, good fruits, and cheap prices. **They say, 'This is ours'** meaning, we were given it by merit, and it is specific to us. **But if evil befalls them** meaning, a bad quality of drought, famine, frequent diseases, and the like, **they take ill omen from Moses and those with him** meaning, they take ill omen from Moses and those with him from the believers in him. The original is yatatawyaara, the ta' was assimilated into the ta'. Talhah read *tatayyurna* as a past tense verb. The Arabs used to take ill omen from birds and animals, then it was used later for anyone who took ill omen from something. An example of this is the statement of God the Almighty: **And if evil befalls them, they say, 'This is from you'** It was said: The reason for defining good is that it occurs frequently, and the reason for defining bad is that it occurs rarely. His saying: **Indeed, their omen is with God** means the

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So when good comes to them, they say, "This is ours." But if evil befalls them, they ascribe evil omens to Moses and those with him. Unquestionably, their evil omens are only with God, but most of them do not know.

cause of their good and evil, with all that befalls them of fertility and famine, is from God, not because of Moses and those with him. This answer was in keeping with what they believed and what they understood. For this reason, he used the word *bird* to refer to the good and evil that occurs by God's decree, wisdom, and will. **But most of them do not know** this, rather they attribute good and evil to other than God out of ignorance.

was denied, and it was brought with the letter of doubt because of its rarity and the lack of intention except as a consequence. **Behold, their bad omen is only with God** meaning the reason for their good and evil with Him, which is His wisdom and will, or the reason for their bad luck with God, which is their deeds written with Him, for they are what brought about what harms them. It was read **Inna tiyurhum** which is a collective noun, and it was said that it is a collective noun. **But most of them do not know** that what befalls them is from God Almighty or from the evil of their actions.

Tafsir al-Baghawi

131 - **So when good comes to them**, meaning: fertility, abundance, and well-being, **they say, 'This is for us,'** meaning, we are its people and deserve it according to the custom that has come to us in the abundance of our provisions, and they do not see it as a favor from God Almighty for which they should be grateful. **But if evil befalls them**, meaning drought and calamity, and they see what they dislike, **they take an omen**, they have a bad omen, **about Moses and those with him**, and they say, **No calamity has befallen us until we have seen them**. This is from the bad luck of Moses and his people.

Saeed bin Jubair and Muhammad bin Al-Munkadir said: Pharaoh's reign was four hundred years. He lived six hundred and twenty years without seeing any harm. If he had been hungry for a day, or fever for a night, or pain for an hour during that period, he would never have claimed divinity. God the Almighty said:

Unquestionably, their omen is only with God. That is, their share of fertility and drought, good and evil, is all from God. Ibn Abbas said: Their omen is what God has decreed and destined for them. In another narration from him: Their bad luck is with God and from God. That is, their bad luck only came to them because of their disbelief in God. It was said that its meaning is the great bad luck that they will have from God in the form of the torment of the Fire. **But most of them do not know**, that what has befallen them is from God.

Tafsir al-Baidawi

131. **So when good comes to them** of fertility and abundance. **They say, 'This is for us'** for our sake, and we deserve it. **But if evil befalls them** drought and calamity. **They take Moses and those with him as an ill omen** they take them as a bad omen and say: We were only afflicted by their bad luck. This is an exaggeration in describing them as stupid and cruel, for hardships soften hearts, humble bonds and remove cohesion, especially after witnessing the signs, and they were not affected by it, rather they increased in their arrogance and immersion in error. The good was only known and mentioned with the tool of confirmation because of its frequent occurrence, and the will is attached to causing it in itself, and the bad

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And they said, **No matter what sign you bring us to bewitch us with, we will not believe you.**

Tafsir al-Jalalayn

132 - **And they said** to Moses **No matter what sign you bring us to bewitch us with, we will not believe you** so he invoked evil upon them.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And the people of Pharaoh said to Moses: O Moses, whatever sign or indication you bring us, **to bewitch us**, meaning: to distract us from the religion of Pharaoh, **we will not believe you**, meaning: we will not believe you in that, that you are right in what you are calling us to.

We have previously demonstrated the meaning of *magic*, so there is no need to repeat it.

Ibn Zayd used to say about the meaning of **whatever sign you bring us**, what:

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **Whatever sign you bring us**, he said: Whatever sign you bring us, and this has an additional *what* in it.

Tafsir al-Qurtubi

God the Almighty said: **And they said, 'Whatever sign you bring us'** meaning the people of Pharaoh said to Moses, *Whatever*. Al-Khalil said: The root is *ma, ma*, the first is for the condition, and the second is an additional word to emphasize the reward, as it is added to all other letters, such as *ima, haytama, aynama*, and *kayfa*. They disliked two letters with the same pronunciation, so they replaced the first alif with a ha and said *mahamma*. Al-Kisa'i said: Its root is *mah*, meaning *stop, whatever sign you bring us*. It was said: It is a single word, which is used as a reward to make what comes after it in the jussive mood, based on the estimation of *in*. The answer is **we are not believers in you. To bewitch us** to divert us from what we are doing. The explanation of this word has already been mentioned in Al-Baqarah. It was said: Moses remained among the Copts after the magicians prostrated for twenty years, showing them signs until God drowned Pharaoh, so this was what they said.

Tafsir Ibn Kathir

This is a report from God Almighty about the rebellion of the people of Pharaoh, their arrogance, their stubbornness towards the truth, and their insistence on falsehood in their saying, **No matter what sign you**

bring us to bewitch us with, we will not believe in you. They say, **Whatever sign you bring us, evidence, and proof you present, we will reject it, and we will not accept it from you, nor will we believe in you or what you have brought.** God Almighty said, **So We sent upon them the flood.** They differed in its meaning. According to Ibn Abbas in a narration, it means abundant, torrential rains that destroy crops and fruits, and Ad-Dahhak bin Muzahim said the same. According to Ibn Abbas in another narration, it means abundant death, and so said Ata'. Mujahid said, **The flood is water and plague in any case.** Ibn Jarir said: Ibn Hisham Al-Rafa'i told us, Yahya bin Yaman told us, Al-Munhal bin Khalifa told us, on the authority of Al-Hajjaj, on the authority of Al-Hakam bin Mina', on the authority of Aisha, may God be pleased with her, who said: The Messenger of God, may God bless him and grant him peace, said: **The flood is death.** Ibn Mardawayh narrated it in the same way from the hadith of Yahya bin Yaman, and it is a strange hadith. Ibn Abbas said in another narration: It is a command from God that swept over them, then he recited: **And a company from your Lord swept over them while they were asleep.** As for locusts, they are well-known and famous, and they are edible, as is proven in the two Sahihis on the authority of Abu Ya'fur, who said: I asked Abdullah bin Abi Awfa about locusts, and he said: We participated in seven battles with the Messenger of God, may God bless him and grant him peace, and we ate locusts. Al-Shafi'i, Ahmad bin Hanbal, and Ibn Majah narrated from the hadith of Abd Al-Rahman bin Zaid bin Aslam on the authority of his father on the authority of Ibn Umar on the authority of the Prophet, may God bless him and grant him peace, who said: "Two dead things and two types of blood have been made lawful for us: fish and locusts, and the liver and the spleen." Abu Al-Qasim Al-Baghawi narrated it on the authority of Dawud bin Rashid on the authority of Suwaid bin Abd Al-Aziz on the authority of Abu Tamam Al-Ayli. On the authority of Zaid bin Aslam, on the authority of Ibn Omar, with a chain of transmission traceable to the Prophet, similarly. Abu Dawud narrated on the authority of Muhammad bin al-Faraj, on the authority of Muhammad bin Zubarqan al-Ahwazi, on the authority of Sulayman al-Taymi, on the authority of Abu Uthman, on the authority of Salman, who said: The Messenger of God, may God bless him and grant him peace, was asked about locusts, and he said: **Most of God's soldiers, I do not eat them nor forbid them.** He, peace be upon him, only left them because he was disgusted by them, just as his noble soul was disgusted by eating the monitor lizard, and he permitted it. Al-Hafiz Ibn Asakir narrated in a section he collected on locusts from the hadith of Abu Saeed Al-Hassan bin Ali Al-Adawi, who said: Nasr bin Yahya bin Saeed told us, Yahya bin Khalid told us on the authority of Ibn Jurayj on the authority of Ata' on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, did not eat locusts, kidneys, or monitor lizards without forbidding them. As for locusts, they are a punishment and a torment, and as for kidneys, they are close to urine. As for the monitor lizard, he said: **I fear that it may be transformed.** Then he said: It is strange that I did not write it except from this source. The Commander of the Faithful, Umar bin Al-Khattab, may God be pleased with him, desired and loved them.

And they said, "No matter what sign you bring us to bewitch us with, we will not believe you."

Abdullah bin Dinar narrated on the authority of Ibn Umar: Umar was asked about locusts, and he said: I wish we had a handful or two of them to eat. Ibn Majah narrated: Ahmad bin Mani' told us on the authority of Sufyan bin Uyaynah on the authority of Abu Saad Saeed bin Al-Marzban Al-Baqqa, who heard Anas bin Malik say: The wives of the Prophet, may God bless him and grant him peace, used to give each other locusts on plates. Abu Al-Qasim Al-Baghawi said: Dawud bin Rashid told us. Baqiyya bin Al-Waleed narrated to us on the authority of Yahya bin Yazid Al-Qa'nabi, my father narrated to me on the authority of Sadi bin Ajlan on the authority of Abu Umamah, who said: The Messenger of God, may God bless him and grant him peace, said: "Mary, daughter of Imran, peace be upon her, asked her Lord, the Almighty and Majestic, to feed her meat without blood, so He fed her locusts. She said: O God, let him live without breastfeeding and keep him alive without being separated." Numayr said: Sedition is sound. Abu Bakr bin Abi Dawud said: Abu Taqi Hisham bin Abdul Malik Al-Muzani narrated to us, Baqiyya bin Al-Waleed narrated to us, Ismail bin Ayyash narrated to us on the authority of Damdam bin Zur'ah on the authority of Shureih bin Ubayd on the authority of Abu Zuhair Al-Numairi, who said: The Messenger of God, may God bless him and grant him peace, said: **Do not fight the locusts, for they are the greatest soldiers of God.** Very strange. Ibn Abi Nujayh said on the authority of Mujahid regarding the Almighty's statement: **So We sent upon them the flood and the locusts,** he said: They ate the nails of their doors and left the wood. Ibn Asakir narrated on the authority of Ali bin Zaid al-Kharaiti on the authority of Muhammad bin Kathir that I heard al-Awza'i say: I went out to the desert and saw a man of locusts in the sky and saw a man riding on a locust from among them and he was striking the iron and whenever he said with his hand like this the locusts would move with his hand and he was saying: The world is false, false, what is in it is the Al-Hafiz Abu al-Faraj al-Mu'afa bin Zakariya al-Hariri narrated: Muhammad bin al-Hasan bin Ziyad narrated to us, Ahmad bin Abdul Rahim narrated to us, Waki' narrated to us on the authority of al-A'mash, Amer narrated to us, he said: Shuraih al-Qadi was asked about locusts and he said: May God curse the locust, in it is the creation of seven giants, its head is the head of a horse, its neck is the neck of a bull, its chest is the chest of a lion, its wing is the wing of an eagle, its legs are the legs of a camel, its tail is the tail of a snake, and its belly is the belly of a scorpion. We have already mentioned at God the Almighty said: **Lawful to you is game from the sea and its food as provision for you and for the travelers.** The hadith of Hammad bin Salamah on the authority of Abu Al-Muhzam on the authority of Abu Hurairah, who said: We went out with the Messenger of God, may God bless him and grant him peace, for Hajj or Umrah, and we encountered a swarm of locusts, so we began to hit them with sticks while we were in ihram. So we asked the Messenger of God, may God bless him and grant him peace, and he said: **There is nothing wrong with game from the sea.** Ibn Majah narrated on the authority of Harun Al-Hammal on the authority of Hisham bin Al-Qasim on the authority of Ziyad bin Abdullah bin Alatha on the

authority of Musa bin Muhammad bin Ibrahim Al-Taimi on the authority of his father on the authority of Anas and Jabir on the authority of the Messenger of God, may God bless him and grant him peace, that when he supplicated against locusts, he would say: **O God, destroy their adults, kill their young, spoil their eggs, cut off their roots, and seize our livelihoods and provisions by their mouths, for You are the Hearer of supplication.** Jabir said to him: O Messenger of God, are you supplicating against one of God's soldiers to cut off their roots? He said, **It is only the eggs of a whale in the sea.** Hisham said, **Ziyad told me that someone who saw it being scattered by a whale told him.** Whoever verified this said that when a fish lays eggs on the seashore, the water dries up and it appears to the sun that it all hatches into flying locusts. We have presented, when he said, **Except for nations like you,** the hadith of Omar, may God be pleased with him, that God created a thousand nations, six hundred in the sea and four hundred on land, and that the first of them to perish would be locusts. Abu Bakr bin Abi Dawud said, Yazid bin Mubarak told us, Abd al-Rahman bin Qais told us, Salim bin Salim told us, Abu al-Mughira al-Jawzjani Muhammad bin Malik told us, on the authority of al-Bara' bin Azib, who said: The Messenger of God, may God bless him and grant him peace, said, **There is no epidemic with the sword, and there is no escape with locusts.** A strange hadith. As for lice, according to Ibn Abbas, they are the weevils that emerge from wheat, and according to him, they are the small locusts that have no wings. Mujahid, Ikrimah, Qatadah, and according to al-Hasan and Saeed bin Jubayr, lice are small black insects. Abd al-Rahman bin Zaid bin Aslam said: Lice are fleas. Ibn Jarir said, "Lice is the plural of a louse, and it is an insect that resembles lice and that camels eat, as far as I have been informed. It is what al-A'sha meant when he said:

A people who treat their children with lice, chains are more effective, and a closed door

He said: Some of the people of Basra who were knowledgeable about the Arabic language claimed that lice among the Arabs were called hamnan, the singular of which is hamnanah, and they are small monkeys above the qamqamah. Abu Ja'far Ibn Jarir said: Ibn Hamid Al-Razi told us, Ya'qub Al-Qummi told us on the authority of Ja'far Ibn Abi Al-Mughira on the authority of Sa'id Ibn Jubayr who said: When Moses, peace be upon him, came to Pharaoh, he said to him: Send the Children of Israel with me, but he did not send them. Then God sent upon them the flood, which is rain, and poured some of it upon them. They feared that it was a punishment, so they said to Moses: Call upon your Lord to remove the rain from us, so we will believe in you and send the Children of Israel with you. So he called upon his Lord, and He removed it from them, but they did not believe and did not send the Children of Israel with him. So he caused to grow for them in that year something that had not grown before of crops, fruits and pastures. They said: This is what we wished for. So God sent upon them locusts and let them destroy the pastures. When they saw their traces in the pastures, they knew that they would not leave the crops. So they said: O Moses, call upon your Lord

to remove the locusts from us, so we will believe in you and send the Children of Israel with you. So he called upon his Lord, and He removed the locusts from them, but they did not believe and did not send the Children of Israel with them. They trampled and took refuge in the houses, but they said: We have taken refuge. So God sent upon them Lice, which are mites that come out of it, so the man would take ten bags to the mill, but only three would return. They said, "O Moses, call upon your Lord to remove the lice from us, so that we may believe in you and send the Children of Israel with you." So he called upon his Lord, and He removed them, but they refused to send the Children of Israel with him. While he was sitting with Pharaoh, he heard the croaking of a frog, so he said to Pharaoh, **What do you and your people suffer from this?** He said, **What could be the plot of this?** They did not spend the night before a man was sitting up to his chin among the frogs, and about to speak, a frog jumped into his mouth. They said to Moses, **Call upon your Lord to remove these frogs from us, so that we will believe in you and send the Children of Israel with you.** So he called upon his Lord, and He removed them, but they did not believe. God sent blood upon them, so whatever they drew from the rivers and wells and whatever was in their vessels, they found it to be thick blood. They complained to Pharaoh and said, **We have been afflicted with blood and we have no drink.** He said, **He has bewitched you.** They said, **From where did he bewitch us when we do not find any water in our vessels except that we find it to be thick blood?** They came to him and said, **O Moses, call upon your Lord to remove this blood from us, so that we will believe in you and send the Children of Israel with you.** So he called upon his Lord, and He removed them, but they did not believe and did not send the Children of Israel with him. Something similar to this was narrated from Ibn Abbas, al-Suddi, Qatadah, and more than one of the scholars of the Salaf, that he informed us. Thus, Muhammad bin Ishaq bin Yasar, may God have mercy on him, said: "The enemy of God, Pharaoh, returned when the magicians believed, defeated and shackled. Then he refused to do anything except remain in disbelief and persist in evil. So God continued to send signs upon him, so He seized him with years and sent upon him the flood, then locusts, then lice, then frogs, then blood, detailed signs. So He sent the flood, which is water, and it overflowed the face of the earth, then it stagnated, and they were unable to plow or do anything until they were exhausted from hunger. When that reached them, "They said, 'O Moses, call upon your Lord for us according to what He has promised you: If you remove this punishment from us, we will believe in you and send with you the Children of Israel.' " So Moses called upon his Lord, and He removed it from them, but they did not fulfill anything of what they said. So God sent upon them locusts, and they ate the trees, as I have heard, until they were eating the iron nails of doors until their houses and dwellings collapsed. They said as they said, so he called upon his Lord, and He removed it from them, but they did not fulfill anything of what they said. So God sent upon them lice. It was mentioned to me that Moses, peace be upon him, was commanded to walk to a sand dune and strike it. With his staff, he walked to a huge hill of Ahil and struck it with it, and lice swarmed upon them until they covered

the houses and food and prevented them from sleeping and resting. When he exhausted them, they said the same as they had said, so he called upon his Lord, and He removed them, but they did not fulfill anything of what they had said. So God sent frogs upon them, and they filled the houses, food, and vessels. No one uncovered a garment or food except that he found frogs in it, and they had overwhelmed it. When he exhausted them, they said the same as they had said, so he called upon his Lord, and He removed them, but they did not fulfill anything of what they had said. So God sent blood upon them, and the waters of Pharaoh's people became blood. They did not draw water from a well or a river, nor did they scoop from a vessel, but it became foul blood. Ibn Abi Hatim said: Ahmad ibn Mansur al-Marwazi told us, al-Nadr told us, Israel told us, Jabir ibn Yazid told us, on the authority of Ikrimah, on the authority of Ubayd God ibn Amr, who said: Do not kill frogs, for when they were sent against the people of Pharaoh, one of them flew out and fell into an oven in which there was fire, seeking thereby the pleasure of God. So God replaced it with the coolest water that He knew of, and made their croaking glorification of God. And it was narrated on the authority of Ikrimah on the authority of Ibn Abbas, something similar. Zayd ibn Aslam said: He meant nosebleeds by blood. Narrated by Ibn Abi Hatim.

Fath al-Qadir

Al-Hasan read their bird, his saying: 132- **And they said, 'No matter what sign you bring us to bewitch us with, we will not believe you.'** Al-Khalil said: The root of *whatever* is the conditional *ma*, to which *ma* for emphasis is added, as is added to all other letters, such as: *wherever*, "wherever," *however*, and *whenever*, but they disliked the meeting of two identical letters, so they replaced the first *alif* with a *ha*. Al-Kisa'i said: Its origin is *mah* meaning: refrain from what you bring us of a sign, and the conditional *ma* was added to it. It was said: it is a single word with which it is rewarded, and the place of *mahma* is the nominative case as a subject, or the accusative case with a verb that is explained by what follows it, and *min aya* is to clarify *mahma*, and they called it a sign in mockery of Moses as is indicated by what follows it, and it is **to bewitch us with it** meaning to divert us from what we are doing as the magicians do with their magic, and the pronoun in *bih* refers to *mahma*, and the pronoun in *bih* refers to *ayah*, and it was said: they both refer to *mahma*, and the masculinity of the first is based on the wording, and the femininity of the second is based on the meaning **fa-ma nahwa laka bi-mu'minin** is the answer to the condition: meaning: we are not believing in you: they informed about themselves that they do not believe in anything that he brings of the signs that are, in their opinion, magic.

Tafsir al-Baghawi

132 - **And they said**, meaning: the Copts to Moses, **Whatever sign you bring us**, whenever a word is used for condition and consequence, **to bewitch us with it**, to change us from the religion we are on, **we will not believe you**, believing.

Surat al-A'raf 7:132

And they said, "No matter what sign you bring us to bewitch us with, we will not believe you."

Tafsir al-Baidawi

132. "And they said, 'Whatever' is originally the conditional 'what', to which the additional 'what' was added for emphasis, then its alif was changed to a 'ha' because of the difficulty of repetition. It was said that it is composed of 'mah' which is pronounced with the 'kaf' and 'ma' the conditional, and its position is in the nominative case as a subject or in the accusative case with a verb that explains it. 'You bring it to us' means whatever you bring us, we will bring it to you. 'From a sign' is an explanation of whatever, and they called it a sign according to the claim of Moses, not because of their belief. That is why they said, 'To bewitch us with it, so we will not believe in you' meaning to bewitch our eyes with it and to resemble it. The pronoun in 'bih' and 'bih' is for whatever he mentioned before the explanation in terms of the wording and that it is after it in terms of the meaning.

Surat al-A'raf 7:133

So We sent upon them the flood and the locusts and the lice and the frogs and the blood as distinct signs, but they were arrogant and were a people of criminals.

Tafsir al-Jalalayn

133 - **So We sent upon them the flood** which is water that entered their homes and reached the throats of those sitting for seven days **and locusts** which ate their crops and fruits as well **and lice** which are mites or a type of tick, so they followed what the locusts left **and frogs** which filled their homes and their food **and blood** in their water **detailed signs** clear **but they were arrogant** about believing in them **and they were a criminal people**

Tafsir al-Suyuti

Tafsir al-Tabari

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

Some of them said: It is water.

Who said that?

Ibn Wakee' told me, he said, Habawayh Abu Yazid told us, on the authority of Ya'qub al-Qummi, on the authority of Ja'far, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: When Moses came with the signs, the first of the signs was the flood, so God sent the sky upon them.

Abu Hisham Al-Rafa'i told us, he said, Ibn Yaman told us, he said, Sufyan told us, on the authority of Ismail, on the authority of Abu Malik, he said: **The flood** means water.

Ibn Wakee' told us, he said, Al-Maharibi told us, on the authority of Juwaybir, on the authority of Al-Dahhak, he said: **The flood** means water.

... He said, Jabir bin Nuh told us, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, who said: **The flood** means drowning.

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, who said: **The flood** is water, and **the plague** is death in any case.

Al-Muthanna told me, he said, Abu Hudhayfah told me, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: **The flood** is death in every case.

Muhammad bin Saad told us, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, he said: **The flood** means water.

Others said: Rather, it is death.

Who said that?

Abu Hisham Al-Rafa'i told us, Yahya bin Yaman told us, Al-Munhal bin Khalifa told us, on the authority of Al-Hajjaj, on the authority of Al-Hakam bin Mina', on the authority of Aisha, who said: The Messenger of God, may God bless him and grant him peace, said: **The flood is death.**

Abbas bin Muhammad told me, he said, Hajjaj told us, on the authority of Ibn Jurayj, he said: I asked Ata': What is the flood? He said: Death.

Ibn Wakee' told us, he said, Abdullah bin Raja' told us, on the authority of Ibn Jurayj, on the authority of Ata', on the authority of someone who told him, on the authority of Mujahid, who said: **The flood** means death.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Abdullah bin Katheer: **So We sent upon them the flood**, he said death. Ibn Jurayj said: I asked Ata' about **the flood**, he said: death. Ibn Jurayj said: And Mujahid said: death in every case.

Ibn Wakee' told us, Yahya bin Yaman told us, on the authority of Al-Munhal bin Khalifa, on the authority of Hajjaj, on the authority of a man, on the authority of Aisha, on the authority of the Prophet, may God bless him and grant him peace, who said: **The flood is death.**

Others said: Rather, it was an order from God that came to them.

Who said that?

Al-Qasim told us, Al-Hussein told us, Jarir told us, on the authority of Qabus bin Abi Dhibyan, on the authority of his father, on the authority of Ibn Abbas: **So We sent upon them the flood**, he said: God commanded the flood, then he recited: **And a company from your Lord swept over them while they were asleep** (al-Qalam 68:19).

Some of the people of Basra who were knowledgeable about the Arabic language claimed that **the flood** comes from the word *toor* which means **torrential rain** and **torrential rain** which means *severe*. And from death, it means **extremely rapid and severe**.

Some of them said: It is a lot of rain and wind.

Some Kufi grammarians used to say: **The flood** is a verbal noun like *al-rajhan* and *al-naqsan* and is not pluralized.

Some Basra grammarians used to say: It is a plural, and its singular form in analogy is *al-tufanah*.

Abu Ja'far said: The correct statement regarding this, in my opinion, is what Ibn Abbas said, according to what Abu Dhibyan narrated from him: that it was a command from God that swept over them, and that it is a source of the saying of the speaker: **(The command of God swept over them, swept over them, a flood)**, just as it is said: **(This thing decreased, decreases)**.

If that is the case, then it is possible that what befell them was heavy rain, and it is possible that it was a terrible death. And among the indications that heavy rain may be called a *flood* is the saying of Hasil bin Arfatah:

Surat al-A'raf 7:133

So We sent upon them the flood and the locusts and the lice and the frogs and the blood as distinct signs, but they were arrogant and were a people of criminals.

Other than its signs, the wind is piercing and the rain is torrential.

It is narrated:

The wind blew with the rain

And the shepherd said:

If the camels catch up with us, they will sacrifice their misfortunes, accustomed to floods and provisions.

And Abu Al-Najm said:

The flood has spread, and it has spread a month of rain and a month of cold.

As for *lice*, the interpreters differed about its meaning.

Some of them said: It is the weevil that comes out of the wheat.

Who said that?

Ibn Wakee' told us, he said, Jarir told us, on the authority of Ya'qub al-Qummi, on the authority of Ja'far, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: *Lice* is the weevil that comes out of wheat.

Ibn Hamid told us, he said, Yaqub told us, on the authority of Ja'far, on the authority of Sa'id, something similar.

Others said: It is the locust, which is a small locust that has no wings.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, he said, *Lice* means the locust.

Musa bin Harun told me, he said, Amr bin Hammad told us, he said, Asbat told us, on the authority of Al-Suddi, he said: The lice are the lice.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, who said: *Lice* is the lice.

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, who said: *Lice* means the locust.

Muhammad bin Abdul-A'la told us, he said, Muhammad bin Thawr told us, he said, Muammar told us, on the authority of Qatada, he said: *Lice* is the locust, which is the offspring of locusts.

Ibn Wakee' told us, he said, Jaber bin Nuh told us, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, who said: *Lice* means lice.

... He said: Yahya bin Adam told us, on the authority of Qais, on the authority of someone who mentioned it, on the authority of Ikrimah, who said: *Lice* are the daughters of locusts.

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: (*Lice*) means the locust.

Others said: Rather, *lice* means fleas.

Who said that?

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **So We sent upon them the flood, the locusts, and the lice**, he said: Some people claimed that the lice were fleas.

Some of them said: They are small black animals.

Who said that?

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Abu Bakr, who said, I heard Saeed bin Jubair and Al-Hasan say: *Lice* are small black insects.

Some of the scholars of the Arabic language from Basra claimed that *al-Qaml* among the Arabs means *al-Hamnan*, and *al-Hamnan* is a type of monkey, the singular of which is *Hamnanah*, above *al-Qamqamah*.

Lice is a plural, and its singular is *louse*. It is a creature that resembles lice and is eaten by camels, as far as I have heard. It is what Al-A'sha meant in his saying:

A people whose children are treated with lice, their grandfathers with chains, and their doors are locked.

Al-Farra' used to say: I did not hear anything about it. If it is a plural, then its singular is *qamil*, like *sajid* and *raki'*. If it is a noun with the meaning of *qamlah*, then its singular is *qamlah*.

Mentioning the meanings that occurred to the people of Pharaoh as a result of these signs occurring, and the reason for which God caused them to occur to them.

Ibn Hamid narrated that Yaqub al-Qummi narrated on the authority of Ja'far ibn al-Mughira on the authority of Sa'id ibn Jubayr who said: When Moses came to Pharaoh, he said to him: Send the Children of Israel with me! But Pharaoh refused, so God sent the flood upon them - which is rain - and poured some of it on them. They feared that it was a punishment, so they said to Moses: Ask your Lord to remove the rain from us, so that we will believe in you and send the Children of Israel with you! So he called upon his Lord, but they did not believe, and they did not send the Children of Israel with him. So He caused to grow for them that year something that had not grown before of crops, fruits, and pasture. They said: This is what we wished for. So God sent locusts upon them and let them destroy the pasture. When they saw their traces in the pasture, they knew that they would not leave the crops. So they said: O Moses, ask your Lord to remove the locusts from us, so that we will believe in you and send the Children of Israel with you! So he called upon his Lord, and He removed the locusts from them, but they did not believe, and they did not send the Children of Israel with him! They trampled and seized the lice in the houses, and said: We have seized them! Then

God sent lice upon them - which are mites that come out of them - and a man would take ten sacks to the mill, but he would not return even three of them. They said: O Moses, call upon your Lord to remove the lice from us, so that we will believe in you and send the Children of Israel with you! So he called upon his Lord and He removed them, but they refused to send the Children of Israel with him. While he was sitting with Pharaoh, he heard the croaking of a frog. Pharaoh said: What will happen to you and your people from this? He said: What could this plot be? By nightfall, a man was sitting up to his chin among the frogs, and he was about to speak when the frogs jumped into his mouth. They said to Moses: Call upon your Lord to remove these frogs from us, so that we will believe in you and send the Children of Israel with you! So he removed it from them, but they did not believe. So God sent blood upon them, and whatever they drew from rivers and wells, or whatever was in their vessels, they found it to be spoiled blood. So they complained to Pharaoh and said: We have been afflicted with blood, and we have no drink! He said: He has bewitched you! They said: Where did he bewitch us, when we do not find any water in our vessels except that we find it spoiled blood? So they came to him and said: O Moses, call upon your Lord to remove this blood from us, so that we will believe in you, and send the Children of Israel with you! So he called upon his Lord, and He removed it from them, but they did not believe, and they did not send the Children of Israel with him.

Ibn Wakee' told us, he said, Habawayh Abu Yazid told us, on the authority of Ya'qub al-Qummi, on the authority of Ja'far, on the authority of Ibn Abbas, he said: When they feared drowning, Pharaoh said: O Moses, call upon your Lord to remove this rain from us, so that we may believe in you. Then he mentioned something similar to the hadith of Ibn Hamid, on the authority of Ya'qub.

Musa bin Harun narrated to us, Amr bin Hammad narrated to us, Asbat narrated to us, on the authority of Al-Suddi, who said: Then God sent upon them - meaning upon the people of Pharaoh - the flood, which is rain, and everything they had was drowned. They said: O Moses, ask your Lord to remove it from us and we will believe in you, and we will send the Children of Israel with you! So God removed it from them, and their crops grew with it. They said: It would not please us if we did not receive rain! So God sent locusts upon them, and they ate their crops. They asked Moses to ask his Lord to remove it, and they would believe in him. So he called, and He removed it, and a remnant of their crops remained. They said: Why do you believe, and a remnant of our crops remains that would suffice us? So God sent upon them the locust - which is the louse - and it licked the entire ground, and it would enter between the clothing of one of them and his skin and bite it. And one of them had food, and it would fill up with locusts, to the point that one of them would build a column with plaster, and he would slip it so that nothing could rise above it. He would raise the food above it, and when he went up to eat it, he would find it full of flies. They were not afflicted with a calamity that was more severe for them than the flies - which is the *(devilship)* that God mentioned in the Qur'an that befell them - so they asked Moses to call upon his Lord to remove it from them and they would

believe in Him. But when He removed it from them, they refused to believe. So God sent blood upon them, and the Israelite and the Copt would come to draw water from one water, and the Copt's water would come out as blood, and the Israelite's water would come out as water. When that became too much for them, they asked Moses to remove it and they would believe in him, so he removed it, but they refused to believe, and that is when God says: **But when We removed the punishment from them, at once they broke their promise** (al-Zukhruf 43:50).

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **Then We sent upon them the flood**, he said: God sent water upon them until they stood in it, then it was removed from them and they did not believe, and their land became fertile in a way that had never been fertile before, then God sent locusts upon them and they ate it except for a little, so they did not believe either. Then God sent lice - which are the offspring of locusts - and they ate what remained of their crops, so they did not believe. Then God sent frogs upon them, and they entered their homes and fell into their vessels and bedding, so they did not believe. Then God sent blood upon them, so when one of them wanted to drink, that water would turn into blood. God said: **Detailed Signs.**

Bishr bin Muadh narrated, Yazid bin Zari' narrated, Sa'id narrated, on the authority of Qatada, regarding his statement: **Then We sent upon them the flood** until he reached *criminals*, he said: God sent water upon them until they stood in it, so they called upon Moses, and he called upon his Lord, and He removed it from them. Then they returned to the evil that was coming upon them. Then their land grew, then God sent upon them locusts, and they ate most of their crops and fruits. Then they called upon Moses, and he called upon his Lord, and He removed it from them. Then they returned to the evil that was coming upon them. Then God sent upon them lice, this was the scorpion that you saw, and it ate what the locusts left of their crops, and licked it. So they called upon Moses, and he called upon his Lord, and He removed it from them. Then they returned to the evil that was coming upon them. Then God sent upon them frogs until they filled their houses and courtyards. So they called upon Moses, and he called upon his Lord, and He removed it from them. Then they returned with evil that had not come to them, so God sent blood upon them, and they would not scoop from their water except red blood, so much so that it was mentioned that the enemy of God, Pharaoh, would gather two men in one vessel, the Copt and the Israelite, so that what was near the Israelite would be water, and what was near the Copt would be blood. So they called upon Moses, and he called upon his Lord, and He removed it from them, in nine signs: years and a decrease in fruits, and He showed them the hand of Moses, peace be upon him, and his staff.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas: **So We sent upon them the flood**, which is rain, until they feared destruction, so they came to Moses and said: O Moses, pray to your Lord to remove the rain from us, we will believe in

So We sent upon them the flood and the locusts and the lice and the frogs and the blood as distinct signs, but they were arrogant and were a people of criminals.

you and send the Children of Israel with you. So he prayed to his Lord, and He removed the rain from them. So God caused their crops to grow and made their land fertile with it, but they said: We do not like that we did not receive rain for abandoning our religion, so we will not believe in you, and we will not send the Children of Israel with you! So God sent locusts upon them, and they hastened the corruption of their fruits and crops, so they said: O Moses, pray to your Lord to remove the locusts from us, so we will believe in you and send the Children of Israel with you! So he prayed to his Lord, and He removed the locusts from them. There were remnants of their crops and livelihood, but they said: We have enough left for us, so we will not believe in you, and we will not send the Children of Israel with you. Then God sent lice upon them - which are termites - and they followed what the locusts had left behind. They were alarmed and felt doomed, so they said: O Moses, call upon your Lord to remove the locusts from us, for we will believe in you and send the Children of Israel with you! So he called upon his Lord, and He removed the locusts from them. They said: We will not believe in you, nor will we send the Children of Israel with you! So God sent frogs upon them, and they filled their homes with them, and they suffered severe harm from them, the like of which they had never suffered before. They would jump into their pots, spoil their food, and extinguish their fires. They said: O Moses, call upon your Lord to remove the frogs from us, for we have suffered from them afflictions and harm, for we will believe in you and send the Children of Israel with you! So he called upon his Lord, and He removed the frogs from them. They said: We will not believe in you, nor will we send the Children of Israel with you! Then God sent blood upon them, and they would eat nothing but blood and drink nothing but blood. They said: O Moses, ask your Lord to remove the blood from us, and we will believe you and send the Children of Israel with you! So he called upon his Lord, and the blood was removed from them. They said: O Moses, we will not believe you, and we will not send the Children of Israel with you! So there were detailed signs, one after the other, so that God would have an argument against them. Then God seized them for their sins and drowned them in the sea.

Abdul Karim told me, he said, Ibrahim told us, he said, Sufyan told us, he said, Abu Saad told us, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: The signs were sent upon the people of Pharaoh: locusts, lice, frogs, and blood, detailed signs. He said: So a man from the Children of Israel would ride with a man from Pharaoh's people in the ship, and the Israelite would scoop up water, and the Pharaoh would scoop up blood. He said: And a man from Pharaoh's people would sleep on one side, and the lice and frogs would multiply around him until he was unable to turn over to the other side. And they did not stop until God revealed to Moses: Travel by night with My servants, for you will be pursued.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of

Ibn Abbas, he said: When Moses came with the message to Pharaoh, he refused to believe and to send the Children of Israel with him, so they were arrogant. He said: I will not send the Children of Israel with you! So God sent upon them the flood - which is water - and it rained upon them until they were almost destroyed, and everything was withheld from them, so they said: O Moses, call upon your Lord for us according to what He promised you, if you remove this from us, we will believe in you and we will send the Children of Israel with you! So he called upon God and He removed the rain from them, so God caused their crops to grow for them, and with that rain He revived everything in their land, so they said: By God, we would not like it if we had not received this rain, it would have been better for us, so we will not send the Children of Israel with you, and we will not believe in you, O Moses! Then God sent locusts upon them, and they ate most of their crops, and the locusts quickly destroyed them. They said, **O Moses, call upon your Lord to remove the locusts from us, for we will believe in you, and we will send the Children of Israel with you!** So God removed the locusts from them. The locusts had left them a remnant of their crops, so they said, **We have enough of our crops left, so we will not abandon our religion, and we will not believe in you, and we will not send the Children of Israel with you!** So God sent lice upon them - and *lice* is the locust that does not have wings - and it hunted down what was left of their crops, their trees, and every plant that they had. The lice were more severe on them than the locusts, so they could not do anything to deal with the lice, and they were alarmed by that. They came to Moses and said, "O Moses, call upon your Lord to remove the lice from us, for they have left us nothing; they have eaten what is left of our crops! If you remove the lice from us, we will believe in you, and we will send the Children of Israel with you!" Then God removed the lice from them, but they broke their oath and said: We will not believe you, and we will not send the Children of Israel with you! Then God sent frogs upon them, and the houses were filled with them, and there was no food or drink for them except that it contained frogs. They encountered something from it that they had never encountered before, and they said: O Moses, call upon your Lord for us, that if You remove this punishment from us, we will believe in you and send the Children of Israel with you! So God removed this punishment from them, but they did not do so. Then God revealed: **But when We removed the punishment from them for a term they were to reach, at once they broke their oath to and were heedless of it.**

Ibn Hamid told us, Abu Tamila told us, Al-Hasan bin Waqid told us, on the authority of Zaid, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The frogs were wild, and when God sent them to the people of Pharaoh, they heard and obeyed, so they began to drown themselves in the pots while they were boiling, and in the ovens while they were bubbling, so God rewarded them for their good obedience by cooling the water.

Ibn Humayd narrated to us, he said, Salamah narrated to us, on the authority of Ibn Ishaq, he said: So the enemy of God - meaning Pharaoh, when the magicians believed - returned defeated and shackled, then he refused to remain in disbelief and persist in evil, so God continued to punish him with signs, and took him with years, so He sent upon him the flood, then locusts, then lice, then frogs, then blood, detailed signs. Then He sent the flood - which is water - and it overflowed the face of the earth and then stagnated, and they were unable to plough or do anything, until they were exhausted from hunger. When that reached them, they said: O Moses, call upon your Lord for us, that if You remove this punishment from us, we will believe in you and we will send the Children of Israel with you! Then Moses called upon his Lord, and He removed it from them, but they did not fulfill any of what they said. So God sent locusts upon them, and they ate the trees, as I have heard, until they ate the iron nails of doors, until their houses and dwellings fell down. They said as they said, so he called upon his Lord, and He removed it from them, but they did not fulfill any of what they said. Then God sent lice upon them, and it was mentioned to me that Moses was ordered to walk to a sand dune and strike it with his staff. So he went to a huge sand dune and struck it with it, and lice swarmed upon them until they covered the houses and food, and prevented them from sleeping and resting. When they were exhausted from doing so, they said to him as they had said, so he called upon his Lord, and He removed it from them, but they did not fulfill any of what they had said. So God sent frogs upon them, and they filled the houses, food, and vessels, so that no one uncovered a garment, food, or vessel except that he found frogs in it that had overwhelmed it. When they were exhausted from doing so, they said to him as they had said, so he called upon his Lord, and He removed it from them, but they did not fulfill any of what they had said. So God sent blood upon them, and the water of Pharaoh's people turned into blood. They did not draw water from a well or a river, nor did they scoop from a vessel, except that it turned into fresh blood.

Ibn Hamid told us, Salamah told us, Muhammad ibn Ishaq told us, on the authority of Muhammad ibn Ka'b al-Qurazi: That he said: A woman from the family of Pharaoh would come to a woman from the Children of Israel when they were overcome by thirst, and she would say: Give me some of your water to drink! So she would scoop it for her from her jar or pour it for her from her waterskin, but the water would return to the vessel as blood, until she would say to her: Put it in your mouth, then pour it into my mouth, and she would take water in her mouth, and when she poured it into her mouth it would turn into blood, and they remained in that state for seven days.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: The locusts will eat their crops and plants, and the frogs will fall on their bedding and food, and blood will be in their homes, their clothes, their water, and their food.

He said, Shabl told us, on the authority of Abdullah bin Katheer, on the authority of Mujahid, who said: When the Nile flowed with blood, the Israelite would draw

pure water, and the Pharaoh would draw blood, and they would share one vessel, so what was near the Israelite would be pure water, and what was near the Pharaoh would be blood.

Al-Qasim narrated to us, Al-Hussein narrated to us, Hajjaj narrated to me, on the authority of Abu Bakr, who said, Saeed bin Jubair narrated to me: When Moses dealt with Pharaoh with the four signs: the staff, the hand, the decrease in fruits, and the years, he said: O Lord, this servant of yours has become arrogant and transgressed on the earth, and he has transgressed against me and transgressed against you, and transgressed against his people. O Lord, take your servant with a punishment that will be a punishment for him and his people, and a lesson for my people, and a sign for those who come after me among the remaining nations! So God sent upon them the flood - which was water - and the houses of the Children of Israel and the houses of the Copts were intertwined and mixed with each other, and the houses of the Copts were filled with water until they stood in the water up to their collarbones. Whoever of them sat was drowned, and not a drop entered the houses of the Children of Israel. So the Copts began to call out to Moses: Call upon your Lord for us according to what He has promised you: If you remove this punishment from us, we will believe in you and we will send the Children of Israel with you! He said: So they made a covenant with Moses, and he took their covenants from them. The water had taken them on the Sabbath, and remained for seven days until the next Sabbath. Then Moses called upon his Lord, and He removed the water from them, and their land became green from that water. They remained in good health for a month, then they denied it and said: This water was nothing but a blessing to us, and fertility for our land. We would not like it not to have been.

He said: Someone said to Ibn Abbas: I asked Ibn Omar about the flood and he said: I do not know, was it death or water! Ibn Abbas said: Doesn't Ibn Omar read Surat Al-Ankabut when God mentioned the people of Noah and said: **So the flood seized them while they were wrongdoers** (al-Ankabut 29: 14). Have you seen, if they had died, to whom did Moses, peace be upon him, come with the four signs after the flood?

Moses said: O Lord, Your servants have broken Your covenant and failed to fulfill My promise. O Lord, take them with a punishment that will be a punishment for them, a lesson for my people, and a sign for those who promise them among the remaining nations! So God sent locusts upon them, and they did not leave a leaf, tree, flower, or fruit without eating it, until there was no fruit left. When they had destroyed all the greenery, they ate the wood, and even ate the doors and roofs of the houses. The locusts were afflicted with hunger, and they were never satisfied, except that they did not enter the houses of the Children of Israel. So they swarmed and cried out to Moses, and they said: O Moses, this time call upon your Lord for us according to what He has promised you: If you remove this punishment from us, we will believe in you and we will send the Children of Israel with you! So they gave him the covenant and pledge of God, so he called upon his Lord for them, and God removed the locusts from them after they had remained upon them for seven days

So We sent upon them the flood and the locusts and the lice and the frogs and the blood as distinct signs, but they were arrogant and were a people of criminals.

from Saturday to Saturday. Then they stayed for a month in good health, then they returned to their denial and rejection and their evil deeds. He said: Moses said: O Lord, Your servants have broken My covenant and failed to keep My promise, so punish them with a punishment that will be a punishment for them, a lesson for my people, and a sign for those who come after me among the remaining nations! So God sent lice upon them. Abu Bakr said: I heard Saeed bin Jubair and Al-Hasan say: There was a dusty dune next to them in a village in Egypt called Ain Shams, so Moses walked to that dune and struck it with his staff so that lice began to crawl towards them, and they are small black creatures. The lice crawled towards them and took their hair, skin, eyelashes, and eyebrows, and stuck to their skin as if they were running on them, so they cried out and cried out to Moses: We will repent and not return, so call upon your Lord for us! So he called upon his Lord and He removed the lice from them after they had stayed on for seven days from Saturday to Saturday. They stayed for a month in peace, then they returned and said: We were never more certain that he was a magician than we are today. He turned the sand into beasts, and Pharaoh's glory made him so strong that we will never believe him or follow him! So they returned to their denial and rejection, so Moses invoked against them and said: O Lord, Your servants have broken My covenant and failed to keep My promise, so take them with a punishment that will be a punishment for them, a lesson for my people, and a sign for those who come after me among the remaining nations! So God sent frogs upon them, and one of them would lie down and the frogs would ride him, and they would pile up on him until he could go to the other side and open his mouth to eat, but the frog would beat his food to his mouth, and he would not knead dough except that it would lie down in it, and he would not cook a pot except that it would fill with frogs, so they were tortured with the most severe torture, so they complained to Moses, peace be upon him, and they said: This time we will repent and not return! So he took their covenant and pledge. Then he called upon his Lord, and God removed the frogs from them after He had established seven days over them from Sabbath to Sabbath. They remained in good health for a month, then they returned to their denial and rejection, and said: His magic has become clear to you; he turns the dust into beasts, and brings forth frogs in the absence of water! So they harmed Moses, peace be upon him, and Moses said: O Lord, Your servants have broken My covenant and failed to fulfill My promise, so take them with a punishment that will be a punishment for them and a lesson for my people, and a sign for those who come after me among the remaining nations! So God afflicted them with blood, and corrupted their livelihoods. The Israelite and the Copt would come to the Nile to draw water, and water would come out for the Israelite, and blood would come out for the Copt. They would go to the grain in which there was water, and water would come out for the Israelite in his vessel, and blood would come out for the Copt.

Al-Harith told me, he said, Abdul Aziz told us, he said,

Abu Saad told us, he said, I heard Mujahid regarding his statement: **So We sent upon them the flood**, he said: death, **and locusts**, he said: locusts eat their belongings, their clothes, and the nails of their doors, **and lice**, he is the scorpion, God sent it upon them after the locusts, he said: **and frogs**, they fall into their food in their homes and into their drinks.

Some of them said: **The blood that God sent upon them was a nosebleed.**

Who said that?

Ibn Hamid told us, Ahmad ibn Khalid told us, Yahya ibn Abi Bakr told us, Zuhair told us, Zaid ibn Aslam said: As for *lice*, they are lice, and as for *blood*, God sent nosebleeds upon them. As for His statement: **detailed signs**, its meaning is: signs and indications of the truth of Moses' prophethood and the truth of what he called them to. *Detailed*, He separated between them, making some of them follow others, and some of them follow others.

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

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, he said: So there were detailed verses, one after the other, so that God would have an argument against them, so God seized them for their sins, and drowned them in the sea.

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement: **detailed verses**, he said: They follow one another, so that God may have an argument against them, and then He will take revenge on them. And the verse would remain with them from Saturday to Saturday, and would be lifted from them for a month. God Almighty said: **So We took vengeance on them and drowned them in the sea**, the verse.

Ibn Hamid told us, Salamah told us, Ibn Ishaq said: **Detailed verses**, meaning: verse after verse, one following the other.

Mujahid used to say, in what was mentioned about him regarding the meaning of **the joints**, what:

Al-Harith told me, he said, Abdul Aziz told us, he said, Abu Saad told us, he said, I heard Mujahid say about **detailed verses**, he said: information.

The statement in the interpretation of his saying: **So they were arrogant and were a criminal people.**

Abu Ja'far said: God Almighty says: "These people, upon whom God sent what was mentioned in these verses and arguments, were too arrogant to believe in God and to believe in His Messenger Moses, peace be upon him, and to follow him in what he called them to. They acted arrogantly towards God and were insolent towards Him. 'And they were a criminal people.'" He says: They were a people who did what God hates of

sins and immorality, insolently and rebelliously.

Tafsir al-Qurtubi

It has five issues:

First: Israel narrated on the authority of Samak on the authority of Nawf al-Shami who said: Moses, peace be upon him, stayed with the people of Pharaoh after he defeated the magicians for forty years. Muhammad bin Uthman bin Abi Shaybah said on the authority of Munjab: Twenty years, showing them signs: locusts, lice, frogs, and blood.

Second: The Almighty said: **The Flood** meaning heavy rain until they drowned in it. Mujahid and Ata' said: The Flood is death. Al-Akhfash said: Its singular is Tufanah. It was said: It is a source like ar-Rajahan and an-Nasa'an, so no singular is sought for it. An-Nahhas said: The Flood in the language is what is fatal from death or a flood, meaning what surrounds them and destroys them. Al-Suddi said: Not a drop of water reached the Children of Israel, but it entered the homes of the Copts until they stood in the water up to their collarbones, and it lasted for them for seven days. It was said: Forty days. They said: Call upon your Lord to remove it from us so that we may believe in you. So he called upon his Lord and He lifted the flood from them, but they did not believe. So God caused to grow for them in that year what He had not caused to grow before of grass and crops. They said: That water was a blessing. So God sent upon them locusts, which are the well-known animals, the plural of locust in the masculine and feminine. If you wanted to separate the description, you would say, **I saw a male locust**, and it ate their crops and fruits until it ate the roofs and doors until their homes collapsed. None of it entered the homes of the Children of Israel.

Third: Scholars differed about killing locusts if they settle in a land and cause damage. Some said: They should not be killed. All scholars of jurisprudence said: They should be killed. The first argued that it is a great creation of God's creation that eats from God's provision and the pen does not write about it. And what was narrated:

Do not kill locusts, for they are the greatest soldiers of God. The majority argued that leaving them would lead to the corruption of wealth, and the Prophet (peace and blessings of God be upon him) permitted fighting a Muslim if he wanted to seize his wealth. So if locusts wanted to corrupt wealth, it would be more appropriate to allow killing them. Don't you see that they agreed that it is permissible to kill snakes and scorpions? Because they harm people, so too do locusts. Ibn Majah narrated on the authority of Jabir and Anas ibn Malik that when the Prophet (peace and blessings of God be upon him) prayed against locusts, he would say:

O God, destroy its adults, kill its children, spoil its eggs, cut off its roots, and seize our livelihoods and provisions by its mouths. Indeed, You are the Hearer of supplications. A man said: O Messenger of God,

how can you supplicate against one of God's soldiers to cut off its roots? He said: Locusts are the scatter of fish in the sea.

Fourth: It was proven in Sahih Muslim, on the authority of Abdullah bin Abi Awfa, who said:

We participated with the Messenger of God (may God's peace and blessings be upon him) in seven battles, and we used to eat locusts with him. The scholars did not differ about eating it in general, and that if it is taken alive and its head is cut off, it is permissible by consensus. And that it is considered a form of ritual slaughter. Rather, they differed as to whether it needs a reason to die if it is hunted or not. Most of them are of the opinion that it does not need that, and it is eaten however it dies. Its ruling according to them is the ruling on whales, and Ibn Nafi' and Mutraf held this view. Malik held that it must have a reason to die, such as cutting off its head, legs, or wings if it dies from that, or boiling it or throwing it in the fire, because in his view it is a land animal, so its death is forbidden. Al-Layth disliked eating dead locusts, except for what is taken alive and then dies, for it is ritual slaughter. Sa'id ibn al-Musayyab held this view. Al-Daraqutni narrated on the authority of Ibn 'Umar that the Messenger of God (may God's peace and blessings be upon him) said:

Two dead animals are lawful for us: fish and locusts, and the blood of the liver and spleen." Ibn Majah said: Ahmad ibn Mani' told us, Sufyan ibn Uyaynah told us, "On the authority of Abu Sa'id, he heard Anas ibn Malik say: The wives of the Prophet, may God bless him and grant him peace, used to give each other locusts on plates." Ibn al-Mundhir also mentioned this.

Fifth: Muhammad bin Al-Munkadir narrated on the authority of Jabir bin Abdullah, on the authority of Omar bin Al-Khattab, may God be pleased with him, who said: I heard the Messenger of God, may God bless him and grant him peace, say:

God the Almighty created a thousand nations, six hundred of them in the sea and four hundred on land. The first destruction of these nations will be the locusts. When the locusts are destroyed, the nations will follow one another like a thread when it breaks." Al-Tirmidhi al-Hakim mentioned this in Nawadir al-Usul and said: The locusts became the first of these nations to be destroyed because they were created from the clay that was left over from the clay of Adam. Nations are destroyed because of the destruction of humans because they are made subservient to them.

We return to the story of the Copts - they made a covenant with Moses that they would believe if the locusts were removed from them, so he called and they were removed and some of their crops remained, so they said: What remains is enough for us, and they did not believe, so God sent upon them lice, which are small locusts, said Qatada. The locusts are locusts before they fly, the singular is dabat. And the land is tarred if the locusts eat its plants. Ibn Abbas said: The lice are the weevils that are in the wheat. Ibn Zayd said: The fleas. Al-Hasan said: Small black insects. Abu Ubaidah said: The hamnan, which is a type of tick, the singular of which is hamnanah. So it ate their animals and crops, and stuck to their skins as if it were

So We sent upon them the flood and the locusts and the lice and the frogs and the blood as distinct signs, but they were arrogant and were a people of criminals.

smallpox on them, and prevented them from sleeping and resting. Habib bin Abi Thabit said: The lice are the dung beetles. And lice, according to the linguists, are a type of monkey. Abu al-Hasan al-A'rabi al-Adawi said: The lice are small insects from the genus of monkeys, except that they are smaller than them, the singular of which is locust. Al-Nahhas said: This does not contradict what the commentators said, because it is possible that all of these things were sent upon them, and that they all combined in that they harmed them. Some commentators mentioned that there was a sand dune in Ain Shams, and Moses struck it with his staff and it became lice. The singular of lice is lumah. It was also said that lice are lice, as stated by Ata' al-Khurasani. In the reading of al-Hasan and al-Qaml, the qaf is pronounced with a fathah and the mim is silent. So they supplicated, but when it was removed from them, they did not believe, so God sent upon them frogs, the plural of qafid', which is the well-known thing that is found in water. There is one issue in this, which is that the prohibition was reported against killing them. It was narrated by Abu Dawud and Ibn Majah with a sound chain of transmission. It was narrated by Abu Dawud on the authority of Ahmad ibn Hanbal on the authority of Abd al-Razzaq and Ibn Majah on the authority of Muhammad ibn Yahya al-Naysaburi al-Dahli on the authority of Abu Hurayrah, who said:

The Messenger of God, may God bless him and grant him peace, forbade the killing of shrikes, frogs, ants, and hoopoes. Al-Nasa'i narrated on the authority of Abd al-Rahman ibn Uthman:

A doctor mentioned a frog in a medicine for the Prophet, may God bless him and grant him peace, so the Prophet, may God bless him and grant him peace, forbade him from killing it. Abu Muhammad Abdul Haq authenticated it. Abu Hurairah said: The shrike was the first bird to fast. When Abraham, peace be upon him, went out from Syria to the sanctuary to build the House, the Sakina was with him and the shrike, so the shrike was his guide to the place, and the Sakina was its size. When he reached the spot, the Sakina fell on the place of the House and called out: Build, O Abraham, the size of my shadow. The Prophet, may God bless him and grant him peace, forbade killing the shrike because it was Abraham's guide to the House, and the frog because it used to pour water on Abraham's fire. When it gained power over Pharaoh, it came and took all the places, and when it reached the oven and settled in it while it was a blazing fire, in obedience to God, God made its croaking a glorification. It is said that it glorifies the most of the animals. Abdullah bin Amr said: Do not kill the frog, for its croaking that you hear is glorification. It was narrated that it filled their bedding, their vessels, their food, and their drink. The man would sit up to his chin among the frogs, and when he spoke, the frog would jump into his mouth. They complained to Moses and said: We repent. So God revealed that to them, but they returned to their disbelief. So God sent blood upon them, and the Nile flowed upon them as blood. The Israelite would scoop up water from it, and the Copt would scoop up blood.

The Israelite would pour water into the Copt's mouth and it would become blood, and the Copt would pour blood into the Israelite's mouth and it would become clear water. **Detailed verses** means clear and evident, according to Mujahid. Al-Zajaj said: Detailed verses is an accusative of state. It is narrated that there were eight days between one verse and the next. It was also said: forty days. It was also said: a month, that is why he said *detailed*. "Then they were arrogant" means they were too proud to believe in God Almighty.

Tafsir Ibn Kathir

This is a report from God Almighty about the rebellion of the people of Pharaoh, their arrogance, their stubbornness towards the truth, and their insistence on falsehood in their saying, **No matter what sign you bring us to bewitch us with, we will not believe in you.** They say, **Whatever sign you bring us, evidence, and proof you present, we will reject it, and we will not accept it from you, nor will we believe in you or what you have brought.** God Almighty said, **So We sent upon them the flood.** They differed in its meaning. According to Ibn Abbas in a narration, it means abundant, torrential rains that destroy crops and fruits, and Ad-Dahhak bin Muzahim said the same. According to Ibn Abbas in another narration, it means abundant death, and so said Ata'. Mujahid said, **The flood is water and plague in any case.** Ibn Jarir said: Ibn Hisham Al-Rafa'i told us, Yahya bin Yaman told us, Al-Munhal bin Khalifa told us, on the authority of Al-Hajjaj, on the authority of Al-Hakam bin Mina', on the authority of Aisha, may God be pleased with her, who said: The Messenger of God, may God bless him and grant him peace, said: **The flood is death.** Ibn Mardawayh narrated it in the same way from the hadith of Yahya bin Yaman, and it is a strange hadith. Ibn Abbas said in another narration: It is a command from God that swept over them, then he recited: **And a company from your Lord swept over them while they were asleep.** As for locusts, they are well-known and famous, and they are edible, as is proven in the two Sahihs on the authority of Abu Ya'fur, who said: I asked Abdullah bin Abi Awfa about locusts, and he said: We participated in seven battles with the Messenger of God, may God bless him and grant him peace, and we ate locusts. Al-Shafi'i, Ahmad bin Hanbal, and Ibn Majah narrated from the hadith of Abd Al-Rahman bin Zaid bin Aslam on the authority of his father on the authority of Ibn Umar on the authority of the Prophet, may God bless him and grant him peace, who said: "Two dead things and two types of blood have been made lawful for us: fish and locusts, and the liver and the spleen." Abu Al-Qasim Al-Baghawi narrated it on the authority of Dawud bin Rashid on the authority of Suwaid bin Abd Al-Aziz on the authority of Abu Tamam Al-Ayli. On the authority of Zaid bin Aslam, on the authority of Ibn Omar, with a chain of transmission traceable to the Prophet, similarly. Abu Dawud narrated on the authority of Muhammad bin al-Faraj, on the authority of Muhammad bin Zubarqan al-Ahwazi, on the authority of Sulayman al-Taymi, on

the authority of Abu Uthman, on the authority of Salman, who said: The Messenger of God, may God bless him and grant him peace, was asked about locusts, and he said: **Most of God's soldiers, I do not eat them nor forbid them.** He, peace be upon him, only left them because he was disgusted by them, just as his noble soul was disgusted by eating the monitor lizard, and he permitted it. Al-Hafiz Ibn Asakir narrated in a section he collected on locusts from the hadith of Abu Saeed Al-Hassan bin Ali Al-Adawi, who said: Nasr bin Yahya bin Saeed told us, Yahya bin Khalid told us on the authority of Ibn Jurayj on the authority of Ata' on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, did not eat locusts, kidneys, or monitor lizards without forbidding them. As for locusts, they are a punishment and a torment, and as for kidneys, they are close to urine. As for the monitor lizard, he said: **I fear that it may be transformed.** Then he said: It is strange that I did not write it except from this source. The Commander of the Faithful, Umar bin Al-Khattab, may God be pleased with him, desired and loved them. Abdullah bin Dinar narrated on the authority of Ibn Umar: Umar was asked about locusts, and he said: I wish we had a handful or two of them to eat. Ibn Majah narrated: Ahmad bin Mani' told us on the authority of Sufyan bin Uyaynah on the authority of Abu Saad Saeed bin Al-Marzban Al-Baqqa, who heard Anas bin Malik say: The wives of the Prophet, may God bless him and grant him peace, used to give each other locusts on plates. Abu Al-Qasim Al-Baghawi said: Dawud bin Rashid told us. Baqiyya bin Al-Waleed narrated to us on the authority of Yahya bin Yazid Al-Qa'nabi, my father narrated to me on the authority of Sadi bin Ajlan on the authority of Abu Umamah, who said: The Messenger of God, may God bless him and grant him peace, said: "Mary, daughter of Imran, peace be upon her, asked her Lord, the Almighty and Majestic, to feed her meat without blood, so He fed her locusts. She said: O God, let him live without breastfeeding and keep him alive without being separated." Numayr said: Sedition is sound. Abu Bakr bin Abi Dawud said: Abu Taqi Hisham bin Abdul Malik Al-Muzani narrated to us, Baqiyya bin Al-Waleed narrated to us, Ismail bin Ayyash narrated to us on the authority of Damdam bin Zur'ah on the authority of Shureih bin Ubayd on the authority of Abu Zuhair Al-Numairi, who said: The Messenger of God, may God bless him and grant him peace, said: **Do not fight the locusts, for they are the greatest soldiers of God.** Very strange. Ibn Abi Nujayh said on the authority of Mujahid regarding the Almighty's statement: **So We sent upon them the flood and the locusts,** he said: They ate the nails of their doors and left the wood. Ibn Asakir narrated on the authority of Ali bin Zaid al-Kharaiti on the authority of Muhammad bin Kathir that I heard al-Awza'i say: I went out to the desert and saw a man of locusts in the sky and saw a man riding on a locust from among them and he was striking the iron and whenever he said with his hand like this the locusts would move with his hand and he was saying: The world is false, false, what is in it is the Al-Hafiz Abu al-Faraj al-Mu'afa bin Zakariya al-Hariri narrated: Muhammad bin al-Hasan bin Ziyad narrated to us, Ahmad bin Abdul Rahim narrated to us, Waki' narrated to us on the authority of al-A'mash, Amer narrated to us, he said: Shuraih al-Qadi was asked about locusts

and he said: May God curse the locust, in it is the creation of seven giants, its head is the head of a horse, its neck is the neck of a bull, its chest is the chest of a lion, its wing is the wing of an eagle, its legs are the legs of a camel, its tail is the tail of a snake, and its belly is the belly of a scorpion. We have already mentioned at God the Almighty said: **Lawful to you is game from the sea and its food as provision for you and for the travelers.** The hadith of Hammad bin Salamah on the authority of Abu Al-Muhzam on the authority of Abu Hurairah, who said: We went out with the Messenger of God, may God bless him and grant him peace, for Hajj or Umrah, and we encountered a swarm of locusts, so we began to hit them with sticks while we were in ihram. So we asked the Messenger of God, may God bless him and grant him peace, and he said: **There is nothing wrong with game from the sea.** Ibn Majah narrated on the authority of Harun Al-Hammal on the authority of Hisham bin Al-Qasim on the authority of Ziyad bin Abdullah bin Alathah on the authority of Musa bin Muhammad bin Ibrahim Al-Taimi on the authority of his father on the authority of Anas and Jabir on the authority of the Messenger of God, may God bless him and grant him peace, that when he supplicated against locusts, he would say: **O God, destroy their adults, kill their young, spoil their eggs, cut off their roots, and seize our livelihoods and provisions by their mouths, for You are the Hearer of supplication.** Jabir said to him: O Messenger of God, are you supplicating against one of God's soldiers to cut off their roots? He said, **It is only the eggs of a whale in the sea.** Hisham said, **Ziyad told me that someone who saw it being scattered by a whale told him.** Whoever verified this said that when a fish lays eggs on the seashore, the water dries up and it appears to the sun that it all hatches into flying locusts. We have presented, when he said, **Except for nations like you,** the hadith of Omar, may God be pleased with him, that God created a thousand nations, six hundred in the sea and four hundred on land, and that the first of them to perish would be locusts. Abu Bakr bin Abi Dawud said, Yazid bin Mubarak told us, Abd al-Rahman bin Qais told us, Salim bin Salim told us, Abu al-Mughira al-Jawzjani Muhammad bin Malik told us, on the authority of al-Bara' bin Azib, who said: The Messenger of God, may God bless him and grant him peace, said, **There is no epidemic with the sword, and there is no escape with locusts.** A strange hadith. As for lice, according to Ibn Abbas, they are the weevils that emerge from wheat, and according to him, they are the small locusts that have no wings. Mujahid, Ikrimah, Qatadah, and according to al-Hasan and Saeed bin Jubayr, lice are small black insects. Abd al-Rahman bin Zaid bin Aslam said: Lice are fleas. Ibn Jarir said, "Lice is the plural of a louse, and it is an insect that resembles lice and that camels eat, as far as I have been informed. It is what al-A'sha meant when he said:

A people who treat their children with lice, chains are more effective, and a closed door

He said: Some of the people of Basra who were knowledgeable about the Arabic language claimed that lice among the Arabs were called hamnan, the singular of which is hamnanah, and they are small monkeys above the qamqamah. Abu Ja'far Ibn Jarir said: Ibn Hamid Al-Razi told us, Ya'qub Al-Qummi told

So We sent upon them the flood and the locusts and the lice and the frogs and the blood as distinct signs, but they were arrogant and were a people of criminals.

us on the authority of Ja'far Ibn Abi Al-Mughira on the authority of Sa'id Ibn Jubayr who said: When Moses, peace be upon him, came to Pharaoh, he said to him: Send the Children of Israel with me, but he did not send them. Then God sent upon them the flood, which is rain, and poured some of it upon them. They feared that it was a punishment, so they said to Moses: Call upon your Lord to remove the rain from us, so we will believe in you and send the Children of Israel with you. So he called upon his Lord, and He removed it from them, but they did not believe and did not send the Children of Israel with him. So he caused to grow for them in that year something that had not grown before of crops, fruits and pastures. They said: This is what we wished for. So God sent upon them locusts and let them destroy the pastures. When they saw their traces in the pastures, they knew that they would not leave the crops. So they said: O Moses, call upon your Lord to remove the locusts from us, so we will believe in you and send the Children of Israel with you. So he called upon his Lord, and He removed the locusts from them, but they did not believe and did not send the Children of Israel with them. They trampled and took refuge in the houses, but they said: We have taken refuge. So God sent upon them Lice, which are mites that come out of it, so the man would take ten bags to the mill, but only three would return. They said, "O Moses, call upon your Lord to remove the lice from us, so that we may believe in you and send the Children of Israel with you." So he called upon his Lord, and He removed them, but they refused to send the Children of Israel with him. While he was sitting with Pharaoh, he heard the croaking of a frog, so he said to Pharaoh, **What do you and your people suffer from this?** He said, **What could be the plot of this?** They did not spend the night before a man was sitting up to his chin among the frogs, and about to speak, a frog jumped into his mouth. They said to Moses, **Call upon your Lord to remove these frogs from us, so that we will believe in you and send the Children of Israel with you.** So he called upon his Lord, and He removed them, but they did not believe. God sent blood upon them, so whatever they drew from the rivers and wells and whatever was in their vessels, they found it to be thick blood. They complained to Pharaoh and said, **We have been afflicted with blood and we have no drink.** He said, **He has bewitched you.** They said, **From where did he bewitch us when we do not find any water in our vessels except that we find it to be thick blood?** They came to him and said, **O Moses, call upon your Lord to remove this blood from us, so that we will believe in you and send the Children of Israel with you.** So he called upon his Lord, and He removed them, but they did not believe and did not send the Children of Israel with him. Something similar to this was narrated from Ibn Abbas, al-Suddi, Qatadah, and more than one of the scholars of the Salaf, that he informed us. Thus, Muhammad bin Ishaq bin Yasar, may God have mercy on him, said: "The enemy of God, Pharaoh, returned when the magicians believed, defeated and shackled. Then he refused to do anything except remain in disbelief and persist in evil. So God continued to send signs upon him, so He seized him with years and sent upon him the flood,

then locusts, then lice, then frogs, then blood, detailed signs. So He sent the flood, which is water, and it overflowed the face of the earth, then it stagnated, and they were unable to plow or do anything until they were exhausted from hunger. When that reached them, "They said, 'O Moses, call upon your Lord for us according to what He has promised you: If you remove this punishment from us, we will believe in you and send with you the Children of Israel. '" So Moses called upon his Lord, and He removed it from them, but they did not fulfill anything of what they said. So God sent upon them locusts, and they ate the trees, as I have heard, until they were eating the iron nails of doors until their houses and dwellings collapsed. They said as they said, so he called upon his Lord, and He removed it from them, but they did not fulfill anything of what they said. So God sent upon them lice. It was mentioned to me that Moses, peace be upon him, was commanded to walk to a sand dune and strike it. With his staff, he walked to a huge hill of Ahil and struck it with it, and lice swarmed upon them until they covered the houses and food and prevented them from sleeping and resting. When he exhausted them, they said the same as they had said, so he called upon his Lord, and He removed them, but they did not fulfill anything of what they had said. So God sent frogs upon them, and they filled the houses, food, and vessels. No one uncovered a garment or food except that he found frogs in it, and they had overwhelmed it. When he exhausted them, they said the same as they had said, so he called upon his Lord, and He removed them, but they did not fulfill anything of what they had said. So God sent blood upon them, and the waters of Pharaoh's people became blood. They did not draw water from a well or a river, nor did they scoop from a vessel, but it became foul blood. Ibn Abi Hatim said: Ahmad ibn Mansur al-Marwazi told us, al-Nadr told us, Israel told us, Jabir ibn Yazid told us, on the authority of Ikrimah, on the authority of Ubayd God ibn Amr, who said: Do not kill frogs, for when they were sent against the people of Pharaoh, one of them flew out and fell into an oven in which there was fire, seeking thereby the pleasure of God. So God replaced it with the coolest water that He knew of, and made their croaking glorification of God. And it was narrated on the authority of Ikrimah on the authority of Ibn Abbas, something similar. Zayd ibn Aslam said: He meant nosebleeds by blood. Narrated by Ibn Abi Hatim.

Fath al-Qadir

Then the punishment from God the Almighty descended upon them, as explained in His saying: 133- **So We sent upon them the flood** which is heavy rain. Al-Akhfash said: The singular form is *tufanah*, and it was said: It is a source like *rajhan* and *nigas* so it has no singular form, and it was said that *tufan* means death. Al-Nahhas said: The flood in the language is what is destructive from death or flood: that is, what surrounds them and destroys them. **And the locusts** are the well-known animals that God sent to eat their crops and they ate them. **And the lice** it was said: They are the gourd, and the gourd is the locust before it flies,

and it was said: They are weevils, and it was said fleas, and it was said small black animals, and it was said a type of monkeys, and it was said dung beetles. Al-Nahhas said: It is possible that all of these things were sent upon them. Al-Hasan read *al-qamil* with a fatha on the qaf and a sukoon on the meem. The rest read it with a damma on the qaf and a fatha on the meem with a shaddah. Ata Al-Khurasani interpreted lice as lice, **and frogs** as the plural of frog, which is the well-known animal that lives in water, **and blood** it was narrated that the Nile flowed blood on them, and it was said that it is nosebleeds. His statement: **detailed signs** means clear. Al-Zajaj said: It is accusative as a state. The meaning is: We sent these things upon them while they were clear and evident signs, **but they were arrogant** meaning they were too proud to believe in God, **and they were a criminal people** who were not guided to the truth nor did they refrain from falsehood.

Tafsir al-Baghawi

133 - **So We sent upon them the flood.** Ibn Abbas, Saeed bin Jubair, Qatadah, and Muhammad bin Ishaq said - their words were mixed with each other -: When the magicians believed, and Pharaoh returned defeated, he and his people refused to do anything except remain in disbelief and persist in evil, so God continued to send them signs and took them with years and a decrease in fruits. When he dealt with them with the four signs: the staff, the hand, the years, and the decrease in fruits, they refused to believe, so he invoked against them, saying: O Lord, your servant Pharaoh has exalted himself in the land, has transgressed and rebelled, and his people have broken your covenant. O Lord, seize them with a punishment that will be a punishment for them and a lesson for my people and a sign and a warning for those after them. So God sent upon them the flood, which is water. God sent upon them the water while the houses of the Children of Israel and the houses of the Copts were intertwined and mixed, so the houses of the Copts were filled until they stood in the water up to their collarbones, and whoever among them sat was drowned, and did not enter. The houses of the Children of Israel were flooded with water, and the water stagnated on their land. They were unable to plow or do anything. This continued for them for seven days, from Sabbath to Sabbath.

Mujahed and Ata' said: The flood is death. Wahb said: The flood is the plague in the language of Yemen. Abu Qilabah said: The flood is smallpox, and they were the first to be punished with it, so it remained on earth.

Muqatil said: The flood was the water that overflowed their crops.

Ibn Dhiabyan narrated on the authority of Ibn Abbas, who said: The flood was a command from God that swept over them. Then he recited: **And a company from your Lord swept over them while they were asleep** (al-Qalam 68:19).

Kufa grammarians said: The flood is a noun that is not pluralized, like the preponderance and the deficiency.

The people of Basra said: It is a plural, the singular of

which is Tufanah. So he said to Moses: Call upon your Lord to remove the rain from us, so we will believe in you and send the Children of Israel with you. So he called upon his Lord, so He lifted the flood from them. So God caused to grow for them in that year something that He had not caused to grow for them before, of grass, crops, and fruits, and their land became fertile. They said: This water was nothing but a blessing and fertility for us. So they did not believe and stayed in good health for a month. Then God sent locusts upon them, and they ate most of their crops, fruits, and leaves of the trees until they ate the doors, roofs of the houses, wood, clothes, luggage, and iron nails of the doors until their houses fell down. The locusts were afflicted with hunger, so they were never satisfied, and the Children of Israel did not suffer from any of that, so they roared and made a noise, and they said: O Moses, call upon your Lord for us, if you remove the calamity from us, we will believe in you. And they gave him the covenant and pledge of God. So Moses, peace be upon him, called upon God, so God removed the locusts from them after they had stayed upon them for seven days from Saturday to Saturday.

In al-Naba 78: (It is written on the chest of every locust: God's greatest soldier).

It is said that Moses went out into the open air and pointed with his staff towards the east and the west, so the locusts returned from where they came, and there was still some of their crops and produce, so they said: We have enough left for us, so we will not abandon our religion, so they did not fulfill what they had promised, and they returned to their evil deeds, so they stayed for a month in good health, then God sent lice upon them.

And they differed about lice Saeed bin Jubair narrated on the authority of Ibn Abbas who said: Lice are the weevils that come out of wheat. Mujahid, Al-Suddi, Qatadah and Al-Kalbi said: Lice are the crawling insects, locusts and the flying insects that have wings, and the small insects that do not have wings. *Ikrimah* said: They are the daughters of the locust. Abu Ubaidah said: They are the humnan, which is a type of tick. Ata Al-Khurasani said: They are lice. Abu Al-Hasan read it like this *lice* with the qaf open and the meem silent.

They said: God commanded Moses to walk to a sandy dune in a village in Egypt called Ain Shams. Moses walked to that sandy dune and struck it with his staff, and lice flocked to them. They followed what remained of their crops, trees, and plants and ate it, and licked the entire ground. They would enter between the clothing of one of them and his skin and bite it, and one of them would eat food and become filled with lice.

Saeed bin Al-Musayyab said: Lice are the weevils that come out of grains. A man would take ten bags to the mill and not return even three of them. They were not afflicted with a calamity that was more severe to them than lice. It took their hair, skin, eyelashes, and eyebrows and stuck to their skin as if it were smallpox and prevented them from sleeping and resting. They cried out and cried out to Moses, **We repent, so pray to your Lord for us to remove the calamity from us.** So Moses, peace be upon him, prayed to God and God removed the lice from them after they had stayed with

So We sent upon them the flood and the locusts and the lice and the frogs and the blood as distinct signs, but they were arrogant and were a people of criminals.

them for seven days from Saturday to Saturday. Then they broke their oath and returned to their worst deeds.

They said: We were never more certain that he was a magician than we are today who turns sand into beasts. So Moses prayed after they had lived a month in peace, and God sent frogs upon them, and their houses, courtyards, food, and vessels were filled with them. No one would uncover a vessel or food without finding frogs in it. A man would sit with frogs on his chin, and when he wanted to speak, a frog would jump into his mouth. They would jump into their pots, spoiling their food and extinguishing their fires. One of them would lie down and the frogs would climb on him and pile him up so high that he could not go to the apartment of another, and he would open his mouth to eat, but the frog would beat his food to his mouth. He would not knead dough without it cracking in it, and he would not open a pot without it filling it with frogs, and they suffered severe harm from them.

Narrated Ikrimah on the authority of Ibn Abbas, who said: The frogs were wild, and when God sent them to the people of Pharaoh, they heard and obeyed, so they began to throw themselves into the boiling pots and into the ovens while they were bubbling, so God rewarded them for their good obedience by sending them cold water. When they saw that, they wept and complained about it to Moses, and they said, **This time we will repent and not return.** So he took their covenants and agreements, then he called upon his Lord, and He removed the frogs from them after he had stayed seven days from Sabbath to Sabbath. They stayed a month in good health, then they broke the covenant and returned to their disbelief. So Moses called upon God, and God sent blood upon them, so the Nile flowed upon them with blood and their waters became blood, and they did not draw water from the wells and rivers except that they found it to be thick, red blood. So they complained to Pharaoh and said, **We have no drink.** He said, **He has bewitched you.** They said, **From where did he bewitch us when we do not find any water in our vessels except thick blood?** Pharaoh would gather the Copt and the Israelite in one vessel, so that what was near the Israelite would be water and what was near the Copt would be blood **and they would go to the jar in which there was water, and water would come out for the Israelite and blood for the Copt,** until a woman from the family of Pharaoh would come to a woman from the children of Israel when they were overcome by thirst and say, **Give me some of your water to drink,** so she would pour for her from her waterskin and the vessel would become blood, until she would say, **Put it in your mouth and then pour it into my mouth,** so she would take water in her mouth and when she vomited it in her mouth it would become blood. Pharaoh was so thirsty that he would be forced to chew on fresh trees, and when he chewed them their water would turn into salty, bitter water in his mouth, so they were left in that state for seven days, drinking nothing but blood.

Zayd ibn Aslam said: The blood that was imposed on them was nosebleeds. So they came to Moses and said: O Moses, call upon your Lord to remove this

blood from us, so that we may believe in you and send the Children of Israel with you. So he called upon his Lord, the Almighty, and He removed it from them, but they did not believe. This is what God Almighty said: **So We sent upon them the flood and the locusts and the lice and the frogs and the blood as distinct signs,** one following the other. The details are that each punishment lasted a week, and between every two punishments was a month. **But they were arrogant and were a criminal people.**

Tafsir al-Baidawi

133. **So We sent upon them the flood** water that swept over them and covered their places and their crops from rain or flood. It was said smallpox. It was said death. It was said the plague. **And locusts and lice** It was said that they are the largest monkeys, and it was said first

Locusts before they grow wings. **And the frogs and the blood** It was narrated that they had rain for eight days in intense darkness, and no one could leave their home. The water entered their homes until they stood in it up to their collarbones. The homes of the Children of Israel were intertwined with their homes, so not a drop entered them. It stagnated on their lands, preventing them from plowing and disposing of them. This continued for a week, and they said to Moses: **Call upon your Lord to remove this from us, and we will believe in you.** So he called upon God, and He removed this from them, and He caused grass and crops to grow for them, the likes of which had never been seen before, and they did not believe. So God sent locusts upon them, and they ate their crops and fruits, then they began to eat the doors, roofs, and clothes. So they were frightened by Him a second time, so He called upon Him and went out to the desert, and pointed with his staff toward the east and the west, and it returned to the directions from which it had come, but they did not believe. So God sent lice upon them, and they ate what the locusts had left, and they would fall into their food and enter between their clothes and skins, sucking them. So they were frightened by Him, and He lifted them from them, and they said: **We have now ascertained that you are a magician.** Then He sent God sent frogs upon them, such that no garment or food was uncovered except that they were found in it. Their beds were filled with frogs, and they would jump into their boiling pots, and their mouths when they spoke, so they were startled by Him and supplicated. He took covenants from them and supplicated, so God revealed them, then they broke the covenants. Then He sent blood upon them, and their waters became blood, until the Copt and the Israelite would meet and it would become blood in their mouths. It was also said that God sent nosebleeds upon them. *Signs* is in the accusative case as a state. *Details* are clear, and it is not difficult for a rational person that they are signs of God and His punishment upon them, or details to test their conditions, since there was a month between every

two of them and the extension of each one was a week. It was also said that Moses remained among them for twenty years after he defeated the magicians, showing them these signs slowly. **But they were arrogant** about faith and **and they were a criminal people**.

Surat al-A'raf 7:134

And when the punishment fell upon them, they said, "O Moses, call upon your Lord for us according to what He has promised you. If you remove this punishment from us, we will surely believe in you, and we will surely send with you the Children of Israel."

Surat al-A'raf 7:134

And when the punishment fell upon them, they said, "O Moses, call upon your Lord for us according to what He has promised you. If you remove this punishment from us, we will surely believe in you, and we will surely send with you the Children of Israel."

Tafsir al-Jalalayn

134 - **And when the punishment** the torment fell upon them, they said, **O Moses, call upon your Lord for us according to what He has promised you** of removing the torment from us if we believe. *If* the lam of an oath **you remove the punishment from us, we will surely believe in you and send with you the Children of Israel**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: **And when the punishment fell upon them**, and when God's punishment descended upon them and His wrath descended upon them.

Then the people of interpretation differed regarding that *disaster* that God said had befallen these people.

Some of them said: It was a plague.

Who said that?

Ibn Hamid told us, he said, Yaqub al-Qummi told us, on the authority of Ja'far ibn al-Mughira, on the authority of Sa'id ibn Jubayr, he said: Moses commanded his people from the Children of Israel, and that was after he had brought to the people of Pharaoh the five signs: the flood and what God mentioned in this sign, but they did not believe and did not send the Children of Israel with him, so he said: Let each man among you slaughter a ram, then let him dip his hand in its blood, then let him strike it on his door! The Copts said to the Children of Israel: Why do you treat this blood on your doors? They said: God will send a punishment upon you, so we will submit and you will perish. The Copts said: How does God know you except by these signs? They said: This is what our Prophet commanded us to do! So they woke up and seventy thousand of Pharaoh's people had been stabbed, and they spent the night not burying each other. Then Pharaoh said at that: **Call upon your Lord for us according to what He has promised you, if you remove the plague from us**, meaning the plague, **we will believe in you and we will send the Children of Israel with you**. So he called upon his Lord, and He removed it from them. The most faithful of them all was Pharaoh. He said to Moses: Go with the Children of Israel wherever you wish.

Ibn Wakee' told us, he said, Habawayh Al-Razi and Abu Dawud Al-Hafri told us, on the authority of Ya'qub, on the authority of Ja'far, on the authority of Saeed bin Jubair - Habawayh said, on the authority of Ibn Abbas - **If You remove the calamity from us**, he said: the plague.

Others said: It is torment.

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: *Al-Rajz* means torment.

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

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **So when We removed the punishment from them**, meaning the torment.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, he said, Muammar told us, on the authority of Qatada: **And when the punishment fell upon them**, meaning: the torment.

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement: **And when the punishment fell upon them**, he said: **The punishment** is the torment that God inflicted upon them from locusts and lice and other things, and they would make a covenant with Him and then break it.

We have explained the meaning of *rajaz* in the previous part of this book, with evidence that makes it unnecessary to repeat it.

Abu Ja'far said: The more correct of the two sayings in this context is to say: God, the Most High, mentioned that when the punishment befell Pharaoh and his people, which is the torment and wrath of God upon them, they turned to Moses and asked his Lord to remove that from them. It is possible that that *punishment* was the flood, the locusts, the lice, the frogs, and the blood, because all of that was a torment upon them. It is possible that that *punishment* was a plague, and God did not tell us which of those things it was, nor was there any authentic report from the Messenger of God, may God bless him and grant him peace, which of those things it was, so we submit to it. So it is correct to say about it as God, the Most High, said: **And when the punishment befell them**, and we do not go beyond that except with the explanation that there is no objection to among the people of interpretation, which is: when the punishment and wrath of God befell them.

They said, **O Moses, call upon your Lord for us according to what He has promised you**. He says: according to what He has commanded and ordered you to do.

We have explained the meaning of *covenant* previously.

If you remove the punishment from us, meaning: if you lift the torment we are in, **we will believe in you**, meaning: we will believe in what you have brought and called to, and we will acknowledge it for you, **and we will send with you the Children of Israel**, meaning: we will leave the Children of Israel with you, and we will not prevent them from going wherever they wish.

Tafsir al-Qurtubi

The Almighty said: **And when the punishment fell upon them** meaning the torment. It was read with a damma on the ra', two languages. Ibn Jubayr said: It was a plague that killed seventy thousand Copts in one day. It was said: What is meant by the punishment is what was mentioned previously from the verses. **By what He has entrusted to you** what means what, meaning by what He has entrusted to you of knowledge, or by what He has chosen for you and informed you. It was said: This is an oath, meaning by His covenant with you except what you pray for us, so what is the connection. **If you remove the punishment from us** meaning by your prayer to your God until He removes it from us. **We will believe in you** meaning we will believe in what you have brought. **And we will send with you the Children of Israel** and they used them, as mentioned above.

Tafsir Ibn Kathir

This is a report from God Almighty about the rebellion of the people of Pharaoh, their arrogance, their stubbornness towards the truth, and their insistence on falsehood in their saying, **No matter what sign you bring us to bewitch us with, we will not believe in you.** They say, **Whatever sign you bring us, evidence, and proof you present, we will reject it, and we will not accept it from you, nor will we believe in you or what you have brought.** God Almighty said, **So We sent upon them the flood.** They differed in its meaning. According to Ibn Abbas in a narration, it means abundant, torrential rains that destroy crops and fruits, and Ad-Dahhak bin Muzahim said the same. According to Ibn Abbas in another narration, it means abundant death, and so said Ata'. Mujahid said, **The flood is water and plague in any case.** Ibn Jarir said: Ibn Hisham Al-Rafa'i told us, Yahya bin Yaman told us, Al-Munhal bin Khalifa told us, on the authority of Al-Hajjaj, on the authority of Al-Hakam bin Mina', on the authority of Aisha, may God be pleased with her, who said: The Messenger of God, may God bless him and grant him peace, said: **The flood is death.** Ibn Mardawayh narrated it in the same way from the hadith of Yahya bin Yaman, and it is a strange hadith. Ibn Abbas said in another narration: It is a command from God that swept over them, then he recited: **And a company from your Lord swept over them while they were asleep.** As for locusts, they are well-known and famous, and they are edible, as is proven in the two Sahih's on the authority of Abu Ya'fur, who said: I asked Abdullah bin Abi Awfa about locusts, and he

said: We participated in seven battles with the Messenger of God, may God bless him and grant him peace, and we ate locusts. Al-Shafi'i, Ahmad bin Hanbal, and Ibn Majah narrated from the hadith of Abd Al-Rahman bin Zaid bin Aslam on the authority of his father on the authority of Ibn Umar on the authority of the Prophet, may God bless him and grant him peace, who said: "Two dead things and two types of blood have been made lawful for us: fish and locusts, and the liver and the spleen." Abu Al-Qasim Al-Baghawi narrated it on the authority of Dawud bin Rashid on the authority of Suwaid bin Abd Al-Aziz on the authority of Abu Tamam Al-Ayli. On the authority of Zaid bin Aslam, on the authority of Ibn Omar, with a chain of transmission traceable to the Prophet, similarly. Abu Dawud narrated on the authority of Muhammad bin al-Faraj, on the authority of Muhammad bin Zubarqan al-Ahwazi, on the authority of Sulayman al-Taymi, on the authority of Abu Uthman, on the authority of Salman, who said: The Messenger of God, may God bless him and grant him peace, was asked about locusts, and he said: **Most of God's soldiers, I do not eat them nor forbid them.** He, peace be upon him, only left them because he was disgusted by them, just as his noble soul was disgusted by eating the monitor lizard, and he permitted it. Al-Hafiz Ibn Asakir narrated in a section he collected on locusts from the hadith of Abu Saeed Al-Hassan bin Ali Al-Adawi, who said: Nasr bin Yahya bin Saeed told us, Yahya bin Khalid told us on the authority of Ibn Jurayj on the authority of Ata' on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, did not eat locusts, kidneys, or monitor lizards without forbidding them. As for locusts, they are a punishment and a torment, and as for kidneys, they are close to urine. As for the monitor lizard, he said: **I fear that it may be transformed.** Then he said: It is strange that I did not write it except from this source. The Commander of the Faithful, Umar bin Al-Khattab, may God be pleased with him, desired and loved them. Abdullah bin Dinar narrated on the authority of Ibn Umar: Umar was asked about locusts, and he said: I wish we had a handful or two of them to eat. Ibn Majah narrated: Ahmad bin Mani' told us on the authority of Sufyan bin Uyaynah on the authority of Abu Saad Saeed bin Al-Marzban Al-Baqqal, who heard Anas bin Malik say: The wives of the Prophet, may God bless him and grant him peace, used to give each other locusts on plates. Abu Al-Qasim Al-Baghawi said: Dawud bin Rashid told us. Baqiyya bin Al-Waleed narrated to us on the authority of Yahya bin Yazid Al-Qa'nabi, my father narrated to me on the authority of Sadi bin Ajlan on the authority of Abu Umamah, who said: The Messenger of God, may God bless him and grant him peace, said: "Mary, daughter of Imran, peace be upon her, asked her Lord, the Almighty and Majestic, to feed her meat without blood, so He fed her locusts. She said: O God, let him live without breastfeeding and keep him alive without being separated." Numayr said: Sedition is sound. Abu Bakr bin Abi Dawud said: Abu Taqi Hisham bin Abdul Malik Al-Muzani narrated to us, Baqiyya bin Al-Waleed narrated to us, Ismail bin Ayyash narrated to us on the authority of Damdam bin Zur'ah on the authority of Shureih bin Ubayd on the authority of Abu Zuhair Al-Numairi, who said: The Messenger of God, may God bless him and grant him peace, said: **Do not fight**

And when the punishment fell upon them, they said, "O Moses, call upon your Lord for us according to what He has promised you. If you remove this punishment from us, we will surely believe in you, and we will surely send with you the Children of Israel."

the locusts, for they are the greatest soldiers of God.

Very strange. Ibn Abi Nujayh said on the authority of Mujahid regarding the Almighty's statement: **So We sent upon them the flood and the locusts**, he said: They ate the nails of their doors and left the wood. Ibn Asakir narrated on the authority of Ali bin Zaid al-Kharaiti on the authority of Muhammad bin Kathir that I heard al-Awza'i say: I went out to the desert and saw a man of locusts in the sky and saw a man riding on a locust from among them and he was striking the iron and whenever he said with his hand like this the locusts would move with his head and he was saying: The world is false, false, what is in it is the Al-Hafiz Abu al-Faraj al-Mu'afa bin Zakariya al-Hariri narrated: Muhammad bin al-Hasan bin Ziyad narrated to us, Ahmad bin Abdul Rahim narrated to us, Waki' narrated to us on the authority of al-A'mash, Amer narrated to us, he said: Shuraih al-Qadi was asked about locusts and he said: May God curse the locust, in it is the creation of seven giants, its head is the head of a horse, its neck is the neck of a bull, its chest is the chest of a lion, its wing is the wing of an eagle, its legs are the legs of a camel, its tail is the tail of a snake, and its belly is the belly of a scorpion. We have already mentioned at God the Almighty said: **Lawful to you is game from the sea and its food as provision for you and for the travelers.** The hadith of Hammad bin Salamah on the authority of Abu Al-Muhzam on the authority of Abu Hurairah, who said: We went out with the Messenger of God, may God bless him and grant him peace, for Hajj or Umrah, and we encountered a swarm of locusts, so we began to hit them with sticks while we were in ihram. So we asked the Messenger of God, may God bless him and grant him peace, and he said: **There is nothing wrong with game from the sea.** Ibn Majah narrated on the authority of Harun Al-Hammal on the authority of Hisham bin Al-Qasim on the authority of Ziyad bin Abdullah bin Alatha on the authority of Musa bin Muhammad bin Ibrahim Al-Taimi on the authority of his father on the authority of Anas and Jabir on the authority of the Messenger of God, may God bless him and grant him peace, that when he supplicated against locusts, he would say: **O God, destroy their adults, kill their young, spoil their eggs, cut off their roots, and seize our livelihoods and provisions by their mouths, for You are the Hearer of supplication.** Jabir said to him: O Messenger of God, are you supplicating against one of God's soldiers to cut off their roots? He said, **It is only the eggs of a whale in the sea.** Hisham said, **Ziyad told me that someone who saw it being scattered by a whale told him.** Whoever verified this said that when a fish lays eggs on the seashore, the water dries up and it appears to the sun that it all hatches into flying locusts. We have presented, when he said, **Except for nations like you**, the hadith of Omar, may God be pleased with him, that God created a thousand nations, six hundred in the sea and four hundred on land, and that the first of them to perish would be locusts. Abu Bakr bin Abi Dawud said, Yazid bin Mubarak told us, Abd al-Rahman bin Qais told us, Salim bin Salim told us, Abu al-Mughira al-Jawzjani Muhammad bin Malik told

us, on the authority of al-Bara' bin Azib, who said: The Messenger of God, may God bless him and grant him peace, said, **There is no epidemic with the sword, and there is no escape with locusts.** A strange hadith. As for lice, according to Ibn Abbas, they are the weevils that emerge from wheat, and according to him, they are the small locusts that have no wings. Mujahid, Ikrimah, Qatadah, and according to al-Hasan and Saeed bin Jubayr, lice are small black insects. Abd al-Rahman bin Zaid bin Aslam said: Lice are fleas. Ibn Jarir said, "Lice is the plural of a louse, and it is an insect that resembles lice and that camels eat, as far as I have been informed. It is what al-A'sha meant when he said:

A people who treat their children with lice, chains are more effective, and a closed door

He said: Some of the people of Basra who were knowledgeable about the Arabic language claimed that lice among the Arabs were called hamnan, the singular of which is hamnanah, and they are small monkeys above the qamqamah. Abu Ja'far Ibn Jarir said: Ibn Hamid Al-Razi told us, Ya'qub Al-Qummi told us on the authority of Ja'far Ibn Abi Al-Mughira on the authority of Sa'id Ibn Jubayr who said: When Moses, peace be upon him, came to Pharaoh, he said to him: Send the Children of Israel with me, but he did not send them. Then God sent upon them the flood, which is rain, and poured some of it upon them. They feared that it was a punishment, so they said to Moses: Call upon your Lord to remove the rain from us, so we will believe in you and send the Children of Israel with you. So he called upon his Lord, and He removed it from them, but they did not believe and did not send the Children of Israel with him. So he caused to grow for them in that year something that had not grown before of crops, fruits and pastures. They said: This is what we wished for. So God sent upon them locusts and let them destroy the pastures. When they saw their traces in the pastures, they knew that they would not leave the crops. So they said: O Moses, call upon your Lord to remove the locusts from us, so we will believe in you and send the Children of Israel with you. So he called upon his Lord, and He removed the locusts from them, but they did not believe and did not send the Children of Israel with them. They trampled and took refuge in the houses, but they said: We have taken refuge. So God sent upon them Lice, which are mites that come out of it, so the man would take ten bags to the mill, but only three would return. They said, "O Moses, call upon your Lord to remove the lice from us, so that we may believe in you and send the Children of Israel with you." So he called upon his Lord, and He removed them, but they refused to send the Children of Israel with him. While he was sitting with Pharaoh, he heard the croaking of a frog, so he said to Pharaoh, **What do you and your people suffer from this?** He said, **What could be the plot of this?** They did not spend the night before a man was sitting up to his chin among the frogs, and about to speak, a frog jumped into his mouth. They said to Moses, **Call upon your Lord to remove these frogs from us, so that we will believe in**

you and send the Children of Israel with you. So he called upon his Lord, and He removed them, but they did not believe. God sent blood upon them, so whatever they drew from the rivers and wells and whatever was in their vessels, they found it to be thick blood. They complained to Pharaoh and said, **We have been afflicted with blood and we have no drink.** He said, **He has bewitched you.** They said, **From where did he bewitch us when we do not find any water in our vessels except that we find it to be thick blood?** They came to him and said, **O Moses, call upon your Lord to remove this blood from us, so that we will believe in you and send the Children of Israel with you.** So he called upon his Lord, and He removed them, but they did not believe and did not send the Children of Israel with him. Something similar to this was narrated from Ibn Abbas, al-Suddi, Qatadah, and more than one of the scholars of the Salaf, that he informed us. Thus, Muhammad bin Ishaq bin Yasar, may God have mercy on him, said: "The enemy of God, Pharaoh, returned when the magicians believed, defeated and shackled. Then he refused to do anything except remain in disbelief and persist in evil. So God continued to send signs upon him, so He seized him with years and sent upon him the flood, then locusts, then lice, then frogs, then blood, detailed signs. So He sent the flood, which is water, and it overflowed the face of the earth, then it stagnated, and they were unable to plow or do anything until they were exhausted from hunger. When that reached them, "They said, 'O Moses, call upon your Lord for us according to what He has promised you: If you remove this punishment from us, we will believe in you and send with you the Children of Israel.' " So Moses called upon his Lord, and He removed it from them, but they did not fulfill anything of what they said. So God sent upon them locusts, and they ate the trees, as I have heard, until they were eating the iron nails of doors until their houses and dwellings collapsed. They said as they said, so he called upon his Lord, and He removed it from them, but they did not fulfill anything of what they said. So God sent upon them lice. It was mentioned to me that Moses, peace be upon him, was commanded to walk to a sand dune and strike it. With his staff, he walked to a huge hill of Ahil and struck it with it, and lice swarmed upon them until they covered the houses and food and prevented them from sleeping and resting. When he exhausted them, they said the same as they had said, so he called upon his Lord, and He removed them, but they did not fulfill anything of what they had said. So God sent frogs upon them, and they filled the houses, food, and vessels. No one uncovered a garment or food except that he found frogs in it, and they had overwhelmed it. When he exhausted them, they said the same as they had said, so he called upon his Lord, and He removed them, but they did not fulfill anything of what they had said. So God sent blood upon them, and the waters of Pharaoh's people became blood. They did not draw water from a well or a river, nor did they scoop from a vessel, but it became foul blood. Ibn Abi Hatim said: Ahmad ibn Mansur al-Marwazi told us, al-Nadr told us, Israel told us, Jabir ibn Yazid told us, on the authority of Ikrimah, on the authority of Ubayd God ibn Amr, who said: Do not kill frogs, for when they were sent against the people of Pharaoh, one of them flew out and fell into an oven in which there was fire, seeking

thereby the pleasure of God. So God replaced it with the coolest water that He knew of, and made their croaking glorification of God. And it was narrated on the authority of Ikrimah on the authority of Ibn Abbas, something similar. Zayd ibn Aslam said: He meant nosebleeds by blood. Narrated by Ibn Abi Hatim.

Fath al-Qadir

His saying: 134- **And when the punishment fell upon them** meaning the torment with these matters that God sent upon them, and it was read with a damma on the ra' and they are two languages, and it was said: This punishment was a plague that killed seventy thousand Copts in one day **They said, O Moses, call upon your Lord for us with what He has entrusted to you** meaning with what He has entrusted to you of knowledge, or with what He has chosen for you of prophethood, or with what He has entrusted to you to call upon and He will answer you, and the ba' is related to the word supplicate in the sense of help us to what we ask for from supplication by the right of what you have of God's covenant, or supplicate for us seeking intercession with Him through His covenant with you, and it was said that the ba' is for an oath, and its answer is that we will believe: meaning we swear by God's covenant with you **If you remove the punishment from us, we will believe in you** on the basis that the answer to the condition prevailed in place of the answer to the oath, and on the basis that the ba' is not for an oath, the lam in **If you remove the punishment from us** is the answer to an omitted oath, and **we will believe** is the answer to the condition The answer to the oath, **And We will surely send with you the Children of Israel**, was in apposition to **We will surely believe**. They had been keeping the Children of Israel with them, treating them with disgrace in their work, so they promised him to send them with him.

Tafsir al-Baghawi

134 - **And when the punishment fell upon them**, meaning: the torment descended upon them, which is what God Almighty mentioned of the flood and other things.. Saeed bin Jubair said: The punishment is the plague, and it is the sixth torment after the *five* verses, until seventy thousand of them died in one day, and they spent the night without burying each other. **They said to Moses, O Moses, call upon your Lord for us according to what He has promised you**, meaning: according to what He has commanded you.

Ata' said: **What has informed you?** It was said: "What we have promised you regarding the answer to your supplication: 'If you remove the affliction from us', meaning the plague, 'we will believe in you and send the Children of Israel with you.'"

Abu al-Hasan al-Sarakhsi told us, on the authority of Zahir ibn Ahmad, on the authority of Abu Ishaq al-Hashemi, on the authority of Abu Mus'ab, on the authority of Malik, on the authority of Muhammad ibn al-Munkadir, on the authority of Abu al-Nadr, the freed slave of `Umar ibn `Ubayd God, on the authority of `Amir ibn Sa'd ibn Abi Waqqas, on the authority of his father, that he heard him ask Usamah ibn Zayd: Did

Surat al-A'raf 7:134

And when the punishment fell upon them, they said, "O Moses, call upon your Lord for us according to what He has promised you. If you remove this punishment from us, we will surely believe in you, and we will surely send with you the Children of Israel."

you hear from the Messenger of God, may God bless him and grant him peace, about the plague? Usamah ibn Zayd said: The Messenger of God, may God bless him and grant him peace, said: "The plague is a punishment sent upon the Children of Israel or upon those who came before you. So if you hear about it in a land, do not go there, and if it breaks out in a land while you are in it, do not leave fleeing from it."

Tafsir al-Baidawi

134. **And when the punishment fell upon them** meaning the detailed torment, or the plague that God sent upon them after that. **They said, 'O Moses, call upon your Lord for us according to what He has promised you'** by His promise to you, which is prophethood, or by what He has promised you that you should call upon Him with it and He will answer you as He answered you in your verses, and it is a connection, not a call, or a state of the pronoun in it, meaning call upon God, interceding with Him according to what He has promised you, or related to an omitted verb indicated by their request, such as **help us to what we ask of You by right of what He has promised you** or an oath that was answered by His saying, **If you remove the punishment from us, we will believe in you and we will send with you the Children of Israel** meaning we swear by God's promise with you that if you remove the punishment from us, we will believe and we will send.

Surat al-A'raf 7:135

Then, when We removed the punishment from them for a term they were to reach, at once they broke their promise.

Tafsir al-Jalalayn

135 - **So when We removed** through the supplication of Moses **from them the punishment for a term they were to reach, at once they broke their covenant** they broke their covenant and persisted in their disbelief.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Then Moses called upon his Lord, and He answered him. Then when God lifted from them the punishment that He had sent down upon them, **for a term they would reach**, to complete the punishment of the days that God had set for them in life, until the time of their destruction, **at once they broke their covenants**, meaning: when they broke their covenants that they had made with their Lord and Moses, and persisted in their disbelief and misguidance.

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

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **Until a term they will reach**, he said: A number specified for them from their days.

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

Musa bin Harun told me, he said, Amr bin Hammad told us, he said, Asbat told us, on the authority of Al-Suddi:

So when We removed the punishment from them for a term they were to reach, at once they broke it. He said: What they had given of covenants, which is when God says: **And We seized the people of Pharaoh with years**, which is famine, **and a loss of fruits that perhaps they would remember**.

Tafsir al-Qurtubi

Until a term they will reach meaning the term they were given for drowning. **When they break their promise** meaning they break what they have pledged to themselves.

Tafsir Ibn Kathir

This is a report from God Almighty about the rebellion of the people of Pharaoh, their arrogance, their stubbornness towards the truth, and their insistence on falsehood in their saying, **No matter what sign you bring us to bewitch us with, we will not believe in you**. They say, **Whatever sign you bring us, evidence, and proof you present, we will reject it, and we will not accept it from you, nor will we believe in you or what you have brought**. God Almighty said, **So We sent upon them the flood**. They differed in its meaning.

According to Ibn Abbas in a narration, it means abundant, torrential rains that destroy crops and fruits, and Ad-Dahhak bin Muzahim said the same.

According to Ibn Abbas in another narration, it means abundant death, and so said Ata'. Mujahid said, **The flood is water and plague in any case**. Ibn Jarir said: Ibn Hisham Al-Rafa'i told us, Yahya bin Yaman told us, Al-Munhal bin Khalifa told us, on the authority of Al-Hajjaj, on the authority of Al-Hakam bin Mina', on the authority of Aisha, may God be pleased with her, who said: The Messenger of God, may God bless him and grant him peace, said: **The flood is death**. Ibn Mardawayh narrated it in the same way from the hadith of Yahya bin Yaman, and it is a strange hadith. Ibn Abbas said in another narration: It is a command from God that swept over them, then he recited: **And a company from your Lord swept over them while they were asleep**. As for locusts, they are well-known and famous, and they are edible, as is proven in the two Sahihs on the authority of Abu Ya'fur, who said: I asked Abdullah bin Abi Awfa about locusts, and he said: We participated in seven battles with the Messenger of God, may God bless him and grant him peace, and we ate locusts. Al-Shafi'i, Ahmad bin Hanbal, and Ibn Majah narrated from the hadith of Abd Al-Rahman bin Zaid bin Aslam on the authority of his father on the authority of Ibn Umar on the authority of the Prophet, may God bless him and grant him peace, who said: "Two dead things and two types of blood have been made lawful for us: fish and locusts, and the liver and the spleen." Abu Al-Qasim Al-Baghawi narrated it on the authority of Dawud bin Rashid on the authority of Suwaid bin Abd Al-Aziz on the authority of Abu Tamam Al-Ayli. On the authority of Zaid bin Aslam, on the authority of Ibn Omar, with a chain of transmission traceable to the Prophet, similarly. Abu Dawud narrated on the authority of Muhammad bin al-Faraj, on the authority of Muhammad bin Zubarkan al-Ahwazi, on the authority of Sulayman al-Taymi, on the authority of Abu Uthman, on the authority of Salman, who said: The Messenger of God, may God bless him and grant him peace, was asked about locusts, and he said: **Most of God's soldiers, I do not eat them nor forbid them**. He, peace be upon him, only left them because he was disgusted by them, just as his noble soul was disgusted by eating the monitor lizard, and he permitted it. Al-Hafiz Ibn Asakir narrated in a section he collected on locusts from the hadith of Abu Saeed Al-Hassan bin Ali Al-Adawi, who said: Nasr bin Yahya bin Saeed told us, Yahya bin Khalid told us on the authority of Ibn Jurayj on the authority of Ata' on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, did not eat locusts, kidneys, or monitor lizards without forbidding them. As for locusts, they are a punishment

Then, when We removed the punishment from them for a term they were to reach, at once they broke their promise.

and a torment, and as for kidneys, they are close to urine. As for the monitor lizard, he said: **I fear that it may be transformed.** Then he said: It is strange that I did not write it except from this source. The Commander of the Faithful, Umar bin Al-Khattab, may God be pleased with him, desired and loved them. Abdullah bin Dinar narrated on the authority of Ibn Umar: Umar was asked about locusts, and he said: I wish we had a handful or two of them to eat. Ibn Majah narrated: Ahmad bin Mani' told us on the authority of Sufyan bin Uyaynah on the authority of Abu Saad Saeed bin Al-Marzban Al-Baqqa, who heard Anas bin Malik say: The wives of the Prophet, may God bless him and grant him peace, used to give each other locusts on plates. Abu Al-Qasim Al-Baghawi said: Dawud bin Rashid told us. Baqiyya bin Al-Waleed narrated to us on the authority of Yahya bin Yazid Al-Qa'nabi, my father narrated to me on the authority of Sadi bin Ajlan on the authority of Abu Umamah, who said: The Messenger of God, may God bless him and grant him peace, said: "Mary, daughter of Imran, peace be upon her, asked her Lord, the Almighty and Majestic, to feed her meat without blood, so He fed her locusts. She said: O God, let him live without breastfeeding and keep him alive without being separated." Numayr said: Sedition is sound. Abu Bakr bin Abi Dawud said: Abu Taqi Hisham bin Abdul Malik Al-Muzani narrated to us, Baqiyya bin Al-Waleed narrated to us, Ismail bin Ayyash narrated to us on the authority of Damdam bin Zur'ah on the authority of Shureih bin Ubayd on the authority of Abu Zuhair Al-Numairi, who said: The Messenger of God, may God bless him and grant him peace, said: **Do not fight the locusts, for they are the greatest soldiers of God.** Very strange. Ibn Abi Nujayh said on the authority of Mujahid regarding the Almighty's statement: **So We sent upon them the flood and the locusts,** he said: They ate the nails of their doors and left the wood. Ibn Asakir narrated on the authority of Ali bin Zaid al-Kharaiti on the authority of Muhammad bin Kathir that I heard al-Awza'i say: I went out to the desert and saw a man of locusts in the sky and saw a man riding on a locust from among them and he was striking the iron and whenever he said with his hand like this the locusts would move with his hand and he was saying: The world is false, false, what is in it is the Al-Hafiz Abu al-Faraj al-Mu'afa bin Zakariya al-Hariri narrated: Muhammad bin al-Hasan bin Ziyad narrated to us, Ahmad bin Abdul Rahim narrated to us, Waki' narrated to us on the authority of al-A'mash, Amer narrated to us, he said: Shuraih al-Qadi was asked about locusts and he said: May God curse the locust, in it is the creation of seven giants, its head is the head of a horse, its neck is the neck of a bull, its chest is the chest of a lion, its wing is the wing of an eagle, its legs are the legs of a camel, its tail is the tail of a snake, and its belly is the belly of a scorpion. We have already mentioned at God the Almighty said: **Lawful to you is game from the sea and its food as provision for you and for the travelers.** The hadith of Hammad bin Salamah on the authority of Abu Al-Muhzam on the authority of Abu Hurairah, who said: We went out with the Messenger of God, may God bless him and grant him peace, for Hajj or Umrah, and we encountered a

swarm of locusts, so we began to hit them with sticks while we were in ihram. So we asked the Messenger of God, may God bless him and grant him peace, and he said: **There is nothing wrong with game from the sea.** Ibn Majah narrated on the authority of Harun Al-Hammal on the authority of Hisham bin Al-Qasim on the authority of Ziyad bin Abdullah bin Alatha on the authority of Musa bin Muhammad bin Ibrahim Al-Taimi on the authority of his father on the authority of Anas and Jabir on the authority of the Messenger of God, may God bless him and grant him peace, that when he supplicated against locusts, he would say: **O God, destroy their adults, kill their young, spoil their eggs, cut off their roots, and seize our livelihoods and provisions by their mouths, for You are the Hearer of supplication.** Jabir said to him: O Messenger of God, are you supplicating against one of God's soldiers to cut off their roots? He said, **It is only the eggs of a whale in the sea.** Hisham said, **Ziyad told me that someone who saw it being scattered by a whale told him.** Whoever verified this said that when a fish lays eggs on the seashore, the water dries up and it appears to the sun that it all hatches into flying locusts. We have presented, when he said, **Except for nations like you,** the hadith of Omar, may God be pleased with him, that God created a thousand nations, six hundred in the sea and four hundred on land, and that the first of them to perish would be locusts. Abu Bakr bin Abi Dawud said, Yazid bin Mubarak told us, Abd al-Rahman bin Qais told us, Salim bin Salim told us, Abu al-Mughira al-Jawzjani Muhammad bin Malik told us, on the authority of al-Bara' bin Azib, who said: The Messenger of God, may God bless him and grant him peace, said, **There is no epidemic with the sword, and there is no escape with locusts.** A strange hadith. As for lice, according to Ibn Abbas, they are the weevils that emerge from wheat, and according to him, they are the small locusts that have no wings. Mujahid, Ikrimah, Qatadah, and according to al-Hasan and Saeed bin Jubayr, lice are small black insects. Abd al-Rahman bin Zaid bin Aslam said: Lice are fleas. Ibn Jarir said, "Lice is the plural of a louse, and it is an insect that resembles lice and that camels eat, as far as I have been informed. It is what al-A'sha meant when he said:

A people who treat their children with lice, chains are more effective, and a closed door

He said: Some of the people of Basra who were knowledgeable about the Arabic language claimed that lice among the Arabs were called hamnan, the singular of which is hamnanah, and they are small monkeys above the qamqamah. Abu Ja'far Ibn Jarir said: Ibn Hamid Al-Razi told us, Ya'qub Al-Qummi told us on the authority of Ja'far Ibn Abi Al-Mughira on the authority of Sa'id Ibn Jubayr who said: When Moses, peace be upon him, came to Pharaoh, he said to him: Send the Children of Israel with me, but he did not send them. Then God sent upon them the flood, which is rain, and poured some of it upon them. They feared that it was a punishment, so they said to Moses: Call upon your Lord to remove the rain from us, so we will believe in you and send the Children of Israel with you.

So he called upon his Lord, and He removed it from them, but they did not believe and did not send the Children of Israel with him. So he caused to grow for them in that year something that had not grown before of crops, fruits and pastures. They said: This is what we wished for. So God sent upon them locusts and let them destroy the pastures. When they saw their traces in the pastures, they knew that they would not leave the crops. So they said: O Moses, call upon your Lord to remove the locusts from us, so we will believe in you and send the Children of Israel with you. So he called upon his Lord, and He removed the locusts from them, but they did not believe and did not send the Children of Israel with them. They trampled and took refuge in the houses, but they said: We have taken refuge. So God sent upon them Lice, which are mites that come out of it, so the man would take ten bags to the mill, but only three would return. They said, "O Moses, call upon your Lord to remove the lice from us, so that we may believe in you and send the Children of Israel with you." So he called upon his Lord, and He removed them, but they refused to send the Children of Israel with him. While he was sitting with Pharaoh, he heard the croaking of a frog, so he said to Pharaoh, **What do you and your people suffer from this?** He said, **What could be the plot of this?** They did not spend the night before a man was sitting up to his chin among the frogs, and about to speak, a frog jumped into his mouth. They said to Moses, **Call upon your Lord to remove these frogs from us, so that we will believe in you and send the Children of Israel with you.** So he called upon his Lord, and He removed them, but they did not believe. God sent blood upon them, so whatever they drew from the rivers and wells and whatever was in their vessels, they found it to be thick blood. They complained to Pharaoh and said, **We have been afflicted with blood and we have no drink.** He said, **He has bewitched you.** They said, **From where did he bewitch us when we do not find any water in our vessels except that we find it to be thick blood?** They came to him and said, **O Moses, call upon your Lord to remove this blood from us, so that we will believe in you and send the Children of Israel with you.** So he called upon his Lord, and He removed them, but they did not believe and did not send the Children of Israel with him. Something similar to this was narrated from Ibn Abbas, al-Suddi, Qatadah, and more than one of the scholars of the Salaf, that he informed us. Thus, Muhammad bin Ishaq bin Yasar, may God have mercy on him, said: "The enemy of God, Pharaoh, returned when the magicians believed, defeated and shackled. Then he refused to do anything except remain in disbelief and persist in evil. So God continued to send signs upon him, so He seized him with years and sent upon him the flood, then locusts, then lice, then frogs, then blood, detailed signs. So He sent the flood, which is water, and it overflowed the face of the earth, then it stagnated, and they were unable to plow or do anything until they were exhausted from hunger. When that reached them, "They said, 'O Moses, call upon your Lord for us according to what He has promised you: If you remove this punishment from us, we will believe in you and send with you the Children of Israel.'" So Moses called upon his Lord, and He removed it from them, but they did not fulfill anything of what they said. So God sent upon them locusts, and they ate the trees, as I have

heard, until they were eating the iron nails of doors until their houses and dwellings collapsed. They said as they said, so he called upon his Lord, and He removed it from them, but they did not fulfill anything of what they said. So God sent upon them lice. It was mentioned to me that Moses, peace be upon him, was commanded to walk to a sand dune and strike it. With his staff, he walked to a huge hill of Ahil and struck it with it, and lice swarmed upon them until they covered the houses and food and prevented them from sleeping and resting. When he exhausted them, they said the same as they had said, so he called upon his Lord, and He removed them, but they did not fulfill anything of what they had said. So God sent frogs upon them, and they filled the houses, food, and vessels. No one uncovered a garment or food except that he found frogs in it, and they had overwhelmed it. When he exhausted them, they said the same as they had said, so he called upon his Lord, and He removed them, but they did not fulfill anything of what they had said. So God sent blood upon them, and the waters of Pharaoh's people became blood. They did not draw water from a well or a river, nor did they scoop from a vessel, but it became foul blood. Ibn Abi Hatim said: Ahmad ibn Mansur al-Marwazi told us, al-Nadr told us, Israel told us, Jabir ibn Yazid told us, on the authority of Ikrimah, on the authority of Ubayd God ibn Amr, who said: Do not kill frogs, for when they were sent against the people of Pharaoh, one of them flew out and fell into an oven in which there was fire, seeking thereby the pleasure of God. So God replaced it with the coolest water that He knew of, and made their croaking glorification of God. And it was narrated on the authority of Ikrimah on the authority of Ibn Abbas, something similar. Zayd ibn Aslam said: He meant nosebleeds by blood. Narrated by Ibn Abi Hatim.

Fath al-Qadir

135- **So when We removed the punishment from them for a term they were to reach** meaning, We removed the punishment from them when they returned to Moses and asked him what they asked, but not an absolute removal, rather a removal restricted to a goal, which is the term set for their destruction by drowning, and the answer to **when they break** meaning they break what they had agreed upon for themselves. And when is the suddenness: meaning they suddenly break the promise and rush to it.

Tafsir al-Baghawi

135 - The Almighty said: **So when We removed the punishment from them until a term they were to reach** meaning: until drowning in the sea **at once they broke their covenant** they broke the covenant.

Tafsir al-Baidawi

135. **So when We removed the punishment from them for a term they had reached** until a certain time they had reached, and they were punished or destroyed therein, which is the time of drowning or death. It was

Surat al-A'raf 7:135

Then, when We removed the punishment from them for a term they were to reach, at once they broke their promise.

said until a term they had set for their faith. **Then they broke their oath** is an answer to *when*, meaning when We removed the punishment from them, they suddenly broke their oath without thinking or hesitating about it.

Surat al-A'raf 7:136

So We took retribution from them and drowned them in the sea because they denied Our signs and were heedless of them.

Tafsir al-Jalalayn

136 - **So We took retribution from them and drowned them in the sea** the salty sea *because* because they **denied Our signs and were heedless of them** did not contemplate them.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: So when they broke their covenants, **(We took revenge on them)**, meaning: We took revenge on them by inflicting Our vengeance on them, and that is His punishment, **So We drowned them in the sea**, which is the ocean, as Dhu al-Rummah said:

The darkness of the night is like a sea on whose edges the Romans are chattering.

As the rajaz poet said:

The sea gave him a drink

Because they denied Our signs, meaning: We did that to them because they denied Our proofs and signs that We showed them, **and they were heedless of them**, meaning: They were heedless of the punishment that We brought upon them, before it came upon them, that it was a condition upon them.

The letter *ha* and the letter *alif* in his saying: **from it** are a metaphor for mentioning *vengeance*.

If someone said: It is a metaphor for mentioning **the verses**, and the interpretation of the statement was directed to: And they were turning away from them, so he made their turning away from them a neglect of them since they did not accept them, that would be a doctrine.

It is said from (*negligence*), **(The man was negligent about something, he was negligent, negligently, and negligently)**.

Tafsir al-Qurtubi

So We took retribution from them and drowned them in the sea because they denied Our signs and were heedless of them. The sea is the ocean. **And they were heedless of them** meaning the retribution. **So We took retribution** indicates it. It was said: about the signs, meaning they did not consider them until they became heedless of them.

Tafsir Ibn Kathir

God Almighty informs us that when they rebelled and rebelled, despite His testing them with successive signs one after the other, He took revenge on them by drowning them in the sea, which is the sea that He parted for Moses, so he crossed it and the Children of Israel with him, then Pharaoh and his soldiers returned to it after them, and when they had completed it, it crashed upon them and they drowned, all of them, because of their denial of God's signs and their neglect of them. God Almighty informed us that He gave the people who were oppressed, namely the Children of Israel, the east and west of the earth inheritance, as 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." God Almighty also said: **How many gardens and springs did they leave behind * And crops and noble positions * And comfort in which they used to delight * Thus We caused another people to inherit it.** And from Al-Hasan Al-Basri and Qatadah in His statement **the easts of the earth and its wests which We blessed it** meaning Ash-Sham. And His statement, **And the good word of your Lord was fulfilled for the Children of Israel because of their patience** Mujahid and Ibn Jarir said that it is the statement of God Almighty: "And We desired to bestow a favor upon those who were oppressed in the land and make them leaders and make them inheritors * And establish them in the land and show Pharaoh and Haman and their soldiers from them that which they had feared." And His statement, **And We destroyed what Pharaoh and his people had made** meaning, We destroyed what Pharaoh and his people had made of buildings and farms. **And what they had erected** Ibn Abbas and Mujahid said, *Erected* means built.

Fath al-Qadir

136- **So We took revenge on them** meaning We wanted to take revenge on them for their breach of faith due to the many sins they had committed. **So We drowned them in the sea** meaning the ocean. It was said that it is the one whose bottom cannot be comprehended, and it was said that it is its depth and middle. The phrase **because they denied Our signs** is an explanation for the drowning. **And they were heedless of them** is conjoined with **they denied**: meaning they were heedless of the punishment indicated by **We took revenge**, or of the signs in which they did not believe, but rather denied them, and in their denial they were in the position of those who are heedless of them. The second is more appropriate because both phrases are an explanation for the drowning.

Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ibn Masoud, **And We seized the people of Pharaoh with years of famine**, he said: years of famine. Ibn Abi Shaybah, Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Mujahid, he said: years of disasters, **and a decrease in the fruits**, less than that. Al-Hakim

So We took retribution from them and drowned them in the sea because they denied Our signs and were heedless of them.

Al-Tirmidhi narrated in Nawadir Al-Usul and Ibn Abi Hatim on the authority of Ibn Abbas, he said: When God seized the people of Pharaoh with years of famine, everything dried up for them, and their livestock was lost, even the Nile of Egypt dried up. They gathered before Pharaoh and said: If you are as you claim, then bring us water from the Nile of Egypt. He said: Water will come to you in the morning. So when they left him, he said: What have I done if I am not able to bring water from the Nile of Egypt in the morning? They have denied me. When it was the middle of the night, he got up, washed himself, put on a woolen coat, then went out barefoot until he came to the Nile of Egypt and said: O God, You know that I know that You are able to fill the Nile of Egypt with water, so fill it with water. He did not know until the water level was low, so he went out and the Nile began to gush with water because of what God had intended for them of destruction. Ibn Abi Shaybah, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and Abu al-Shaykh narrated on the authority of Mujahid regarding his statement: **But when good comes to them**, he said: well-being and prosperity, **they say, 'This is for us,'** we are more deserving of it. **But if evil befalls them**, he said: calamity and punishment, **they see Moses as an ill omen**, he said: they see him as a bad omen. Ibn Jarir narrated on the authority of Ibn Abbas regarding his statement: **Unquestionably, their bad omen is with God**, he said: The command is from God. Ibn Jarir, Ibn Abi Hatim, Abu al-Shaykh, and Ibn Mardawayh narrated on the authority of Aisha, she said: The Messenger of God, may God bless him and grant him peace, said: **The flood is death**. Ibn Kathir said: It is a strange hadith. Abd bin Hamid, Ibn Jarir and Abu Al-Shaykh narrated on the authority of Ibn Abbas who said: The flood is drowning. These narrated on the authority of Mujahid who said: The flood is death in every case. Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ibn Abbas who said: The flood is rain that rained continuously day and night for eight days. The lice are the winged locusts. Ibn Al-Mundhir and Ibn Abi Hatim narrated on his authority who said: The flood is a command from your Lord, then he recited: **And a scourge from your Lord swept over it**. Ibn Abi Shaybah, Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Mujahid who said: The flood is water, plague and locusts. He said: It eats the nails of their doors and clothes, and the lice are the crawling frogs and frogs that fall on their beds and in their food, and the blood is in their clothes, water and food. Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ibn Abbas who said: The lice are the crawling frogs. Ibn Jarir, Ibn Abi Hatim and Abu Al-Sheikh narrated on the authority of Ibn Abbas who said: The frogs were wild, but when God sent them to the people of Pharaoh, they heard and obeyed, so they started throwing themselves into the boiling pot and into the ovens while they were bubbling. Ibn Jarir, Ibn Abi Hatim and Abu Al-Sheikh narrated on the authority of Mujahid who said: The Nile flowed with blood, so the Israelite would draw pure water and the Pharaoh would draw blood, and they would share one

vessel, so what was on the Israelite would be pure water and what was on the Pharaoh would be blood. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Zaid bin Aslam regarding His statement: **and the blood**, he said: God sent nosebleeds upon them. Abu Al-Sheikh narrated on the authority of Ibn Abbas who said: Moses stayed with the people of Pharaoh for forty years after he defeated the magicians, showing them signs, locusts, lice and frogs. Ibn Abi Hatim narrated on his authority regarding His statement: **detailed signs**, he said: They were detailed signs, one after the other, so that God would have an argument against them. Ibn al-Mundhir narrated on his authority that he said: One follows the other, remaining among them from one Saturday to another, then it is lifted from them for a month. Ibn Mardawayh narrated on the authority of Aisha on the authority of the Prophet, may God bless him and grant him peace, that he said: "Al-Rajz: the torment." Abd ibn Humayd narrated on the authority of Saeed ibn Jubayr that he said: Al-Rajz is the plague. Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Ibn Abbas regarding his statement: **Until a term they are about to reach**, he said: drowning. Ibn Abi Hatim narrated through various chains of transmission on the authority of Ibn Abbas that he said: the sea is the ocean. And he also narrated something similar on the authority of al-Suddi.

Tafsir al-Baghawi

136 - **So We took retribution from them and drowned them in the sea** meaning: the sea **because they denied Our signs and were heedless of them** meaning: heedless of the punishment before it came. It was said: its meaning is turning away from Our signs.

Tafsir al-Baidawi

136. **So We took vengeance on them** We wanted to take vengeance on them. **So We drowned them in the sea** meaning the sea whose bottom cannot be reached. It was also said its depth. **Because they denied Our signs and were heedless of them** meaning their drowning was due to their denial of the signs and their not thinking about them until they became as if they were heedless of them. It was also said that the pronoun refers to the vengeance indicated by His statement: **So We took vengeance on them**.

Surat al-A'raf 7:137

And We caused the people who were oppressed to inherit the eastern and western regions of the land which We had blessed, and the good word of your Lord was fulfilled upon the Children of Israel because of their patience. And We destroyed what Pharaoh and his people were making and what they were building.

Tafsir al-Jalalayn

137 - **And We gave as an inheritance to the people who were oppressed** by enslavement, and they are the Children of Israel **the eastern regions of the earth and the western regions which We had blessed** with water and trees, an attribute of the earth, and it is the Levant **and the good word of your Lord was fulfilled** which is His saying {And He intended to bestow a favor upon those who were oppressed in the land} **upon the Children of Israel because they were patient** in the face of the harm of their enemy **and We destroyed** We destroyed **what Pharaoh and his people were making** of buildings **and what they were building** with a kasra on the ra and a damma on it, raising up buildings

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And We gave as an inheritance to the people whom Pharaoh and his people oppressed, slaughtering their sons, keeping their women alive, and using them as slaves and enslavement from the Children of Israel, **the eastern regions of the earth**, meaning the Levant, which is what is east of it, **and its western regions which We have blessed**, in which We made goodness a permanent fixture for its people.

God Almighty said: **And We gave him an inheritance**, because He gave that to the Children of Israel by destroying the Amalekites who were there.

And similar to what we said about His statement: **the easts of the earth and its wests**, the people of interpretation said.

Who said that?

Ibn Wakee' told us, Yahya bin Yaman told us, on the authority of Israel, on the authority of Furat al-Qazzaz, on the authority of al-Hasan, regarding his statement: **And We caused the people who were oppressed to inherit the eastern regions of the earth and the western regions which We had blessed**, he said: the Levant.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Israel told us, on the authority of Furat al-Qazzaz, he said, I heard al-Hasan say, and he mentioned something similar.

Ibn Wakee' told us, he said, Qubaysah told us, on the authority of Sufyan, on the authority of Furat al-Qazzaz, on the authority of al-Hasan, **The land which We have blessed**, he said: Ash-Sham.

Bishr bin Muadh narrated, Yazid bin Zari' narrated, Sa'id narrated, on the authority of Qatada, regarding his statement: **And We gave as an inheritance to the people who were oppressed the eastern regions of the earth and the western regions which We had blessed**, referring to the land of Ash-Sham. Muhammad bin Abd al-A'la narrated, on the authority of Muhammad bin Thawr, on the authority of Mu'ammal, on the authority of Qatada, regarding his statement: **The eastern regions of the earth and the western regions which We had blessed**, referring to the land of Ash-Sham.

Some Arabists claimed that **the easts and wests of the earth** is in the accusative case, meaning: **And We gave the people who were oppressed the easts and wests of the earth inheritance**, and that his saying, **And We gave them inheritance**, was in reference to his saying, **which We blessed**.

This is a meaningless statement, because the Children of Israel were not oppressed during the days of Pharaoh except by Pharaoh and his people, and he had no authority except in Egypt. So it is not permissible, and the matter is thus, to say: those who are oppressed are in the east and west of the earth.

If someone says: Its meaning is: in the east and west of the land of Egypt, then that is far from the concept in the speech, while it is outside the sayings of the people of interpretation and scholars of exegesis.

As for his saying: **And the good word of your Lord has been fulfilled**, he says: And in the promise of God that He promised the Children of Israel, He fulfilled it as He promised them, of establishing them in the land, and His victory for them over their enemy Pharaoh, **and His good word**, His saying, may He be glorified and exalted: "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." (Al-Qasas, 28:5-6).

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

Who said that?

Muhammad ibn Amr told us, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **And the good word of your Lord was fulfilled for the Children of Israel**, he said: The people of Moses prevailed over Pharaoh, **and God established him in the land**, that is, what he inherited from it. Al-Muthanna told me, he said, Abu Hudhayfah told me, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, something similar.

As for his statement: **And We destroyed what Pharaoh and his people were making**, he says: And We destroyed what Pharaoh and his people were making of buildings and farms, **and what they were building**, he says: and what they were building of buildings and palaces, and We expelled them from all of that, and We destroyed all of that.

We have explained the meaning of *arbouring* previously, with its evidence.

Surat al-A'raf 7:137

And We caused the people who were oppressed to inherit the eastern and western regions of the land which We had blessed, and the good word of your Lord was fulfilled upon the Children of Israel because of their patience. And We destroyed what Pharaoh and his people were making and what they were building.

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

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **And they did not build**, meaning: they did not build.

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **They build trellises**, they build houses and dwellings as much as they can, and their grapes were not trellised.

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

There are different readings of this.

The majority of the reciters of Hijaz and Iraq read it as *ya'rashūn* with a kasra on the *ra'*, except for Asim ibn Abi al-Najūd, who read it with a damma on the *ra'*.

Abu Jaafar said: They are two well-known languages among the Arabs. It is said: **Arsh ya'rash and ya'rash**.

If this is the case, then whichever reading the reader recites, he is correct, because the meanings of both are the same, and they are both well-known in the speech of the Arabs. The Arabs do the same with the verb *fa'ala* when they refer it to the future tense, sometimes adding a damma to the 'ayn and sometimes adding a kasra to it. However, the reading I prefer is the kasra to the *ra'*, because of its popularity among the public, the frequency with which it is recited, and because it is the more correct of the two languages.

Tafsir al-Qurtubi

The Almighty said: **And We gave inheritance to the people** meaning the Children of Israel. **Who were oppressed** meaning humiliated by service. **The easts and wests of the earth** Al-Kisa'i and Al-Farra' claimed that the original form of **the easts and wests of the earth** was then dropped and the word *fi* was made accusative. It appears that they inherited the land of the Copts. They are both accusatives as direct objects. It is said: I inherited the money and I made him inherit the money. When the verb is transitive with a hamza, two objects are made accusative. The land is the land of Ash-Sham and Egypt. Its easts and wests are the eastern and western directions of it, so the land is specific, according to Al-Hasan, Qatadah and others. It was said: He meant all of the land, because among the Children of Israel were David and Solomon, and they owned the land. **Which We blessed** meaning by bringing forth crops, fruits and rivers. **And the good**

word of your Lord was fulfilled for the Children of Israel is His saying: **And We intended to bestow a favor upon those who were oppressed in the land and make them leaders and make them inheritors** (al-Qasas 28:5).

Because they were patient meaning, because they were patient in the face of Pharaoh's harm and in the face of God's command after they believed in Moses. **And We destroyed what Pharaoh and his people had made and what they had built**. It is said: *Arsh* means **to build**. Ibn Abbas and Mujahid said: meaning what they had built of palaces and other things. Al-Hasan said: it is the trellise of the grapevine. Ibn Amir and Abu Bakr read on the authority of Asim, *ya'rshūn* with a damma on the *ra'*. Al-Kisa'i said: it is the language of Tamim. Ibrahim ibn Abi Ubla read *ya'rshūn* with a shaddah on the *ra'* and a damma on the *ya'*.

Tafsir Ibn Kathir

God Almighty informs us that when they rebelled and rebelled, despite His testing them with successive signs one after the other, He took revenge on them by drowning them in the sea, which is the sea that He parted for Moses, so he crossed it and the Children of Israel with him, then Pharaoh and his soldiers returned to it after them, and when they had completed it, it crashed upon them and they drowned, all of them, because of their denial of God's signs and their neglect of them. God Almighty informed us that He gave the people who were oppressed, namely the Children of Israel, the east and west of the earth inheritance, as 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." God Almighty also said: **How many gardens and springs did they leave behind * And crops and noble positions * And comfort in which they used to delight * Thus We caused another people to inherit it**. And from Al-Hasan Al-Basri and Qatadah in His statement **the easts of the earth and its wests which We blessed it** meaning Ash-Sham. And His statement, **And the good word of your Lord was fulfilled for the Children of Israel because of their patience** Mujahid and Ibn Jarir said that it is the statement of God Almighty: "And We desired to bestow a favor upon those who were oppressed in the land and make them leaders and make them inheritors * And establish them in the land and show Pharaoh and Haman and their soldiers from them that which they had feared." And His statement, **And We destroyed what Pharaoh and his people had made** meaning, We destroyed what Pharaoh and his people had made of buildings and farms. **And what they had erected** Ibn Abbas and Mujahid said, *Erected* means built.

Fath al-Qadir

His statement: 137- **And We caused to inherit the people** meaning the Children of Israel **who were oppressed** meaning humiliated and degraded by serving Pharaoh and his people **the easts and wests of the earth** in the accusative case by **We caused to inherit**. Al-Kisa'i and Al-Farra' said: The original meaning of **the easts and wests of the earth** then it was deleted in **then they were in the accusative case**. The first is more apparent because it is said: I caused him to inherit the money, and the land is Egypt and the Levant, and its easts are the directions of its east. And its wests are the directions of its west, and it was that which belonged to Pharaoh and his people from the Copts. It was said: What is meant is all of the earth because David and Solomon were from the Children of Israel, and they owned the land. His statement: **which We blessed** is a description of the easts and wests. It was said: The description of the earth and the blessing in it is the production of crops and fruits from it in the most perfect way and the most beneficial way to spend. His saying: **And the good word of your Lord has been fulfilled** means it has passed and continued in its entirety. The word is **And We desired to bestow favor upon those who were oppressed in the land and make them leaders and make them heirs**. This is a promise from God, the Most High, of victory and triumph over the enemies and seizing their possessions. Al-Hasna is an adjective for the word, and it is the feminine of al-Ahsan. The completion of this word is **upon the Children of Israel** because of their patience in the face of what they suffered at the hands of Pharaoh and his people. His saying: **And We destroyed what Pharaoh and his people were making** Destruction is annihilation: meaning We destroyed with ruin what they were making of buildings **and what they were building** Ibn Amir and Abu Bakr read on the authority of Asim, *ya'arshūn* with a damma on the ra'. Al-Kisa'i said: It is the language of Tamim. Ibrahim bin Abi Ubla read *ya'arshūn* with a shaddah on the ra' and a damma on the letter of the present tense. The rest read it with a kasra on the ra' and a light sukoon: meaning what they used to build of gardens, and from this is the saying of God Almighty: **And it is He who produced gardens trellised and untrellised**. It was said: the meaning of trellising is building. It is said: a throne trellises: meaning he built, he builds.

Tafsir al-Baghawi

137 - **And We gave as an inheritance to the people who were oppressed**, subjugated and humiliated by slaughtering sons and using women **and enslaving them, and they are the children of Israel, the easts of the earth and the wests** meaning Egypt and the Levant **which We blessed** with water, trees, fruits, fertility and abundance **and the good word of your Lord was fulfilled for the Children of Israel** meaning: the word of God was fulfilled, which is His promise to them of victory and empowerment on the earth, and that is His Almighty saying: **And We desired to bestow a favor upon those who were oppressed in the land Al-Qasas - 5 for their patience** in their religion and in the punishment of Pharaoh **and We destroyed** "We

annihilated **what Pharaoh and his people were making**, in the land of Egypt of buildings, **and what they were building** Mujahid said they were building houses and palaces. Al-Hasan said: they were building trees, fruits and grapes. Ibn Amir and Abu Bakr read *ya'arshūn* with a damma on the ra' here and in An-Nahl, and others read it with a kasra.

Tafsir al-Baidawi

137. **And We caused to inherit the people who were oppressed** by exclusion and slaughtering the children of their oppressed ones. **The easts of the earth and the wests thereof** meaning the land of Ash-Sham, which the Children of Israel owned after the Pharaohs and the Amalekites, and they were established in its regions. **Which We blessed** with fertility and ample living. **And the good word of your Lord was fulfilled for the Children of Israel** and continued upon them and continued with the fulfillment of His promise to them of victory and empowerment, which is the Almighty's saying: **And We desired to bestow a favor** to His saying **what they feared**. And **the words of your Lord** was read for the multiplicity of promises **because of their patience** because of their patience in the face of hardships. **And We destroyed** and ruined. **What Pharaoh and his people were making** of palaces and buildings. **And what they were building** of gardens or what they were raising of buildings like the palace of Haman. Ibn Amir and Abu Bakr read here and in *An-Nahl* **they were building** with a dammah. This is the last story of Pharaoh and his people.

Surat al-A'raf 7:138

And We took the Children of Israel across the sea, and they came upon a people who were devoted to their idols. They said, "O Moses, make for us a god as they have gods." He said, "Indeed, you are a people behaving ignorantly."

Surat al-A'raf 7:138

And We took the Children of Israel across the sea, and they came upon a people who were devoted to their idols. They said, **O Moses, make for us a god as they have gods.** He said, **Indeed, you are a people behaving ignorantly.**

Tafsir al-Jalalayn

138 - **And We crossed** We crossed **with the Children of Israel the sea, and they came** they passed **by a people who were devoted** with the kaf with a damma or a kasra **to their idols** they were continuing to worship them **They said, O Moses, make for us a god** an idol that we worship (as they have gods. He said, Indeed, you are a people behaving ignorantly) as you responded to the favor of God upon you with what you said

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And We crossed the sea with the Children of Israel after the signs that We showed them, and the lessons that they witnessed at the hands of the Prophet of God, Moses. But those signs did not deter them, nor did those lessons and clear proofs admonish them! Until they said, despite witnessing the arguments that are worthy of mentioning animals with, when they passed by a people who were devoted to their idols - he says: they were standing on an example of theirs that they worshipped instead of God - **Make for us O Moses (a god)**, he says: an example that we worship and an idol that we take as a god, just as these people have idols that they worship. And worship is not appropriate for anything other than God, the One, the Subduer. And Moses, peace be upon him, said: You, O people, are a people who are ignorant of the greatness of God and the obligation of His right upon you, and you do not know that it is not permissible to worship anything other than God, to whom belongs the kingdom of the heavens and the earth.

It was mentioned on the authority of Ibn Jurayj regarding this:

Al-Qasim told us, Al-Husayn told us, Hajjaj told me: **And We crossed the sea with the Children of Israel and they came upon a people who were devoted to their idols.** Ibn Jurayj said: **On their idols.** He said: Statues of cows. So when it came to the Samaritan's calf, it appeared to them that it was from those cows, and that was the beginning of the matter of the calf: **They said, 'O Moses, make for us a god as they have gods.'** He said, **'Indeed, you are a people behaving ignorantly.'**

It was said: The people who were devoted to their idols, whom God mentioned in this verse, were people from Lakhm.

Mention of those who said that: Muhammad bin Bashar told us, he said, Bishr bin Omar told us, he said, Al-Abbas bin Al-Mufaddal told us, on the authority of Abu Al-A'war, on the authority of Qatada: **Then they came upon a people who were devoted to their idols**, he said: On Lakhm.

It was said that they were Canaanites whom Moses, peace be upon him, was ordered to fight.

And:

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Mu'awiyah, on the authority of al-Zuhri, "that Abu Waqid al-Laythi said: We went out with the Messenger of God, may God bless him and grant him peace, before Hunayn, and we passed by a lote tree. I said: O Prophet of God, make this Dhat Anwat for us as the infidels have a Dhat Anwat - and the infidels used to hang their weapons on a lote tree and worship around it - so the Prophet, may God bless him and grant him peace, said: God is Great! This is like what the Children of Israel said to Moses: 'Make for us a god as they have gods'. You will follow the ways of those who came before you."

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Mu'awiyah told us, on the authority of al-Zuhri, on the authority of Sinan bin Abi Sinan, "on the authority of Abu Waqid al-Laythi, he said: We went out with the Messenger of God, may God bless him and grant him peace, before Hunayn, and we passed by a lote tree, so we said: O Prophet of God, make this Dhat Anwat for us, and he mentioned something similar."

Al-Muthanna told me, he said, Al-Hajjaj told us, he said, Hammad told us, on the authority of Muhammad bin Ishaq, on the authority of Al-Zuhri, on the authority of Sinan bin Abi Sinan, on the authority of Abu Waqid Al-Laithi, on the authority of the Messenger of God, may God bless him and grant him peace, something similar.

Al-Muthanna told me, he said, Ibn Salih told us, he said, Al-Layth told me, he said, Aqil told me, on the authority of Ibn Shihab, he said, Sinan bin Abi Sinan Al-Dailami told me, "On the authority of Abu Waqid Al-Laythi: That they went out from Mecca with the Messenger of God, may God bless him and grant him peace, to Hunayn. He said: And the infidels had a lote tree near which they would worship, and they would hang their weapons on it, and it was called Dhat Anwat. He said: So we passed by a great green lote tree, he said: So we said: O Messenger of God, make for us a Dhat Anwat. He said: You said, by the One in Whose Hand is my soul, what did the people of Moses say: "Make for us a god as they have gods?" He said: Indeed, you are a people behaving ignorantly. These are the ways, you will follow the ways of those who

were before you.”

Tafsir al-Qurtubi

The Almighty said: **And We took the Children of Israel across the sea, and they came upon a people who were devoted to their idols.** Hamzah and Al-Kisa'i read it with a kasra on the kaf, and the rest read it with a damma. It is said: 'akfā ya' kif and ya' kif mean to stay on something and stick to it. The source of both is fa'ūl. Qatada said: Those people were from Lakhm, and they settled in Ar-Raqqah. It was said: Their idols were statues of cows, and that is why the Samaritan brought out a calf for them. **They said, 'O Moses, make for us a god as they have gods.'** He said: "Its equivalent is the saying of the ignorant Bedouins when they saw a green tree of the infidels called Dhat Anwat, which they venerated one day every year:

O Messenger of God, make for us a Dhat Anwat as they have a Dhat Anwat. He (peace and blessings of God be upon him) said: God is the Greatest. You said, by the One in Whose Hand is my soul, as the people of Moses said: **Make for us a god as they have gods.** He said: **Indeed, you are a people behaving ignorantly.** You will follow the ways of those before you, step by step, to the point that if they entered the hole of a lizard, you would enter it. This was during his journey to Hunayn, as will be explained in Bara'ah, God willing.

Tafsir Ibn Kathir

God Almighty tells us what the ignorant children of Israel said to Moses, peace be upon him, when they crossed the sea and saw the signs of God and His great power, **and they came meaning they passed by a people who were devoted to their idols.**

Some commentators said that they were Canaanites, and it was said that they were Lakhm. Ibn Jarir said: They used to worship idols in the form of cows, so that raised doubts for them in their worship of the calf after that, so they said, **O Moses, make for us a god as they have gods.** He said, **Indeed, you are a people behaving ignorantly,** meaning you are ignorant of the greatness and majesty of God and what He must be free from of partners and equals. **Indeed, what they are in will perish,** meaning they will perish, **and what they used to do will be in vain.** Imam Abu Ja'far Ibn Jarir narrated in his interpretation of this verse from the hadith of Muhammad ibn Ishaq, 'Aqil, and Mu'ammār, all on the authority of al-Zuhri, on the authority of Sinan ibn Abi Sinan, on the authority of Abu Waqid al-Laythi, "that they went out from Mecca with the Messenger of God, may God bless him and grant him peace, to Hunayn. He said, "And the infidels had a lote tree near which they would devote themselves and hang their weapons on, called Dhat Anwat." He said, **So we passed by a great green lote tree.** He said, **So we said, O Messenger of God, make for us a Dhat Anwat as they have a Dhat Anwat.** He said, "You said, by the One in Whose hand is my soul, as the people of Moses said to Moses, 'Make for us a god as they have a Dhat Anwat.' He said, 'You said, by the One in

Whose hand is my soul, as the people of Moses said to Moses, 'Make for us a god as they have a Dhat Anwat.' " **They have gods.** He said, "Indeed, you are a people behaving ignorantly. Indeed, what they are doing is lost, and what they have been doing is futile." Imam Ahmad said: "Abd al-Razzaq told us, Muammar told us, on the authority of al-Zuhri, on the authority of Sinan ibn Abi Sinan al-Dailami, on the authority of Abu Waqid al-Laythi, who said: We went out with the Messenger of God, may God bless him and grant him peace, before Hunayn, and we passed by a lote-tree. I said, "O Prophet of God, make this for us a Dhat Anwat, as the infidels have a Dhat Anwat." The infidels used to hang their weapons on a lote-tree and devote themselves around it. So the Prophet, may God bless him and grant him peace, said, "God is Great. This is like what the Children of Israel said to Moses, 'Make for us a god as they have gods. You are following the ways of those before you.'" Ibn Jarir included it and Ibn Abi Hatim narrated it from the hadith of Katheer ibn Abdullah ibn Amr ibn Awf al-Muzani, on the authority of his father, on the authority of his grandfather, with a chain of transmission traceable back to the Prophet.

Fath al-Qadir

His saying: 138- **And We crossed the sea with the Children of Israel.** We crossed it with them and cut it. It was read **We crossed it** with emphasis, and it has the same meaning as the reading of the majority: **Then they came upon a people who were devoted to their idols.** Hamzah and Al-Kisa'i read *ya' kifun* with a kasra on the kaf, while the rest read it with a damma. It is said: 'Akaif ya' kif: and ya' kif means to stay on something and stick to it, and the source of both is 'akuf. It was said: These people whom the Children of Israel came to were from Lakhm who were staying in Ar-Raqqah, and their idols were statues of cows. It was also said: They were Canaanites. **They said** meaning the Children of Israel when they saw those statues **O Moses, make for us a god** meaning an idol that we can worship like the one those people had. So the kaf is related to an omitted word that was an attribute of a god, so Moses answered them, and **He said, 'Indeed, you are a people behaving ignorantly'** He described them as ignorant because they had seen signs of God that would deter anyone with the slightest knowledge from seeking to worship other than God. However, these people, I mean the Children of Israel, were the most stubborn, ignorant, and fickle of God's creation. What they did in this regard has already been explained in Surat Al-Baqarah.

Tafsir al-Baghawi

138 - The Almighty said: **And We took the Children of Israel across the sea.** Al-Kalbi said: Moses crossed the sea with them on the day of Ashura after the destruction of Pharaoh and his people, so he fasted in gratitude to God Almighty. **So they came** and passed **by a people who were devoting themselves to worshipping God.** Hamzah and Al-Kisa'i read **devoting themselves to worshipping God** with a kasra on the kaf, and the others read it with a damma on it, and they are two dialects, **on idols "idols" for them,** which they

Surat al-A'raf 7:138

And We took the Children of Israel across the sea, and they came upon a people who were devoted to their idols. They said, "O Moses, make for us a god as they have gods." He said, "Indeed, you are a people behaving ignorantly."

worship instead of God.

Ibn Jurayj said: They were statues of cows, and that was the first thing that happened with the calf. Qatada said: Those people were from Lakhm and they had settled in Ar-Raqqah, so the Children of Israel said when they saw that: **They said, 'O Moses, make for us a god'** meaning: an example that we can worship **as they have gods**. This was not a doubt on the part of the Children of Israel about the Oneness of God, but rather its meaning was: Make for us something that we can glorify and draw closer to God Almighty by glorifying it. They thought that this would not harm the religion, and that was due to their extreme ignorance. **Moses said, 'Indeed, you are a people ignorant'** of the greatness of God.

Tafsir al-Baidawi

138. And His saying: "And We took the Children of Israel across the sea" and what follows it mentions the heinous things that the Children of Israel did after God bestowed upon them great blessings, and showed them great signs as a consolation to the Messenger of God, may God bless him and grant him peace, for what he saw from them, and to awaken the believers so that they would not neglect to hold themselves accountable and monitor their conditions. It was narrated that Moses, may God bless him and grant him peace, passed by them on the day of Ashura after the destruction of Pharaoh and his people, so they fasted it in gratitude. "Then they came upon a people" and passed by them. "Devoting themselves to their idols" they worshipped them. It was said that they were statues of cows, and that was the first matter of the calf, and the people were from the giants whom Moses was ordered to fight. It was said that they were from Lakhm, and Hamza and Al-Kisa'i read *Ya'kifun* with a kasra. "They said, O Moses, make for us a god" an example that we worship. "Just as they have gods **that they worship, and** ma" is a kaf. He said, **You are a people behaving ignorantly**. He described them as being absolutely ignorant and emphasized this because what they did after seeing the great signs was far from reason.

Surat al-A'raf 7:139

Indeed, what they are in will perish, and what they used to do will be in vain.

Tafsir al-Jalalayn

139 - **Indeed, these people will perish** what they are in will perish **and in vain is what they used to do**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: This is report from God, the Most High, about what Moses said to his people from the Children of Israel. God, the Most High, says: Moses said to them: Indeed, those who are devoted to these idols, God owns what they are doing of work, and He corrupts it and makes them lose it, by rewarding them for it with a humiliating punishment, **and what they were doing is in vain**, of their worship of it, so it is in vain because it will not benefit them when God's command comes and descends upon their court, nor will it defend them from God's punishment if it descends upon them, nor will it save them from His punishment if He punishes them on the Day of Resurrection, so it is in the meaning of what was not.

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

Who said that?

Muhammad ibn al-Husayn told me, he said, Ahmad ibn al-Mufaddal told us, Musa ibn Harun told us, he said, Amr ibn Hammad told us, they both said, Asbat told us, on the authority of al-Suddi: **Indeed, what they are in is ruined**, meaning: what they are in is ruinous. Al-Muthanna told me, he said, Abdullah ibn Salih told us, he said, Muawiyah told me, on the authority of Ali ibn Abi Talha, on the authority of Ibn Abbas, regarding his statement: **Indeed, what they are in is ruined**, meaning: loss.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement, **Indeed, these people will perish in what they are doing, and in vain is what they used to do**, he said: This is all one, like the form of: **(Forgiving, Most Merciful)**, **(Pardoning, Most Forgiving)**. He said: The Arabs say: **(Indeed, the wretched one will perish)**, and **(Indeed, the wretched one will be at a loss)**.

Tafsir al-Qurtubi

The Almighty said: **Indeed, what they are doing will be ruined**. That is, destroyed. And ruin means destruction. And every broken vessel will be ruined. And a matter will be ruined. That is, the worshipper and the worshipped will be ruined. And His saying: **And in vain** means gone and vanished. **What they were doing** was an additional clause.

Tafsir Ibn Kathir

God Almighty tells us what the ignorant children of Israel said to Moses, peace be upon him, when they crossed the sea and saw the signs of God and His great power, **and they came** meaning they passed **by a people who were devoted to their idols**.

Some commentators said that they were Canaanites, and it was said that they were Lakhm. Ibn Jarir said: They used to worship idols in the form of cows, so that raised doubts for them in their worship of the calf after that, so they said, **O Moses, make for us a god as they have gods**. He said, **Indeed, you are a people behaving ignorantly**, meaning you are ignorant of the greatness and majesty of God and what He must be free from of partners and equals. **Indeed, what they are in will perish**, meaning they will perish, **and what they used to do will be in vain**. Imam Abu Ja'far Ibn Jarir narrated in his interpretation of this verse from the hadith of Muhammad ibn Ishaq, 'Aqil, and Mu'ammarr, all on the authority of al-Zuhri, on the authority of Sinan ibn Abi Sinan, on the authority of Abu Waqid al-Laythi, "that they went out from Mecca with the Messenger of God, may God bless him and grant him peace, to Hunayn. He said, "And the infidels had a lote tree near which they would devote themselves and hang their weapons on, called Dhat Anwat." He said, **So we passed by a great green lote tree**. He said, **So we said, O Messenger of God, make for us a Dhat Anwat as they have a Dhat Anwat**. He said, "You said, by the One in Whose hand is my soul, as the people of Moses said to Moses, 'Make for us a god as they have a Dhat Anwat.' He said, 'You said, by the One in Whose hand is my soul, as the people of Moses said to Moses, 'Make for us a god as they have a Dhat Anwat.' " **They have gods**. He said, "Indeed, you are a people behaving ignorantly. Indeed, what they are doing is lost, and what they have been doing is futile." Imam Ahmad said: "Abd al-Razzaq told us, Muammarr told us, on the authority of al-Zuhri, on the authority of Sinan ibn Abi Sinan al-Dailami, on the authority of Abu Waqid al-Laythi, who said: We went out with the Messenger of God, may God bless him and grant him peace, before Hunayn, and we passed by a lote-tree. I said, "O Prophet of God, make this for us a Dhat Anwat, as the infidels have a Dhat Anwat." The infidels used to hang their weapons on a lote-tree and devote themselves around it. So the Prophet, may God bless him and grant him peace, said, "God is Great. This is like what the Children of Israel said to Moses, 'Make for us a god as they have gods. You are following the ways of those before you.'" Ibn Jarir included it and Ibn Abi Hatim narrated it from the hadith of Katheer ibn Abdullah ibn Amr ibn Awf al-Muzani, on the authority of his father, on the authority of his grandfather, with a chain of transmission traceable back to the Prophet.

Fath al-Qadir

Then Moses said to them: **Indeed, these** meaning the people who were devoted to idols **are in ruins** ruin is destruction, and every broken vessel is ruined: meaning that these people are in ruins, destroyed and broken, and what they are in is idol worship. He

Surat al-A'raf 7:139

Indeed, what they are in will perish, and what they used to do will be in vain.

informed them that this religion that these people are following is ruined and destroyed, and nothing of it is completed. His statement: **And what they were doing is in vain** meaning that all the deeds they were doing with their worship of idols are gone and vanished. It was said in Al-Kashshaf: In making these people a name for *in* and presenting the predicate of the subject from the sentence that is its predicate, he marked the idol worshippers as being the ones exposed to ruin, and that it does not exceed them at all, and that it is a lasting blow to warn them of the consequences of what they sought and to make hateful to them what they loved.

Tafsir al-Baghawi

139 - **Indeed, these people are doomed** to destruction, **and in vain is what they were doing.**

Tafsir al-Baidawi

139. **Indeed, these** refers to the people. *Mutabar* is broken and destroyed. **What they are in** means that God will destroy their religion that they are following and smash their idols and turn them into dust and *nullity* that is lost. **What they were doing** of worshipping it, even if they intended by it to draw closer to God Almighty. Rather, he exaggerated in this speech by making *these* the name of *indeed* and reporting what they are in with the word *Mutabar* and what they did with the word *nullity* and presenting the two pieces of report of the two sentences that are report because to draw attention to the fact that destruction will inevitably follow what they are in, and that total frustration is inevitable for what has passed from them, as a warning and deterrent against what they sought.

Surat al-A'raf 7:140

He said, **Should I seek for you a god other than God, while He has favored you over the worlds?**

Tafsir al-Jalalayn

140 - (He said: Shall I seek for you a god other than God) to be worshipped, and its root is abaghi lakum **and He has made you superior to the worlds** in your time with what He mentioned in His saying:

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: Moses said to his al-Nas 114: Shall I make you equal to God, and make for you a god whom you worship, while God, who is your Creator, has favored you over the people of your time and age? He says: Shall I make for you a god who neither benefits you nor harms you, whom you worship and leave the worship of the One Who has favored you over creation? This is indeed ignorance on your part!

Tafsir al-Qurtubi

"He said: Shall I seek for you a god other than God?" That is, shall I seek for you a god other than God Almighty. It is said: I sought him and I sought for him. **And He has favored you over the worlds** that is, over the worlds of your time. It was said: He favored them by destroying their enemy, and by the signs with which He distinguished them.

Tafsir Ibn Kathir

Moses, peace be upon him, reminds them of God's blessings upon them, such as saving them from Pharaoh's captivity and oppression, and the humiliation and disgrace they were in, and the glory and satisfaction they have gained from their enemy, and looking at him in his state of humiliation, destruction, drowning, and devastation. The explanation of this has been presented in Surat Al-Baqarah.

Fath al-Qadir

His statement: 140- **Should I seek for you a god other than God?** The question is for denial and rebuke: that is, how can I seek for you a god other than God to worship, when you have witnessed from His great signs what is sufficient for some of them? The meaning is that what you have sought will never happen. The introduction of the hamza to ghayr is to indicate that the reprehensible thing is that the one seeking is other than Him, glory be to Him, as a god. Ghayr is the object of the verb that follows it, and god

is a distinguishing feature or a state, and the phrase **And He has favored you over the worlds** is in the accusative case as a state: that is, and the situation is that He favored you over the worlds of the people of your time with what He bestowed upon you of destroying your enemy and making you successors on earth and bringing you out from humiliation and disgrace to honor and elevation, so how do you respond to these blessings by seeking to worship other than Him.

Tafsir al-Baghawi

140 - **He said** meaning Moses **Shall I seek for you other than God** meaning I seek for you and ask, **a god while He has favored you over the worlds** meaning: over the worlds of your time.

Abu Saeed Abdullah bin Ahmed Al-Tahiri told us, my grandfather Abu Sahl Abdul Samad bin Abdul Rahman Al-Bazzar told us, Abu Bakr Muhammad bin Zakariya Al-Adhafri told us, Ishaq bin Ibrahim Al-Dayri told us, Abdul Razzaq told us, Muammar told us, on the authority of Al-Zuhri, on the authority of Sinan bin Abi Sinan Al-Dayli, on the authority of Abu Waqid Al-Laithi, who said: "We went out with the Prophet, may God bless him and grant him peace, before Hunayn, and we passed by Sidrat Al-Anwat, so we said: O Messenger of God, make for us Dhat Anwat as the infidels had Dhat Anwat, and the infidels used to hang their weapons on Sidrat Al-Anwat and worship around it, so the Prophet, may God bless him and grant him peace, said: God is Great, this is like what the Children of Israel said to Moses, 'Make for us a god as they had gods. You are following the ways of those before you.'"

Tafsir al-Baidawi

140. **He said, 'Should I seek for you a god other than God?' 'Should I seek for you a god?' 'And He has favored you over the worlds.'** And the fact is that He has singled you out with blessings that He has not given to anyone else. And in it is a warning of their bad treatment, as they responded to God's specialization of them from among their likes with something they did not deserve as a favor, by intending to associate with Him the most vile thing of His creations.

Surat al-A'raf 7:141

And when We delivered you from the people of Pharaoh, who were afflicting you with the worst of torment, killing your sons and sparing your women. And in that was a great trial from your Lord.

Surat al-A'raf 7:141

And when We delivered you from the people of Pharaoh, who were afflicting you with the worst of torment, killing your sons and sparing your women. And in that was a great trial from your Lord.

Tafsir al-Jalalayn

141 - *And* remember **when We delivered you** and in another reading {We delivered you} **from the people of Pharaoh who subjected you** they burdened you and made you taste **the worst of the torment** the most severe of which is **killing your sons and sparing** they spared **your women, and in that** the deliverance and the torment **is a great trial** a blessing or a test **from your Lord** so will you not learn a lesson and desist from what you said?

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to the Jews of the Children of Israel who were among the emigrants of the Messenger of God: And remember, along with what you said to Moses after you saw the signs and lessons, and after the blessings that preceded from Me to you, and the favors that preceded, and what you did, **when We saved you from the people of Pharaoh**, and they were those who followed his path and method in disbelief in God from his people, **who subjected you to the worst of torment**, meaning: when they burdened you with the worst and worst of torment.

We have previously explained in this book what kind of punishment they were subjected to.

They kill your sons, meaning their male children, **and spare your women**, meaning they keep their females alive. **And in that is a great trial from your Lord**, meaning that in their inflicting upon you a terrible punishment, it is a test from God for you and a great blessing.

Tafsir al-Qurtubi

He mentioned them as a source. It was said: This is addressed to the Jews of the time of the Prophet, may God bless him and grant him peace. That is, remember when We saved your ancestors, as was explained previously in Surat Al-Baqarah.

Tafsir Ibn Kathir

Moses, peace be upon him, reminds them of God's blessings upon them, such as saving them from

Pharaoh's captivity and oppression, and the humiliation and disgrace they were in, and the glory and satisfaction they have gained from their enemy, and looking at him in his state of humiliation, destruction, drowning, and devastation. The explanation of this has been presented in Surat Al-Baqarah.

Fath al-Qadir

His saying: 141- **And when We delivered you from the people of Pharaoh** meaning, remember the time when We delivered you from the people of Pharaoh after they had been your masters, enslaving you in whatever they wanted from you and treating you with all kinds of humiliation. This is on the basis that this speech was narrated from Moses. However, if it is in the sense of addressing the Jews who were present in the time of Muhammad, then it means remember when We delivered your ancestors from the people of Pharaoh. The phrase **they subject you to the worst of torment** is in the accusative case as a state: meaning, We delivered you from the people of Pharaoh while they were **subjecting you to the worst of torment**. It is possible that it is a new sentence to explain what they were in from which He saved them, and the phrase **they kill your sons and spare your women** explains the phrase before it, or is a substitute for it. This has been explained previously, and the reference in His saying: **And in that** is to the torment: meaning in this torment in which you were **a great trial** upon you **from your Lord**. It has been said: the reference is to salvation, and the trial is the blessing. The first is more appropriate.

Abdul Razzaq, Abdul bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Al-Hasan regarding his statement: **The eastern regions of the earth and the western regions which We have blessed**, he said: Ash-Sham. These people narrated something similar on the authority of Qatada. Ibn Asakir narrated something similar on the authority of Zayd bin Aslam. Abu Al-Shaykh narrated on the authority of Abdullah bin Shawdhab who said: It is Palestine. Hadiths have been narrated on the authority of the Prophet (peace and blessings of God be upon him) regarding the virtues of Ash-Sham, but this is not the place to mention them. Ibn Abi Shaybah, Abdul bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Mujahid regarding his statement: **And the good word of your Lord has been fulfilled**, he said: The victory of the people of Moses over Pharaoh and the establishment of God for them in the land and what He inherited from them. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And they did not build**, he said: They did not build. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Qatada regarding his statement: **Then they came upon a people devoted to their idols**, he said: Lakhm and Judham. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Abu Imran Al-Jawni something similar. Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ibn Jurayj

regarding the verse: "Statues of cows made of copper. When it came to the Samaritan calf, it appeared to them that it was from those cows. That was the beginning of the matter of the calf, so that God would have an argument against them and take revenge on them after that." Ibn Abi Shaybah, Ahmad, Al-Tirmidhi **who authenticated it**, Al-Nasa'i, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Tabarani, Abu Al-Shaykh and Ibn Mardawayh narrated on the authority of Abu Waqid Al-Laythi, who said: "We went out with the Messenger of God (blessings and peace of God be upon him) before Hunayn and we passed by a lote tree. I said: O Messenger of God, make this for us Dhat Anwat as the infidels have Dhat Anwat. The infidels used to hang their weapons on a lote tree and devote themselves around it. The Prophet (blessings and peace of God be upon him) said: God is Great. This is like what the Children of Israel said to Moses: Make for us a god as they have gods. You are following the ways of those who were before you." Ibn Abi Hatim, Al-Tabarani and Ibn Mardawayh narrated something similar on the authority of Katheer bin Abdullah bin Awf on the authority of his father on the authority of his grandfather, with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him). Katheer is very weak. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Sheikh narrated on the authority of Ibn Abbas regarding his statement, *destruction*, he said: loss. Ibn Abi Hatim and Abu Al-Sheikh narrated on his authority that he said: destruction.

Tafsir al-Baghawi

141 - The Almighty said: **And when We saved you**, Ibn Amir read *Anjakum* and this is how it is in the copies of the Qur'an of the people of Ash-Sham, **from the people of Pharaoh who subject you to the worst torment, killing your sons**, Nafi' read *Yaqtulu* lightly, from killing, and the others read it with emphasis to emphasize the great killing, **and they spare your women, and in that is a great trial from your Lord**.

Tafsir al-Baidawi

141. **And when We delivered you from the people of Pharaoh**. And remember what he did to you at that time. Ibn Amir read **He delivered you. They subject you to the worst torment**. A resumption of the statement of what He delivered them from, or a state of the addressees, or of the people of Pharaoh, or both of them. **They kill your sons and keep your women alive**. A clear substitute for it. **And in that is a great trial from your Lord**. In the salvation or the torment, there is a blessing or a great trial.

Surat al-A'raf 7:142

And We appointed for Moses thirty nights and completed them with ten, so the term of his Lord was completed as forty nights. And Moses said to his brother Aaron, "Take my place among my people and do right, and do not follow the way of the corrupters."

Surat al-A'raf 7:142

And We appointed for Moses thirty nights and completed them with ten, so the term of his Lord was completed as forty nights. And Moses said to his brother Aaron, **Take my place among my people and do right, and do not follow the way of the corrupters.**

Tafsir al-Jalalayn

142 - **And We appointed** a thousand or less **for Moses thirty nights** We would speak to him at the end of them so that he would fast them, and they are Dhul-Qa'dah, so he fasted them, and when they were finished he disliked the bad breath from his mouth, so he used a toothpick, so God commanded him to do ten more so that He would speak to him about the bad breath from his mouth, as God Almighty said **And We completed them with ten** of Dhul-Hijjah **so the appointed time of his Lord was completed** the time of His promise by speaking to him *forty* a state **of nights**, a distinction **and Moses said to his brother Aaron** when he went to the mountain to commune **Take my place** be my successor **among my people and amend** their affairs **and do not follow the way of the corrupters** by agreeing with them in sins

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: And We appointed for Moses to converse with Us for thirty nights. And it was said that they were thirty nights of Dhul-Qi'dah.

And we completed it with ten, meaning: We completed the thirty nights with ten nights, completing forty nights.

It was said: The ten days that he completed with it were forty, the ten days of Dhul-Hijjah.

Who said that?

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Laith, on the authority of Mujahid: **And We appointed for Moses thirty nights and completed them with ten**, he said: Dhul-Qa'dah and ten days of Dhul-Hijjah.

... He said, Jarir told us, on the authority of Laith, on the authority of Mujahid: **And We appointed for Moses thirty nights and completed them with ten**, he said: Dhul-Qi'dah and ten of Dhul-Hijjah. They differed about that.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And We appointed for Moses thirty nights**, that is, Dhul-Qi'dah and ten days of Dhul-Hijjah. So that is what He said: **So the**

appointed time of his Lord was completed as forty nights.

Muhammad ibn Abd al-A'la told me, he said, al-Mu'tamir ibn Sulayman told us, on the authority of his father, he said, a Hadrami claimed that the thirty that Moses had promised his Lord were Dhul-Qi'dah and the ten days of Dhul-Hijjah with which God completed the forty. Al-Qasim told us, he said, al-Husayn told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid: **And We appointed with Moses thirty nights**, he said: Dhul-Qi'dah, **And completed them with ten**, he said: the ten days of Dhul-Hijjah. Ibn Jurayj said: Ibn Abbas said something similar. Al-Harith told me, he said, Abd al-Aziz told us, he said, Abu Sa'd told us, he heard Mujahid say about His statement: **And We appointed with Moses thirty nights and completed them with ten**, he said: Dhul-Qi'dah and the first ten days of Dhul-Hijjah.

... He said, Abdul Aziz told us, he said, Israel told us, on the authority of Abu Ishaq, on the authority of Masruq: **And We completed it with ten**, he said: The ten days of sacrifice. As for his saying: **So the appointed time of his Lord was completed as forty nights**, it means: So the time that God promised Moses was completed as forty nights, and he reached it, as:

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj: **So the appointed time of his Lord was fulfilled**, he said: So the appointed time of his Lord was forty nights.

Say in the interpretation of his saying: **And Moses said to his brother Aaron, 'Take my place among my people and do right and do not follow the way of the corrupters.'**

Abu Ja'far said: God Almighty says: When he went to meet his Lord, he said to his brother Aaron: **Take my place among my people**, meaning: Be my successor among them until I return.

It is said: **(He succeeded him, he succeeded him in succession).**

And reform, he says: And reform them by making them obey God and worship Him, as:

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said: **And Moses said to his brother Aaron, 'Take my place among my people and do good.'** Part of his good deeds was not to allow the calf to be worshipped.

And His statement: **And do not follow the path of the corrupters**, meaning do not follow the path of those who corrupt the earth by disobeying their Lord and helping the people of disobedience in their disobedience to their Lord, but follow the path of those who obey their Lord.

And God promised Moses, peace be upon him, after he had destroyed Pharaoh and saved the Children of Israel from him, according to what the scholars said,

as follows:

Al-Qasim narrated to us, Al-Husayn narrated to us, Al-Hajjaj narrated to me, on the authority of Ibn Jurayj, regarding his statement: **And We appointed for Moses thirty nights**, the verse, he said: He says: That was after He had finished with Pharaoh and before the Mount, when God saved Moses, peace be upon him, from the sea and the people of Pharaoh had drowned, and he reached the good land, God sent down upon them manna and quails, and his Lord commanded him to meet Him. So when he wanted to meet his Lord, he appointed Aaron as his successor over his people, and he promised them that he would come to them in thirty nights, an appointment from him, without the command or appointment of his Lord. So he set out to meet his Lord, and when thirty nights were completed, the enemy of God, the Samaritan, said: Moses will not come to you, and nothing will reform you except a god whom you worship! So Aaron implored them and said: Do not do that, look to this night and this day of yours, and if he comes, otherwise you will do whatever you want! They said: Yes! So when they woke up the next morning and did not see Moses, the Samaritan returned to what he had said the day before. He said: And God created ten more days after the day that their prophet had set, so the appointed time of his Lord was forty nights. Then Aaron returned and implored them not to wait that day as well, and if it comes, then do as you please! Then the Samaritan returned a third time with the same words he had said to them, and Aaron returned and implored them to wait, but when they did not see...

Al-Qasim said, Al-Husayn said, Hajjaj told me, Abu Bakr bin Abdullah Al-Hudhali told me: When Moses set out, the Samaritan went to Aaron and said: O Prophet of God, when we left, we borrowed from the Copts a lot of jewelry from their adornments, and the soldiers who were with you have hastened to sell and spend the jewelry, but it was a loan from the people of Pharaoh, so they are not alive so that we can return it to them. We do not know, perhaps when your brother, the Prophet of God, Moses, comes, he will have an opinion about it, either to offer it as a sacrifice so that the fire will consume it, or to give it to the poor and not the rich! Aaron said to him: What you saw and what you said is good! So he ordered a crier to call out: Whoever has any of the jewelry of the people of Pharaoh, let him bring it to us! So they brought it to him, and Aaron said: O Samaritan, you are the one who is most deserving of having this treasury! Then the Samaritan took it, and the evil enemy of God was a goldsmith, so he made a calf out of it with a body, then he threw into its stomach soil from the handful that he had taken from the trace of Gabriel's horse when he saw it in the sea, so it began to bellow, and it only bellowed once, and he said to the Children of Israel: Moses stayed behind after thirty nights seeking this! **This is your god and the god of Moses, but he forgot** (Ta-Ha 20:88). He said: Moses, peace be upon him, forgot his Lord.

Tafsir al-Qurtubi

God Almighty says: **And We appointed for Moses thirty**

nights and completed them with ten, so the term of his Lord was completed as forty nights.

There are three issues:

First: The Almighty said: **And We appointed for Moses thirty nights**. He mentioned that among the things with which God honored Moses, peace be upon him, was this. His promise to have intimate conversation was an honor to him. **And We completed them with ten**. Ibn Abbas, Mujahid, and Masruq, may God be pleased with them, said: They are Dhul-Qa'dah and ten days of Dhul-Hijjah. He ordered him to fast the month and to be alone in worship during it. When he fasted, he found the bad smell from his mouth unpleasant, so he used a toothpick. It was said: With a carob stick. The angels said: We used to smell the scent of musk from your mouth, but you spoiled it with the toothpick. So ten nights of Dhul-Hijjah were added to it. It was said: "God revealed to him when he used a toothpick: O Moses, I will not speak to you until your mouth returns to what it was before. Did you not know that the scent of one who is fasting is more beloved to me than the scent of musk." And He ordered him to fast ten days. God Almighty spoke to Moses, peace be upon him, on the morning of the sacrifice when he ransomed Ishmael from being slaughtered, and completed the Hajj for Muhammad, peace be upon him. The letter ha' was deleted from 'ashar' because the counted word is feminine. The benefit of his statement: **So the appointed time of his Lord was completed as forty nights**, is that it is known that thirty and ten are forty, lest it be thought that what is meant is that we completed the thirty with ten of them, so he explained that the ten is more than thirty. If it is said: He said forty in Surat Al-Baqarah and here he said thirty, so would that be from badā'? It is said: It is not like that, because he said: And we completed it with ten and forty, and thirty and ten are one statement and not different. Rather, he said the two statements in detail and composition, he said forty in the statement of one author, and he said thirty, meaning a consecutive month and ten. And all of that is forty, as the poet said:

Ten and four....

It means fourteen, the night of the full moon. This is permissible in Arabic speech.

Second: Our scholars said: This verse indicates that setting a deadline for appointments is an established tradition, and an ancient meaning that God established in matters, and He ruled with it for nations, and He made them aware of the amounts of deliberation in actions. The first deadline that God set was the six days in which He created all creatures, **And We created the heavens and the earth and all that is between them in six days, and there touched Us no weariness** (Qaf: 38). We have explained its meaning previously in this surah from His statement: **Indeed, your Lord is God, Who created the heavens and the earth in six days** (al-A'raf 7:54). Ibn Al-Arabi said: If a deadline is set for a reason in which an attempt is made to obtain what is deferred, and the deadline comes and it is not possible, it is increased as an insight and an excuse. God explained this to Moses, peace be upon him, so He set a deadline for him of thirty days, then He increased it by ten to complete forty. Moses, peace be upon him, was slow in these

Surat al-A'raf 7:142

And We appointed for Moses thirty nights and completed them with ten, so the term of his Lord was completed as forty nights. And Moses said to his brother Aaron, "Take my place among my people and do right, and do not follow the way of the corrupters."

ten days for his people, so they did not understand the permissibility of deliberation and delay until they said: Moses has gone astray or forgotten. They broke his covenant and changed after him, and worshipped a god other than God. Ibn Abbas said: Moses said to his al-Nas 114: My Lord promised me thirty nights that I would meet Him, and He would replace Aaron among you. So when Moses departed to his Lord, God increased him by ten. Their trial was in the ten that God increased by what they did of worshipping the calf, as will be explained. Then the increase that is to the term is determined, just as the term is determined. And it does not happen except by the effort of the ruler after considering the meanings related to the matter: time, condition, and action, so it is like a third of the previous period, just as God granted Moses. If the ruler sees fit to combine the original term and the increase in one period, it is permissible, but it is necessary to wait after that because of the excuse that arises for people, as Ibn al-Arabi said. Al-Bukhari narrated on the authority of Abu Hurayrah on the authority of the Prophet, may God bless him and grant him peace, who said:

May God excuse a man whose lifespan is delayed until he reaches the age of sixty.

I said: This is also the basis for the rulers' excuses to the one being judged over and over again. This was a kindness to creation, and to enforce the right upon them. It is said: He excused in a matter, meaning he went to extremes in it, meaning he excused the utmost excuse after which there is no excuse. The greatest excuse to the children of Adam is sending messengers to them so that His proof against them would be complete, **And We never punish until We have sent a messenger** (al-Isra' 17:15). And He said: **And a warner has come to you** (Fatir 35:37). It was said: They are the messengers. Ibn Abbas: It is gray hair. Because it comes at the age of maturity, it is a sign of leaving the age of youth. And he made sixty the utmost excuse because sixty is close to the arena of the servants, and it is the age of repentance, humility, and submission to God, and awaiting death and meeting God, so in it there is excuse after excuse. The first is with the Prophet, peace be upon him, and the second is with gray hair, which is when he completes forty, God Almighty said: "And he reached forty years of age. He said, 'My Lord, enable me to be grateful for Your favor'" (al-Ahqaf 46:15). So God Almighty mentioned that whoever reaches the age of forty, it is time for him to know the extent of God's blessings upon him and his parents and to be grateful for them. Malik said: I met the people of knowledge in our country, and they would seek the world and mix with people until one of them reached the age of forty, and when that age came upon them, they would isolate themselves from people.

Third: The verse also indicates that the date is calculated by nights, not days, as God the Almighty says: **thirty nights** because the nights are the beginnings of the months. And this is how the Companions, may God be pleased with them, used to

tell about the days, until it was narrated that she used to say: We fasted five with the Messenger of God, may God bless him and grant him peace. The non-Arabs differ in this, and they calculate by days because they rely on the sun. Ibn al-Arabi: The calculation of the sun is for benefits, and the calculation of the moon is for rituals, and for this reason he said: **And We appointed for Moses thirty nights**. So it is said: **I dated a date** and **I dated a date**; two languages.

God Almighty said: **And Moses said to his brother Aaron, 'Take my place among my people and do good.'** The meaning is: When Moses wanted to go on to the intimate conversation and be absent from it, he said to his brother Aaron: **Be my successor**. This indicates representation. In Sahih Muslim, "On the authority of Sa'd ibn Abi Waqqas, he said: I heard the Messenger of God, may God bless him and grant him peace, say to Ali when he took his place in one of his campaigns:

Are you not satisfied to be to me as Aaron was to Moses, except that there is no prophet after me?" The Rafidis, the Imamis, and all the Shiite sects used this as evidence that the Prophet, may God bless him and grant him peace, appointed Ali as his successor over the entire nation, to the point that the Imami Companions - may God curse them - were considered infidels because they abandoned the action that is the text on appointing Ali as his successor and appointed someone else as his successor based on their own ijtihad. Some of them considered Ali an infidel because he did not demand his right. There is no doubt about the infidelity of these people and the infidelity of those who followed them in their statement, and they did not know that this was an appointment during life like the agency that ends with the dismissal of the principal or his death, and it does not require that it continues after his death, so what the Imamis and others have relied on is invalidated on this.

The Prophet, may God bless him and grant him peace, appointed Ibn Umm Maktum and others as his successors in Medina, but this does not necessarily mean that he would always be his successor by consensus. However, Aaron was a partner with Moses in the original message, so they would not have any evidence for what they sought in him. And God is the guide to success.

The Almighty's saying: **And reform** is an order to reform. Ibn Jurayj said: It was part of reform to rebuke the Samaritan and attack him. It was also said: That is, be gentle with them, reform their affairs, and reform yourself, that is, be a reformer. **And do not follow the way of the corrupters** that is, do not take the way of the disobedient, and do not be an aid to the oppressors.

Tafsir Ibn Kathir

The Almighty says, thanking the Children of Israel for the guidance they received by speaking to Moses, peace be upon him, and giving him the Torah, which

contains their rulings and details of their law. The Almighty mentioned that He promised Moses thirty nights. The commentators said that Moses, peace be upon him, fasted and completed them. When the appointed time was completed, he used the bark of a tree, and the Almighty commanded him to complete forty with ten. The commentators differed about what these ten are. Most of them say that the thirty is Dhul-Qi'dah, and the ten is Dhul-Hijjah. This was said by Mujahid, Masruq, and Ibn Jurayj. It was narrated from Ibn Abbas and others. Based on this, the appointed time was completed on the Day of Sacrifice, and speaking to Moses, peace be upon him, occurred on it, and on it God completed the religion for Muhammad, may God bless him and grant him peace, as the Almighty said: **This day I have perfected your religion for you, completed My favor upon you, and have approved for you Islam as religion.** When the appointed time was completed and Moses resolved to go to the mountain, as the Almighty said: **O Children of Israel, We have saved you from your enemy and made an appointment with you on the right side of the mountain.** The verse, then Moses, peace be upon him, appointed his brother Aaron as his successor over the Children of Israel and commanded him to reform and not cause corruption. This is a warning and a reminder. Otherwise, Aaron, peace be upon him, is a noble and honorable prophet with God, and he has prestige and majesty. May God's prayers and peace be upon him and upon all the prophets.

Fath al-Qadir

This is among the things with which God honored and glorified Moses, peace be upon him. The thirtieth is Dhul-Qi'dah and the tenth is Dhul-Hijjah. God set this period as a time for Moses to confide in Him and speak to Him. It was said that the conversation was on the Day of Sacrifice. The benefit is in 142- **So the appointed time of his Lord was completed as forty nights.** Knowing that the thirtieth and ten are forty nights, it is assumed that what is meant is that we completed the thirty with ten of them, so it was made clear that the ten is not the thirty, and forty nights is accusative in the state of state: meaning, so the state of his being an adult was completed as forty nights. His statement: **And Moses said to his brother Aaron, Take my place among my people,** meaning, be my successor among them. Moses said: This is when he wanted to proceed to the confinement. **And amend** the affairs of the Children of Israel by governing them well, being kind to them, and checking up on their conditions. **And do not follow the way of the corrupters,** meaning, do not follow the way of the disobedient and do not be an aid to the oppressors.

Ibn al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh narrated from various chains of narration on the authority of Ibn Abbas regarding the verse: **And We made an appointment with Moses 1:100,** he said: **Dhu al-Qa'dah and ten days of Dhu al-Hijjah.** Abd al-Razzaq and Abd ibn Hamid narrated on the authority of Mujahid something similar. Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding the verse: "Moses said to his al-Nas 114: My Lord promised me thirty nights that I would meet Him and take Aaron's place among you. When

Moses departed to his Lord, God increased him by ten, and their trial was in the ten that God increased him by. When thirty nights had passed, the Samaritan saw Gabriel, so he took a handful of dirt from the horse's footprint, then he mentioned the story of the Samaritan."

Tafsir al-Baghawi

142- **And We appointed for Moses thirty nights, of Dhul-Qa'dah, and completed them with ten,** of Dhul-Hijjah, "so the appointed time of his Lord was completed as forty nights. And Moses said," when he set out to the mountain to commune, **to his brother Aaron, 'Take my place,'** be my successor, **among my people and reform,** meaning reform them by urging them to obey God. Ibn Abbas said: He means to be kind to them and do good to them. **And do not follow the way of the corrupters,** meaning: Do not obey those who disobey God and do not agree with his command. This is because Moses, peace be upon him, promised the Children of Israel while they were in Egypt: that if God destroyed their enemy, He would bring them a book in which there is a statement of what they should do and what they should leave! So when God did that to them, Moses asked his Lord for the book, and God Almighty commanded him to fast for thirty days. When thirty days were completed, he found the bad smell in his mouth, so he brushed his teeth with a carob stick.

Abu Al-Aaliyah said: He ate from the bark of a tree, and the angels said to him: We smelled the scent of musk from your mouth, but you spoiled it with the siwak. So God Almighty commanded him to fast ten days of Dhul-Hijjah, and he said: Did you not know that the bad breath of a fasting person is better to me than the scent of musk? So their trial was in the ten days that he added.

Tafsir al-Baidawi

142. **And We appointed for Moses thirty nights of Dhul-Qi'dah, and Abu Amr and Ya'qub read And We promised. And We completed them with ten of Dhul-Hijjah. So the appointed time of his Lord was completed as forty nights** reaching forty. It was narrated: That he, peace and blessings be upon him, promised the Children of Israel in Egypt that he would come to them after the destruction of Pharaoh with a book from God in which there was a statement of what they should do and what they should leave, so when Pharaoh perished, he asked his Lord and God commanded him to fast thirty, but when he completed it, he noticed the odor in it, so he used a siwak, and the angels said, **We smelled the scent of musk from you, but you spoiled it with the siwak.** So God Almighty commanded him to add ten more, and it was said that He commanded him to fast and worship for thirty, then He sent down the Torah to him in the ten and spoke to him in it. **And Moses said to his brother Aaron, Take my place among my people"** be my successor among them. "And set right" what should be set right of their affairs or be a reformer. **And do not follow the path of the corrupters.** Do not follow those who lead to

Surat al-A'raf 7:142

And We appointed for Moses thirty nights and completed them with ten, so the term of his Lord was completed as forty nights. And Moses said to his brother Aaron, "Take my place among my people and do right, and do not follow the way of the corrupters."

corruption, and do not obey those who call you to it.

Surat al-A'raf 7:143

And when Moses came to Our appointed time and his Lord spoke to him, he said, **My Lord, show me [Yourself] so that I may look at You.** He said, **You will not see Me, but look at the mountain; if it remains in its place, then you will see Me.** But when his Lord manifested Himself to the mountain, He rendered it level, and Moses fell unconscious. But when he regained consciousness, he said, **Glory be to You! I repent to You, and I am the first of the believers.**

Tafsir al-Jalalayn

143 - **And when Moses came to Our appointed time** that is, the time in which We promised him to speak **and his Lord spoke to him** without an intermediary, a speech that he heard from every direction **he said, My Lord, show me yourself (that I may look at You.** He said, **You will not see Me** that is, you will not be able to see Me, and the expression **I will not be seen** without **I will not be seen** indicates the possibility of seeing the Almighty **but look at the mountain** which is stronger than you **for if it remains** is fixed **in its place, then you will see Me** that is, it is fixed **in its place, then you will see Me** that is, it is fixed **in seeing Me**, otherwise you will have no strength **so when his Lord manifested Himself** that is, a light of His light appeared the size of half the fingertip as in a hadith authenticated by al-Hakim **to the mountain, He made it level** with the shortened and extended vowels, that is, crushed and leveled with the ground **and Moses fell unconscious** unconscious from the horror of what he saw **and when he regained consciousness, he said, Glory be to You, glorifying You (I repent to You** from asking for what I was not commanded to do **and I am the first of the believers** in My time

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And when Moses came to the time that He promised us that he would meet us, **and his Lord spoke to him**, and spoke to him privately, **Moses said** to his Lord, **Show me, that I may look at you**, God said to him in response: **You will not see Me, but look at the mountain.** And the reason for Moses asking his Lord to look at him was:

Musa bin Harun told me, he said, Amr told us, Asbat told us, on the authority of Al-Suddi, he said: When his Lord spoke to Moses, peace be upon him, he wanted to look at Him. He said: **My Lord, show me, that I may look at You.** He said: You will not see Me, but look at the mountain; if it remains in its place, then you will see Me. So the mountain was surrounded by angels, and the angels were surrounded by fire, and the fire was surrounded by angels, and the angels were surrounded by fire. Then his Lord revealed Himself to the mountain.

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Abi Ja'far told us, on the authority of his

father, on the authority of Al-Rabi', regarding His statement: **And We brought him near for a private conversation** (Maryam 19:52), he said: Someone who met the companions of the Prophet, may God bless him and grant him peace, told me that the Lord brought him near until he heard the scratching of the pen, and then he said out of longing for Him: **My Lord, show me so that I may look at You.** He said: You will not see Me, but look at the mountain.

Al-Qasim narrated, Al-Husayn narrated, Hajjaj narrated, on the authority of Abu Bakr Al-Hudhali, who said: When Moses, peace be upon him, remained behind after thirty days until he heard the speech of God, he longed to look at Him, so he said: O Lord, show me, so I may look at You! He said: You will not see Me, and no human being can bear to look at Me in this world. Whoever looks at Me will die! He said: O God, I heard Your speech, and I long to look at You, and for me to look at You and then die is more beloved to me than to live and not see You! He said: Then look at the mountain, if it remains in its place, then you will see Me.

Al-Muthanna told me, he said, Abdullah told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **Show me, so I may look at you**, he said: Give it to me.

Ibn Humayd narrated that Salamah narrated on the authority of Ibn Ishaq that Moses appointed Aaron as his successor over the Children of Israel and said: **I am in a hurry to meet my Lord, so take my place among my people and do not follow the path of the corrupters.** So Moses went out to his Lord in a hurry to meet Him, yearning for Him. Aaron remained among the Children of Israel, and with him was the Samaritan, walking with them in the footsteps of Moses to catch up with him. When God spoke to Moses, he desired to see Him, so he asked his Lord to look at Him. God said to Moses: **You will not see Me**, "But look at the mountain; if it remains in its place, then you will see Me." Ibn Ishaq said: This is what has reached us in the Book of God about the story of Moses when he asked to see his Lord. The People of the Book and the People of the Torah claim that there was an explanation, a story, many matters, and a review for that that did not come to us in the Book of God. And God knows best.

Ibn Ishaq said: Some of the people of the first knowledge of the hadiths of the People of the Book, that they find in the interpretation of what they have of the story of Moses when he asked that of his Lord, that it was from his speech to him when he desired to see him, and asked that of him, and his Lord responded to him from him what he responded: that Moses had purified himself and purified his clothes, and fasted for the meeting with his Lord. Then when he came to Mount Sinai, and God approached him in the clouds and spoke to him, he glorified and praised Him and magnified and sanctified Him, with supplication and sad weeping, then he began to praise Him and said: My Lord, how great are You and how great is all Your affair, from Your greatness that there was nothing before You, for You are the One, the Subduer, as if Your throne beneath Your greatness is a fire lit for You, and You made a canopy of light and beneath it a canopy of light, so how great are You, my Lord, and

And when Moses came to Our appointed time and his Lord spoke to him, he said, "My Lord, show me [Yourself] so that I may look at You." He said, "You will not see Me, but look at the mountain; if it remains in its place, then you will see Me." But when his Lord manifested Himself to the mountain, He rendered it level, and Moses fell unconscious. But when he regained consciousness, he said, "Glory be to You! I repent to You, and I am the first of the believers."

how great is Your kingdom! You made between You and Your angels a journey of five hundred years, so how great are You, my Lord, and how great is Your kingdom in Your authority! And if You will something, You will carry it out in Your soldiers who are in the heavens or those on the earth, and Your soldiers who are in the sea, You send the spirit from You, and none of Your creation can see it except You, if You will, so it enters the belly of whomever You will of Your prophets, and they convey to whomever You will of Your servants. And none of Your angels can do anything of Your greatness or of Your throne, nor hear Your voice, for You have bestowed Your favors upon me and have magnified me in Your favor, and have done me all good! You have made me great among the nations of the earth, and You have made me great before Your angels, and You have made me hear Your voice, and You have given me Your speech, and You have given me Your wisdom. If I were to count Your favors, I would not be able to count them, and if I were to thank You, I would not be able to do so. I called upon You, my Lord, against Pharaoh with great signs and severe punishment, so I struck the sea with my staff, and it split for me and for those with me! And I called upon You when I crossed the sea, and You drowned Your enemy and my enemy. And I asked You for water for me and my nation, so I struck the rock with my staff that was in my hand, and from it I quenched my thirst and my nation. I asked You for my nation food that no one before them had eaten. You commanded me to call upon You from the east and from the west. So I called upon You from the east of my nation, and You gave them manna from the east of My soul, and You brought them quails from the west of their sea. I complained of the heat, so I called upon You, and You shaded them with clouds. I cannot count Your blessings or enumerate them, and if I wanted to thank You, I could not. So I have come to You today, desiring, seeking, asking, and beseeching You, so that You may give me what You have denied to others. I ask You and implore You, O Possessor of Majesty, Glory, and Power, to let me see You, for I have loved to see Your face which none of Your creation has seen! The Lord of Majesty said to him: Do you not see, O son of Imran, what you are saying? You have spoken words that are greater than all of creation! [No one sees me and lives. There is no one in the heavens who can support me, for they are too weak to bear my greatness. And there is no one on the earth who can support me, for it is too weak to contain my army.] I am not in one place, so I appear to an eye that looks at me. Moses said: O Lord, that I see you and die is more beloved to me than that I not see you and live. The Lord of Glory said to him: O son of Imran, You have spoken words that are greater than all creation. No one sees me and lives! He said: O Lord, complete Your blessings upon me, complete Your favor upon me, and complete Your kindness upon me, with this that I have asked of You. It is not for me to see you and then die, but I love to see you so that my heart may be

at peace. He said to him: O son of Imran, no one will see me and live! Moses said: O Lord, complete Your blessings upon me, complete Your favor upon me, and complete Your kindness upon me with this that I have asked of You, so that I die as a result of that, which is more beloved to me than life! Then the Most Merciful, the Compassionate, said: O Moses, you have asked [and been inspired], I will grant you your request if you are able to look at Me. Go and take two tablets, then look at the largest stone at the top of the mountain, for what is behind it and below it is a narrow place that will not accommodate anything but your seat, O son of Imran. Then look, for I will descend to you with My soldiers, few and many. So Moses did as his Lord commanded him. He carved two tablets, then ascended with them to the mountain, and sat on the stone. When he was firmly on it, God commanded His soldiers who were in the lowest heaven, saying: Place your shoulders around the mountain. So I heard what the Lord said, so I did what He commanded. Then God sent thunderbolts, darkness and fog over the mountain that was next to Moses, four leagues on each side. Then God ordered the angels of the world to pass by Moses, and they intercepted him. They passed by him like the flight of kites, their mouths glorifying and praising God in great voices like the sound of loud thunder. Moses, son of Imran, peace be upon him, said: "O Lord, I was independent of this. My eyes see nothing. Their sight has gone from the ray of light that descended upon the angels of my Lord!" Then God ordered the angels of the second heaven to descend upon Moses, and they intercepted him. They descended like lions, glorifying and sanctifying God. The weak servant, son of Imran, was terrified by what he saw and heard, and every hair on his head and skin shuddered. Then he said: "I regret asking you. Can anything save me from the place I am in?" The chief of the angels and their head said to him: **O Moses, be patient for what you asked, for it is little of the great deal that you have seen!** Then God commanded the angels of the third heaven: Descend upon Moses, and intercept him! So they came like eagles, with a violent clatter, trembling, and roaring, and their mouths were glorifying and sanctifying, like the roar of a great army, like the flames of fire. Moses was terrified and his soul was distressed, and his thoughts were bad, and he despaired of life. So the chief of the angels and their head said to him: Stay where you are, O son of Imran, until you see what you cannot bear! Then God commanded the angels of the fourth heaven: Descend and intercept Moses, son of Imran! So they came and descended upon him, and nothing of those who passed by him before them resembled them. Their colors were like the flames of fire, and the rest of their creation was like white snow. Their voices were loud with glorification and sanctification, and nothing of the voices of those who passed by him before them could come close to them. His knees knocked, his heart trembled, and his crying became intense. So the chief of the angels and their head said: O son of Imran, be

patient for what you asked, for it is little of the much that you saw! Then God commanded the angels of the fifth heaven: Descend and intercept Moses! So they descended upon him in seven colors, but Moses could not follow them with his eyes, and he did not see anyone like them, nor hear anyone like their voices, and his heart was filled with fear, and his sadness intensified and his crying increased, so the chief of the angels and their head said to him: O son of Imran, stay where you are until you see what you cannot bear! Then God commanded the angels of the sixth heaven: Descend upon My servant who asked to see Me, Moses son of Imran, and intercept him! So they descended upon him, in the hand of each angel like a tall palm tree was a fire brighter than the sun, and their clothing was like the flames of fire. When they glorified and sanctified, the angels of the heavens who were before them responded to them, all of them saying in loud voices: **Glory be to God, the Holy, the Lord of Majesty, who never dies.** On the head of each angel of them were four faces. When Moses saw them, he raised his voice glorifying God with them when they glorified God, and he was crying and saying: "My Lord, remember me and do not forget Your servant. I do not know whether I will escape from what I am in or not. If I go out, I will be burned, and if I stay, I will die." The chief of the angels and their leader said to him: O son of Imran, your insides are about to be filled, your heart will be torn out, and your crying will intensify, so be patient for what you are sitting looking at, O son of Imran! Moses' mountain was a great mountain, so God commanded him to carry His throne, then He said: Pass me by My servant so that he may see Me, for this is little of the much that he saw! The mountain split open from the majesty of the Lord, and the light of the Throne of the Most Merciful covered the mountain of Moses, and the angels of the heavens raised their voices together, so the mountain shook and was destroyed, along with every tree that was in it, and the weak servant Moses, son of Imran, fell unconscious on his face, his soul not with him, so God sent life with His mercy, so the spirit covered him with His mercy, and turned the stone that he was on and made it like a stomach in the shape of a dome, so that Moses would not be burned. Then the spirit raised him, like a mother raising her fetus when it is struck down. He said: So Moses stood up, glorifying God and saying: I believe that You are my Lord, and I believe that no one sees You and comes to life, and whoever looks at Your angels, his heart is torn out, so how great You are, Lord, and how great are Your angels, You are the Lord of lords and the God of gods and the King of kings, You command the soldiers who are with You and they obey You, and You command the heaven and what is in it and it obeys You, You do not disdain that, and nothing is equal to You, and nothing can stand up to You, my Lord, I repent to You, praise be to God who has no partner, how great and majestic You are, Lord of the worlds!

The statement in the interpretation of his saying: **So when his Lord revealed Himself to the mountain, He rendered it level, and Moses fell unconscious.**

Abu Ja'far said: God Almighty says: When the Lord looked up at the mountain, God made the mountain level, meaning: level with the ground, **and Moses fell unconscious**, meaning: unconscious.

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

Who said that?

Al-Hasan bin Muhammad bin Amr Al-Anqazi told me, he said, my father told me, he said, Asbat told us, on the authority of Al-Suddi, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding the statement of God: **So when his Lord revealed Himself to the mountain, He rendered it level**, he said: Nothing was revealed of it except the size of a little finger. **He rendered it level**, he said: dust. **And Moses fell unconscious**, he said: unconscious.

Musa told us, he said, Amr told us, he said, Asbat told us, he said: Al-Suddi claimed, on the authority of Ikrimah, on the authority of Ibn Abbas, that he said: He revealed from Him something like the little finger, and He made the mountain crumble, and Moses fell unconscious, and he remained unconscious as long as God willed. Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And Moses fell unconscious**, he said: He was unconscious.

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **So when his Lord revealed Himself to the mountain, He made it crumble**, he said: Some of it collapsed on top of others, **and Moses fell unconscious**, meaning: dead.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj: **And Moses fell unconscious**, meaning dead.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement: *pounded*, he said: He pounded some of it against others.

Al-Muthanna told me, Suwaid told us, Ibn al-Mubarak told us: I heard Sufyan say regarding His statement: **So when his Lord revealed Himself to the mountain, He rendered it level**, he said: The mountain sank into the earth until it fell into the sea, and it went with it.

Al-Qasim told us, he said, Al-Hussein told us, on the authority of Hajjaj, on the authority of Abu Bakr Al-Hudhali: **So when his Lord revealed Himself to the mountain, He made it level**, it sank and went under the ground, and will not appear until the Day of Resurrection.

Ahmad bin Suhayl al-Wasiti told us, he said, Qara bin Isa told us, he said, al-A'mash told us, on the authority of a man, on the authority of Anas, on the authority of the Prophet, may God bless him and grant him peace, who said: **When his Lord revealed Himself to the mountain, He pointed with His finger and made it crumble.** And Abu Ismail showed us his index finger.

Al-Muthanna told me, he said, Al-Hajjaj bin Al-Munhal told me, he said, Hammad told us, on the authority of Thabit, on the authority of Anas: "The Prophet, may God bless him and grant him peace, recited this verse: 'But when his Lord revealed Himself to the mountain, He made it crumble,' he said like this with his finger - and the Prophet, may God bless him and grant him

And when Moses came to Our appointed time and his Lord spoke to him, he said, "My Lord, show me [Yourself] so that I may look at You." He said, "You will not see Me, but look at the mountain; if it remains in its place, then you will see Me." But when his Lord manifested Himself to the mountain, He rendered it level, and Moses fell unconscious. But when he regained consciousness, he said, "Glory be to You! I repent to You, and I am the first of the believers."

peace, placed his thumb on the upper joint of the little finger - and the mountain crumbled."

Al-Muthanna told me, he said, Hudbah bin Khalid told us, he said, Hammad bin Salamah told us, on the authority of Thabit, on the authority of Anas bin Malik, he said: "The Messenger of God, may God bless him and grant him peace, recited: 'But when his Lord revealed Himself to the mountain, He rendered it level,' he said: He placed his thumb close to the tip of his little finger, he said: And the mountain crumbled." So Humayd said to Thabit: Do you say this? Thabit raised his hand and struck Humayd on the chest, and said: The Messenger of God, may God bless him and grant him peace, says it, and Anas says it, and I am concealing it!

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi': **So when his Lord revealed Himself to the mountain, He rendered it level, and Moses fell unconscious.** That is because when the mountain's cover was removed and he saw the light, it became like a leveling of the levels.

Al-Harith told us, he said, Abdul Aziz told us, he said, Abu Saad told us, on the authority of Mujahid: "And when Moses came to Our appointed time and his Lord spoke to him, he said, 'My Lord, show me [yourself] that I may look at You.' He said, 'You will not see Me, but look at the mountain; if it should remain in its place,' for it is larger than you and more solid in creation. 'So when his Lord manifested Himself to the mountain,' it looked at the mountain and could not control itself, and the mountain began to overtake it on its head. So when Moses saw what the mountain was doing, it fell unconscious.

There is a difference in the reading of his saying: "Daka."

The people of Medina and Basra generally read it as *dakka*, shortened with tanween, meaning: **God crushed the mountain with a crushing blow**, meaning: He shattered it, and taking into consideration the words of God: **No! When the earth is crushed, crushed with a crushing blow** (al-Fajr 89:21). And His words: **And the earth and the mountains will be borne and crushed with a single crushing blow** (al-Haqqah 69:14). Some of them cited as evidence for that the words of Humayd:

Your hand has defeated the pillars of the mountains. You threaten the delicate whites with your concern.

The majority of the Kufians read it as: **(Ja`alu daka`)**, with a long vowel and leaving out the jar and tanween, like (*hamra`*) and (*sawda`*). Among those who read it like this was `Ikrimah, and he said about it what:

Ahmad bin Yusuf told me, he said, Al-Qasim bin Salam told us, he said, Ibad bin Ibad told us, on the

authority of Yazid bin Hazim, on the authority of Ikrimah, he said: **(A dust from the dust)**. And he said: When God Almighty looked at the mountain, it became a desert of dust.

The Arabs differed about its meaning if it is read in this way.

Some of the grammarians of Basra said: The Arabs say: **(a she-camel of dakaa)**, which does not have a hump. He said: **(the mountain)** is masculine, so it does not seem likely that it is from it, unless he made it: **(like dakaa)**, deleted (*like*), and made it follow the example of: **And ask the town** (Yusuf 12:82).

Some of the grammarians of Kufa used to say: The meaning of this is: He made the mountain into a flat land, then the *land* was deleted and **the flat land** was used in its place, since it led to its being replaced.

Abu Ja'far said: The more correct of the two readings in this regard, in my opinion, is the reading of the one who reads: **(Ja`alahu Dakka`)** with the extension and without the jar, because the report that we narrated from the Messenger of God, may God bless him and grant him peace, indicates its authenticity. That is because it was narrated from him, may God bless him and grant him peace, that he said: **The mountain collapsed**, and he did not say (*Fatafatta*) or (**Turn into dust**). There is no doubt that when it collapses and disappears, the surface of the earth will appear, and it will be like a camel whose hump has been lost, and it will become flat without a hump. As for when some of it is crushed, then some of it will break some of it and crumble, but it will not collapse.

As for *dakaa*, it is derived from *earth*, and therefore it is feminine, as I have explained.

The meaning of the words is: When his Lord revealed Himself to the mountain, it melted and became flat ground in its place.

We have explained the meaning of *stun* with its evidence previously, so there is no need to repeat it here.

The statement in the interpretation of his saying: "So when he regained consciousness, he said: Glory be to You! I repent to You, and I am the first of the believers."

Abu Ja'far said: God Almighty says: When he returned to Moses, peace be upon him, he understood him from his fainting spell, and that is the recovery from the shock that Moses, peace be upon him, fell to, **He said, Glory be to You**, glorifying You, O Lord, and absolving anyone from seeing You in this world and then living, **I repent to You**, from my asking You for what I asked You to see, **and I am the first of my people to believe**, in You, that no one should see You in this world except that he perishes.

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

Who said that?

Ibn Wakee' told us, he said, Abdullah bin Musa told us, on the authority of Abu Ja'far al-Razi, on the authority of al-Rabi' Anas, on the authority of Abu al-A'aliyah, regarding his statement: **I repent to You and I am the first of the believers**, he said: There were believers before him, but he says: I am the first to believe that none of Your creation will see You until the Day of Resurrection.

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', he said: When Moses saw that and regained consciousness, he knew that he had asked for something that was not appropriate for him, so he said: **Glory be to You, I repent to You and I am the first of the believers**. Abu Al-'Aliyah said: He meant: I am the first to believe in You and that no one will see You before the Day of Resurrection.

Abdul Karim bin Al-Haitham told me, he said, Ibrahim bin Bashir told us, he said, Sufyan said, Abu Saad said, on the authority of Ikrimah, on the authority of Ibn Abbas: **And Moses fell unconscious**, so the angels passed by him while he was unconscious, and they said: O son of menstruating women, you have asked your Lord for a great matter! So when he regained consciousness, he said: Glory be to You, there is no god but You, I repent to You, and I am the first of the believers! He said: I am the first to believe that none of Your creation can see You, meaning: in this world.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **He said, 'Glory be to You! I repent to You, and I am the first of the believers.'** He said: I am the first to believe that none of Your creation sees You.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of a man, on the authority of Mujahid: **Glory be to You, I repent to You**, he said: from my question about seeing Him.

Al-Harith told me, he said, Abdul Aziz told us, he said, Abu Saad told us, on the authority of Mujahid: **He said, Glory be to You, I repent to You**, that I ask You to see me.

Ibn Wakee' told us, he said, Abu Na'eem told us, on the authority of Sufyan, on the authority of Isa bin Maimun, on the authority of a man, on the authority of Mujahid: **Glory be to You, I repent to You**, that I ask You to see me.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Ibn Uyaynah told us, on the authority of Isa bin Maimun, on the authority of Mujahid, regarding his statement: **Glory be to You, I repent to You**, he said: I repent to You from asking You to see me.

Others said: Its meaning is: His saying: And I am the first of the children of Israel to believe in you.

Who said that?

Al-Husayn bin Amr bin Muhammad Al-Anqazi told me, he said, my father told us, he said, Asbat told us, on the authority of Al-Suddi, on the authority of Ikrimah, on the authority of Ibn Abbas: **And I am the first of the believers**, he said: The first to believe in you, from the Children of Israel.

Musa bin Harun told me, he said, Amr bin Hammad told us, he said, Asbat told us, on the authority of Al-Suddi, on the authority of Ikrimah, on the authority of Ibn Abbas: **And I am the first of the believers**, meaning: the first of the believers from the Children of Israel.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **And I am the first of the believers**, I am the first of my people to believe.

Ibn Wakee' and Al-Muthanna told us, they said: Abu Na'eem told us, on the authority of Sufyan, on the authority of Isa bin Maimun, on the authority of a man, on the authority of Mujahid: **And I am the first of the believers**, meaning: the first of my people to believe.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And I am the first of the believers**, he said: I am the first of my people to believe.

Al-Harith told me, he said, Abdul Aziz told us, he said, Abu Saad told us, he said, I heard Mujahid say regarding His statement: **And I am the first of the believers**, he said: The first of my people to believe.

Abu Ja'far said: We chose the statement that we chose regarding his statement: **And I am the first of the believers**, over the statement of those who said: Its meaning is: I am the first of the believers from the Children of Israel, because before him there were believers and prophets among the Children of Israel, among whom were the children of Israel from his loins, and they were believers and prophets. Therefore we chose the statement that we said before.

Tafsir al-Qurtubi

God the Almighty said: **And when Moses came to Our appointed time** meaning at the promised time. **And his Lord spoke to him** meaning He made him hear His words without an intermediary. **He said, 'My Lord, show me, that I may look at You'** He asked to look at Him, and he longed to see Him because He made him hear His words. In it, **He said, 'You will never see Me'** meaning in this world. It is not permissible to interpret it as meaning: Show me a great sign so that I may look at Your power, because He said to You and He said, 'You will never see Me'. If he had asked for a sign, God would have given him what he asked for, just as He gave him all the other signs. In it, Moses, peace be upon him, had enough to dissuade him from asking for another sign, so this interpretation is invalidated. **But look at the mountain; if it remains in its place, then you will see Me** He gave me an example of something stronger than its structure and more stable. Meaning, if

And when Moses came to Our appointed time and his Lord spoke to him, he said, "My Lord, show me [Yourself] so that I may look at You." He said, "You will not see Me, but look at the mountain; if it remains in its place, then you will see Me." But when his Lord manifested Himself to the mountain, He rendered it level, and Moses fell unconscious. But when he regained consciousness, he said, "Glory be to You! I repent to You, and I am the first of the believers."

the mountain remains stable and still, then you will see Me, and if it does not remain still, then you will not be able to see Me, just as the mountain cannot be able to see Me. Judge Iyad mentioned on the authority of Judge Abu Bakr ibn al-Tayyib what means: Moses, peace be upon him, saw God, and for that reason he fell unconscious. And that the mountain saw its Lord and became leveled by the perception of God's creation of it. And he derived that from His saying: **But look at the mountain; if it remains in its place, then you will see Me.** Then He said: **But when his Lord revealed Himself to the mountain, He made it level, and Moses fell unconscious.** The meaning of *manifested* is *appeared*, from your saying: I **exposed the bride**, meaning you brought her out. And I **exposed the sword** means you brought it out from rust, polishing in both. And the thing became clear: it was revealed. And it was said: His command and power became clear, as stated by Qatrub and others. And the reading of the people of Medina and Basra is *dakan*, which indicates its correctness **the earth was pounded to dust** (al-Fajr 89:21) and that the mountain is masculine. The people of Kufa read *dakka*, meaning He made it like the ground of *daka'*, which is the protruding ground that does not reach the level of being a mountain. The masculine is *adak*, and the plural of *dakka'at* is *dakkawat* and *dakka*, like *hamrawat* and *hamr*. Al-Kisa'i said: *Dakka* of mountains means the wide, and its singular is *adak*. Other: Al-Dakawat is the plural of *Dakaa*: mounds of clay that are not very thick. Al-Dakadak is also from sand: what is scattered on the ground but does not rise. A she-camel that has no hump. In the interpretation: The mountain sank into the ground, and it continues to sink into it until now. Ibn Abbas said: He made it dust. Atiyah Al-Awfi: Huge sand. **And Moses fell unconscious** meaning unconscious, according to Ibn Abbas, Al-Hasan and Qatada. It was said: dead, the man was unconscious, so he was unconscious. And he was unconscious, so he was unconscious. Qatada and Al-Kalbi said: Moses fell unconscious on Thursday, the Day of Arafah, and he was given the Torah on Friday, the Day of Sacrifice. **And when he regained consciousness, he said, 'Glory be to You! I repent to You.'** Mujahid said: From the issue of seeing Him in this world. It was said: He asked without permission, and that is why he repented. It was said: He said it as a way of turning to God and humbling himself before Him when the signs appear. The nation agreed that this repentance was not for a sin, because the prophets are infallible. Also, according to the Sunnis, seeing God is permissible. According to the innovators, he asked for the sake of the people to show them that it is not permissible. This does not require repentance. It was said: **I repent to You for killing the Copt**, as mentioned by Al-Qushayri. It was previously stated in Al-An'am that seeing God is permissible. Ali bin Mahdi Al-Tabari said: **If Moses' question was impossible, he would not have done it despite his knowledge of God, just as it was not permissible for him to say to Him, 'O Lord, do you have**

a wife and children?' The Mu'tazilite doctrine and the response to them will come in the Day of Judgment, God willing.

The Almighty said: **And I am the first of the believers.** It was said: From my people. It was said: From the Children of Israel in this era. It was said: That you will not see in this world because of your previous promise in that. And in the authentic hadith from the hadith of Abu Hurairah and others, "that the Messenger of God, may God bless him and grant him peace, said:

Do not choose between the prophets, for people will be struck dumb on the Day of Resurrection. I will raise my head and see Moses holding one of the pillars of the Throne. I do not know whether he was struck dumb among those who were struck dumb and then regained consciousness before me, or whether he was held accountable in the first instance." Or he said, **His first strike sufficed him.** Abu Bakr ibn Abi Shaybah narrated on the authority of Ka'b, who said: God, the Blessed and Exalted, divided His speech and vision between Muhammad and Moses, may God bless them both, so Moses spoke to Him twice, and Muhammad, may God bless him and grant him peace, saw Him twice.

Tafsir Ibn Kathir

God Almighty tells us about Moses, peace be upon him, that when he came to his appointed time with God Almighty and God Almighty spoke to him, he asked God Almighty to look at him and said, **My Lord, show me, that I may look at You.** He said, **You will never see Me.** The letter *lan* here has been confusing to many scholars because it is used to negate eternity, so the Mu'tazila used it as evidence to negate seeing in this world and the hereafter. This is the weakest of the opinions because the hadiths from the Messenger of God, may God bless him and grant him peace, have been transmitted that the believers will see God in the hereafter, as we will mention when God Almighty says, **Some faces, that Day, will be radiant, looking at their Lord.**

And the Almighty said, informing about the disbelievers, **No indeed, they will be veiled from their Lord that Day.** It was said that it is to deny eternity in this world, combining this verse with the conclusive evidence for the validity of the vision in the Hereafter. It was said that this statement in this context is like the statement in the Almighty's statement, "No vision can grasp Him, but He grasps all vision. He is the Subtle, the Acquainted." This was mentioned previously in Al-An'am and in the previous books that God the Almighty said to Moses, peace be upon him, **O Moses, no living thing sees Me except that it dies, and no dry thing except that it crumbles.** For this reason, God the Almighty said, **But when his Lord revealed Himself to**

the mountain, He rendered it level, and Moses fell unconscious. Abu Ja'far ibn Jarir al-Tabari said in his interpretation of this verse, Ahmad ibn Suhayl al-Wasiti told us, Qurrah ibn Isa told us, al-A'mash told us, on the authority of a man, on the authority of Anas, on the authority of the Prophet, may God's prayers and peace be upon him, who said: When his Lord revealed Himself to the mountain, He pointed with His finger and rendered it level. Abu Ismail showed us with his index finger, this chain of transmission contains an unknown man who was not named, then he said Al-Muthanna told me, Hajjaj bin Munhal told us, Hammad told us on the authority of Laith on the authority of Anas that the Prophet, may God bless him and grant him peace, recited this verse: **But when his Lord revealed Himself to the mountain, He made it crumble.** He said: This is how he said it with his finger, and the Prophet, may God bless him and grant him peace, placed his thumb on the upper joint of the little finger, and the mountain crumbled. This is how it was mentioned in this narration: Hammad bin Salamah on the authority of Laith on the authority of Anas, and the famous one is Hammad bin Salamah on the authority of Thabit on the authority of Anas, as Ibn Jarir said: Al-Muthanna told me, Hudbah bin Khalid told us, Hammad bin Salamah told us on the authority of Thabit on the authority of Anas, he said: The Messenger of God, may God bless him and grant him peace, recited: **But when his Lord revealed Himself to the mountain, He made it crumble.** He said: **And he placed his thumb close to the tip of his little finger.** He said: **The mountain crumbled.** Hamid said to Thabit: He says this, so Thabit raised his hand and struck Hamid's chest and said: The Messenger of God, may God bless him and grant him peace, says this, and Anas says this, and I conceal it? And thus Imam Ahmad narrated it in his Musnad: Abu Al-Muthanna Muadh bin Muadh Al-Anbari told us: Hammad bin Salamah told us: Thabit Al-Banani told us: Anas bin Malik told us: The Prophet, may God bless him and grant him peace, said regarding his statement: **Then when his Lord revealed Himself to the mountain,** he said: He said: **Like this,** meaning that he stuck out the tip of his little finger. Ahmad said: Muadh showed us, and Humayd Al-Tawil said to him: What do you want with this, O Abu Muhammad? He said: He struck his chest hard and said: Who are you, O Humayd, and what are you, O Humayd? Anas bin Malik tells me this from the Prophet, may God bless him and grant him peace, he said: What do you want with this?

And thus it was narrated by Al-Tirmidhi in his interpretation of this verse on the authority of Abdul-Wahhab bin Al-Hakam Al-Warraaq on the authority of Muadh bin Muadh on his authority, and on the authority of Abdullah bin Abdul-Rahman Al-Darimi on the authority of Sulayman bin Harb on the authority of Hammad bin Salamah on his authority, then he said: This is a good, authentic, strange hadith that we do not know except from the hadith of Hammad. And thus it was narrated by Al-Hakim in his Mustadrak from various chains of narration on the authority of Hammad bin Salamah on his authority, and he said: This is an authentic hadith according to the conditions of Muslim, and they did not include it. And it was narrated by Abu Muhammad bin Al-Hasan bin Muhammad bin Ali Al-Khalal on the authority of

Muhammad bin Ali bin Suwaid on the authority of Abu Al-Qasim Al-Baghawi on the authority of Hudbah bin Khalid on the authority of Hammad bin Salamah, and he mentioned it and said: This is an authentic chain of narration with no defect in it. And Dawud bin Al-Muhayyir narrated it on the authority of Shu'bah on the authority of Thabit on the authority of Anas, with a chain of narration traceable to the Prophet, and this is nothing, because Dawud bin Al-Muhayyir is a liar. It was narrated by the two Hafizs Abu Al-Qasim Al-Tabarani and Abu Bakr bin Mardawayh through two chains of narration on the authority of Sa'id bin Abi 'Aruba on the authority of Qatadah on the authority of Anas, with a chain of narration traceable to the Prophet, in a similar manner. And it was narrated by Ibn Mardawayh on the authority of Ibn Al-Bilamani on the authority of his father on the authority of Ibn 'Umar, with a chain of narration traceable to the Prophet, and there is no... It is also authentic. It was narrated by Al-Tirmidhi and authenticated by Al-Hakim, who said it meets the conditions of Muslim. Al-Suddi said on the authority of Ikrimah on the authority of Ibn Abbas regarding the statement of God the Almighty: **So when his Lord revealed Himself to the mountain,** he said, **He revealed only the size of a little finger from it, "He made it crumble,"** he said, *Dust*. "And Moses fell unconscious," he said, unconscious. Narrated by Ibn Jarir. Qatada said, **And Moses fell unconscious,** he said, dead. Sufyan al-Thawri said, **The mountain sank into the earth until it fell into the sea, so it goes with it.** Sunayd said on the authority of Hajjaj bin Muhammad al-A'war on the authority of Abu Bakr al-Hudhali, **So when his Lord revealed Himself to the mountain, He made it crumble,** it sank and went under the earth, so it will not appear until the Day of Resurrection. It came in some reports that it sank into the earth, so it will fall into it until the Day of Resurrection. Narrated by Ibn Mardawayh. Ibn Abi Hatim said, Umar bin Shabbah told us, Muhammad bin Yahya Abu Ghassan al-Kinani told us, Abdul Aziz bin Imran told us, on the authority of Mu'awiyah bin Abdullah, on the authority of al-Jild bin Ayyub, on the authority of Mu'awiyah bin Qurrah, on the authority of Anas bin Malik, that the Prophet, may God bless him and grant him peace, said, **When God revealed Himself to the mountains, they flew away.** For his greatness, six mountains fell, three in Medina and three in Mecca: in Medina, Uhud, Warqan and Radwa, and in Mecca, Hira, Thabir and Thawr fell. This is a strange hadith, rather it is rejected. Ibn Abi Hatim said: It was mentioned on the authority of Muhammad bin Abdullah bin Abi Al-Thalji, who told us, Al-Haitham bin Kharijah told us, Uthman bin Husayn bin Al-Alaaf told us, on the authority of Urwah bin Ruwaim, who said: The mountains were solid and smooth before God revealed Himself to Moses on the mountain. When God revealed Himself to Moses on the mountain, they were crushed and the mountains split, creating cracks and caves. Al-Rabi' bin Anas said: **But when his Lord revealed Himself to the mountain, He rendered it level and Moses fell unconscious.** This is because when the cover was removed and the mountain saw the light, it became like a piece of dust. Some of them said that it was made level, meaning a trial. Mujahid said about his statement: **But look at the mountain; if it remains in its place, then you will see Me,** that it is larger than you and more powerful in creation. **But when his Lord revealed Himself to the**

And when Moses came to Our appointed time and his Lord spoke to him, he said, "My Lord, show me [Yourself] so that I may look at You." He said, "You will not see Me, but look at the mountain; if it remains in its place, then you will see Me." But when his Lord manifested Himself to the mountain, He rendered it level, and Moses fell unconscious. But when he regained consciousness, he said, "Glory be to You! I repent to You, and I am the first of the believers."

mountain, so he looked at the mountain and could not control himself, and the mountain turned and was crushed on its head. Moses saw what the mountain was doing and fell down. A stun. Ikrimah said, **He made it level**. He said, **God looked at the mountain and it became a desert of dust**. Some reciters read this reading, and Ibn Jarir chose it. A hadith attributed to the Prophet (peace and blessings of God be upon him) was narrated about it by Ibn Mardawayh. What is known is that stun is fainting here, as Ibn Abbas and others interpreted it, not as Qatadah interpreted it as death, even though it is correct in the language, like the Almighty's statement: "And the Trumpet will be blown, and all who are in the heavens and the earth will fall unconscious except whom God wills. Then it will be blown again, and at once they will be standing, looking on." There is an indication that indicates death, just as here there is an indication that indicates fainting. It is His statement, **So when he regained consciousness**, and regaining consciousness only occurs after fainting. **He said, 'Glory be to You,'** as a sign of glorification, magnification, and reverence that no one in this world would see Him except that he would die. And his saying, **I repent to You**, Mujahid said, **that I ask You to see me**, "and I am the first of the believers," Ibn Abbas and Mujahid said, **from the Children of Israel**, and Ibn Jarir chose it. In another narration from Ibn Abbas, **and I am the first of the believers**, that no one sees You. And Abu al-Aaliyah said the same, there were believers before him, but he says, **I am the first to believe in You**, that no one from Your creation sees You until the Day of Resurrection. This is a good statement that has a direction. Muhammad ibn Jarir mentioned in his interpretation here a long trace in which there are strange and amazing things on the authority of Muhammad ibn Ishaq ibn Yasar, and it seems that he received it from the Israelites, and God knows best. And his saying, **and Moses fell unconscious**, in it is Abu Saeed and Abu Hurairah on the authority of the Prophet, may God bless him and grant him peace. As for the hadith of Abu Saeed, al-Bukhari attributed it in his Sahih here, and he said, Muhammad ibn Yusuf told us, Sufyan told us, on the authority of Amr ibn Yahya al-Mazini, on the authority of his father, on the authority of Abu Saeed al-Khudri, may God be pleased with him, who said, "A Jewish man came to the Prophet, may God bless him and grant him peace, and he had slapped his face," and he said, **O Muhammad, a man from your companions from the Ansar slapped my face**. He said, **Call him**, so they called him. He said, **Why did you slap him in the face?** He said, "O Messenger of God, I passed by the Jew and heard him say, 'By Him who chose Moses over mankind.' He said, 'And also Muhammad?'" I said, 'And also Muhammad.' And I became angry and slapped him. He said, 'Do not choose me among the prophets, for people will fall unconscious on the Day of Resurrection and I will be the first to regain consciousness. Then I will see Moses holding one of the pillars of the Throne and I

will not know whether he regained consciousness before me or was rewarded with the stun of Mount Mount.'" Al-Bukhari narrated it in many places in his Sahih, and Muslim in Hadith of the Prophets, and Abu Dawud in the Book of the Sunnah from his Sunan, through various chains of transmission on the authority of Amr ibn Yahya ibn 'Ammarah ibn Abi al-Hasan al-Mazini al-Ansari al-Madani, on the authority of his father, on the authority of Abu Sa'id Sa'd ibn Malik ibn Sinan al-Khudri, on his authority. As for the hadith of Abu Hurairah, Imam Ahmad said in his Musnad: Abu Kamil told us, Ibrahim bin Saad told us, Ibn Shihab told us, on the authority of Abu Salamah bin Abd al-Rahman and Abd al-Rahman al-A'raj, on the authority of Abu Hurairah, may God be pleased with him, who said: Two men quarreled, a Muslim man and a Jewish man. The Muslim said: By Him Who chose Muhammad over all the worlds. The Jew said: By Him Who chose Moses over all the worlds. The Muslim became angry with the Jew and slapped him. The Jew came to the Messenger of God, may God bless him and grant him peace, and asked him. He told him, so the Messenger of God, may God bless him and grant him peace, called him and he confessed to that. The Messenger of God, may God bless him and grant him peace, said: "Do not give me precedence over Moses, for the people will faint on the Day of Resurrection and I will be the first to regain consciousness. Then Moses will be holding on to the side of the Throne, and I do not know whether he was among those who fainted and regained consciousness before me or whether he was among those whom God Almighty excepted." They both included it in their Sahih on the authority of al-Zuhri.

Al-Hafiz Abu Bakr bin Abi Al-Dunya, may God have mercy on him, narrated that the one who slapped the Jew in this case was Abu Bakr Al-Siddiq, may God be pleased with him. However, it was mentioned in the two Sahih that he was a man from the Ansar, and this is more correct and clear, and God knows best. The discussion of his saying, peace be upon him: **Do not give me precedence over Moses** is like the discussion of his saying, **Do not give me precedence over the prophets or over Jonah, son of Matta**. It was said that it was out of humility, and it was said that it was before he knew about that, and it was said that he forbade giving precedence over them out of anger and fanaticism, and it was said that it was said out of mere opinion and desire, and God knows best. As for his saying, **Then people will be struck dumb on the Day of Resurrection**, it appears that this striking will take place on the plains of Resurrection, and something will happen that will cause them to be struck dumb, and God knows best about it. This may be if the Lord, Blessed and Exalted be He, came to pass judgment and revealed Himself to the creatures as the King, the Judge, as Moses was struck dumb by the revelation of the Lord, Blessed and Exalted be He. For this reason, he, peace be upon him, said, **I do not know whether he**

regained consciousness before me or was rewarded by the thunderbolt of the mountain. Judge Iyad narrated in the beginning of his book *Al-Shifa'* on the authority of Muhammad ibn Muhammad ibn Marzouq, who said, "Qatadah told us, Al-Hasan told us, on the authority of Qatadah, on the authority of Yahya ibn Waththab, on the authority of Abu Hurayrah, on the authority of the Prophet, peace and blessings be upon him, who said, 'When God revealed Himself to Moses, peace be upon him, he could see an ant on a rock on a dark night, a distance of ten farsakhs.' Then he said, 'It is not far-fetched that our Prophet was singled out for what we have mentioned in this regard after the Night Journey and the blessing of what he saw of the great signs of his Lord.' This is the end of what he said. It seems that he authenticated this hadith, and there is doubt about its authenticity. The men in its chain of transmission are not free of unknowns who are not known. Such a thing is only accepted from the narration of a just and accurate person from his like until it reaches its end. And God knows best.

Fath al-Qadir

The lam in 143- **for our appointed time** is for specificity: that is, his coming was specific to the mentioned appointed time, meaning that he came at the promised time. **And his Lord spoke to him** means He made him hear His speech without an intermediary. His saying: **Show me so I may look at you** means show me yourself so I may look at you: that is, he asked him to look at Him, longing to see Him when he heard His speech. Moses's asking to see Him indicates that it was permissible for him in general, and if it were impossible for him, he would not have asked for it. The answer with his saying: **You will not see Me** indicates that he will not see Him at this time in which he asked to see Him, or that he will not see Him as long as the one seeing Him is alive in this world. As for seeing him in the Hereafter, it has been proven by the successive narrations that are not hidden from those who know the pure Sunnah. Arguing about such matters and evading them is of no benefit. The path of truth is clear, but believing in a doctrine that a person grew up with and learned from his fathers and his people, without paying attention to what is required of the servants of this pure Shariah, leads to fanaticism. Even if the fanatic's sight is sound, his insight is blind. His ear is deaf to hearing the truth. He rejects the truth while thinking that he has rejected nothing but falsehood and he thinks that what he grew up with is the truth, out of negligence and ignorance of what God has obligated upon him of correct contemplation and receiving what the Book and Sunnah have brought with submission and surrender. How few are the fair-minded after the appearance of these doctrines in the fundamentals and branches, for with them the door of truth has become blocked, and the path of fairness has become rugged. The command is God's, the Most High, and guidance comes from Him.

The young man refuses to follow anything but his desires, and the path of truth is clear to him.

The phrase **He said, 'You will not see Me'** is a resumption of the sentence because it is an answer to an implied question, as if it were said: What did God

say to him? And the correction in His saying: **But look at the mountain; if it remains in its place, then you will see Me** means that you will not be able to see Me, nor will what is greater than you in mass, solidity, and strength, which is the mountain, be able to see Me. So look at it. **If it remains in its place** and does not shake when I see it, **then you will see Me**. And if it is weaker than that, then you are weaker than it. So this statement is like giving an example to Moses, peace be upon him, of the mountain. It was said: It is from the category of suspending the impossible. If we accept this, then it is in the vision in this world, for what we have presented.

Both the Mu'tazila and Ash'ari sects have held fast to this verse: The Mu'tazila used as evidence His statement: **You will not see Me**, and His command to look at the mountain, and the Ash'aris said: The condition of the vision on the stability of the mountain indicates that it is permissible and not impossible. It is not hidden from you that the vision in the afterlife is separate from all of this, and the disagreement between them is about it, not about the vision in this world, as the disagreement about it was in the time of the Companions and their speech about it is well known. His statement: **So when his Lord revealed Himself to the mountain, He rendered it level** means: appeared, from your saying: I exposed the bride, meaning I brought her out, and I exposed the sword: I purified it from rust, and something became exposed. Meaning: When his Lord appeared to the mountain, He made it level. It was said that the manifestation is His command and power. Qatrub and others said that "Dakka" is a source with the meaning of the passive participle: that is, He made it crushed and pounded so it became dust. This is according to the reading of those who read *Dakka* with the source, and they are the people of Medina and Basra. As for the reading of the people of Kufa, **Ja'aluha Dakka** is feminine, and the plural is *Dakkawat* like *Hamra* and *Hamrawat*, and it is a name for a protruding hill from the ground or for flat land, so the meaning is that the mountain became small like a hill or flat land. Al-Kisa'i said: *Dakka*: the wide mountains, the singular of which is *Adak*, and *Dakkawat* is the plural of *Dakka*, and they are hills of clay that are not thick, and *Dakkadik*: what appears from the ground and does not rise, and a she-camel *Dakka*: it has no hump. **And Moses fell unconscious** meaning unconscious, taken from the thunderbolt. The meaning is that his state when he was unconscious became like the state of someone who faints when struck by lightning. It is said: The man was struck by lightning, so he is struck by lightning. **When he recovered** from his fainting spell, "he said: Glory be to You" meaning I declare You to be far removed from asking something You did not permit me to ask. **I repent to You** from returning to such a question. Al-Qurtubi said: The nation agreed that this repentance was not for a sin, for the prophets are infallible. It was said: It was repentance for killing the Copt, as mentioned by Al-Qushayri, but it has no basis in such a situation. **And I am the first of the believers** in You before my people who are present in this age and acknowledge Your greatness and majesty.

And when Moses came to Our appointed time and his Lord spoke to him, he said, "My Lord, show me [Yourself] so that I may look at You." He said, "You will not see Me, but look at the mountain; if it remains in its place, then you will see Me." But when his Lord manifested Himself to the mountain, He rendered it level, and Moses fell unconscious. But when he regained consciousness, he said, "Glory be to You! I repent to You, and I am the first of the believers."

Tafsir al-Baghawi

143 - The Almighty said: **And when Moses came to Our appointed time**, meaning: for the time that We set for him to speak to him. The commentators said: Moses, peace be upon him, purified himself and made his clothes pure for the appointment with his Lord when he came to Mount Sinai. And in the story: God, the Almighty, sent down darkness over seven parasangs and drove away from him Satan and drove away from him the vermin of the earth and removed from him the two angels and scraped the sky for him and he saw the angels standing in the air and saw the throne prominent and the word of God and he spoke to Him so that he could hear, and Gabriel, peace be upon him, was with him but he did not hear what his Lord said and brought him close until he heard the scratching of the pen, so Moses, peace be upon him, found the speech of his Lord sweet and longed to see Him. "He said: My Lord, show me so that I may look at You," Al-Zajaj said: It is an abbreviation, meaning: Show me yourself so that I may look at You. Ibn Abbas said: Give me so that I may look at You. If it is said: How did he ask to see You when he knew that God, the Almighty, cannot be seen in this world? Al-Hasan said: He was overcome with longing so he asked to see You. It was said: He asked to see, thinking that it was permissible for him to see in this world. God Almighty said: **You will not see Me**. And no human being can bear to look (at Me in this world. Whoever looks at Me) in this world will die, so he said: **My God, I heard Your words and I longed to look at You, and for me to look at You and then die is more beloved to me than for me to live and not see You**. So God Almighty said: **But look at the mountain**, and it is the greatest mountain of Madyan, called Zubayr.

Al-Suddi said: When God spoke to Moses, the evil Iblis sank into the earth until he emerged between Moses' feet, and whispered to him: **A devil is speaking to you**. Then Moses asked to see Him, and God, the Almighty, said: **You will not see Me**. Those who deny seeing Him clung to the apparent meaning of this verse, and said: God, the Almighty, said: **You will not see Me**. And **will not** is for support, and they have no argument in it. The meaning of the verse is: You will not see Me in this world or in the present, because he was asking to see Him in the present, and **will not** is not for support, like the Almighty's saying: **And they will never wish for it** **Al-Baqarah 2:95**, informing about the Jews. Then He informed about them that they wish for death in the Hereafter, saying: **O Malik, let your Lord put an end to us** **Az-Zukhruf 77**, and **Oh, would that it were the final judgment** **Al-Haqqah 27**. The evidence for this is that he did not attribute it to ignorance of asking to see Him, and he did not say that I do not see Him, so that they would have an argument, but rather he linked seeing Him to the stability of the mountain, and the stability of the mountain on the manifestation is not impossible if God, the Almighty, gave it that power. That which is

suspended on something that is not impossible is not impossible.

God the Almighty said: **But look at the mountain; if it remains in its place, then you will see Me**. Wahb and Ibn Ishaq said that when Moses asked his Lord to see him, God sent fog, thunderbolts, darkness, thunder and lightning, and the mountain on which Moses was standing was surrounded by four leagues on every side. God ordered the angels of the heavens to intercept Moses, and the angels of the lowest heaven passed by him, many cows, their mouths glorifying and sanctifying Him in great voices like the sound of loud thunder. Then God ordered the angels of the second heaven to descend upon Moses, and they intercepted him. So they descended upon him like lions, their faces glorifying and sanctifying Him. The weak servant Ibn Imran was terrified by what he saw and heard, and every hair on his head and body shuddered. Then he said: I regret my question, so will anything save me from the place I am in? The best and most important of the angels said to him: O Moses, be patient for what you asked, for it is little of the much that you saw.

Then God ordered the angels of the third heaven to descend upon Moses, so they intercepted him. They descended like eagles, their voices were violently shaking and their mouths were glorifying and sanctifying like the voices of a great army. Their colors were like the flames of fire. Moses was terrified and his soul was intense and he despaired of life. Then the best of the angels said to him: Stay where you are, O son of Imran, until you see what you cannot be patient with. Then God the Most High ordered the angels of the fourth heaven to descend and intercept Moses, son of Imran. They descended upon him, and nothing of those who passed by him before them resembled them. Their colors were like the flames of fire, and the rest of their creation was like white snow. Their voices were loud with sanctification and glorification, and nothing of the voices of those who passed by him before them could compare to them. His knees clashed, his heart trembled and his crying became intense. Then the best of the angels and their head said to him: O son of Imran, be patient with what you asked for, for you have seen little of much.

Then God Almighty commanded the angels of the fifth heaven to descend, so they intercepted Moses and descended upon him with seven colors, but Moses could not follow them with his sight. He had never seen anything like them nor heard anything like their voices, so his heart was filled with fear, his sadness intensified, and his crying increased. Then the best of the angels and their leader said to him: O son of Imran, stay where you are until you see something that you cannot bear.

Then God commanded the angels of the sixth heaven to descend upon My servant who asked to see Me. So they descended upon him. In the hand of each angel

was something like a tall palm tree, a fire brighter than the sun, and their clothing was like the flames of fire. When they glorified and sanctified, the angels of the heavens who were before them responded to them, all of them saying in loud voices: Glory be to the Holy One, the Lord of Majesty, who never dies. On the head of each angel were four faces. When Moses saw them, he raised his voice glorifying with them **when they glorified** and he was crying and saying: My Lord, remember me and do not forget Your servant. I do not know whether I will escape from what I am in or not. If I go out, I will be burned, and if I stay, I will die. Then the chief of the angels and their head said to him: O son of Imran, your fear is about to intensify and your heart will be torn out, so be patient for what you have asked.

Then God the Almighty ordered that His Throne be carried by the angels of the seventh heaven. When the light of the Throne appeared, the mountain split from the majesty of the Lord, may He be glorified and exalted, and the angels of the heavens raised their voices all together, saying: Glory be to the Holy One, the Lord of Majesty, who never dies, with the intensity of their voices. The mountain shook and every tree in it crumbled, and the weak servant Moses fell unconscious on his face, not having his soul with him. God sent the spirit in His mercy, and it covered him, and turned the stone that Moses was on over him and made it like a dome so that Moses would not be burned. The spirit raised him like a lam, and Moses stood up, glorifying God the Almighty and saying: I believe in You, my Lord, and I believe that no one sees You and lives. Whoever looks at Your angels, his heart is torn apart. How great You are and how great are Your angels. You are the Lord of lords, the God of gods, and the King of kings. Nothing is equal to You and nothing can stand before You. My Lord, I repent to You. Praise be to You, You have no partner. How great You are and how majestic You are, Lord of the worlds. This is what God the Almighty said: **So when his Lord manifested Himself to the mountain, He rendered it level.** Ibn Abbas said: The light of his Lord appeared to the mountain, a mountain. Az-Zubayr. Ad-Dahhak said: God revealed from the light of the veils like the nostril of a bull. Abdullah bin Salam and Kaab Al-Ahbar said: God's greatness was not revealed to the mountain except like the eye of a needle until it became ground. As-Suddi said: He was not revealed except the size of the little finger. This is indicated by what Thabit narrated on the authority of Anas, "The Prophet, may God bless him and grant him peace, recited this verse and said: Like this, and he placed the thumb on the upper joint of the little finger, and the mountain crumbled."

It was narrated on the authority of Sahl bin Sa'd Al-Sa'idi that God Almighty revealed from seventy thousand veils a light the size of a dirham, and He made the mountain level, that is, level with the ground. Hamza and Al-Kisa'i read *daka* with an elongated vowel without a tanween here and in Surat Al-Kahf and **and Asim agreed with him in Al-Kahf**, and others read *daka* with a shortened vowel and a tanween, so whoever shortened it, its meaning is that He made it pounded: *daka* and *daq* are one and the same, and it was said that its meaning is that God pounded it, that is, He crushed it, as He said: **No, when the earth is pounded, pounded** (al-Fajr 89:21), and whoever reads

with an elongated vowel means: He made it level with the ground, pounded.

It was said: Its meaning is to make it like a camel without a hump. Ibn Abbas said: He made it dust. Sufyan said: The mountain sank into the earth until it fell into the sea and is sinking into it. Atiyah Al-Awfi said: It became enormous sand. Al-Kalbi said: He made it dust, meaning he broke it into small mountains.

It was mentioned in some interpretations: Because of his greatness, there were six mountains, three of which were located in Medina: Uhud, Warqan, and Radwi, and three of which were located in Mecca: Thawr, Thabir, and Hira.

The Almighty said: **And Moses fell unconscious.** Ibn Abbas and Al-Hasan said: He was unconscious. Qatada said: He was dead. Al-Kalbi said: Moses fell unconscious on Thursday, the Day of Arafah, and he was given the Torah on Friday, the Day of Sacrifice.

Al-Waqidi said: When Moses fell unconscious, the angels of the heavens said: What has Ibn Imran to do with asking to see God? In some books it is stated that the angels of the heavens came to Moses while he was unconscious and began to kick him with their feet and said: O son of menstruating women, did you hope to see the Lord of Glory? **So when he recovered** Moses from his unconsciousness and his mind came back to him, he realized that he had asked for something that was not appropriate for him. "He said: Glory be to You, I repent to You" for asking to see God **and I am the first of the believers** that you are not seen in this world. Mujahid and Al-Suddi said: **And I am the first of the Children of Israel to believe in you**

Tafsir al-Baidawi

143. **And when Moses came to Our appointed time** for the time that We had set, and the lam is for specificity, meaning that his coming was specific to Our appointed time. **And his Lord spoke to him** without an intermediary as He speaks to the angels, and in what was narrated: that Moses, peace be upon him, was hearing that speech from every direction, indicating that hearing his ancient speech is not of the same type as the speech of the newly created. **He said, 'My Lord, show me, that I may look at You'** Show me Yourself by enabling me to see You, or by manifesting Yourself to me so that I may look at You and see You. It is evidence that seeing Him, the Most High, is permissible in general, because asking the impossible from the prophets is impossible, especially what requires ignorance of God. Therefore, He responded by saying, the Most High: **You will not see Me**, without **I will not see**, or **I will not show you**, or **You will not look at Me**, as a warning that he is incapable of seeing Him because it depends on a mechanism in the seer that has not yet been found in him. He made the question to rebuke his people who said: **Show us God openly**, which is a mistake, because if seeing were impossible, he would have had to ignore them and remove their doubts, as he did with them when they said: **Make for us a god**, and not follow their path, as he said to his

Surat al-A'raf 7:143

And when Moses came to Our appointed time and his Lord spoke to him, he said, "My Lord, show me [Yourself] so that I may look at You." He said, "You will not see Me, but look at the mountain; if it remains in its place, then you will see Me." But when his Lord manifested Himself to the mountain, He rendered it level, and Moses fell unconscious. But when he regained consciousness, he said, "Glory be to You! I repent to You, and I am the first of the believers."

brother: **And do not follow the path of the corrupters.**

And the evidence of the answer to its impossibility is even more mistaken, because the report of not seeing Him does not indicate that he will never see Him and that no one else will see Him at all, let alone indicate its impossibility, and the claim of necessity in it is stubbornness or ignorance of the reality of seeing. **He said, 'You will not see Me, but look at the mountain; if it remains in its place, then you will see Me.'** This is a correction that he wants to make clear that he cannot bear it. In making the vision conditional on stability, there is also evidence of permissibility, since what is conditional on the possible is possible. It was said that the mountain is Mount Zubayr. **So when his Lord manifested Himself to the mountain,** His greatness was revealed to him, and His power and command confronted him. It was also said that He gave him life and vision until he saw him. **He made it level,** crushed and fragmented. *Dak* and *Qare* are two brothers, like *Shak* and *Shaq*. Hamzah and Al-Kisa'i read *Daka'*, meaning a flat land, and from this is the she-camel *Daka'*, which has no hump. It was also read *Daka*, meaning cutting, the plural of *Daka'*. "And Moses fell unconscious," unconscious from the horror of what he saw. **So when he came to,** he said, in glorification of what he saw. **Glory be to You! I repent to You,** from the audacity and boldness in asking without permission. **And I am the first of the believers.** Its interpretation was mentioned. It was said that it means that I am the first to believe that you are not seen in this world.

Surat al-A'raf 7:144

He said, **O Moses, indeed I have chosen you over mankind with My messages and with My speech, so take what I have given you and be among the grateful.**

Tafsir al-Jalalayn

144 - **He said** God Almighty to him **O Moses, indeed I have chosen you** I have selected you **over the people** the people of your time **with My messages** in the plural and singular **and with My speech** that is, My speaking to you **so take what I have given you** of grace **and be among the grateful** for My blessings.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says, God said to Moses: O Moses, **I have chosen you over mankind**, meaning: I have chosen you over mankind, **with My messages**, to My creation, I sent you with them to them, **and with My speech**, I spoke to you and spoke privately to you, not to any other of My creation, **so take what I have given you**, meaning: take what I have given you of My commands and prohibitions and hold fast to them, and act according to [...], **and be among the grateful**, to God for what He has given you of His message, and what He has singled you out for of private conversation, by obeying Him in His commands and prohibitions, and hastening to please Him.

Tafsir al-Qurtubi

The Almighty said: **He said, 'O Moses, indeed I have chosen you over mankind with My messages and with My speech.'** Selection means choosing, meaning I have favored you. He did not say **over creation**, because part of this selection is that He spoke to him and He spoke to the angels, and sent him and sent others. So what is meant is **over the people to whom He was sent**. Nafi' and Ibn Kathir read **with my message** in the singular. The rest read it in the plural. The message is a source, so it is permissible to make it singular. And whoever pluralizes it on the basis that he was sent with different types of messages, then he pluralizes the source because of the different types, as he said: **Indeed, the most disagreeable of sounds is the voice of donkeys.** (Luqman 31:19). So he pluralized it because of the different types of sounds and the different voicers. He made the singular in his statement **of a voice** because he meant by it one type of sounds. This indicates that his people did not share in speaking with him, not even one of the seventy, as we explained in Al-Baqarah.

The Almighty said: **Then take what I have given you** referring to contentment, meaning be content with what I have given you. **And be among the grateful** meaning among those who show My kindness and

favor to you. It is said: A grateful animal if it has fat on it in addition to the fodder it is given. And the grateful person is willing to receive more, as He said: **If you are grateful, I will surely increase you** (Ibrahim 14:7). It is narrated that Moses, peace be upon him, remained for forty nights after God Almighty spoke to him, and no one saw him except that he died from the light of God Almighty.

Tafsir Ibn Kathir

The Almighty mentions that He addressed Moses, saying that He chose him over the people of his time with His messages and His speech. There is no doubt that Muhammad, may God bless him and grant him peace, is the master of the children of Adam from the first to the last. For this reason, God Almighty singled him out by making him the Seal of the Prophets and Messengers, whose law will continue until the Day of Judgment. His followers are more numerous than the followers of all the other prophets and messengers. After him in honor and virtue is Abraham, the friend of God, peace be upon him, then Moses, son of Imran, the one who spoke to the Most Merciful, peace be upon him. For this reason, God Almighty said to him: **So take what I have given you**, meaning of speech and intimate conversation, **and be among the grateful**, meaning for that and do not ask for what you cannot bear. Then the Almighty informed that He wrote for him on the tablets of everything, an admonition and a detailed explanation of everything. It was said that the tablets were made of a substance and that God Almighty wrote for him in them admonitions and detailed rulings explaining what was permissible and what was forbidden. These tablets included the Torah, about which God Almighty said: **And We gave Moses the Scripture after We destroyed the former generations as insight for the people.** It was said that the tablets were given to Moses before The Torah, and God knows best. In any case, it was like compensation for what he asked for in terms of seeing God and was prevented from seeing Him, and God knows best. And His saying, **Take it with strength**, meaning with determination to obey, **and command your people to take the best of it.** Sufyan ibn Uyaynah said, Abu Saeed told us, on the authority of Ikrimah, on the authority of Ibn Abbas, who said, "Moses, peace be upon him, was commanded to take the most severe of what he commanded his people." And His saying, **I will show you the abode of the wicked**, meaning, you will see the consequences of those who disobey My command and rebel against My obedience, how they will end up in destruction, devastation, and ruin. Ibn Jarir said, "He only said, 'I will show you the abode of the wicked,' as someone says to someone he is addressing, 'I will show you tomorrow,' as a threat and warning to those who disobey Him and oppose His command." Then the meaning of that was transmitted from Mujahid and Al-Hasan Al-Basri, and it was said that its meaning was, **I will show you the abode of the wicked**, meaning, of the people of Ash-Sham, and I will give it to you. It was also said, **The dwellings of the people of Pharaoh**, and the first is more appropriate, and God knows best, because this was after Moses and his people had separated from the land of Egypt,

Surat al-A'raf 7:144

He said, "O Moses, indeed I have chosen you over mankind with My messages and with My speech, so take what I have given you and be among the grateful."

and it was addressed to the Children of Israel before they entered the wilderness, and God knows best.

Fath al-Qadir

And the sentence 144- **He said, O Moses** is a new sentence like the one before it, including the honoring of Moses and his being singled out for what God singled him out with. And selection: choosing and choosing: meaning I chose you over the people of your time with my message. Thus Nafi' and Ibn Kathir read it in the singular, and the rest read it in the plural. And the message is a source, and the origin of it is the singular, and whoever pluralizes it, it is as if he considered that the message is of types, so he pluralized it because of the difference in types, and what is meant by speech here: speaking. God the Almighty bestowed upon him these two great types of honor, which are the message and speaking without an intermediary, then He commanded him to take what He gave him: meaning He gave him of this noble honor, and He commanded him to be among those who are grateful for this great gift and great honor.

Tafsir al-Baghawi

144 - **He said, O Moses, indeed I have chosen you over the people.** I chose you over the people. Ibn Kathir and Abu Amr read *inni* with the opening of the ya' and likewise **my brother * strengthen Taha - 31, with my messages**, the people of Hijaz read **with my messages** with the Tahwid, and the others with the plural, **and with my words, so take what I have given you** I gave you **and be among the grateful** to God for His blessings.

If it is said: What is the meaning of his saying, **I have chosen you over the people with My messages**, when someone else was given the message?

It was said: Since the message was not general for all people, his saying, **I have chosen you over the people**, is correct, even if someone else shares it with him, just as he says to a man, **I have singled you out for my advice**, and if he consults someone else, if the advice is not general, it is correct.

In part of the story: After his Lord spoke to Moses, peace be upon him, no one could look at him because his face was covered with light, and a veil remained over his face until he died. His wife said to him: I have been widowed from you since your Lord spoke to you. So he uncovered his face to her and it took her like a ray of sunshine. She put her hand on her face and prostrated to God, and said: Ask God to make me your wife in Paradise. He said: That is if you do not marry after me, because a woman is for the last of her husbands.

Abu Saeed Al-Sharafi told us, Abu Ishaq Al-Tha'labi told us, Abu Abdullah Muhammad bin Ahmad bin Ali Al-Muzaki told us, Abu Al-Abbas Muhammad bin Ahmad bin Ishaq Al-Sarraj told us, Qutaybah bin

Saeed told us, Rashid bin Asaad bin Abdul-Rahman Al-Maghfiri told us, on the authority of his father, on the authority of Ka'b Al-Ahbar: Moses looked at the Torah and said: "I find a nation that is the best of nations brought forth for mankind. They enjoin what is right and forbid what is wrong, and believe in God and in the first Book and in the last Book, and they fight the people of misguidance until they fight the one-eyed Antichrist. O Lord, make them my nation." He said:

They are the nation of Muhammad, O Moses. He said:

"O Lord, I find a nation that is the praiseworthy, the shepherds of the sun, the judges. When they want something, they say, 'We will do it, God willing.' So make them my nation." He said: **They are the nation of Muhammad.** He said: "O Lord, I find a nation that consumes its expiations and its charities, and the former people used to burn their charities in the fire. They are the ones who respond and are responded to, the intercessors for whom intercession is made, so make them my nation." He said: **They are the nation of Muhammad.** He said: "O Lord, I find a nation that is the ones who praise and are the ones who are answered, the intercessors for whom intercession is made. So make them my nation." He said: **They are the nation of Muhammad.** He said: "O Lord, I find a nation that is the ones who praise and are the ones who ... I find a nation that, if one of them rises to a high place,

glorifies God, and if he descends into a valley, praises God. The ground is a place of purification for them and the earth is a place of prostration for them wherever they are. They purify themselves from major ritual impurity with the ground as they purify themselves with water when they cannot find water. They are radiant and their faces are white from the traces of ablution. So make them my nation. He said: They are the nation of Ahmad. He said: My Lord, I find a nation that, if one of them intends to do a good deed but does not do it, a good deed like it is written for him, and if he does it, it is written for him ten times its like, up to seven hundred times. And if he intends to do a bad deed but does not do it, it is not written for him, but if he does it, a bad deed like it is written for him, so make them my nation. He said: They are the nation of Ahmad. He said: My Lord, I find a nation that is merciful, weak, inheriting the Book from those We have chosen of Our servants. Among them are those who wrong themselves, and among them are those who are moderate, and among them are those who are foremost in good deeds. I do not find anyone among them except that they receive mercy. So make them my nation. He said: They are the nation of Muhammad. He said: My Lord, I find a nation whose copies of the Qur'an are in their chests, wearing the colors of the clothes of the people of Paradise, and they line up in their prayers the rows of angels, their voices in their mosques, like the buzzing of bees, none of them will ever enter the Fire except those who see the reckoning as a stone is seen from behind a tree. So make them my nation. He said: They are the nation of Ahmad. So Moses was not amazed at the goodness that God gave to Muhammad, may God bless him and grant him peace, and his nation. He said: I wish I were one of the companions of Muhammad or his nation. So God revealed to him three verses with which He would please him: "O Moses, indeed I have

chosen you over mankind with My messages and with My speech" until His saying: **I will show you the home of the wicked** "And among the people of Moses is a nation who guide with the truth and do justice thereby." So Moses was completely pleased.

Tafsir al-Baidawi

144. **He said, 'O Moses, indeed I have chosen you'** I have selected you. **Over the people** meaning those who were present at your time, and Aaron, even though he was a prophet, was commanded to follow him, but he was not a speaker or a lawgiver. **With My messages** meaning the books of the Torah. Ibn Kathir and Nafi' read **with My message** "and with My speech" and with My speaking to you. "So take what I have given you" I gave you of the message. "And be among the grateful" for the blessing in it. It was narrated that the question of the vision was on the Day of Arafah, and the giving of the Torah was on the Day of Sacrifice.

Surat al-A'raf 7:145

And We wrote for him on the tablets of all things an admonition and a detailed explanation of all things, so take it with strength and enjoin your people to take the best of it. I will show you the home of the wicked.

Surat al-A'raf 7:145

And We wrote for him on the tablets of all things an admonition and a detailed explanation of all things, so take it with strength and enjoin your people to take the best of it. I will show you the home of the wicked.

Tafsir al-Jalalayn

145 - **And We wrote for him on the tablets** meaning the tablets of the Torah, which were made of lote-trees of Paradise or emerald or chrysolite, seven or ten **of everything** he needed in religion **admonition and detail** clarification **of everything** instead of the preposition and noun before it **so take it** before it We said implied **with strength** with diligence and effort (and command your people to take the best of it. I will show you the home of the wicked) Pharaoh and his followers, which is Egypt, so that you may take heed from them.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: And We wrote for Moses on His tablets.

The definite article was added to *al-Alawh* instead of the addition, as the poet said:

Dreams are not single

And as God Almighty said: **Indeed, Paradise will be his refuge** (al-Nazi'at 79:41), meaning: it is his refuge.

And his saying: **of everything**, he says: of reminding and drawing attention to the greatness of God and the might of His power, *admonition*, for his people and for those who were commanded to act according to what was written in the tablets, **and a detailed explanation of everything**, he says: and a clarification of everything of God's command and prohibition.

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

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid - or: Saeed bin Jubair, and it is in the original of my book: on the authority of Saeed bin Jubair - regarding the statement of God: **And a detailed explanation of everything**, he said: What they were commanded to do and what they were forbidden from doing.

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

Muhammad bin Al-Hussein told me, he said, Ahmad

bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **And We wrote for him on the tablets of all things an admonition and a detailed explanation of all things**, of what is permissible and what is forbidden.

Al-Harith told me, he said, Abdul Aziz told us, he said, Abu Saad told us, he said, I heard Mujahid say regarding His statement: **And a detailed explanation of everything**, he said: What they were commanded to do and what they were forbidden from doing.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, his saying: **And We wrote for him on the tablets of all things an admonition and a detailed explanation of all things**, Atiyah said: Ibn Abbas told me: When death distressed Moses, peace be upon him, he said: This is because of Adam! God had made us in a house of settlement where we would not die, but Adam made a mistake and sent us down here! So God said to Moses: Shall I send Adam to you so that you may argue with him? He said: Yes! So when God sent Adam, Moses asked Him, and our father Adam, peace be upon them both, said: O Moses, did you ask God to send me to you? Moses said: If it were not for you, we would not be here! Adam said to him: Has God not given you of all things an admonition and a detailed explanation? Do you not know that no disaster befalls upon the earth or among yourselves except that it is in a register before He brings it into being? Moses said: Yes! So Adam, peace be upon them both, argued with him.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Abd al-Samad bin Maqal: that he heard Wahb say regarding His statement: **And We wrote for him on the tablets of all things an admonition and a detailed explanation of all things**, he said: He wrote to him: Do not associate with Me anything of the people of the heavens or the people of the earth, for all of that is My creation. Do not swear falsely by My name, for whoever swears by My name, I do not praise him, and respect your parents.

The statement in the interpretation of his saying: **Take it with force**.

Abu Ja'far said: God Almighty says: And We said to Moses, when We wrote for him on the tablets of all things an admonition and a detailed account of all things: Take the tablets with strength.

He brought out the report about **the tablets**, and what is meant is what is in them.

The interpreters differed about the meaning of *power* in this context.

Some of them said: It means: Seriously.

Who said that?

Abdul Karim told me, he said, Ibrahim bin Bashir told

us, he said, Ibn Uyaynah told us, he said, Abu Saad said, on the authority of Ikrimah, on the authority of Ibn Abbas: **Take it with force**, he said: seriously.

Musa told me, he said, Amr bin Hammad told us, he said, Asbat told us, on the authority of Al-Suddi: **Take it with strength**, he said: with seriousness and diligence.

Others said: The meaning of this is, take it in obedience to God.

Who said that?

Al-Muthanna told me, he said, Ishaq told us, he said, Abd al-Rahman ibn Sa'd told us, he said, Abu Ja'far told us, on the authority of al-Rabi' ibn Anas, regarding his statement: **Take it with strength**, he said: with obedience.

We have explained the meaning of this with its evidence, and the differences of the people of interpretation regarding it, in Surat Al-Baqarah when He says: **Take what We have given you with strength** (al-Baqarah 2:63), so that makes it unnecessary to repeat it in this place.

The statement in the interpretation of his saying: **And command your people to take the best of it**.

Abu Ja'far said: God Almighty says: We said to Moses: **And command your people**, the Children of Israel, **to take the best of it**, meaning to do the best they find in it, as:

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **And command your people to take the best of it**, the best of what they find in it.

Abdul Karim told me, he said, Ibrahim told us, he said, Sufyan told us, he said, Abu Saad told us, on the authority of Ikrimah, on the authority of Ibn Abbas: **And command your people to take the best of it**, he said: Moses was commanded to take it more severely than what he had commanded his people.

If someone says: What is the meaning of his saying: **And command your people to take the best of it**, was it one of their characteristics to leave some of the good in it?

It was said: No, but it contained a command and a prohibition, so God commanded them to do what He commanded them to do and to leave what He forbade them from doing, so doing what is commanded is better than doing what is forbidden.

The statement in the interpretation of his saying: **I will show you the abode of the wicked**.

Abu Ja'far said: God Almighty said to Moses, when He wrote on the tablets of everything: Take it with diligence in working according to what is in it and striving, and command your people to take the best of what is in it, and forbid them from wasting it and wasting work according to what is in it and associating partners with Me, for whoever associates partners with Me from them and others, then I will show him in the Hereafter when he returns to Me, **the home of the wicked**, which is the fire of God that He has prepared for His enemies.

Rather, he said: **I will show you the abode of the wicked**, just as someone says to someone he is addressing: **I will show you tomorrow what will happen to those who disobey my command!** as a threat and warning to those who disobey him and disobey his command.

The interpreters differed on the meaning of this.

Some of them said something similar to what we said about that.

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **I will show you the home of the wicked**, he said: Their destiny in the Hereafter.

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

Al-Muthanna told me, he said, Muslim told us, he said, Mubarak told us, on the authority of Al-Hasan regarding his statement: **I will show you the home of the wicked**, he said: Hell.

Others said: The meaning of this is: I will bring you into the land of Ash-Sham, and I will show you the dwellings of the infidels who are its inhabitants, the giants and titans.

Who said that?

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada: **I will show you the home of the wicked**, their homes.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **The abode of the wicked**, he said: their homes.

Others said: The meaning of this is: I will show you the home of Pharaoh's people, which is Egypt.

Who said that?

...

Abu Ja'far said: We chose the statement that we chose in interpreting that because what preceded His Most High's statement: **I will show you the abode of the wicked**, was a command from God to Moses and his people to act according to what is in the Torah. So it is more appropriate, according to God's wisdom, to conclude that with a threat to whoever neglects it, neglects to act for God, and deviates from His path, without reporting what has been cut off, or what has not been mentioned.

Tafsir al-Qurtubi

The Almighty said: **And We wrote for him on the tablets of all things** meaning the Torah. It was narrated in the hadith that Gabriel, peace be upon him, seized him with his wing and passed him in the heights until he brought him close until he heard the creaking of the

Surat al-A'raf 7:145

And We wrote for him on the tablets of all things an admonition and a detailed explanation of all things, so take it with strength and enjoin your people to take the best of it. I will show you the home of the wicked.

pen when God wrote the tablets for him, mentioned by Al-Tirmidhi Al-Hakim. Mujahid said: The tablets were of green emerald. Ibn Jubayr: Of red ruby. Abu Al-Aaliyah: Of chrysolite. Al-Hasan: Of wood, descended from the sky. It was said: From a solid rock, which God softened for Moses, peace be upon him, so he cut it with his hand and then split it with his fingers, so it obeyed him like iron for David. Muqatil said: That is, We wrote for him on the tablets like the engraving of a ring: Al-Rabi' bin Anas: The Torah was revealed and it was seventy camel loads. He added the writing to himself as an honor, since it was written by his command, Gabriel wrote it with the pen with which he wrote the remembrance. And he drew from the River of Light. It was said: It is a writing that God revealed and created on the tablets. The root of the word *lawh* is *lawh* with the first letter *lām* open. God the Almighty said: **Rather, it is a glorious Qur'an, in a Preserved Tablet** (al-Buruj 85:21-22). It is as if the meanings are revealed in the tablet. It is narrated that it is two tablets, and the plural is used because two is a plural. It is said: A man with great tablets is one whose hands and feet are large. Ibn Abbas said: The tablets were broken when he threw them down, and they were lifted up except for a sixth of them. It was also said: A seventh of them remained, and six sevenths of them were lifted up. So in what was lifted were the details of everything, and in what remained were guidance and mercy. Abu Na'im Al-Hafiz narrated: "On the authority of Amr ibn Dinar, who said: I was informed that Moses ibn Imran, the Prophet of God, may God bless him and grant him peace, fasted for forty nights. When he threw down the tablets, they were broken, so he fasted the same number of nights, and they were returned to him." The meaning of **from everything** is that which he needs in his religion of rulings and clarifying what is permissible and forbidden, on the authority of Al-Thawri and others. It was also said: It is a word that is mentioned for emphasis and is not intended to be general. You say: I went to the market and bought everything. So-and-so has everything. **Destroy everything** (al-Ahqaf 46:25). **And you have been given of everything** (al-Naml 27:23). It has been mentioned before. **An admonition and a detailed explanation of everything** meaning for everything they were commanded to do of the rulings, for they did not have any independent reasoning, but rather this was specific to the nation of Muhammad, may God bless him and grant him peace. **Take it with strength** is an omission in the speech, meaning so we said to him: Take it with strength, meaning with diligence and energy. Similar to **Take what We have given you with strength** has been mentioned before. **And command your people to take the best of it** meaning to act upon the commands and leave the prohibitions, and to ponder the examples and admonitions. Similar to **And follow the best of what has been revealed to you from your Lord** (al-Zumar 39:55). And He said: **And they will follow the best of it** (al-Zumar 39:18). Forgiveness is better than retaliation. Patience is better than victory. It has been said: The best of it is the obligatory and voluntary acts, and the least of it is the permissible. **I will show you the abode**

of the wicked. Al-Kalbi said: The abode of the wicked is what they passed by when they traveled from the dwellings of Aad and Thamud, and the generations that were destroyed. It was said: It is Hell, according to Al-Hasan and Mujahid. That is, let it be of remembrance to you, so beware of being among them. It was also said: He meant Egypt by it, that is, I will show you the dwellings of the Copts and the dwellings of Pharaoh, empty of them, according to Ibn Jubayr. Qatada: The meaning is I will show you the dwellings of the infidels who inhabited them before you, from the tyrants and giants, so that you may take heed from them, meaning the Levant. These two statements are indicated by **And We gave inheritance to the people** (al-A'raf 7:137) the verse. **And We desired to bestow a favor upon those who were oppressed in the land** (al-Qasas 28:5) the verse, and it has been mentioned previously. Ibn Abbas and Qasama bin Zuhair read: I will give you inheritance from those who inherited. This is clear. It was also said: The abode is destruction, and its plural is adwar. This is because when God Almighty drowned Pharaoh, He inspired the sea to throw their bodies onto the shore. He said: So it did. Then the Children of Israel looked at them and saw the destruction of the wicked.

Tafsir Ibn Kathir

The Almighty mentions that He addressed Moses, saying that He chose him over the people of his time with His messages and His speech. There is no doubt that Muhammad, may God bless him and grant him peace, is the master of the children of Adam from the first to the last. For this reason, God Almighty singled him out by making him the Seal of the Prophets and Messengers, whose law will continue until the Day of Judgment. His followers are more numerous than the followers of all the other prophets and messengers. After him in honor and virtue is Abraham, the friend of God, peace be upon him, then Moses, son of Imran, the one who spoke to the Most Merciful, peace be upon him. For this reason, God Almighty said to him: **So take what I have given you**, meaning of speech and intimate conversation, **and be among the grateful**, meaning for that and do not ask for what you cannot bear. Then the Almighty informed that He wrote for him on the tablets of everything, an admonition and a detailed explanation of everything. It was said that the tablets were made of a substance and that God Almighty wrote for him in them admonitions and detailed rulings explaining what was permissible and what was forbidden. These tablets included the Torah, about which God Almighty said: **And We gave Moses the Scripture after We destroyed the former generations as insight for the people.** It was said that the tablets were given to Moses before The Torah, and God knows best. In any case, it was like compensation for what he asked for in terms of seeing God and was prevented from seeing Him, and God knows best. And His saying, **Take it with strength**, meaning with

determination to obey, **and command your people to take the best of it**. Sufyan ibn Uyaynah said, Abu Saeed told us, on the authority of Ikrimah, on the authority of Ibn Abbas, who said, "Moses, peace be upon him, was commanded to take the most severe of what he commanded his people." And His saying, **I will show you the abode of the wicked**, meaning, you will see the consequences of those who disobey My command and rebel against My obedience, how they will end up in destruction, devastation, and ruin. Ibn Jarir said, "He only said, 'I will show you the abode of the wicked,' as someone says to someone he is addressing, 'I will show you tomorrow,' as a threat and warning to those who disobey Him and oppose His command." Then the meaning of that was transmitted from Mujahid and Al-Hasan Al-Basri, and it was said that its meaning was, **I will show you the abode of the wicked**, meaning, of the people of Ash-Sham, and I will give it to you. It was also said, **The dwellings of the people of Pharaoh**, and the first is more appropriate, and God knows best, because this was after Moses and his people had separated from the land of Egypt, and it was addressed to the Children of Israel before they entered the wilderness, and God knows best.

Fath al-Qadir

His saying: 145- **And We wrote for him on the tablets of all things an admonition and a detailed explanation of all things**. Of all things: meaning of everything that the Children of Israel needed in their religion and their worldly life, and these tablets: are the Torah. It was said: it was made of green emerald, and it was said: of red ruby, and it was said: of peridot, and it was said: of solid rock. There is a difference of opinion regarding the number of tablets and the extent of their length and width. Tablets: the plural of tablet, and it was called a tablet because the meanings appear on it. God Almighty attributed writing to Himself as an honor to what is written on the tablets, and it is written by His command, glory be to Him. It was said: It is a writing that God created on the tablets, and **of everything** is in the accusative case as the object of **We wrote and admonition and detailing** is a substitute for the place of everything, meaning an admonition for those who learn from it from the Children of Israel and others and a detailing of the rulings that need detailing. **Take it with strength** meaning take the tablets with strength: meaning with diligence and activity. It was said: The pronoun refers to the messages, or to everything, or to the Torah. It was said: This command is based on the implication of the saying: meaning, so We said to him, take it. It was said that **take it** is a substitute for His saying: **Take what I have given you** "And command your people to take the best of it" meaning the best of what is in it for its reward is greater than others, and it is like His Almighty saying: **Follow the best of what has been revealed to you from the Your Lord**, and His saying: **and they follow the best of it**, and it is better to be patient with others and forgive them and act according to the determination rather than the concession, and according to the obligation rather than the voluntary, and to do what is commanded and leave what is forbidden. His saying: **I will show you the abode of the wicked**, it was said: it is the land of Egypt which belonged to Pharaoh and his people, and it was said: the dwellings of Aad and Thamud, and it was

said: it is Hell, and it was said: the dwellings of the infidels from the tyrants and giants so that they may take a lesson from it, and it was said: the abode is destruction. The meaning: I will show you the destruction of the wicked. The meaning of wickedness has been explained above.

Tafsir al-Baghawi

145 - The Almighty said: **And We wrote for him**, meaning Moses, **on the tablets**. Ibn Abbas said: He means the tablets of the Torah. In the hadith: **They were from the lote trees of Paradise, the length of the tablet was twelve cubits**. And in the hadiths about God creating Adam with His hand it says: **And He wrote the Torah with His hand and planted the Tuba tree with His hand**.

Al-Hasan said: The tablets were made of wood. Al-Kalbi said: They were made of green chrysolite. Saeed bin Jubair said: They were made of red ruby. Al-Rabi' bin Anas said: The tablets were made of hail. Ibn Jurayj said: They were made of emerald. God commanded Gabriel to bring them from Aden, and he wrote them with the pen with which he wrote the remembrance and drew from the River of Light. Wahb said: God commanded him to cut the tablets from a solid rock, which God softened for him, so he cut them with his hand and split them with his finger, and Moses heard the scratching of the pen with the ten words. That was on the first day of Dhul-Qi'dah, and the tablets were ten cubits, the length of Moses. Muqatil and Wahb said: **And We wrote for him on the tablets**, like the engraving on a ring. Al-Rabi' bin Anas said: The Torah was revealed and it was seventy camel loads long, and a part of it was read in a year. Only four men read it: Moses, Joshua, Ezra, and Jesus.

Al-Hasan said: This verse in the Torah is a thousand verses, meaning **And We wrote for him on the tablets of everything**, of what they were commanded to do and forbidden from, **an admonition**, forbidding ignorance, and the true meaning of admonition is a reminder and warning of what one fears the consequences of, **and a detailed explanation of everything**, meaning: an explanation of everything from the commands and prohibitions, the lawful and the unlawful, the limits and rulings. **Take it with strength**, meaning: with seriousness and diligence. It was said: with strength of heart and soundness of resolve, because if he takes it with weakness of intention, it will lead to weakness, **and command your people to take the best of it**, Ata' said on the authority of Ibn Abbas, may God be pleased with them both: They make lawful what is lawful in it, and forbid what is unlawful in it, and they ponder its likes, and act upon its clear verses, and stop at its ambiguous verses. And Moses, peace be upon him, was more devout than his people, so he commanded what they were not commanded to do.

Qatrib said: **With the best of them**, meaning with their beauty, and all of them are good. It was said: **The best of them are the obligatory and voluntary acts, which are what one deserves a reward for, and what is less than that is permissible, because one does not deserve a reward for it**. It was said: **With the best of**

Surat al-A'raf 7:145

And We wrote for him on the tablets of all things an admonition and a detailed explanation of all things, so take it with strength and enjoin your people to take the best of it. I will show you the home of the wicked.

them, with the best of the two matters in everything, such as forgiveness is better than retaliation, and patience is better than victory.

"I will show you the abode of the wicked," Mujahid said: Its destination in the Hereafter. Al-Hasan and Ata' said: It means Hell, warning you not to be like them. Qatada and others said: I will take you to Ash-Sham and show you the dwellings of the past generations who disobeyed the command of God so that you may take heed from them. Atiyah Al-Awfi said: He meant the abode of Pharaoh and his people, which is Egypt, as indicated by the reading of Qasama bin Zuhair: **I will inherit for you the abode of the wicked**, and Al-Suddi said: The abode of the wicked is the place of the end of the infidels. Al-Kalbi said: What they passed by when they traveled of the dwellings of 'Aad and Thamud and the generations that were destroyed.

Tafsir al-Baidawi

145. **And We wrote for him on the tablets of all things** of what they need of religious matters. **Advice and details of all things** instead of the preposition and noun, meaning We wrote for him everything of admonitions and details of rulings. There is a difference of opinion as to whether the tablets were ten or seven, and they were of emerald or chrysolite, or ruby or solid rock that God softened for Moses so he cut it with his hand and covered it with his fingers and in it was the Torah or something else. **Take it** with the implication of the saying in apposition to Our books or instead of His saying: **Take what I have given you** and the *ha* is for the tablets or for everything because it means things or for the messages. **With strength** with diligence and determination. **And command your people to take the best of it** meaning the best of it such as patience and forgiveness in addition to victory, and retaliation in the manner of exhortation and urging to do what is best like the saying of God Almighty: **And follow the best of what has been revealed to you from your Lord**. Or with its duties, for the duty is better than others. It is permissible to mean by **the best** the one who is absolutely good in addition, and it is what is commanded, like their saying, **Summer is hotter than winter**. "I will show you the home of the wicked," the home of Pharaoh and his people in Egypt, empty on its thrones, or the homes of Aad and Thamud and their likes, so that you may take heed and not commit wickedness, or their home in the Hereafter, which is Hell. It was read, **I will show you** meaning, **I will show you who I showed the flint and I will make you inherit**, and this is supported by his saying, **And We made the people inherit**.

Surat al-A'raf 7:146

I will turn away from My signs those who are arrogant upon the earth without right. And if they see every sign, they will not believe in it. And if they see the path of right guidance, they will not take it as a path. And if they see the path of error, they will take it as a path. That is because they denied Our signs and were heedless of them.

Tafsir al-Jalalayn

146 - I will turn away from My signs the evidence of My power from the created things and other things **those who are arrogant upon the earth without right** by abandoning them so that they do not act arrogantly therein (and if they see every sign, they will not believe in it. And if they see the path) the path of right guidance the guidance that came from God **they will not take it as a path** to follow it **and if they see the path of error** misguidance (they will take it as a path. That) the turning away **is because they denied Our signs and were heedless of them** something similar came before.

Tafsir al-Suyuti

Tafsir al-Tabari

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

Some of them said: It means: I will take away from them the understanding of the Book.

Mention who said that:

Ahmad bin Mansour Al-Marwazi told us, he said, Muhammad bin Abdullah bin Bakr told me, he said: I heard Ibn Uaynah say about the statement of God: **I will turn away from My signs those who are arrogant upon the earth without right**, he said, he says: I will take away from them the understanding of the Qur'an, and turn them away from My signs.

Abu Ja'far said: Ibn 'Uyaynah's interpretation of this indicates that this statement was, in his view, a threat from God to the people of disbelief in God to whom our Prophet, may God bless him and grant him peace, was sent, not to the people of Moses, because the Qur'an was only revealed to our Prophet Muhammad, may God bless him and grant him peace, not to Moses, peace be upon him.

Others said about this: It means: I will distract them from considering the arguments.

Who said that?

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj: **I will turn away from My signs**, from the creation of the heavens and the earth and the signs in them. I will turn them away from contemplating them and taking heed.

Abu Ja'far said: The most correct of the statements on

this matter is to say: God has informed that He will turn away from His signs, which are His evidence and signs of the truth of what He has commanded His servants to do and imposed upon them of obedience to Him in His Oneness and Justice, and other than that of His obligations. The heavens and the earth and every existing thing of His creation are among His signs, and the Qur'an is also among His signs. The report has been generalized that He will turn away from His signs the arrogant ones on earth without right, and they are those upon whom the word of God has come into effect that they will not believe, so they are turned away from understanding all of His signs and from considering and remembering them, because if they were guided to understand some of that and were guided to consider it, they would be admonished and turn to the truth, and that will not happen from them, because He, the Most High, said: **And if they see every sign, they will not believe in it**, so there is no changing the words of God.

The statement in the interpretation of His statement: "And if they see every sign, they will not believe in it. And if they see the path of right guidance, they will not take it as a path. And if they see the path of error, they will take it as a path. That is because they denied Our signs and were heedless of them."

Abu Ja'far said: God Almighty says: "And if these people who are arrogant in the land without right - and **(their arrogance therein without right)**, their tyranny therein, and their arrogance in refusing to believe in God and His Messenger, and submitting to His commands and prohibitions, and they are servants of God whom He nourishes with His blessings, and provides them with His provision morning and evening - see "every sign," meaning: every proof of God's oneness and Lordship, and every indication that worship should only be done to Him alone, without anyone else, **they will not believe in it**, meaning: they will not believe in that sign that it indicates what it is a proof for, but they will say: **(It is magic and a lie)**, **And if they see the path of right guidance, they will not take it as a path**, meaning: And if these people whose description He has described see the path of guidance and rectitude which, if they follow it, they will be saved from destruction and ruin, and will reach eternal bliss, they will not follow it nor take it as a path for themselves, out of their ignorance and confusion, **And if they see the path of error**, meaning: And if they see The path of destruction, which if they follow, they will go astray and perish.

We have explained the meaning of *al-Ghay* previously, so there is no need to repeat it.

They take it as a way, meaning: they follow it and make it a path for themselves, because God has diverted them from His signs and has sealed their hearts, so they will neither succeed nor prosper. **That is because they denied Our signs and were heedless of them**, meaning: God Almighty says: We diverted them from Our signs so that they would understand them and consider them and remember and turn back, as a punishment from Us for their denial of Our signs. **And they were heedless of them**, meaning: They were heedless of Our signs and evidence that testify to the truth of what We have commanded them to do and

Surat al-A'raf 7:146

I will turn away from My signs those who are arrogant upon the earth without right. And if they see every sign, they will not believe in it. And if they see the path of right guidance, they will not take it as a path. And if they see the path of error, they will take it as a path. That is because they denied Our signs and were heedless of them.

forbidden them from, “not thinking about them, distracted from them, not considering them, so the word of our Lord came true upon them at that time, so they were ruined.

There is a difference in the reading of his saying “guidance.”

The majority of the people of Medina, some of the people of Mecca, and some of the people of Basra read it as *al-Rashd*, with a damma on the *ra* and a sukoon on the *shin*.

The majority of the people of Kufa and some of the people of Mecca read it as *al-Rashd*, with the *ra* and *shin* open.

Then the people of knowledge of the Arabic language differed about the meaning of that if its *ra*' is closed and its *shin* is silent, and about it if they are both open.

It was mentioned on the authority of Abu Amr ibn al-Ala' that he used to say: Its meaning, if its *ra*' is pronounced with a damma and its *shin* is silent, is righteousness, as God said: **If you perceive in them sound judgment** (An-Nisa': 6), meaning: righteousness. And that is how he used to recite it. And its meaning, if its *ra*' and *shin* are pronounced with a fatha, is: righteousness in religion, as God, the Most High, said: **Learn from what I have been taught sound judgment** (al-Kahf 18:66), meaning uprightness and correctness in religion.

Al-Kisa'i used to say: They are two words with one meaning, such as *saqam* and *saqam*, “hazn” and *hazn*, and also *rashd* and *rashd*.

Abu Jaafar said: The correct thing to say about this, in my opinion, is that they are two readings that are widely recited in the readings of the regions, and they agree in meaning, so whichever one the reader recites, he is correct in it.

Tafsir al-Qurtubi

The Almighty said: **I will turn away from My signs those who are arrogant upon the earth without right.** Qatada said: I will prevent them from understanding My Book. Sufyan ibn Uyaynah said the same. It was also said: I will turn them away from believing in it. It was also said: I will turn them away from benefiting from it, and that is a punishment for their arrogance. Similar to it is: **But when they deviated, God caused their hearts to deviate.** (al-Saff 61:5). The signs are based on these miracles or revealed books. It was also said: The creation of the heavens and the earth. That is, He turned them away from considering them. **They are arrogant** they see that they are the best of creation. This is a false assumption, that is why He said: **without right** so they do not follow a prophet nor listen to him because of their arrogance.

God the Almighty said: “And if they see every sign, they will not believe in it. And if they see the path of right guidance, they will not take it as a way. And if they see the path of error, they will take it as a way.” He means these arrogant ones. He informed about them that they abandon the path of right guidance and follow the path of error and misguidance, i.e. disbelief, they take it as a religion. Then He gave a reason by saying: **That is because they denied Our signs**, i.e. that action which I did to them by denying them. **And they were heedless of them**, i.e. they were in their abandonment of contemplating the truth like the heedless. It is possible that they were heedless of what they were being punished for, as it is said: So-and-so did not neglect what was intended for him. Malik bin Dinar read **and if they see** with a damma on the *ya*' in both letters, meaning that is done to them. The people of Medina and Basra read **the path of right guidance** with a damma on the *ra*' and a sukoon on the *sheen*. The people of Kufa, except for Asim, read **right guidance** with a fatha on the *ra*' and the *sheen*. Abu Ubaid said: Abu Amr differentiated between right guidance and right guidance, saying: Right guidance is in righteousness, and right guidance is in religion. An-Nahhas said: Sibawayh believes that *rashd* and *rashd* are like *sakht* and *ghath*, and Al-Kisa'i said the same. The correct version from Abu Amr is different from what Abu Ubaid said. Ismail bin Ishaq said: Nasr bin Ali told us from his father from Abu Amr bin Al-Ala' who said: If *rashd* is in the middle of the verse, then it is a sukun, and if it is at the beginning of the verse, then it is a sukun. An-Nahhas said: He means by the beginning of the verse something like **And prepare for us from our affair right guidance** (al-Kahf 18:10). So in his view they are two languages with the same meaning, except that he opened this to make the verses agree. It is said: *rashd* *yurshid*, and *rashd* *yurshid*. Sibawayh narrated *rashd* *yurshid*. The true meaning of *rashd* and *rashd* in the language is that a person gets what he wants. It is the opposite of disappointment.

Tafsir Ibn Kathir

God the Almighty says: **I will turn away from My signs those who are arrogant on earth without right** meaning I will prevent the understanding of the arguments and evidence indicating My greatness, My law and My rulings from the hearts of the arrogant from obeying Me and they will act arrogantly towards people without right, meaning just as they were arrogant without right, God will humiliate them with ignorance as God the Almighty says: **And We will turn away their hearts and their eyes just as they did not believe in it the first time** and God the Almighty says: **So when they deviated, God caused their hearts to deviate** and some of the predecessors said: Knowledge is not attained by the modest or the arrogant, and another said: Whoever does not endure the humiliation of learning for an hour

will remain in that ignorance forever, and Sufyan ibn Uyaynah said in His statement: **I will turn away from My signs those who are arrogant on earth without right** he said: I will take away from them the understanding of the Qur'an and turn them away from My signs, Ibn Jarir said: This indicates that this address is for this nation, I said this is not necessary because Ibn Uyaynah only meant that this is general for every nation and there is no difference between anyone And one in this, and God knows best. And His statement, **And if they see every sign, they will not believe in it**, as God the Most High 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.** And His statement, **And if they see the path of right guidance, they will not take it as a way**, meaning, even if the path of right guidance, meaning the path of salvation, appears to them, they will not follow it, and if the path of destruction and misguidance appears to them, they will take it as a way. Then He explained their fate in this state by His statement, **That is because they denied Our signs**, meaning their hearts denied them, **and were heedless of them**, meaning, they did not know anything of what was in them. And His statement, **And those who denied Our signs and the meeting of the Hereafter, their deeds have become worthless**, meaning, whoever among them did that and continued in it until death, his deeds have become worthless. And His statement, **Are they recompensed except for what they used to do?** Meaning, We will only recompense them according to the deeds they did before, if good, then good, and if evil, then evil, and as you judge, you will be judged.

Fath al-Qadir

His statement: 146- **I will turn away from My signs those who are arrogant upon the earth without right.** It was said: The meaning of **I will turn away from My signs those who are arrogant** is that I will prevent them from understanding My Book. It was also said: I will turn them away from believing in it. It was also said: I will turn them away from benefiting from it as a punishment for their arrogance, as in His statement: **So when they deviated, God caused their hearts to deviate.** It was also said: I will seal their hearts so that they will not reflect on it or take heed from it.

There is a difference of opinion regarding the interpretation of the verses. Some say they are miracles, others say they are the revealed books, and others say they are the creation of the heavens and the earth and their turning away from them so that they do not consider them. There is nothing to prevent the verses from being interpreted as meaning all of that, as interpreting the interpretation as meaning all of the aforementioned meanings. **Without right** is either related to His statement, **they are arrogant**, meaning they are arrogant with what is not right, or to an omitted word that is a state: meaning they are arrogant while engaging in something other than right. His statement, **And if they see every sign, they will not believe in it**, is conjoined with **they are arrogant**, and is consistent with it in the ruling of the relative clause. The meaning is, I will turn away from My signs the arrogant ones who abandon belief in what they see of

the signs. Under every sign are the revealed signs, the signs of creation, and the miracles: meaning they do not believe in any sign, whatever it may be. Malik bin Dinar read *yaru* with a damma on the *ya* in both places, and the sentence **And if they see the path of right guidance, they will not take it as a path** is conjoined to what precedes it and is included in its ruling, as is the sentence **And if they see the path of error, they will take it as a path**, and the meaning is that if they find a path of right guidance, they will abandon it and avoid it, and if they see a path of error, they will follow it and choose it for themselves. The people of Medina and Basra read *al-Rashd* with a damma on the *ra* and a sukoon on the *sheen*. The people of Kufa, except for Asim, read it with a fatha on the *ra* and the *sheen*. Abu Ubaidah said: Abu Amr differentiated between *rashd* and *rashd* and said: *rashd* is righteousness and *rashd* is in religion. Al-Nahhas said: Sibawayh holds that *rashd* and *rashd* are like *saghd* and *ghadhd*. Al-Kisa'i said: What is correct from Abu Amr and others is what Abu Ubaidah said. The root of guidance in the language is that a person obtains what he wants, and it is the opposite of disappointment. The reference in his saying *that* is to the diversion: that is, that diversion is due to their denial, or the reference is to arrogance and lack of belief in the signs, avoiding the path of guidance, and following the path of error. The demonstrative pronoun is the subject, and its predicate is the sentence **because they denied Our signs and were heedless of them**, meaning because of their denial of the signs and their heedlessness of them.

Tafsir al-Baghawi

146 - The Almighty's saying: **I will turn away from My signs those who are arrogant upon the earth without right.** Ibn Abbas said: He means those who are arrogant towards My servants and fight My friends until they do not believe in Me, meaning: I will turn them away from accepting My signs and believing in them. They will be punished by being deprived of guidance for their stubbornness towards the truth, like His saying: **So when they deviated, God caused their hearts to deviate.**

Sufyan ibn Uyaynah said: I will prevent them from understanding the Qur'an. Ibn Jurayj said: He means from the creation of the heavens and the earth and everything in them, i.e. I will divert them from contemplating them and taking lessons from them. It was said: The ruling of the verse is for the people of Egypt in particular, and what is meant by the verses is the nine verses that God gave to Moses, peace be upon him. Most of them are of the view that the verse is general: **And if they see** (meaning: these arrogant ones) **every sign, they will not believe in it, and if they see the path of right guidance**, Hamzah and Al-Kisa'i read *Al-Rashd* with a fat-ha on the *ra*' and the *shin*, and the others read it with a damma on the *ra*' and a sukun on the *shin*. They are two dialects like sickness and sickness, miserliness and miserliness, and grief and grief.

Abu Amr differentiated between them, saying: *Rushd* with the dammah means correctness in the matter, and with the fathah it means uprightness in religion.

Surat al-A'raf 7:146

I will turn away from My signs those who are arrogant upon the earth without right. And if they see every sign, they will not believe in it. And if they see the path of right guidance, they will not take it as a path. And if they see the path of error, they will take it as a path. That is because they denied Our signs and were heedless of them.

The meaning of the verse: That they see the path of guidance and righteousness **and do not take it** for themselves **as a path**, "and if they see the path of error" meaning the path of misguidance "they take it as a path. That is because they denied Our verses and were heedless of them" from thinking about them and learning from them, heedless and forgetful.

Tafsir al-Baidawi

146. I **will turn away from My signs** that are erected in the horizons and in the souls. **Those who are arrogant on the earth** by imprinting on their hearts so that they do not think about them or consider them. And it was said that I will turn them away from invalidating them even if they strive as Pharaoh did, but it came back to him by making them superior or destroying them. **Without right** is the relative clause of **they are arrogant** meaning they are arrogant with what is not right, which is their false religion, or a state of its subject. **And if they see every sign** revealed or miracle **they will not believe in it** due to their stubbornness and the confusion of their minds because of their preoccupation with desire and imitation, and this supports the first aspect. **And if they see the path of guidance, they will not take it as a path** due to the control of Satan over them. Hamzah and Al-Kisa'i read *Al-Rashd* with two Fathas, and *Al-Rashad* was read, and all three of them are languages, like Saqm, Saqm, and Siqam. "And if they see the path of error, they take it as a path. That is because they denied Our signs and were heedless of them." That is, that diversion is due to their denial and lack of contemplation of the signs. It is permissible to make that accusative as a source, that is, I will divert that diversion because of them.

Surat al-A'raf 7:147

And those who deny Our signs and the meeting of the Hereafter - their deeds have become worthless. Will they be recompensed except for what they used to do?

Tafsir al-Jalalayn

147 - **And those who deny Our signs and the meeting of the Hereafter** the Resurrection and other things **their deeds have become worthless** the good they did in this world, such as maintaining family ties and charity, so they will have no reward because it is not a condition. **Are they** (recompensated except) the recompense **for what they used to do** of denial and sins?

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And these arrogant ones on earth without right, and everyone who denies the proofs of God and His messengers and His signs, and denies that he will be resurrected on the Day of Resurrection after his death, and denies meeting God in the Hereafter, their deeds have gone and become null and void, and they have received their burdens and they have been confirmed, because they worked for other than God, and they exhausted themselves in what does not please God, so their deeds have become a burden upon them. God Almighty says: **Are they recompensed except for what they used to do?** He says: Are they rewarded except for what they used to do? So the reward for their deeds has become eternity in a fire whose walls surround them, because their deeds were in obedience to Satan, not in obedience to the Most Merciful. We seek refuge in God from His wrath.

We have explained the meaning of *disaster*, "reward," and **the afterlife** in the past, so there is no need to repeat it.

Tafsir al-Qurtubi

God Almighty says: "And those who deny Our signs and the meeting of the Hereafter - their deeds have become worthless. Are they recompensed except for what they used to do?"

Tafsir Ibn Kathir

God the Almighty says: **I will turn away from My signs those who are arrogant on earth without right** meaning I will prevent the understanding of the arguments and evidence indicating My greatness, My law and My rulings from the hearts of the arrogant from obeying Me and they will act arrogantly towards people without right, meaning just as they were arrogant without right,

God will humiliate them with ignorance as God the Almighty says: **And We will turn away their hearts and their eyes just as they did not believe in it the first time** and God the Almighty says: **So when they deviated, God caused their hearts to deviate** and some of the predecessors said: Knowledge is not attained by the modest or the arrogant, and another said: Whoever does not endure the humiliation of learning for an hour will remain in that ignorance forever, and Sufyan ibn Uyaynah said in His statement: **I will turn away from My signs those who are arrogant on earth without right** he said: I will take away from them the understanding of the Qur'an and turn them away from My signs, Ibn Jarir said: This indicates that this address is for this nation, I said this is not necessary because Ibn Uyaynah only meant that this is general for every nation and there is no difference between anyone And one in this, and God knows best. And His statement, **And if they see every sign, they will not believe in it**, as God the Most High 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.** And His statement, **And if they see the path of right guidance, they will not take it as a way**, meaning, even if the path of right guidance, meaning the path of salvation, appears to them, they will not follow it, and if the path of destruction and misguidance appears to them, they will take it as a way. Then He explained their fate in this state by His statement, **That is because they denied Our signs**, meaning their hearts denied them, **and were heedless of them**, meaning, they did not know anything of what was in them. And His statement, **And those who denied Our signs and the meeting of the Hereafter, their deeds have become worthless**, meaning, whoever among them did that and continued in it until death, his deeds have become worthless. And His statement, **Are they recompensed except for what they used to do?** Meaning, We will only recompense them according to the deeds they did before, if good, then good, and if evil, then evil, and as you judge, you will be judged.

Fath al-Qadir

The relative pronoun in 147- **And those who denied Our signs and the meeting of the Hereafter** is the subject, and its predicate is **their deeds have become worthless**. What is meant by the meeting of the Hereafter is the meeting of the Hereafter: that is, their meeting it or their meeting what they were promised in it, on the basis that the addition is to the circumstance. And the nullification of deeds is their invalidity: that is, the invalidity of what they did of what was conceived as obedience such as charity and kinship, even if they were in a state of disbelief and had no acts of obedience. It is possible that what is meant is that they are invalidated after they were expected to benefit, assuming their conversion to Islam, according to what is in the authentic hadith: **When I converted to Islam for what I had sent before of good.** "Are they recompensed except for what they used to do?" of disbelief in God, and the denial of His signs, and turning away from the path of truth, and following the path of error.

Al-Hakim Al-Tirmidhi narrated in Nawader Al-Usul on

And those who deny Our signs and the meeting of the Hereafter - their deeds have become worthless. Will they be recompensed except for what they used to do?

the authority of Ka'b who said: When God spoke to Moses, he said: O Lord, is this how you speak? He said: O Moses, I only speak to you with the power of ten thousand tongues and I have the power of all tongues, and if I spoke to you with the essence of my speech, you would be nothing. Al-Bazzar, Ibn Abi Hatim, Abu Nu'aym in Al-Hilya and Al-Bayhaqi in Al-Asma' wa'l-Sifat narrated on the authority of Jabir who said: The Messenger of God, may God bless him and grant him peace, said: "When God spoke to Moses on the Day of Mount Sinai, He spoke to him with a speech other than the one with which He spoke to him on the Day He called him. Moses said to Him: O Lord, is this the speech with which you spoke to me? He said: O Moses, I only spoke to you with the power of ten thousand tongues and I have the power of all tongues and stronger than that. When Moses returned to the Children of Israel, they said: O Moses, describe to us the speech of the Most Merciful. He said: You cannot do it. Have you not seen the sounds of the thunderbolts that kill? It is the sweetest sweetness you have ever heard. That is close to it, but it is not the same." Ibn al-Mundhir, Ibn Abi Hatim and al-Hakim narrated - and authenticated it - on the authority of Abu al-Huwayrith Abd al-Rahman ibn Muawiyah who said: God only spoke to Moses as much as he could bear of His words. If He had spoken all of His words, nothing would have been able to bear it. So Moses remained for forty nights without anyone seeing him except that he died from the light of the Lord of the Worlds. Ibn Jarir and Abu al-Shaykh narrated on the authority of Ibn Abbas regarding His statement: "He said: My Lord, show me, that I may look at You," meaning: Give me, that I may look at You. Abd ibn Hamid and Ibn al-Mundhir narrated on the authority of Qatada regarding the verse, who said: When he heard the speech, he hoped to see You. Abu Al-Sheikh narrated on the authority of Ibn Abbas who said: When Moses said to his Lord, the Blessed and Exalted: **My Lord, show me, that I may look at You**, God said: O Moses, You will not see Me. He said: He says: You do not see Me, and that will never happen. O Moses, no one will see Me and then live. Moses said: My Lord, I see You and then die, which is more beloved to me than not seeing You and then living. So God said to Moses: O Moses, look at the great, tall, strong mountain. **If it remains in its place**, he said: If it remains in its place, it does not weaken or collapse because of some of what it sees of My greatness, **then you will see Me**, you because of your weakness and humiliation, and if the mountain collapses because of its strength, strength, and greatness, then you are weaker and more humiliated. Ahmad, Abd bin Hamid, Al-Tirmidhi - who authenticated it - Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Ibn Adi in Al-Kamil, Abu Al-Shaykh, Al-Hakim - who authenticated it - Ibn Mardawayh and Al-Bayhaqi in Kitab Al-Ru'yah narrated through various chains of transmission on the authority of Anas bin Malik: "The Prophet, may God bless him and grant him peace, recited this verse: 'But when his Lord manifested Himself to the mountain, He rendered it level.' He said: 'Like this,' and he pointed with his two fingers and placed his thumbs on the tip of the little finger, and in another version on the upper joint of the little finger,

and the mountain crumbled, 'and Moses fell unconscious.'" In another version: **The mountain crumbled into the earth and will continue to fall into it until the Day of Resurrection.**

This hadith is authentic according to the criteria of Muslim. Abu Al-Shaykh narrated on the authority of Ibn Abbas who said: The mountain that God commanded him to look at was Mount Tur. Ibn Jarir, Ibn Abi Hatim, Abu Al-Shaykh and Al-Bayhaqi narrated in Kitab Al-Ru'yah on the authority of Ibn Abbas: "So when his Lord revealed Himself to the mountain," he said: He revealed only the size of a little finger from it. "He made it crumble," he said: dust. "And Moses fell unconscious," he said: unconscious. Ibn Abi Hatim, Abu Al-Shaykh, Ibn Mardawayh, Abu Nu'aym in Al-Hilyah and Al-Daylami narrated on the authority of Anas that the Prophet, may God bless him and grant him peace, said: "When God revealed Himself to the mountain, six mountains flew away because of His greatness. Three fell in Madinah and three in Makkah. In Madinah: Uhud, Warqan and Radwa, and in Makkah: Hira, Thabir and Thawr." Al-Tabarani narrated in Al-Awsat on the authority of Anas that the Messenger of God, may God bless him and grant him peace, said: "When God revealed Himself to Moses, seven mountains flew apart. Five of them were in the Hijaz, and two were in Yemen. In the Hijaz: Uhud, Thabir, Hira, Thawr, and Warqan, and in Yemen: Hadur and Sabr." Ibn Jarir, Al-Hakim **who authenticated it**, and Ibn Mardawayh narrated on the authority of Ibn Abbas that when Moses' Lord spoke to him, he wanted to look at Him, so he asked Him, and He said: **You will not see Me, but look at the mountain.** He said: So the angels surrounded the mountain, and fire surrounded the angels, and angels surrounded the fire, and fire surrounded them. Then his Lord revealed Himself to the mountain, and a figure like the little finger appeared from it, and He made the mountain crumble and Moses fell unconscious. He remained unconscious for as long as God willed, then he regained consciousness and said: Glory be to You, I repent to You, and I am the first of the believers from among the Children of Israel. Abd bin Hamid, Ibn Jarir, and Abu Al-Sheikh narrated on the authority of Ali bin Abi Talib, who said: God wrote the tablets for Moses while he heard the scratching of the pens on the tablet. Ibn Abi Hatim, Abu Al-Shaykh and Ibn Mardawayh narrated on the authority of Ja'far ibn Muhammad, on the authority of his father, on the authority of his grandfather, on the authority of the Prophet, may God bless him and grant him peace, who said: "The tablets that were sent down to Moses were made of lote trees in Paradise. The length of the tablet was twelve cubits." Ibn Abi Hatim narrated on the authority of Sa'id ibn Jubayr, who said: They used to say that the tablets were made of ruby. I say that they were made of emerald and their writing was gold. God wrote it with His own hand, and the people of the heavens heard the scratching of the pens.

I say: May God have mercy on Saeed, how he did not need to say what he said on his own authority, for such things cannot be said based on opinion or intuition.

What is most likely is that many of the Salaf, may God have mercy on them, used to ask the Jews about these matters, and for this reason they differed and became confused. This one said it was made of wood, this one said it was made of ruby, this one said it was made of emerald, this one said it was made of chrysolite, this one said it was made of hail, and this one said it was made of stone. Abu al-Shaykh narrated from al-Suddi, **And We wrote for him on the tablets of all things**, everything they were commanded to do and forbidden to do. Abd ibn Humayd, Ibn al-Mundhir, and Ibn Abi Hatim narrated something similar from Mujahid. The Salaf differed greatly regarding what was written on the tablets, and there is no objection to interpreting what was written as meaning all of that for lack of contradiction. Ibn Abi Hatim and Abu al-Shaykh narrated from Ibn Abbas, **Take it firmly**, he said: with seriousness and firmness. **I will show you the abode of the wicked**, he said: the abode of the disbelievers. Ibn Jarir narrated from him, **And command your people to take the best of it**, he said: Moses was commanded to take it more severely than he commanded his people. Abd ibn Humayd and Ibn Abi Hatim narrated on the authority of Ar-Rabi ibn Anas, **Take it with strength**, he said: with obedience. Ibn Abi Hatim and Abu Shaykh narrated on the authority of As-Suddi, regarding his statement, **Take it with strength**, meaning with diligence and effort, **and command your people to take the best of it**, he said: with the best they can find of it. Abd ibn Humayd, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Shaykh narrated on the authority of Mujahid, **I will show you the home of the wicked**, he said: their destiny in the Hereafter. Abd Al-Razzaq, Abd ibn Humayd and Ibn Abi Hatim narrated on the authority of Qatada, he said: their homes in this world. Ibn Abi Hatim and Abu Shaykh narrated on the authority of Al-Hasan, he said: Hell. Abu Shaykh narrated on the authority of Qatada, he said: Egypt. Ibn Abi Hatim and Abu Shaykh narrated on the authority of As-Suddi, regarding his statement, **I will turn them away from My signs**, he said: from pondering over My signs. Ibn Al-Mundhir and Abu Shaykh narrated on the authority of Ibn Jurayj, **from My signs**, he said: from the creation of the heavens and the earth and the signs contained therein. I will turn them away from pondering over them or taking heed. Ibn al-Mundhir, Ibn Abi Hatim, and Abu al-Sheikh narrated on the authority of Sufyan ibn Uyaynah regarding the verse, saying: I will take away from them the understanding of the Qur'an.

Tafsir al-Baghawi

147 - **And those who deny Our signs and the meeting of the Hereafter**, meaning: and the meeting of the Hereafter, which is the time of reward and punishment, **their deeds have become worthless**, they have become void and become as if they had never existed. **Will they be recompensed** in the Hereafter **except for what they used to do**, meaning except for the recompense for what they used to do, in this world.

Tafsir al-Baidawi

147. **And those who deny Our signs and the meeting of the Hereafter** meaning, their meeting with the Hereafter or what God has promised in the Hereafter. **Their deeds have become worthless** they will not benefit from them. **Are they recompensed except for what they used to do?** except the recompense for their deeds.

Surat al-A'raf 7:148

And the people of Moses took after him from their ornaments a calf, a body that lowed. Did they not see that it did not speak to them, nor did it guide them to a way? They took it, and they were wrongdoers.

Surat al-A'raf 7:148

And the people of Moses took after him from their ornaments a calf, a body that lowed. Did they not see that it did not speak to them, nor did it guide them to a way? They took it, and they were wrongdoers.

Tafsir al-Jalalayn

148 - **And the people of Moses took after him** that is, after he went to the intimate conversation **from their ornaments** which they borrowed from the people of Pharaoh under the pretext of a wedding, and it remained with them **a calf** which the Samaritan fashioned for them from it **a body** instead of flesh and blood **having a lowing** that is, a sound that could be heard, and it was transformed in this way by placing the dust that he took from Gabriel's hoof in its mouth, for its effect is life in what is placed in it, and the second object of the verb *took* is omitted, that is, a god **Have they not seen that it does not speak to them nor guide them to a way** so how can it be taken as a god? **They took it** as a god **and they were wrongdoers** by taking it.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And the Children of Israel, the people of Moses, took after Moses had departed from them, going to his Lord to commune with Him, and to fulfill the promise that his Lord had made him, **from their ornaments a calf**, which is the young of a cow, and they worshipped it. Then God Almighty explained what that calf was, saying: **A body that had a lowing sound** - and (*mooring*) is the sound of a cow - God Almighty informs about them that they went astray in a way that people of reason do not go astray. That is because the Lord, glory be to Him, who owns the heavens and the earth, and is the manager of that, cannot have a body that has a lowing sound, does not speak to anyone, and does not guide to good. And those, whose stories God related for that reason, said: **(This is our god and the god of Moses)**, so they devoted themselves to it and worshipped it, out of ignorance on their part, and out of departure from God and misguidance.

We have explained the reason for their worship of it, and how those of them who took the calf had taken it in the past, in a way that makes it unnecessary to repeat it.

In *al-Hilli* there are two pronunciations: with a damma on the *ha'*, which is the original, and with a kasra on it, and the same is true for everything similar to it, such as *salli*, *jathi*, and *'ati*. Whichever of them the reader recites, he is correct, because they are widely recited

in the recitation, and because their meanings are the same.

And His statement: **Have they not seen that it does not speak to them nor guide them to a way?** He says: Have those who devoted themselves to the calf which they took as an ornament to worship, not seen that the calf does not speak to them nor guide them to a way? He says: Nor does it guide them to a path. And this is not from the description of their Lord who is truly to be worshipped, rather His description is that He speaks to His prophets and messengers, and guides His creation to the path of good, and forbids them from the path of destruction and ruin.

God Almighty says: **They took it**, meaning: They took the calf as a god, and by taking it as a god to be worshipped, they were wronging themselves, because they worshipped someone other than the One to whom worship is due, and they attributed divinity to someone other than the One to whom divinity is due.

We have explained the meaning of *injustice* previously, so there is no need to repeat it.

Tafsir al-Qurtubi

The Almighty said: **And the people of Moses took after him** meaning after his exit to the Mount. **Of their ornaments** This is the reading of the people of Medina and Basra. The people of Kufa except for Asim read **of their ornaments** with a kasra on the *ha*. Yaqub read **of their ornaments** with a fatha on the *ha* and a light tafsir. An-Nahhas said: The plural of *halli* is *halli* and *halli*, like *thadi* and *thadi* and *thadi*. The original is *halawi*, then the *waw* was assimilated into the *ya* and the *lam* was *kasra* because of its proximity to the *ya*, and the *ha* was *kasra* because of the *kasra* of the *lam*. And its *damma* is according to the original. *Ajlan* is a passive participle. *Jasdan* is an adjective or a substitute. **Lahu khawar** is raised by the beginning. It is said: *khaar yakhwar khawaran* if he shouted. Likewise, *jaar yajar jawaran*. It is also said: *khawar yakhwar khawaran* if he became cowardly and weak. It was narrated in the stories of the calf: that the Samaritan, whose name is Musa bin Thafar, is attributed to a village called Samarra. He was born in the year of the killing of the sons, and his mother hid him in a mountain cave. Gabriel fed him and recognized him for that, so when he crossed the sea on a narrow horse to precede Pharaoh in the sea, he took a handful from the footprint of the horse's hoof. This is the meaning of His saying, **So I took a handful from the footprint of the Messenger** (Ta-Ha 20:96). Moses had promised his people thirty days, but when he was delayed in the extra ten days and thirty nights had passed, he said to the Children of Israel, and he was obeyed by them: You have with you jewelry from the jewelry of the people of Pharaoh, and they had a festival in which they adorned themselves and borrowed jewelry from the Copts, so they borrowed it for that day. When God

brought them out of Egypt and the Copts were drowned, that jewelry remained in their hands, so the Samaritan said to them: It is forbidden for you, so bring what you have and we will burn it. It was said: This jewelry is what the Children of Israel took from the people of Pharaoh after the drowning, and that Aaron said to them: The jewelry is spoils, and it is not permissible for you, so he gathered it in a hole he dug and the Samaritan took it. It was said: They borrowed the jewelry on the night they wanted to leave Egypt, and they made the Copts think that they were having a wedding or a gathering. The Samaritan heard their saying, **Make for us a god as they have gods** (al-A'raf 7:138). Those gods were in the form of cows, so he fashioned for them a calf with a body, that is, solid, but they heard it mooing. It was also said: God turned it into flesh and blood. It was also said: When he threw that handful of dirt into the fire on the jewelry, it became a calf that mooed. It mooed once and did not repeat, then it said to the people, **This is your god and the god of Moses, but he forgot** (Ta-Ha 20:88) meaning: He forgot it here and went looking for it, which was left over from him - so let us remove this calf. Then God said to Moses while He was speaking to him, **Indeed, We have tried your people after you, and the Samaritan has led them astray** (Ta-Ha 20:85). Moses said: O Lord, this Samaritan brought out for them a calf from their jewelry, so who gave it a body? - He wants flesh and blood - and who made it bellow? God the Almighty said: I. He said: By Your glory and majesty, none led them astray except You. He said: You have spoken the truth, O Wise of the wise. This is the meaning of His saying: **It is nothing but your trial** (al-A'raf 7:155). Al-Qaffal said: The Samaritan had a trick by taking the calf's belly and facing it towards the wind, until something like a bellow came from it, and he made them think that it only happened like that because of the dust that he had taken from the feet of Gabriel's horse that was thrown into the body. This is a statement that is incoherent, as Al-Qushayri said.

The Almighty said: **Have they not seen that He does not speak to them?** He explained that the worshipped one must be described as speaking. **Nor does He guide them to a way** meaning a path to an argument. **They took him meaning a god. And they were wrongdoers** meaning to themselves in what they did in taking him. It was said: **And they became wrongdoers** meaning polytheists because they made the calf a god.

Tafsir Ibn Kathir

The Almighty tells about the misguidance of those who went astray from the Children of Israel in their worship of the calf that the Samaritan made for them, from the ornaments of the Copts that they had borrowed from them, so he shaped it into a calf for them, then he threw into it the handful of dirt that he had taken from the trace of Gabriel's horse, peace be upon him, so it became a calf with a body that mooed: and the mooing is the sound of cows, and this was from them after Moses went to meet his Lord, the Almighty, so God informed him of that while he was on the mountain, where the Almighty says, informing about His noble

self, **He said, 'We have indeed tried your people after you, and the Samaritan has led them astray.'** The commentators differed about this calf, did it become flesh and blood that mooed, or did it remain made of gold except that air entered it and it made a sound like a cow, according to two opinions, and God knows best. It is said that when the calf made a sound to them, they danced around it and were fascinated by it and said, **This is your god and the god of Moses, but he forgot.** God Almighty said: **Do they not see that it does not return to them a word and that it does not possess for them any harm or benefit?** And He said in this noble verse: **Have they not seen that it does not speak to them or guide them to a way?** God Almighty denounces them for their misguidance with the calf and their neglect of the Creator of the heavens and the earth, the Lord of everything and its King, that they worshipped with it a calf with a body that mooed and did not speak to them or guide them to good, but the blindness of ignorance and misguidance covered the eyes of their insight, as mentioned in the narration of Imam Ahmad and Abu Dawud on the authority of Abu al-Darda', who said: The Messenger of God, may God bless him and grant him peace, said, **Loving something blinds and deafens.** And his saying, **And when it fell into their hands,** meaning they regretted what they did, **and saw that they had gone astray, they said, 'If our Lord does not have mercy on us and forgive us,'** and some of them read, **If you do not have mercy on us with the double ta' above, our Lord is the vocative.** And forgive us, lest we be among the losers." That is, among the doomed. This is an admission of their sin and a resort to God Almighty.

Fath al-Qadir

His statement: 148- **And the people of Moses took after him** meaning after his exit to the mountain **from their ornaments** is related to took or to an omitted word that occurred as a state, and *from* is for partiality, or for beginning, or for clarification, and ornaments is the plural of ornaments. The people of Medina and Basra read **from their ornaments** with a damma on the ha' and a shaddah on the ya'. The people of Kufa except for Asim read it with a kasra on the ha'. Ya'qub read it with a fatha on the ha' and a light ya'. An-Nahhas said: The plural of halli is halli and halli is halwa like thadi and thadi and thadi. The original is halwa. The waw was assimilated into the yaa and the lam was broken because of its proximity to the yaa and the haa was broken because of the kasra of the lam and its damma according to the original. The halli was attributed to them even though it was for others because the addition is permissible for the slightest connection. *Ajlan* is the object of *akhtada* and it was said that it means making, so it takes two objects, the second of which is deleted: that is, they took a calf as a god. *Jassadan* is a substitute for *ajlan* and it was said that it is a description of it. The bellowing is the screaming: it is said: he bellowed loudly if he screamed, and likewise he bellowed loudly. The taking of the calf was attributed to all the people even though the Samaritan alone took it because he was one of them and they were pleased with his action. It was narrated that when Moses promised his people thirty nights and delayed them in the additional ten, the Samaritan said to the Children of Israel, and he was obeyed by them: You

Surat al-A'raf 7:148

And the people of Moses took after him from their ornaments a calf, a body that lowed. Did they not see that it did not speak to them, nor did it guide them to a way? They took it, and they were wrongdoers.

have with you some of the jewelry of the people of Pharaoh that you borrowed from them to adorn yourselves with on the feast, and you went out while he was with you, and God drowned his people from the Copts, so bring it, so they gave it to him and he made from it the aforementioned calf. His statement: **Have they not seen that he does not speak to them?** The question is for rebuke and rebuke: that is, have they not considered that this one whom they have taken as a god is not able to speak to them, let alone be able to bring them benefit or ward off harm from them. **Nor does he guide them to a way** that is, a clear path for them to follow. **They took him and were wrongdoers** that is, they took him as a god. **And they were wrongdoers** to themselves in taking him or in everything, and this taking includes this.

Tafsir al-Baghawi

148 - The Almighty said: **And the people of Moses took after him**, meaning: after his departure to the mountain **from their ornaments** which they borrowed from the people of Pharaoh. Hamzah and Al-Kisa'i read **from their ornaments** with a kasra on the ha' and Ya'qub read with a fatha on the ha' and a sukoon on the lam, and the Samaritan took from it **a calf** and threw into its mouth some of the dust from the traces of Gabriel's horse, peace be upon him, and it turned into a calf, **a body**, alive with flesh and blood **with a mooing**, which is the sound of cows, and this is the saying of Ibn Abbas, Al-Hasan, Qatadah and a group of the people of interpretation.

It was said: It was a body made of gold with no soul in it, and a voice could be heard from it.

It was said: He heard the sound of the rustling wind entering his stomach and exiting, but the first is more correct.

It was said: He only mooed once. It was also said: He mooed a lot, whenever he mooed they prostrated to him, and if he was silent they raised their heads. Wahb said: He could be heard mooing while he was not moving.

Al-Suddi said: It was mooing and walking. **Have they not seen** meaning: those who worshipped the calf **that it does not speak to them nor guide them to a way?** God said:

Almighty God said: **They took him as a god and were unjust**. That is, they took him as a god and were unbelievers.

Tafsir al-Baidawi

148. **And the people of Moses took after him** after he went to the appointed time. **Of their ornaments** which they borrowed from the Copts when they intended to

leave Egypt, and they attributed them to them because they had them in their hands or owned them after their destruction. It is the plural of ornament like breast and breast. Hamzah and Al-Kisa'i read it with the kasra following the example of dalli and Ya'qub in the singular. **A calf with a body** a body with flesh and blood, or a body of gold devoid of a soul and he put it in the accusative case as a substitute. **It has a lowing** the sound of cows. It was narrated that when the Samaritan fashioned the calf, he threw into its mouth some of the dirt left by Gabriel's horse, and it came alive. It was said that he fashioned it with a type of dead tricks, so the wind entered its body and it made a sound. The taking was attributed to them and it was their action, either because they were satisfied with it or because what was meant was their taking it as a god. It was read *juwar* meaning shouting. **Have they not seen that he does not speak to them nor guide them to a way?** A rebuke for their extreme misguidance and failure to consider. The meaning is, have they not seen when they took a god that he is not able to speak nor guide to a way like ordinary people, until they thought that he is the creator of bodies, powers and destiny? **They took him** is a repetition of the blame, meaning they took him as a god. **And they were wrongdoers** putting things in the wrong places, so taking the calf was not an innovation on their part.

Surat al-A'raf 7:149

And when it fell into their hands and they saw that they had gone astray, they said, **Unless our Lord has mercy on us and forgive us, we will surely be among the losers.**

Tafsir al-Jalalayn

149 - **And when it fell into their hands** that is, they regretted worshipping him **and saw** they knew **that they had gone astray** by it, and that was after Moses returned **they said, If our Lord does not have mercy on us and forgive us** with the ya' and the ta' in them **we will surely be among the losers**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty meant by His statement: **And when it fell into their hands**, and when those who worshipped the calf whose description God Almighty described regretted it when Moses returned to them, and they submitted to Moses and his judgment over them.

Likewise, the Arabs say to anyone who regrets something he has missed or has done in the past, and is unable to do something: **He has fallen into his hands and he has fallen.** These are two eloquent expressions, and their origin is from the word *istisa'ir*, which means that a man strikes another or wrestles him down, then throws him from his hands to the ground to capture him and tie him up. So the one who is thrown has fallen into the hands of the one who has fallen with him. So it is said to anyone who is unable to do something, humbled by his inability, and regretting what he said: **He has fallen into his hands and he has fallen.**

What he meant by his saying: **And they saw that they had gone astray**, is that they saw that they had deviated from the right path, departed from the religion of God, and disbelieved in their Lord. They said, repenting to God and turning to Him from their disbelief in Him: **If our Lord does not have mercy on us and forgive us, we will surely be among the losers.**

Then the reading differed in reading that.

Some of the reciters of the people of Medina, Mecca, Kufa and Basra read it as: **If our Lord does not have mercy on us**, in the nominative case, as a statement.

The majority of the people of Kufa read it as: **If you do not have mercy on us, our Lord**, in the accusative case, with the interpretation: If you do not have mercy on us, O our Lord, as a way of addressing their Lord.

The readers of this also argued that in one of the two readings it is said: ((They said: Our Lord, if You do not have mercy on us and forgive us)), and this is evidence of the address. Abu Ja'far said: What is more correct than the reading in this is the reading in the form of a statement with the letter ya in **have mercy on**

us, and with the nominative in his saying: **Our Lord**, because there was nothing before that that would require it to be directed to the address.

The reading that was narrated based on what we mentioned of its reading: **(They said, Our Lord, if You do not have mercy on us)**, we do not know its correctness from the aspect that must be accepted.

The meaning of his saying: **If our Lord does not have mercy on us and forgive us**, is that if our Lord does not show us compassion by allowing us to repent with His mercy and cover our sins with it, we will be among those who perish, whose deeds have been in vain.

Tafsir al-Qurtubi

God the Almighty said: **And when it fell into their hands** meaning after Moses returned from the appointed time. It is said of the regretful and confused person: it fell into his hand. Al-Akhfash said, it is said it fell into his hand, and he dropped. And whoever said: it fell into their hands according to the active participle, then the meaning according to him is: regret fell, as said by Al-Azhari, Al-Nahhas and others. Regret is in the heart, but he mentioned the hand because it is said to someone who has obtained something: such-and-such has fallen into his hand, because doing things is usually done by hand, God the Almighty said: **That is because of what your hands have put forth** (al-Hajj 22:10). Also: Regret, even if it settles in the heart, its effect appears in the body, because the regretful person bites his hand, and strikes one hand against the other, God the Almighty said: **So he began to wring his hands over what he had spent on it** (al-Kahf 18:42) meaning regret. **And the Day the wrongdoer will bite his hands** (al-Furqan 25:27) meaning from regret. The regretful person puts his chin in his hand. It was said: Its origin is from captivity, which is that a man strikes a man or wrestles him down, then throws him from his hands to the ground to capture him or tie him up, so the one who is thrown falls into the hand of the one who falls. **And they saw that they had gone astray**, meaning that they had turned back by disobeying God. **They said, 'If our Lord does not have mercy on us and forgive us, we will surely be among the losers.'** They began to acknowledge servitude and seek forgiveness. Hamza and Al-Kisa'i read **If our Lord does not have mercy on us and forgive us, we will surely be among the losers.** With the ta' of addressing, it has the meaning of seeking help, supplication, and entreaty in asking and praying. **Our Lord** is in the accusative case, deleting the vocative. It is also more expressive in supplication and submission. Their reading is more expressive in submission and humility, so it is more appropriate.

Tafsir Ibn Kathir

The Almighty tells about the misguidance of those who went astray from the Children of Israel in their worship of the calf that the Samaritan made for them, from the ornaments of the Copts that they had borrowed from them, so he shaped it into a calf for them, then he

And when it fell into their hands and they saw that they had gone astray, they said, "Unless our Lord has mercy on us and forgives us, we will surely be among the losers."

threw into it the handful of dirt that he had taken from the trace of Gabriel's horse, peace be upon him, so it became a calf with a body that moored: and the mooring is the sound of cows, and this was from them after Moses went to meet his Lord, the Almighty, so God informed him of that while he was on the mountain, where the Almighty says, informing about His noble self, **He said, 'We have indeed tried your people after you, and the Samaritan has led them astray.'** The commentators differed about this calf, did it become flesh and blood that moored, or did it remain made of gold except that air entered it and it made a sound like a cow, according to two opinions, and God knows best. It is said that when the calf made a sound to them, they danced around it and were fascinated by it and said, **This is your god and the god of Moses, but he forgot.** God Almighty said: **Do they not see that it does not return to them a word and that it does not possess for them any harm or benefit?** And He said in this noble verse: **Have they not seen that it does not speak to them or guide them to a way?** God Almighty denounces them for their misguidance with the calf and their neglect of the Creator of the heavens and the earth, the Lord of everything and its King, that they worshipped with it a calf with a body that moored and did not speak to them or guide them to good, but the blindness of ignorance and misguidance covered the eyes of their insight, as mentioned in the narration of Imam Ahmad and Abu Dawud on the authority of Abu al-Darda', who said: The Messenger of God, may God bless him and grant him peace, said, **Loving something blinds and deafens.** And his saying, **And when it fell into their hands,** meaning they regretted what they did, **and saw that they had gone astray, they said, 'If our Lord does not have mercy on us and forgive us,'** and some of them read, **If you do not have mercy on us** with the double ta' above, **our Lord** is the vocative. And forgive us, lest we be among the losers." That is, among the doomed. This is an admission of their sin and a resort to God Almighty.

Fath al-Qadir

His saying: 149- **And when it fell into their hands** meaning they regretted and were perplexed after Moses returned from the appointed time. It is said of the regretful and perplexed person: he has fallen into his hand. Al-Akhfash said: It is said: he fell into his hand and he dropped. And whoever said: he fell into their hands in the active form, grief, then the meaning according to him is: the regret fell. Its origin is that it is the nature of someone whose regret and remorse are intense to bite his hand in grief, so his hand becomes fallen into it, because his mouth has fallen into it. Al-Azhari, Al-Zajjaj, Al-Nahas and others said: The meaning of **fell into their hands** is: in their hearts and souls, as it is said: **Something bad happened to him in his hand**, even though it is impossible for it to be in the hand, likening what happens in the heart and soul to what happens in the hand, because doing things is usually done by hand. God Almighty said: **That is because of what your hands have put forth.** Also, regret, even if it takes place in the heart, its effect

appears in the body, because the regretful person bites his hand and hits one hand against the other. God Almighty said: **So he began to turn his hands over what he had spent therein.** And from this is **The Day the wrongdoer will bite his hands**, meaning from regret. Also, the regretful person places his chin in his hand. **And they saw that they had gone astray.** Fell: meaning they realized that they had gone astray by taking the calf and that they had been afflicted with disobeying God Almighty. **They said, 'If our Lord does not have mercy on us and forgive us,'** Hamzah and Al-Kisa'i read with the superlative in both verbs, and the rest read with the subjunctive and the lam is for swearing. And his answer is, **We will surely be among the losers.** And in this speech of theirs there is that which indicates seeking help from God and supplication and entreaty in the question, and there will come in Surat Taha, God willing, what indicates that this speech narrated from them here occurred after the return of Moses, and it was only mentioned here before his return in order to narrate what they said and did in one place.

Tafsir al-Baghawi

149 - **And when it fell into their hands**, meaning they regretted worshipping the calf. The Arabs say to anyone who regrets something: it has fallen into their hands, **and they saw that they had gone astray, they said,** If our Lord does not have mercy on us, **our Lord repents to us**, and forgives us **overlooks us**, we will surely be among the losers." Hamzah and Al-Kisa'i read: **Have mercy on us and forgive us** with the ta' in both of them **our Lord** with the ba' in the accusative. This regret and seeking forgiveness from them was after Moses returned to them.

Tafsir al-Baidawi

149. "And when it fell into their hands" is a metaphor for the intensity of their regret, for the regretful and sorrowful person bites his hand in grief, so his hand becomes a place where it falls. *Saqat* was read in the active form of the verb, meaning that the bite fell into it. It was said that its meaning is that regret fell into their souls. "And they saw" and knew. "That they had gone astray" by making the calf. "They said, 'If our Lord does not have mercy on us' by sending down the Torah. **And forgive us** by overlooking the sin. **We will surely be among the losers.** Hamza and Al-Kisa'i read them with the ta' and **our Lord** as a vocative.

Surat al-A'raf 7:150

And when Moses returned to his people, angry and grieved, he said, **Evil is that which you have done to me after I left! Did you hasten the command of your Lord?** And he threw down the tablets and seized his brother by the head, dragging him toward him. He said, "O son of my mother, indeed the people have oppressed me and almost killed me. So do not let my enemies rejoice over me and do not make me a disgrace." With the wrongdoing people

Tafsir al-Jalalayn

150 - **And when Moses returned to his people, angry** with them **and grieved** deeply sad **he said** to them **How evil** is that is, how evil is the succession **you have succeeded me** - this *succession* of yours **after me** this succession of yours where you have associated partners **you have hastened the command of your Lord** and he threw down the tablets) the tablets of the Torah in anger for his Lord so they were broken **and he seized his brother by the head** that is, by his hair with his right hand and his beard with his left **dragging him towards him** in anger **he said** O son of my mother with a kasra or fatha on the meem, he meant my mother and mentioning her is more tender to his heart **the people have weakened me and have almost** they came close **to killing me, so do not rejoice** rejoice **over me** by humiliating me **and do not place me with the wrongdoing people** by worshipping the calf in being held accountable

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: When Moses returned to his people from the Children of Israel, he returned angry and sad, because God had informed him that he had tempted his people, and that the Samaritan had led them astray, so he returned angry and sad about that.

And *regret* is intense anger and vexation towards the one who angered him, such as:

Imran bin Bakkar Al-Kila'i told me, he said: Abd Al-Salam bin Muhammad Al-Hadrami told us, he said: Shureih bin Yazid told me, he said: I heard Nasr bin Alqamah say: Abu Al-Darda' said: God's statement: **angry and grieved**, he said: *Grief* is a position beyond anger, more severe than that, and the explanation of that is in the Book of God: He went to his people angry, and he went grieved.

Others said about this:

Musa bin Harun told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: *Asfa* he said: sad.

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 when Moses returned to his people, angry and grieved**, he says: *grieved*, sad. And he said in *al-Zukhruf* 43: **So when they angered Us** (al-Zukhruf 43:55), he says: they angered Us. And *grief* has two meanings: anger and sadness.

Nasr bin Ali told us, Sulayman bin Sulayman told us, Malik bin Dinar told us, Al-Hasan said in his statement: **And when Moses returned to his people, angry and grieved**, he said: angry and sad.

And his saying: **He said, 'How evil is that which you have left behind me after me.'** He says: How evil is the deed that you have done after my departure from you, and you have appointed me among those whom I left behind from my people among you, and my religion which your Lord has commanded you to follow.

It is said: **He left him with good** or **He left him with evil**, if he treated his family or people and whoever was related to him after his departure from them, good or evil.

And his saying: **Did you hasten the command of your Lord?** He says: Did you precede the command of your Lord in your souls and turn away from it?

It is said: **So-and-so hastened this matter**, if he preceded it, and **so-and-so hastened so-and-so**, if he preceded him, and **do not hurry me, so-and-so**, do not go away from me and leave me, and **I hastened him**, I urged him on.

The statement in the interpretation of his saying: "And he threw down the tablets and seized his brother by the head, dragging him towards him. Ibn Umm said: Indeed, the people have weakened me and almost killed me, so do not let the enemies rejoice over me and do not place me with the wrongdoing people."

Abu Jaafar said: God Almighty says: And Moses threw down the tablets. Then the scholars differed about the reason for his throwing them down.

Some of them said: He threw it out of anger at his people who worshipped the calf.

Who said that?

Tamim bin Al-Muntasir told us, he said, Yazid told us, he said, Al-Asbagh bin Zaid told us, on the authority of Al-Qasim bin Abi Ayoub, he said, Saeed bin Jubair told me, he said, Ibn Abbas said: When Moses returned to his people, angry and grieved, he took hold of his brother's head, dragging him towards him, and he threw down the tablets in anger.

And Abdul Karim told me, he said, Ibrahim bin Bashir told us, he said, Ibn Uyaynah told us, he said, Abu Saad said, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: When Moses returned to his people, and he was close to them, he heard their voices, so he said: I hear the voices of a people who are distracted. So when he saw them devoted to the calf, he threw down the tablets and broke them, and took hold of his brother's head and dragged him towards him.

Musa told us, he said, Amr told us, he said, Asbat told us, on the authority of al-Suddi, he said: Moses took the tablets, then Moses returned to his people angry

Surat al-A'raf 7:150

And when Moses returned to his people, angry and grieved, he said, "Evil is that which you have done to me after I left! Did you hasten the command of your Lord?" And he threw down the tablets and seized his brother by the head, dragging him toward him. He said, "O son of my mother, indeed the people have oppressed me and almost killed me. So do not let my enemies rejoice over me and do not make me a disgrace." With the wrongdoing people

and grieved, and said: **O my people, did not your Lord promise you a good promise?** until His saying: **Thus did the Samaritan throw it down** (Ta-Ha: 86-87). So Moses threw down the tablets and took hold of his brother's head, dragging him towards him. **He said, O son of my mother, do not seize me by my beard or by my head** (Ta-Ha: 94).

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: When Moses reached his people and saw what they were doing of worshipping the calf, he threw the tablets from his hand, then he took hold of his brother's head and beard, and said: **What prevented you, when you saw them going astray, from following me? Did you disobey my command?** (Ta-Ha 20:92-93).

Others said: Moses threw the tablets because of the virtues he had achieved in them for people other than his own, and that was difficult for him.

Who said that?

Bishr bin Muadh narrated to us, Yazid narrated to us, Saeed narrated to us, on the authority of Qatada, regarding his statement: **He took the tablets** (al-A'raf 7:154), he said: O Lord, I find in the tablets a nation, the best nation produced for mankind, they enjoin what is right and forbid what is wrong, so make them my nation! He said: That is the nation of Muhammad! He said: O Lord, I find in the tablets a nation who are the last - meaning the last in creation - the first to enter Paradise, O Lord, make them my nation! He said: That is the nation of Ahmad! He said: O Lord, I find in the tablets a nation whose Gospels are in their chests, they read them - and those before them used to read their books by looking, until when they raised them they did not memorize anything, nor did they recognize it. Qatada said: And God has given you, O nation, of memorization something that He has not given to any other nation - he said: O Lord, make them my nation! He said: That is the nation of Ahmad! He said: O Lord, I find in the Tablets a nation who believe in the First Book and the Last Book, and fight against the excess of misguidance, until they fight the one-eyed liar, so make them my nation! He said: That is the nation of Ahmad! He said: O Lord, I find in the Tablets a nation whose charity they eat in their bellies, then they are rewarded for it - and there were nations before them, if they gave charity and it was accepted from them, God would send a fire upon it and it would consume it, and if it was returned to them, it would be left to be eaten by birds and wild beasts. He said: And God has taken your charity from your rich for your poor - He said: O Lord, make them my nation! He said: That is the nation of Ahmad! He said: O Lord, I find in the Tablets a nation, if one of them intends to do a good deed but does not do it, a good deed is recorded for him, and if he does it, ten good deeds are recorded for him up to seven hundred. O Lord, make them my nation! He said: That is the nation of Ahmad! He said: O Lord, I find in

the Tablets a nation, if one of them intends to do a bad deed, it is not recorded against him until he does it, but if he does it, a single bad deed is recorded against him, so make them my nation! He said: That is the nation of Ahmad! He said: O Lord, I find in the Tablets a nation who are the responders and those for whom prayer is answered, so make them my nation! He said: That is the nation of Ahmad. He said: O Lord, I find in the Tablets a nation who are the intercessors and those for whom prayer is interceded, so make them my nation! He said: That is the nation of Ahmad. He said: And it was mentioned to us that the Prophet of God, Moses, peace be upon him, threw away the Tablets and said: O God, make me from the nation of Ahmad! He said: So the Prophet of God, Moses, peace be upon him, was given two things that were not given to any other prophet. God said: **O Moses, indeed I have chosen you over mankind with My messages and with My speech** (al-A'raf 7:143). He said: So the Prophet of God was pleased, then he was given the second: **And among the people of Moses is a nation who guide with the truth and thereby do justice** (al-A'raf 7:159). He said: So the Prophet of God, peace and blessings be upon him, was completely pleased.

Muhammad ibn Abd al-A'la told me, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, he said: When Moses took the tablets, he said: O Lord, I find in the tablets a nation who are the best of nations, they enjoin what is right and forbid what is wrong, so make them my nation! He said: That is the nation of Ahmad! He said: O Lord, I find in the tablets a nation who are the last but the foremost on the Day of Resurrection, so make them my nation! He said: That is the nation of Ahmad. Then he mentioned something similar to the hadith of Bishr ibn Muadh, except that he said in his hadith: Then Moses, peace be upon him, threw down the tablets and said: O God, make me from the nation of Muhammad, may God bless them both.

Abu Ja'far said: What is more correct than what is said about that, is that the reason for Moses throwing down the tablets was because of his anger at his people for worshipping the calf, because God, may He be glorified and praised, informed us of that in His Book, saying: "And when Moses returned to his people, angry and grieved, he said, 'How evil is that which you have replaced me with after me! Did you hasten the command of your Lord?' And he threw down the tablets and seized his brother by the head, dragging him toward him."

He mentioned that when God wrote the Torah for Moses, peace be upon him, on the tablets, He brought it close to him until he heard the scratching of the pen.

Who said that?

Al-Harith told me, he said, Abdul Aziz told us, he said, Israel told us, on the authority of Al-Suddi, on the

authority of Abu Amara, on the authority of Ali, peace be upon him, he said: God wrote the tablets for Moses, peace be upon him, and he heard the scratching of the pens on the tablets.

... He said: Israel told us, on the authority of Ata' bin Al-Sa'ib, on the authority of Saeed bin Jubair, who said: He brought him close until he heard the scratching of the pens.

It was said: The Torah was seven-sevenths, and when Moses threw the tablets, they were broken, so he took up six-sevenths of them, and among what was taken up was **(the details of everything)**, about which God said: **And We wrote for him on the tablets of all things an admonition and a detailed explanation of all things**, and guidance and mercy remained in the remaining seven, which is about which God said: **He took up the tablets, and in their inscription was guidance and mercy for those who fear their Lord** (al-A'raf 7:154).

The Torah was mentioned as seventy camel loads, and a part of it was read in a year, as:

Al-Muthanna told me, he said, Muhammad bin Khalid Al-Makfoof told us, he said, Abd Al-Rahman told us, on the authority of Abu Ja'far, on the authority of Al-Rabi' bin Anas, he said: The Torah was revealed and it was seventy camel loads long, and a part of it was read in a year. Only four people read it: Moses bin Imran, Jesus, Ezra, and Joshua bin Nun, may God's prayers be upon them.

They differed about the *tablets*.

Some of them said: It was made of green emerald.

Some of them said: It was made of ruby.

Some of them said: It was from cold.

Mention the narration with what we mentioned of that.

Ahmad bin Ibrahim Al-Dawraqi told me, he said, Hajjaj bin Muhammad told us, on the authority of Ibn Jurayj, he said, Ya'la bin Muslim told me, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas, he said: Moses threw the tablets and they broke, then they were lifted up except for a sixth of them. Ibn Jurayj said: And he told me that the tablets were of chrysolite and emerald from Paradise.

Musa bin Sahl al-Ramli, Ali bin Dawud, Abdullah bin Ahmad bin Shabwayh, and Ahmad bin al-Hasan al-Tirmidhi told me: Adam al-Asqalani told us: Abu Ja'far told us, on the authority of al-Rabi', on the authority of Abu al-'Aliyah, who said: The tablets of Moses, peace be upon him, were made of hail.

Ibn Hamid told us, he said, Hakam told us, on the authority of Abu al-Junayd, on the authority of Ja'far ibn Abi al-Mughira, he said: I asked Sa'id ibn Jubayr about the tablets, what were they made of? He said: They were made of ruby, written in gold, the Most Gracious wrote them with His hand, and the people of the heavens heard the scratching of the pen as He wrote them.

Al-Harith told me, he said, Al-Qasim told us, Abd al-Rahman told us, on the authority of Muhammad ibn Abi al-Waddah, on the authority of Khasif, on the

authority of Mujahid or Saeed ibn Jubayr, he said: The tablets were emerald, but when Moses threw down the tablets, guidance and mercy remained, and the details were gone.

He said, Al-Qasim told us, Al-Ashja'i told us, on the authority of Muhammad bin Muslim, on the authority of Khasif, on the authority of Mujahid, who said: The tablets were made of green emerald.

Some of them claimed that the tablets were two tablets.

If what he said was as he said, then it was said: **And We wrote for him on the tablets**, and they are two tablets, just as it was said: **If he had brothers** (An-Nisa': 11), and they are two brothers.

As for his saying: **And he seized his brother's head, dragging him towards him**, this was an action of the Prophet of God, may God bless him and grant him peace, because of his resentment towards his brother Aaron for leaving his followers and staying with the Children of Israel in the place where he had left them, as God, the Most High, said, informing about what Moses, peace be upon him, said to him: **What prevented you, when you saw them going astray, from following me? Did you disobey my command?** (Ta-Ha 20:92-93), when Aaron informed him of his excuse and he accepted his excuse, and that was what he said to Moses: "Do not seize me by my beard or by my head. Indeed, I feared that you would say, 'You have caused division among the Children of Israel and did not observe my word.'" (Ta-Ha 20:94), and he said: **Son of my mother, indeed the people have weakened me and almost killed me, so do not let the enemies rejoice over me**, the verse.

There is a difference in the reading of his saying: **O son of my mother**.

This was read by most of the people of Medina and some of the people of Basra: **O son of mother**, with the opening of the *mim* of *umm*.

The majority of the people of Kufa read it as: **Ibn Umm**, with a kasra on the *mim* of *umm*.

The Arab scholars differed on the opening and closing of this word, with all of them agreeing that they are two languages used by the Arabs.

Some of the grammarians of Basra said: It was said with the fat-ha, on the basis that they are two nouns that were made into one noun, as was said: **(O son of uncle)**, and he said: This is anomalous and cannot be used as a basis for analogy. He said: Whoever reads it as **(O son of mother)**, it is in the language of those who say: **(This is a young man who has come)**, making it one noun with a kasra at the end, like his saying: **(Khaz Baz)**.

Some grammarians of Kufa said: It was said **(O son of mother)** and **(O son of cousin)**, so it was placed in the accusative case as the Arabic word is placed in the accusative case in some cases, so it is said **(O regret)**, **(O woe to us)**. He said: It is as if they said **(O mother)** and **(O uncle)**, and they did not say that in *(brother)*, and if that was said it would have been correct. He said: And those who lowered it, it is common in their

Surat al-A'raf 7:150

And when Moses returned to his people, angry and grieved, he said, "Evil is that which you have done to me after I left! Did you hasten the command of your Lord?" And he threw down the tablets and seized his brother by the head, dragging him toward him. He said, "O son of my mother, indeed the people have oppressed me and almost killed me. So do not let my enemies rejoice over me and do not make me a disgrace." With the wrongdoing people

speech to the point that they deleted the (*ya*) He said: The Arabs hardly delete the (*ya*) except from the vocative noun that the vocative adds to himself, except for their saying (**O son of mother**) and (**O son of cousin**), and that is because they are used a lot in their speech, so if something comes that is not used they keep the (*ya*), so they say (**O son of my father**) and (**O son of my sister and brother**) and (**O son of my maternal aunt**), and (**O son of my maternal uncle**).

Abu Ja'far said: The correct thing to say about this is to say: If the (*mim*) of **Ibn Umm** is opened, then what is meant by it is lamentation: O son of my mother, and likewise of (**Ibn Am**). If it is broken, then what is meant by it is addition, then the (*ya*) is deleted, which is a metaphor for the name of the informant about himself. It seems that some of those who denied the likeness of the kasra of this if it is broken is like the kasra of the *zay* of (*Khazbaz*), because the second of (*Khazbaz*) is not known except by the first, and the first is not known except by the second, so it became like sounds.

It was narrated on the authority of Yunus al-Jarmi that (*Umm*) is feminine and (*Am*) is feminine, and he said: It is not made into one name except with (*Ibn*) the masculine. They said: As for the good language and correct analogy, it is the language of the one who said: (**O son of my mother**) by proving the (*ya*), as Abu Zubayd said:

O son of my mother, O brother of my soul, you left me for a difficult time

As the other said:

O son of my mother! If I had witnessed you calling on Tamim, but your call was not answered

These people have included the letter *ya* in *al-umm* because it is not a vocative, but rather it is *al-ibn* without it. The Arabs only drop the letter *ya* from the vocative if they add it to themselves, not if they add it to someone other than themselves, as we have explained.

It was said: Aaron only said to Moses, peace be upon him: **O son of my mother**, and he did not say: **O son of my father**, and they had one father and one mother, to appeal to him for his own sake through the womb of the mother.

And His statement: **The people considered me weak and almost killed me**, means by the people those who devoted themselves to worshipping the calf and said: **This is our god and the god of Moses**, and they disobeyed Aaron. Their weakening of him was their abandonment of obeying him and following his command. **And almost killed me**, meaning: they came close but did not do so.

There is a difference in the reading of his saying: **Do not gloat**.

The reciter of the regions read it as: **Do not let the enemies rejoice over me**, with a damma on the *ta* from *tashamt* and a kasra on the *mim* from it, from their saying: **So-and-so rejoiced over so-and-so**, if he pleased him with something that the one being rejoiced over dislikes.

It was narrated on the authority of Mujahid that he recited: **So do not let the enemies gloat over me**.

Abdul Karim told me that Ibrahim bin Bashar told us that Sufyan told us that Hamid bin Qais said: Mujahid recited: **So do not let the enemies rejoice over me**.

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Al-Zubayr told us, on the authority of Ibn Uyaynah, on the authority of Hamid, he said: Mujahid recited: (**So do not let the enemies rejoice over me**).

It was narrated on the authority of Yahya bin Ziyad Al-Farra', who said: Sufyan bin Uyaynah narrated to us, on the authority of a man, on the authority of Mujahid, that he said: **Do not gloat**.

Al-Farra' said: Al-Kisa'i said: I don't know, perhaps they meant: Do not have the enemies gloat over me. If it is correct, then it has similar verbs. The Arabs say: (**I emptied and I emptied**), so whoever says (**I emptied**) says: (**I emptied**), and whoever says (**I emptied**) says: (**I emptied**), and likewise (*rakunt*) and (*warkan*), and (*shamlhum amr*) and (*shamlhum*), in many speeches. He said: (**the enemies**) are in the nominative case, because the action belongs to them, for whoever says (*gloat*) or (*gloat*).

Abu Ja'far said: The reading that I do not permit reading except with it is the reading of those who read: **Do not gloat** with a damma on the first *ta'* and a kasra on the *mim* from **ashmat bihi 'aduhu ashmatu bihi** and the accusative of *al-ada'* **the enemies**, due to the consensus of the proof from the readings of the regions on it, and the anomaly of the readings that differ from it, and that is sufficient as evidence for what differs from it. This is in addition to the general denial of the knowledge of the scholars of the speech of the Arabs: **Shamat so-and-so so-and-so with so-and-so** and **Shamat so-and-so with so-and-so yashmud bihi he gloats with so-and-so**. Rather, what is known from their speech when they report about a man gloating over his enemy is: **Shamat bihi** with a kasra on the *mim*. **Yashmud bihi he gloats with him**, with a fatha in the future tense.

As for his saying: **And do not place me with the wrongdoing people**, it is the saying of Aaron to his brother Moses. He says: Do not place me in your anger at me and your punishment of me, and I did not disobey your command, in the place of someone who disobeyed you and disobeyed your command, and worshipped the calf after you, and wronged himself, and worshipped someone other than the one to whom worship is due, and I did not agree with them on any of

that, as:

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And do not place me with the wrongdoing people**, he said: The people of the calf.

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

Tafsir al-Qurtubi

The Almighty said: **And when Moses returned to his people, angry and grieved.** Ghadhban was not declined because its feminine form is ghadaban, and because the alif and nun in it are like the alifs of femininity in the word hamra'a. It is accusative as a state. And sadly is very angry. Abu Darda' said: Sadness is more severe than anger. It is asf and asif and asfan and asoof. Asif is also the sad. Ibn Abbas and As-Suddi: He returned sad because of what his people did. Al-Tabari said: God the Almighty informed him before his return that they had been tempted by the calf, so he returned angry. Ibn Al-Arabi: Moses, peace be upon him, was one of the angriest people, but he was quick to calm down, so this is like that. Ibn Al-Qasim said: I heard Malik say: When Moses, peace be upon him, became angry, smoke would rise from his skullcap, and the hair of his body would lift his cloak. This is because anger is a burning ember in the heart. Because of this, the Prophet, peace be upon him, ordered the one who became angry to lie down. If his anger does not go away, he should perform ablution: lying down will quench it and bathing will put it out. His quick anger was the reason why the Angel of Death struck him and put out his eye. The scholars have already mentioned in Al-Ma'idah what they said about this. Al-Tirmidhi Al-Hakim said: Moses, peace be upon him, only permitted this because he was the one who spoke to God, as if he saw that whoever dared to harm him or extended a hand to him, then the matter was grave. Do you not see that he argued with him and said: From where will you extract my soul? From my mouth, when I have spoken to my Lord in private with it? Or from my hearing, when I have heard the words of my Lord with it? Or from my hand, when I have grasped the tablets from it? Or from my feet, when I stood before Him and spoke to Him at the Mount? Or from my eyes, when my face had shone with its light. So he returned to his Lord humiliated. In Musannaf Abi Dawud, it is narrated on the authority of Abu Dharr, who said: The Messenger of God, may God bless him and grant him peace, said to us:

If one of you becomes angry while standing, let him sit down. If the anger goes away, then fine. Otherwise, let him lie down." It was also narrated on the authority of Abu Wa'il al-Qass, who said: We entered upon Urwah ibn Muhammad al-Sa'di and a man spoke to him and made him angry. He stood up and then returned after performing ablution. He said: My father told me on the authority of my grandfather Atiyah, who said that the Messenger of God, may God bless him and grant him peace, said:

Anger comes from Satan, and Satan was created from fire. Fire is extinguished only with water, so if one of you becomes angry, let him perform ablution.

God the Almighty said: **How evil is that which you have succeeded me after me.** This is a reproach from Him to them, meaning how evil is the deed you have done after me. It is said: He succeeded him, with what he dislikes. It is also said about good. It is said: He succeeded him with good or evil for his family and people after his departure. **You hastened the command of your Lord** meaning you preceded Him. Haste means doing something before its time, and it is reprehensible. Speed means doing something at its first time, and it is praiseworthy. Yaqub said: It is said: I hastened something, I preceded it. And I hastened a man, I made him hasten, meaning I made him hasten. The meaning of the command of your Lord is the appointment of your Lord, meaning the promise of forty nights. And it was said: You hastened the wrath of your Lord. And it was said: You hastened to worship the calf before the command of your Lord came to you.

The Almighty's saying: **And he threw down the tablets** has two issues:

First: The Almighty said: **And he threw down the tablets** meaning because of the anger and sorrow that overcame him when he saw his people worshipping the calf, and because of his brother neglecting their matter, Saeed bin Jubair said. This is why it was said: Reporting is not like seeing it. Nor should we pay attention to what was narrated from Qatadah if it is authentic from him. It is not authentic: that his throwing down the tablets was only because he saw in them the virtue of the nation of Muhammad, may God bless him and grant him peace, and that was not for his nation. This is a bad statement that should not be attributed to Moses, may God bless him and grant him peace. It was previously narrated from Ibn Abbas, may God be pleased with him, that the tablets were broken, and that the details were removed from them, but guidance and mercy remained in them.

Second: Some ignorant Sufis have used this as evidence for the permissibility of throwing clothes if they are very excited by the music. Some of them throw them whole, and some tear them and then throw them away. He said: These people are in a state of occultation and are not to be blamed. When Moses, peace be upon him, was overcome by grief over his people worshipping the calf, he threw the tablets and broke them, and he did not know what he did. Abu al-Faraj al-Jawzi said: Who can confirm that Moses, peace be upon him, threw them like a breaker? And what is mentioned in the Qur'an is that he threw them, so how do we know that they broke? Then if it is said: They broke, then how do we know that he intended to break them? Then if we confirm that about him, we would say that he was in a state of occultation, so that if there was a sea of fire in front of him, he would have waded into it. And who can confirm that these people are in a state of occultation when they know the music from other things, and they are wary of a well if they had one? Then how can the conditions of the prophets be compared to the conditions of these fools? Ibn Aqil was asked about their presence and the tearing of their clothes. He said: It is wrong and forbidden. The

Surat al-A'raf 7:150

And when Moses returned to his people, angry and grieved, he said, "Evil is that which you have done to me after I left! Did you hasten the command of your Lord?" And he threw down the tablets and seized his brother by the head, dragging him toward him. He said, "O son of my mother, indeed the people have oppressed me and almost killed me. So do not let my enemies rejoice over me and do not make me a disgrace." With the wrongdoing people

Messenger of God, may God bless him and grant him peace, forbade the wasting of money. Someone said to him: They do not understand what they are doing. He said: If they attend these places knowing that the ecstasy will overcome them and take away their minds, they have sinned by what they have brought upon themselves of tearing and other things that they have corrupted. The address of the Shari'ah does not fall from them, because they were addressed before their presence to avoid this place that leads to that. Just as they are forbidden from drinking intoxicants, so is this ecstasy that the Sufis call ecstasy. If they believe that it contains intoxication by nature, and if they lie, they have corrupted themselves while being sober, so there is no safety in it in either case. Avoiding suspicious places is obligatory.

God Almighty says: **And he seized his brother by the head, dragging him towards him**, meaning by his beard and forelock. Aaron was three years older than Moses - may God's prayers and peace be upon them both - and more beloved to the Children of Israel than Moses, because he was soft-tempered.

Scholars have four interpretations of Moses taking his brother's head:

First: That was common among them, as the Arabs used to do when a man would grab the beard of his brother or friend as an act of respect and greatness, so it was not done as a way of humiliation.

Second: That was only to make the revelation of the tablets secret to him, because they were revealed to him in this intimate conversation and he wanted to hide them from the Children of Israel before the Torah. So Aaron said to him: Do not seize my beard or my head, lest his secret be confused with the Children of Israel by his humiliation.

Third: He did that to him because it occurred to him that Aaron was inclined towards the Children of Israel in what they did regarding the matter of the calf. And something like this is not permissible for the prophets.

Fourth: He brought his brother to him to know what he had, but Aaron hated that lest the Children of Israel think that he had humiliated him. His brother explained to him that they had weakened him, meaning the worshippers of the calf, and they almost killed him, i.e. they came close. So when he heard his excuse, he said, **My Lord, forgive me and my brother**, meaning forgive me for the anger for which the tablets were thrown, and my brother because he thought he had fallen short in denouncing them even though he had not fallen short, i.e. forgive my brother if he had fallen short. Al-Hasan said: All of them worshipped the calf except Aaron, because if there had been a believer other than Moses and Aaron, he would not have limited himself to saying, **My Lord, forgive me and my brother**, and he would have prayed for that believer as well. It was said: He asked forgiveness for himself for

what he did to his brother, he did that out of his resentment towards him, because he did not catch up with him and inform him of what had happened so that he could return and make amends with them. For this reason, he said, **O Aaron, what prevented you, when you saw them going astray, from following them?** (Ta-Ha: 92-93) the verse. Aaron explained that he only stayed there for fear of being killed. The verse indicates that whoever fears being killed when changing an evil should remain silent. This has been explained previously in Al Imran. Ibn al-Arabi: This is evidence that anger does not change rulings as some people have claimed. Moses' anger did not change any of his actions, but rather they continued in their course, from throwing down the tablet, to rebuking his brother, and issuing a royal decree. Al-Mahdawi: Because his anger was for the sake of God, the Almighty, and his silence about the Children of Israel was out of fear that they would fight and disperse.

God the Almighty said: **He said, 'Ibn Umm'** and he was the son of his mother and father. But it is a word of softness and sympathy. Al-Zajaj said: It was said that Aaron was the brother of Moses from his mother, not from his father. It was read with the fatha on the meem and with the kasra. Whoever read it with the fatha made Ibn Umm a single name like *Khamzin five*, so it became like saying: **O fifteen, come**. Whoever read it with the kasra on the meem made it an addition to the pronoun of the speaker, then deleted the ya of addition, because the structure of the vocative is based on deletion, and the kasra was kept in the meem to indicate addition, like his saying: **O servants** (al-Zumar 39:10). It indicates the reading of Ibn Al-Suma'iqah 'Ya Ibn Ummi by proving the ya according to the original. Al-Kisa'i, Al-Farra' and Abu Ubaid said: Ya Ibn Umm with the fatha, meaning Ya Ibn Ummah. The Basrans said: This statement is wrong, because the alif is light and is not deleted, but the two names were made a single name. Al-Akhfash and Abu Hatim said: Ya Ibn Umm with the kasra as you say: Ya Ghalam Ghalam Aqbil, and it is an irregular language and reading it with it is far-fetched. This is only in what is added to you. As for what is added to what is added to you, the correct way is to say: Ya boy, my boy, and Ya son of my brother. They allowed Ya son of mother, Ya son of uncle, because of its frequency in speech. Al-Zajaj and Al-Nahhas said: But it has a good and beautiful way, which makes the son with the mother and the uncle one name, like you say: O fifteen, come, so the Ya was deleted as it was deleted from Ya boy. **Indeed the people are weakening me** They humiliated me and considered me weak. **And they almost** means they came close. **They are killing me** with two Noons, because it is a future verb. Assimilation is permissible in places other than the Qur'an. **So do not rejoice over me, my enemies** means do not make them happy. And rejoicing is the pleasure of what befalls your brother of calamities in religion and the world. It is forbidden and prohibited. In the hadith, "On the authority of the

Prophet, may God bless him and grant him peace:

Do not gloat over your brother, lest God cure him and test you." The Messenger of God, may God bless him and grant him peace, used to seek refuge from it and say:

O God, I seek refuge in You from evil judgment, the attainment of misery, and the gloating of enemies." Narrated by Al-Bukhari and others. The poet said:

If time brings its scourge upon some people, it will bring down its scourge upon the rest of us.

So tell those who gloat over us to wake up. Those who gloat will meet what we met.

Mujahid and Malik ibn Dinar read tashamtuhu with the accusative in the ta' and the fatha on the meem, the enemies in the nominative. The meaning is: Do not do to me what the enemies rejoice over, i.e. do not do that to them because of an action that you do to me. Mujahid also said tashamtuhu with the fatha on both of them, the enemies in the accusative. Ibn Jinni said: The meaning is: Do not rejoice over me, O Lord. This is permissible as he said: **God mocks them** (al-Baqarah 2:15) and similar to it. Then he returned to the intended meaning and implied a verb with which he made the enemies accusative, as if he said: Do not rejoice over me, the enemies. Abu Ubaid said: It was narrated from Humayd: Do not rejoice over me with the kasra on the meem. An-Nahas said: There is no basis for this reading, because if it is from shamtuhu, then it is necessary to say tashamtuhu. And if it is from ashmat, then it is necessary to say tashamtuhu. And his statement: **And do not place me with the wrongdoing people**, Mujahid said: He means those who worshipped the calf.

Tafsir Ibn Kathir

God the Almighty tells us that when Moses, peace be upon him, returned to his people from his intimate conversation with his Lord, the Almighty, he was angry and sad. Abu Darda said that sadness is the most intense anger. **He said, 'How evil is that which you have done in replacing me after me.'** He said, **How evil is that which you have done in worshipping the calf after I left you.** And His statement, **Did you hasten the command of your Lord?** He said, **You hastened my coming to you, which was decreed by God the Almighty.** And His statement, **And he threw down the tablets and seized his brother by the head, dragging him toward him.** It was said that the tablets were made of emerald, and it was said that they were made of ruby, and it was said that they were made of hail. This is evidence of what came in the hadith: **Hearing is not like seeing.** Then the apparent context is that he only threw down the tablets out of anger at his people, and this is the statement of the majority of scholars, past and present. Ibn Jarir narrated on the authority of Qatada a strange statement regarding this, the chain of transmission of which is not valid to the account of Qatada. Ibn Atiyah and more than one of the scholars rejected it, and it is worthy of rejection, as if Qatada received it from some of the People of the Book, among whom were liars, fabricators, slanderers, and

heretics. And his saying, **And he took hold of his brother's head, dragging him towards him**, was out of fear that he had fallen short in forbidding them, as He said in the other verse, "He said, 'O Aaron, what prevented you, when you saw them going astray, from following me? Did you disobey my command?' He said, 'O son of my mother, do not seize me by my beard or by my head. Indeed, I feared that you would say, 'You have divided the Children of Israel and did not respect my word.'" And He said here, "O son of my mother, indeed the people have weakened me and almost killed me. So do not let the enemies rejoice over me and do not place me with the wrongdoing people." That is, do not lead me into their path and place me with them. Rather, He said, **O son of my mother**, so that it would be more gentle and effective for him, otherwise he would be his brother through his father and mother. So when Moses, peace be upon him, was certain of the innocence of Aaron, peace be upon him, as God Almighty said, **And Aaron had already said to them before, 'O my people, you are only being tested by it, and your Lord is the Most Merciful, so follow me and obey my command.'** At that time, Moses said, **'My Lord, forgive me and my brother and admit us into Your mercy, for you are the Most Merciful of the merciful.'** And Ibn Abi Hatim said, Al-Hasan bin Muhammad bin Al-Sabah told us, Affan narrated to us Abu Awana on the authority of Abu Bishr on the authority of Saeed bin Jubair on the authority of Ibn Abbas who said: The Messenger of God, may God bless him and grant him peace, said: "May God have mercy on Moses. The one who witnesses is not like the one who is informed. His Lord, the Almighty and Majestic, informed him that his people would be tempted after him, but he did not throw up the tablets. But when he saw them and witnessed them, he threw down the tablets."

Fath al-Qadir

His saying: 150- **And when Moses returned to his people, angry and grieved.** This is a statement of what happened with Moses after his return, and the accusative of *angry* and *grieved* is in the state of the state, and grief means intense anger. It was said: It is a position behind anger, more severe than it, and it is sorrow, regret, and sorrow. Ibn Jarir al-Tabari said: God informed him before his return that they had been tempted, so he returned angry and sad. **He said, 'How evil is that which you have done after me.'** This is a censure from Moses to his al-Nas 114: that is, how evil is the work that you have done after me: that is, after my absence from you. It is said: He succeeded him with good and he succeeded him with evil. He denounced what they did and denounced them because they had witnessed signs that some of which necessitate aversion and belief in God alone. However, this is the way of the Children of Israel in the changing of their state and the confusion of their actions. Then he said, denouncing them: **You hastened the command of your Lord.** Haste means advancing something before its time. It is said: I hastened the thing, I preceded it, and I hastened the man, I made him rush, and the meaning is: You hastened from waiting for the command of your Lord: that is, His appointment that He promised me, which is forty, so you did what you did. It was said that its meaning is:

Surat al-A'raf 7:150

And when Moses returned to his people, angry and grieved, he said, "Evil is that which you have done to me after I left! Did you hasten the command of your Lord?" And he threw down the tablets and seized his brother by the head, dragging him toward him. He said, "O son of my mother, indeed the people have oppressed me and almost killed me. So do not let my enemies rejoice over me and do not make me a disgrace." With the wrongdoing people

You hastened the wrath of your Lord. It was said that its meaning is: Did you hasten to worship the calf before the command of your Lord came to you? **And he threw down the tablets** meaning he threw them away because of the intensity of his anger and regret when he looked down upon his people while they were worshipping the calf. His statement: **And he seized his brother by the head, dragging him towards him** meaning he seized his brother Aaron by the head or by the hair of his head while he was dragging him towards him: he did that to him because he did not denounce the Samaritan or anyone else for what he saw of the Children of Israel worshipping the calf, so Aaron said apologizing to him: **Son of my mother, indeed the people have weakened me and almost killed me** meaning I could not change what they did for these two matters: their weakening of me and their coming close to killing me. He only said son of my mother despite being his brother from his father and mother, because it is a word of kindness and compassion, and because it was, as was said, a believer. Al-Zajaj said: It was said that Aaron was the brother of Moses through his mother, not through his father. Ibn Umm was read with a fatha on the m to liken it to fifteen, so it became like saying: O fifteen, come forward. Al-Kisa'i, Al-Farra' and Abu Ubaid said: The fat-ha is based on the estimation of Ya Ibn Umma. The Basrans said that this statement is wrong: because the alif is light and is not deleted, but the two names are made into one name like fifteen, and this was chosen by Al-Zajaj and Al-Nahhas. As for those who read with the kasra of the meem, it is based on the estimation of Ibn Ummi, then the ya' was deleted and the kasra was kept to indicate it. Al-Akhfash and Abu Hatim said: Ibn Umm with the kasra is like you say: Ya boy come, and it is an irregular language and reading it is far-fetched, and this is only in what is added to you. And **Ibn Umm** was read with the ya' confirmed. His saying: **So do not let the enemies gloat over me** Gloating is the pleasure of the enemies for what befalls those they oppose with calamities, and from it is his saying, may God's prayers and peace be upon him: **O God, I seek refuge in You from the evil of judgment, the attainment of misery, the effort of affliction, and the gloating of the enemies** and it is in the Sahih, and from it is the saying of the poet:

If time brings its scourge upon some people, it will bring down the last of us.

So tell those who gloat over us to wake up. Those who gloat will meet what we met.

Meaning: Do not do to me what would cause them to gloat. Mujahid and Malik ibn Dinar read **do not let the enemies gloat over me** with a fatha on the letter of the present tense and a fatha on the meem and raising the enemies so that the action is attributed to them: meaning that this will not be from them for an action you do to me. It was narrated from Mujahid that he read *tashmāt* as mentioned above with the enemies in

the accusative case. Ibn Jinni said: The meaning is do not let you gloat over me, O Lord. This is permissible as in His statement: **God mocks them** and similar to it. Then he returned to the intended meaning and implied a verb with which he made the enemies in the accusative case as if he said: Do not let the enemies gloat over me, O Lord. How far this reading is from the truth and how far its interpretation is from the aspects of grammar. His statement: **and do not place me with the wrongdoing people** means do not place me, in Your anger with me, among the wrongdoing al-Nas 114: meaning those who worshipped the calf or do not believe that I am one of them.

Tafsir al-Baghawi

150 - The Almighty said: **And when Moses returned to his people, angry and grieved.** Abu Darda' said: Grief means intense anger. Ibn Abbas and Al-Suddi said: Grief means sad. Grief is more severe than sadness. **He said, 'How evil is that which you have done after me.'** That is: How evil is that which you have done after my departure. It is said: He left him with good or evil if he treated his family well or badly after his departure from them. **Did you hasten?** "Had you preceded the command of your Lord?" Al-Hasan said: The promise of your Lord that He promised you during the forty nights." Al-Kalbi said: **Did you hasten to worship the calf before the command of your Lord came to you.** "And he threw down the tablets," which contained the Torah and he was carrying it, so he threw it on the ground out of intense anger.

The narrators said: The Torah was seven-sevenths, and when he threw down the tablets, they were broken and six-sevenths were lifted and seven remained. What was of the report of the unseen was lifted, and what remained was what contained admonition, rulings, what was permissible and what was forbidden. **And he took hold of his brother's head,** by his locks and beard, **dragging him towards him.** Aaron was three years older than Moses and was more beloved to the Children of Israel than Moses, because he was soft-tempered. **He said,** Aaron at that time, **son of a mother.** The people of Kufa and Ash-Sham read here and in Taha with a kasra on the meem, meaning, **O son of my mother.** So the ya' of addition was deleted and the kasra was left to indicate addition, like his saying, **O servants.** The people of Hijaz, Basra, and Hafs read with a fatha on the meem, meaning, **O son of his mother.**

It was said: He made it one name and built it on the opening, like their saying: Hadhramaut, and fifteen, and the like. He only said Ibn Umm, and Harun was his brother from his father and mother, to soften him and gain his sympathy.

It was said: He was his brother on his mother's side,

not his father's. **The people considered me weak**, meaning the worshippers of the calf, **and they almost killed me**, they intended and came close to killing me. **So do not let the enemies rejoice over me and do not place me** in your accountability for me **with the wrongdoing people**, meaning the worshippers of the calf.

Tafsir al-Baidawi

150. "And when Moses returned to his people, angry and grieved," very angry and it was said sad. "He said, 'How evil is that which you have left me in after me,'" you did after me when you had the calf, and the address is to the slaves or you took my place but did not stop the slaves, and the address is to Aaron and the believers with him! And what is an indefinite noun describing what is implied in "how evil **and what is specifically blamed is omitted, its estimation is how evil is the succession that you have left me in after me, your succession, and the meaning of after me**" is after my departure, or after what you saw from me of monotheism and sanctification and bearing it and refraining from what contradicts it. "Did you hasten the matter of your Lord? **Did you leave it incomplete, as if the word** hasten" included a meaning that preceded and then it was transitive, or did you hasten the promise of your Lord that He promised me from the forty and you estimated my death and changed after me as the nations changed after their prophets. "And he threw down the tablets" He threw them down out of extreme anger and excessive frustration, out of zeal for the religion. It was narrated that the Torah was seven sevenths in seven tablets, and when he threw them down, they broke, so he lifted up six sevenths, which contained the details of everything, and seven remained, which contained sermons and rulings. "And he seized his brother's head" by the hair of his head. "Dragging him towards him" imagining that he was short in their hands, and Aaron was three years older than him and was a gentle burden, and therefore he was dearer to the Children of Israel. "He said, 'son of a mother'" He mentioned the mother to make him gentle with him, and they were from the same father and mother. Ibn Amir, Hamza, and

Al-Kisa'i and Abu Bakr on the authority of Asim here and in *Taha* **O son of my mother** with a kasra, and its original form is **O son of my mother**, so the ya' was deleted, making the kasra sufficient for lightening, like the vocative added to the ya', and the rest with a fatha as an additional lightening due to its length or likening it to fifteen. **Indeed, the people considered me weak and almost killed me** to remove the impression of falling short in his right, and the meaning is I did my best to stop them until they subdued me and considered me weak and almost killed me. **So do not let the enemies rejoice over me** do not do to me what they rejoice over me for it is permissible. **And do not place me with the wrongdoing people** counted among them in terms of being held accountable or accused of falling short.

Surat al-A'raf 7:151

He said, "My Lord, forgive me and my brother and admit us into Your mercy, for You are the Most Merciful of the merciful."

Surat al-A'raf 7:151

He said, **My Lord, forgive me and my brother and admit us into Your mercy, for You are the Most Merciful of the merciful.**

Tafsir al-Jalalayn

151 - He said, **My Lord, forgive me for what I did to my brother, and my brother.** He included him in the supplication to please him and prevent mockery of him, **and admit us into Your mercy, for You are the Most Merciful of the merciful.**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Moses said, when his brother's excuse became clear to him, and he knew that he had not neglected the duty that was upon him from God's command, in committing what the ignorant worshippers of the calf had done: **My Lord, forgive me**, seeking forgiveness for what he had done to his brother, and for his brother for a past that had occurred between him and God: **Envelop our sins with a veil from You with which You conceal them, and admit us into Your mercy**, meaning: Have mercy on us with Your vast mercy, Your believing servants, for You are more merciful to Your servants than anyone who has had mercy on anything.

Tafsir al-Qurtubi

He said, **'My Lord, forgive me and my brother and admit us into Your mercy, for You are the Most Merciful of the merciful.'** Go forward.

Tafsir Ibn Kathir

God the Almighty tells us that when Moses, peace be upon him, returned to his people from his intimate conversation with his Lord, the Almighty, he was angry and sad. Abu Darda said that sadness is the most intense anger. **He said, 'How evil is that which you have done in replacing me after me.'** He said, **How evil is that which you have done in worshipping the calf after I left you.** And His statement, **Did you hasten the command of your Lord?** He said, **You hastened my coming to you, which was decreed by God the Almighty.** And His statement, **And he threw down the tablets and seized his brother by the head, dragging him toward him.** It was said that the tablets were made of emerald, and it was said that they were made of ruby, and it was said that they were made of hail. This is evidence of what came in the hadith: **Hearing is not**

like seeing. Then the apparent context is that he only threw down the tablets out of anger at his people, and this is the statement of the majority of scholars, past and present. Ibn Jarir narrated on the authority of Qatada a strange statement regarding this, the chain of transmission of which is not valid to the account of Qatada. Ibn Atiyah and more than one of the scholars rejected it, and it is worthy of rejection, as if Qatada received it from some of the People of the Book, among whom were liars, fabricators, slanderers, and heretics. And his saying, **And he took hold of his brother's head, dragging him towards him**, was out of fear that he had fallen short in forbidding them, as He said in the other verse, "He said, 'O Aaron, what prevented you, when you saw them going astray, from following me? Did you disobey my command?'" He said, 'O son of my mother, do not seize me by my beard or by my head. Indeed, I feared that you would say, 'You have divided the Children of Israel and did not respect my word.'" And He said here, "O son of my mother, indeed the people have weakened me and almost killed me. So do not let the enemies rejoice over me and do not place me with the wrongdoing people." That is, do not lead me into their path and place me with them. Rather, He said, **O son of my mother**, so that it would be more gentle and effective for him, otherwise he would be his brother through his father and mother. So when Moses, peace be upon him, was certain of the innocence of Aaron, peace be upon him, as God Almighty said, **And Aaron had already said to them before, 'O my people, you are only being tested by it, and your Lord is the Most Merciful, so follow me and obey my command.'** At that time, Moses said, **'My Lord, forgive me and my brother and admit us into Your mercy, for You are the Most Merciful of the merciful.'** And Ibn Abi Hatim said, Al-Hasan bin Muhammad bin Al-Sabah told us, Affan narrated to us Abu Awana on the authority of Abu Bishr on the authority of Saeed bin Jubair on the authority of Ibn Abbas who said: The Messenger of God, may God bless him and grant him peace, said: "May God have mercy on Moses. The one who witnesses is not like the one who is informed. His Lord, the Almighty and Majestic, informed him that his people would be tempted after him, but he did not throw up the tablets. But when he saw them and witnessed them, he threw down the tablets."

Fath al-Qadir

His statement: 151- **He said, 'My Lord, forgive me and my brother.'** This is a new statement in response to an implied question, as if it was said: So what did Moses say after these words of Aaron? So it was said: **He said, 'My Lord, forgive me and my brother.'** He asked for forgiveness for himself first, and for his brother second, to remove from his brother what he feared of gloating, as if he was denouncing what he did to his brother, and showed that he had no reason to, and asked forgiveness from God for what he had neglected on his part, then he asked forgiveness for his brother if he had fallen short in what is required of them in terms of denouncing them and changing what they had done,

then he asked to include him and his brother in the mercy of God that encompasses everything, for He is **the Most Merciful of the merciful**.

favors upon us. 'And You are the Most Merciful of the merciful' for You are more merciful to us than we are to ourselves.

Ibn Abi Shaybah, Abd bin Hamid and Ibn Al-Mundhir narrated on the authority of Mujahid regarding his statement: **And the people of Moses took** the verse, he said: When they buried her, the Samaritan threw a handful of dirt on her from the footprints of Gabriel's horse, peace be upon him. Abd Al-Razzaq, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Qatada regarding the verse, he said: They borrowed jewelry from the people of Pharaoh, so the Samaritan gathered it and fashioned from it a *calf* and made it a *body* flesh and blood **that had a lowing sound**. Ibn Abi Hatim narrated on the authority of Ikrimah regarding his statement: *Mooing* he said: The sound. Ibn Abi Hatim narrated on the authority of Ad-Dahhak he said: The calf moaned a lowing sound, did you not see that God said: **Did they not see that it does not speak to them?** Ibn Al-Mundhir narrated on the authority of Ibn Abbas regarding his statement: **It fell into their hands** he said: They regretted. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated through various chains on the authority of Ibn Abbas *regretfully* he said: Sad. Abu Al-Shaykh narrated on the authority of Abu Al-Darda' who said: **Grief is a station after anger, more severe than that**. Abd Bin Hamid narrated on the authority of Muhammad Bin Ka'b who said: **Grief is intense anger**. Abu Ubaid, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ibn Abbas who said: **When Moses threw down the tablets, they were broken and lifted up except for one-sixth**. Abu Al-Shaykh narrated on his authority that he said: **God lifted up six-sevenths of them and seven remained**. Abu Nu'aym narrated in Al-Hilyah on the authority of Mujahid or Sa'id Bin Jubayr who said: **When Moses threw them down, the details were gone and the guidance remained**. Ibn Al-Mundhir narrated on the authority of Ibn Jurayj who said: **There were nine, two tablets were lifted up and seven remained**. Ibn Abi Shaybah, Abd Bin Hamid, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement: **And do not place me with the wrongdoing people**, he said: **With the people of the calf**.

Tafsir al-Baghawi

151 - **Moses said** when his brother's excuse became clear to him, **My Lord, forgive me**, for what I did to my brother, **and my brother**, if he was negligent in denouncing the worshippers of the calf, **and admit us all into Your mercy, for You are the Most Merciful of the merciful**.

Tafsir al-Baidawi

151. "He said, 'My Lord, forgive me' for what I did to my brother. 'And my brother' if he was excessive in restraining them, join him to Himself in seeking forgiveness, pleasing Him and preventing gloating over him. 'And admit us into Your mercy' with more

Surat al-A'raf 7:152

Indeed, those who took the calf will be afflicted with wrath from their Lord and humiliation in the life of this world. And thus do We recompense the slanderers.

Surat al-A'raf 7:152

Indeed, those who took the calf will be afflicted with wrath from their Lord and humiliation in the life of this world. And thus do We recompense the slanderers.

Tafsir al-Jalalayn

152 - God Almighty said: **Indeed, those who took the calf as a god will inflict upon them wrath** punishment from their Lord and humiliation in the life of this world so they were punished by being ordered to kill themselves and humiliation was imposed upon them until the Day of Resurrection **and thus** as We rewarded them **We reward those who fabricate** against God by associating partners with God and other things.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **Indeed, those who took the calf** as a god, **will be overtaken by wrath from their Lord** by God hastening that for them, **and humiliation** which is disgrace, by God's punishment of them for their disbelief in their Lord, **in the life of this world** in the immediate life of this world before the Hereafter.

Ibn Jurayj used to say about this:

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement: "Indeed, those who took the calf will be overtaken by wrath from their Lord and humiliation in the life of this world. And thus do We recompense the slanderers." He said: This is for those who died from among those who took the calf before Moses, peace be upon him, returned, and those who fled from them when Moses ordered them to kill one another.

Abu Ja'far said: What Ibn Jurayj said, even if it is a statement that has merit, the apparent meaning of the Book of God, with the interpretation of most of the people of interpretation, is contrary to it. That is because God, the Exalted, made the report about those who took the calf general, that they would be afflicted with the wrath of their Lord and humiliation in this worldly life. The report from the people of interpretation from the Companions and the Followers is consistent that when God returned to the Children of Israel, Moses, peace be upon him, repented to the worshippers of the calf for their actions as He had informed about what Moses, peace be upon him, had said in His Book, and that is His saying: **And when Moses said to his people, 'O my people, indeed you have wronged yourselves'** (al-Baqarah 2:54), so they did what their Prophet, peace be upon him, had commanded them to do. So God's command to them was what He had commanded them to do, killing one another, out of His wrath upon them for worshipping

the calf. So killing one another was a humiliation and disgrace for them, by which God humiliated them in this worldly life, and a repentance from them to God before that.

No one can make a report that the Book came with its generality, in a specific matter that the apparent meaning is general, without proof from the argument of the report or reason. We do not know of a report that came with the obligation to transfer the apparent meaning of His statement: **Indeed, those who took the calf - wrath from their Lord will overtake them**, to a specific hidden meaning, nor is there any evidence for it from reason, so it is necessary to refer its apparent meaning to its hidden meaning.

What is meant by his saying: **And thus do We recompense the slanderers**, is that just as We recompensed those who took the calf as a god, by bringing wrath upon them and humiliating them in this worldly life for their disbelief in their Lord and their apostasy from their religion after their belief in God, thus do We recompense everyone who slanders God, lies about Him, acknowledges the divinity of someone other than Him, and worships something other than Him from idols, after acknowledging the oneness of God and after his belief in Him and in His prophets and messengers. And it was said that if he does not repent from his disbelief before he is killed.

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

Who said that?

Muhammad ibn al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Ayoub, he said: Abu Qilabah recited: **There will overtake them wrath from their Lord and humiliation in the life of this world**, the verse, he said: It is the reward of every slanderer until the Day of al-Qiyamah 75: that God Almighty will humiliate him.

Al-Muthanna told me, he said, Abu Al-Nu'man A'rim told us, he said, Hammad bin Zaid told us, on the authority of Ayoub, he said: Abu Qilabah recited this verse one day: "Indeed, those who took the calf will be overtaken by wrath from their Lord and humiliation in the life of this world. And thus do We recompense the slanderers." He said: By God, it is for every slanderer until the Day of Resurrection.

... He said: Hajjaj told us, Hammad told us, on the authority of Thabit and Hamid: Qais bin Abbad and Jariyah bin Qudamah entered upon Ali bin Abi Talib **may God be pleased with him** and said: Do you think this matter that you are in and that you are calling to, did the Messenger of God (blessings and peace of God be upon him) entrust it to you, or is it an opinion that you saw? He said: What is this to you? Turn away from this! They said: By God, we will not turn away from it until you tell us! He said: The Messenger of God (blessings and peace of God be upon him) entrusted me with nothing but a letter in the scabbard of my sword! So he drew it, and took out the letter from the scabbard of his sword, and in it was: ((There was no

prophet who did not have a sanctuary, and I have made Madinah sacred just as Abraham (peace be upon him) made Makkah sacred. No weapons may be carried in it for fighting. Whoever innovates something new or shelters an innovator, upon him is the curse of God, the angels, and all of mankind. No ransom or compensation will be accepted from him.)) So when they left, one of them said to the other: Do you not see this letter? So they returned and left him and said: We heard God say: **Indeed, those who took the calf will be overtaken by wrath from their Lord** (al-Baqarah 2:17). And the people have fabricated a lie, and I do not know anything except that humiliation will befall them.

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Al-Zubayr told us, on the authority of Ibn Uyaynah, regarding his statement: **And thus do We recompense the slanderers**, he said: Every innovator is humiliated.

Tafsir al-Qurtubi

The Almighty said: **Indeed, those who took the calf - upon them will be overtaken by wrath from their Lord** wrath from God is punishment. **And humiliation in the life of this world** because they were ordered to kill each other. It was said: humiliation is the jizya. And there is some distance in it, because the jizya was not taken from them, but rather from their descendants. Then it was said: This is from the completion of the words of Moses, peace be upon him, God Almighty informed about it from him, and the speech was complete. Then God Almighty said: **And thus do We recompense the slanderers**. This statement was from Moses, peace be upon him, before the people repented by killing themselves, for when they repented and God forgave them after the great killing had occurred - as was explained previously in Al-Baqarah - He informed them that whoever among them died as a martyr is a martyr, and whoever remained alive is forgiven. It was said: There was a group who had imbibed the calf in their hearts, meaning its love, and they did not repent, so they are the ones meant by His saying: **Indeed, those who took the calf**. It was said that he meant those among them who died before Moses returned from the appointed time. It was said: He meant their children. This is what happened to Qurayzah and Nadir, meaning their children will be affected. And God knows best. **And thus do We recompense the innovators** meaning as We did to these, We will do to the innovators. Malik bin Anas, may God have mercy on him, said: There is no innovator except that you will find humiliation on his head, then he recited: **Indeed, those who took the calf - wrath from their Lord will overtake them** - until he said - **And thus do We recompense the innovators** meaning the innovators. It was said: Moses ordered the slaughter of the calf, so blood flowed from it and he cooled it with a cooler and threw it with the blood into the sea and ordered them to drink from that water, so whoever worshipped that calf and drank it, it appeared on the edges of his mouth, and by that the worshippers of the calf were known. This has already been mentioned in Surat Al-Baqarah, then God the Most High informed us that God accepts the repentance of the one who repents from

polytheism and other things. This has already been mentioned in more than one place.

Tafsir Ibn Kathir

As for the anger that befell the Children of Israel in worshipping the calf, it is that God Almighty did not accept their repentance until they killed each other, as mentioned in Surat al-Baqarah 2: "So repent to your Creator and kill yourselves. That is better for you in the sight of your Creator. Then He will forgive you. Indeed, He is the Acceptor of Repentance, the Most Merciful." As for humiliation, that was followed by humiliation and disgrace in this worldly life. His statement: **And thus do We recompense the slanderers** is a result of everyone who invents an innovation, for the humiliation of innovation and opposition to guidance is connected from his heart to his shoulders, as Al-Hasan Al-Basri said: The humiliation of innovation is on their shoulders, even if the mules groan with them and the mules clatter with them. And thus Ayoub Al-Sakhtiyani narrated on the authority of Abu Qilabah Al-Jarmi that he recited this verse: **And thus do We recompense the slanderers** and said: By God, it is for every slanderer until the Day of Resurrection. Sufyan bin Uyaynah said: Every innovator is humiliated. Then God Almighty alerted His servants and guided them to the fact that He accepts Repentance of His servants from any sin, even if it was disbelief, polytheism, hypocrisy or discord. That is why He followed this story with His saying: **And those who have committed evil deeds and then repented thereafter and believed - indeed, your Lord is, thereafter, Forgiving and Merciful**. That is, O Muhammad, O Messenger of repentance and Prophet of Mercy, *thereafter* that is, after that action, **is Forgiving and Merciful**. Ibn Abi Hatim said: My father told us, Muslim bin Ibrahim told us, Aban told us, Qatadah told us, on the authority of Azra, on the authority of Al-Hasan Al-Arni, on the authority of Alqamah, on the authority of Abdullah bin Masoud, that he was asked about that, meaning about a man who commits adultery with a woman and then marries her, so he recited this verse: **And those who have committed evil deeds and then repented thereafter and believed - indeed, your Lord is, thereafter, Forgiving and Merciful**. Abdullah recited it ten times, but he did not command them to do it or forbid them from it.

Fath al-Qadir

Anger is the punishment that befell them in this world by killing themselves, and the torment that will befall them in the Hereafter. Humiliation is what God imposed upon them by saying: **Humiliation was imposed upon them**. It was said that it was their expulsion from their homes, and it was said that it was the jizya, and there is a view on this because it was not taken from them, but rather it was taken from their descendants. It is better to restrict anger and humiliation to this world, because He said: 152- **in the life of this world** and that this is specific to those who took the calf as a god, not to those of their descendants after them. The mere fact that they were ordered to kill themselves is anger from God upon

Surat al-A'raf 7:152

Indeed, those who took the calf will be afflicted with wrath from their Lord and humiliation in the life of this world. And thus do We recompense the slanderers.

them, and because of it they become humiliated. Likewise, their exodus from their homes is from the anger of God upon them, and because of it they become patient and humiliated. As for the humiliation that befell their descendants, it is not correct to interpret what is in the verse with it unless it is impossible to carry the verse with its true meaning, and it is not impossible here. **And thus do We recompense the slanderers** meaning, as we did to these, we do to the slanderers. Slander is lying, so whoever slanders God will receive anger and humiliation from God in this world, even if it is not the same as what these were punished with. Rather, what is meant is what is true to be from the anger of God, glory be to Him, and that there is humiliation in it of any kind.

Tafsir al-Baghawi

152 - The Almighty's saying: **Indeed, those who took the calf** meaning: they took it as a god **they will be afflicted with wrath from their Lord** in the Hereafter **and humiliation in the life of this world**. Abu Al-Aaliyah said: It is what they were commanded to do of killing themselves. Atiyah Al-Awfi said: **Indeed, those who took the calf** he meant the Jews who were in the time of the Prophet, may God bless him and grant him peace, he taunted them for the actions of their fathers and attributed it to them **they will be afflicted with wrath from their Lord and humiliation in the life of this world** he meant what Banu Qurayzah and Banu Nadir were afflicted with of killing and exile.

Ibn Abbas, may God be pleased with him, said: It is the jizya. **And thus do We recompense the slanderers**, the liars. Abu Qilabah said: By God, it is the recompense of every slanderer until the Day of Resurrection that God will humiliate him. Sufyan ibn Uyaynah said: This is for every innovator until the Day of Resurrection.

Tafsir al-Baidawi

152. **Indeed, those who took the calf will be overtaken by wrath from their Lord** which is what He commanded them to do, which is to kill themselves. **And humiliation in the life of this world** which is their expulsion from their homes. And it was said that it was the jizya. **And thus do We recompense the slanderers** against God. And there is no slander greater than their slander, which is their saying, **This is your god and the god of Moses**, and perhaps no one before them or after them had invented anything like it.

Surat al-A'raf 7:153

And those who have done evil deeds and then repented after them and believed - indeed, your Lord, thereafter, is Forgiving and Merciful.

Tafsir al-Jalalayn

153 - **And those who have committed evil deeds and then repented** turned away from them **afterwards and believed** in God **indeed, your Lord, after that** that is, repentance **is Forgiving** of them **and Merciful** to them.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: This is report from God Almighty that He accepts the repentance of every person who repents to Him for a sin he has committed, whether his disobedience is minor or major, whether it is disbelief or not, just as He accepted the repentance of the worshippers of the calf after their disbelief in Him by worshipping the calf and their apostasy from their religion.

God Almighty says: And those who have done evil deeds, then returned to seeking God's pleasure by turning to what He loves from what He hates, and to what He is pleased with from what He is angry with, after their evil deeds, and believed that God accepts the repentance of sinners and accepts the repentance of those who turn back, through the sincerity of their hearts and their certainty of that, **He is Forgiving** of them, meaning He conceals their evil deeds for them, and does not disgrace them with them, *Merciful* of them and of everyone who is like them among the repentant.

Tafsir al-Qurtubi

And those who have committed evil deeds meaning disbelief and sins. **Then repented after that** meaning after committing them. **And believed - indeed, your Lord, after that** meaning after repentance, **is Forgiving and Merciful**.

Tafsir Ibn Kathir

As for the anger that befell the Children of Israel in worshipping the calf, it is that God Almighty did not accept their repentance until they killed each other, as mentioned in Surat al-Baqarah 2: "So repent to your Creator and kill yourselves. That is better for you in the sight of your Creator. Then He will forgive you. Indeed, He is the Acceptor of Repentance, the Most Merciful." As for humiliation, that was followed by humiliation and disgrace in this worldly life. His statement: **And thus do We recompense the slanderers** is a result of everyone who invents an innovation, for the humiliation of

innovation and opposition to guidance is connected from his heart to his shoulders, as Al-Hasan Al-Basri said: The humiliation of innovation is on their shoulders, even if the mules groan with them and the mules clatter with them. And thus Ayoub Al-Sakhtiyani narrated on the authority of Abu Qilabah Al-Jarmi that he recited this verse: **And thus do We recompense the slanderers** and said: By God, it is for every slanderer until the Day of Resurrection. Sufyan bin Uyaynah said: Every innovator is humiliated. Then God Almighty alerted His servants and guided them to the fact that He accepts Repentance of His servants from any sin, even if it was disbelief, polytheism, hypocrisy or discord. That is why He followed this story with His saying: **And those who have committed evil deeds and then repented thereafter and believed - indeed, your Lord is, thereafter, Forgiving and Merciful**. That is, O Muhammad, O Messenger of repentance and Prophet of Mercy, *thereafter* that is, after that action, **is Forgiving and Merciful**. Ibn Abi Hatim said: My father told us, Muslim bin Ibrahim told us, Aban told us, Qatadah told us, on the authority of Azra, on the authority of Al-Hasan Al-Arni, on the authority of Alqamah, on the authority of Abdullah bin Masoud, that he was asked about that, meaning about a man who commits adultery with a woman and then marries her, so he recited this verse: **And those who have committed evil deeds and then repented thereafter and believed - indeed, your Lord is, thereafter, Forgiving and Merciful**. Abdullah recited it ten times, but he did not command them to do it or forbid them from it.

Fath al-Qadir

153- **And those who have committed evil deeds** meaning any evil **and then repented** from them *after* doing **after them** and believed in God **indeed, your Lord, after them** meaning after this repentance, or after committing these evil deeds for which the doer has repented and believed in God **is Forgiving and Merciful** meaning He is very forgiving of the sins of His servants and very merciful to them.

Tafsir al-Baghawi

153 - The Almighty said: **And those who have committed evil deeds and then repented after that and believed - indeed, your Lord, thereafter, is Forgiving and Merciful**.

Tafsir al-Baidawi

153. **And those who committed evil deeds** of disbelief and sins. **Then repented after that** after the evil deeds. **And believed** and occupied themselves with faith and what it entails of righteous deeds. **Indeed, your Lord after that** after repentance. **Is certainly Forgiving and Merciful** even if the sin was great, such as the crime of the worshippers of the calf, and many, such as the crimes of the Children of Israel.

Surat al-A'raf 7:153

And those who have done evil deeds and then repented after them and believed - indeed, your Lord, thereafter, is Forgiving and Merciful.

Surat al-A'raf 7:154

And when Moses' anger subsided, he took up the tablets, and in their inscription was guidance and mercy for those who fear their Lord.

Tafsir al-Jalalayn

154 - **And when Moses' anger subsided, he took the tablets** which he had thrown down **and in its inscription** that is, what was inscribed in it, that is, he wrote **was guidance** from misguidance **and mercy for those who fear their Lord** fear Him. And the lam was inserted on the object because it preceded it.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty meant by His statement: **And when the anger subsided from Moses**, when he was restrained from it and calmed down. Likewise, every one who is restrained from something is: **(silent about it)**, and the one who is silent about speech is called **(silent)** because he refrained from it. It was reported from Yunus al-Jarmi that he said: It is said: **(grief subsided from him)**, and everything, as he claimed, and from this is the saying of Abu al-Najm:

The snake wanted to run away and the meowing stopped.

He took the tablets, meaning he took them after he had thrown them down, and some of them had gone. **And in its inscription is guidance and mercy**, meaning what was written in it, *guidance*, a clarification of the truth. **And mercy for those who fear their Lord**, meaning for those who fear God and dread His punishment for their sins.

The Arab scholars differed about the reason for the inclusion of the letter *lam* in the phrase **they fear their Lord**, with the Arabs finding it undesirable to say in speech **I feared you**, meaning: I feared you, and **I honored you**, meaning: I honored you.

Some of them said: This is as God Almighty said: **If you interpret dreams** (Yusuf 12:43), he connected the verb with the letter *lam*.

Some of them said: For the sake of their Lord they fear. Some of them said: It was only introduced after the addition: those who are fearful of their Lord, and fearful of their Lord, then the *lam* was introduced for this meaning, because it was introduced after the addition, not for the obligation.

Some of them said: He did that because the noun preceded the verb, so it was good to insert the *lam*.

Others said: Something similar has come in delaying the noun in His statement: **He has given you some of what you are hastening** (al-Naml 27:72).

It was reported on the authority of Isa bin Omar that he said: I heard Al-Farazdaq say: **I gave him one hundred**

dirhams, meaning: I gave him one hundred dirhams. He said: The speech is broad.

Tafsir al-Qurtubi

The Almighty said: **And when Moses' anger subsided** meaning it calmed down. Muawiyah bin Qurra read it this way, with a sukun with a noon. The root of sukun is stillness and abstinence. It is said: The valley flowed three times then calmed down, meaning it stopped flowing. Ikrimah said: Moses was still from his anger, so it is from the inverted. Like you say: I put my finger in the ring, and I put the ring in the finger. And I put the cap on my head, and I put my head in the cap. **He took the tablets** that he threw down. **And in its copy is guidance and mercy** meaning guidance from misguidance, and mercy, meaning from torment. Abrogation is the transfer of what is in a book to another book. The original from which it was written is called a copy, and the branch is called a copy. It was said: When the tablets were broken, Moses fasted for forty days, then they were returned to him and those tablets were given back to him in two tablets, and he did not lose anything from them, as mentioned by Ibn Abbas. Al-Qushayri said: According to this, **and in its copy** means in what was copied from the broken tablets and transferred to the new tablets, guidance and mercy. Ata' said: And in what remained of it. That is because only a seventh of it remained, and six-sevenths of it were lost. However, nothing of the limits and rulings was lost. It was said: The meaning is in its copy, meaning in what was copied for him from the Preserved Tablet, guidance. It was said: The meaning is in what was written for him in it, guidance and mercy, so there is no need for an original to be copied from. This is like saying: Copy what so-and-so says, meaning write it down in your book.

God the Almighty said: **For those who fear their Lord** meaning they are afraid. There are three opinions about the lam: The Kufians say that it is redundant. Al-Kisa'i said: Someone who heard Al-Farazdaq say: I paid her a hundred dirhams, meaning I paid them. It was also said: It is a lam of ajal, meaning: And those who fear their Lord, not for show or reputation, from Al-Akhfash. Muhammad bin Yazid said: It is related to a source, meaning: For those whose fear is for their Lord. It was also said: When the object came before, it was good to include the lam, like His statement: **If you interpret dreams** (Yusuf 12:43). When the object came before, which is the object, the action of the verb was weakened and it became like an intransitive verb.

Tafsir Ibn Kathir

God Almighty says: **And when Moses' anger subsided** meaning his anger at his people **he took the tablets** meaning the ones he had thrown down out of intense anger at their worship of the calf out of jealousy for God and anger for Him **and in their inscription was guidance and mercy for those who fear their Lord** Many commentators say that when he threw them down they were broken and then he put them together after that and for this reason some of the predecessors

And when Moses' anger subsided, he took up the tablets, and in their inscription was guidance and mercy for those who fear their Lord.

said that he found in them guidance and mercy, and as for the details, they went and claimed that their pieces remained in the treasuries of the kings of the Children of Israel until the Islamic state and God knows best the correctness of this. As for the clear evidence that they were broken when he threw them down and they are from the essence of Paradise, God Almighty informed us that when he took them after he threw them down he found in them **guidance and mercy for those who fear their Lord** He included fear in the meaning of submission, and for this reason it is transitive with the preposition lam. Qatada said: Regarding the Almighty's saying: **He took the tablets**, he said: "My Lord, indeed I find in the tablets a nation, the best nation produced for mankind. They enjoin what is right and forbid what is wrong, so make them my nation." He said: **That is the nation of Ahmad**. He said: **My Lord, indeed I find in the tablets a nation who are the last and the foremost**, meaning the last in creation, the first in entering Paradise. My Lord, make them my nation. He said: **That is the nation of Ahmad**. He said: "My Lord, indeed I find in the tablets a nation whose Gospels are in their chests, which they read. And those before them used to read their books, looking until, when they lifted them up, they did not memorize a thing nor did they recognize it. And God gave them a degree of memorization that He had not given to any other nation." He said: **My Lord, make them my nation**. He said: **That is the nation of Ahmad**. He said: **My Lord, indeed I find in the tablets a nation who believe in the first book and the last book and fight the factions of misguidance until they fight the one-eyed liar, so make them my nation**. He said: **That is the nation of Ahmad**. He said, "My Lord, indeed I find in the Tablets a nation whose charity they consume in their bellies and are rewarded for it. And there were nations before them who, if they gave charity and it was accepted from them, God would send upon it a fire which would consume it, but if it was returned to them, it would be left and eaten by wild beasts and birds. And God has taken their charity from their rich for their poor." He said, **My Lord, then make them my nation**. He said, **That is the nation of Ahmad**. He said, "My Lord, indeed I find in the Tablets a nation who, if one of them intended to do a good deed but did not do it, a good deed would be recorded for him, and if he did it, ten like it would be recorded for him, up to seven hundred. My Lord, make them my nation." He said, **That is the nation of Ahmad**. He said, **My Lord, indeed I find in the Tablets a nation who are the intercessors and for whom intercession is made, so make them my nation**. He said, **That is the nation of Ahmad**. Qatada said, "It was mentioned to us that the Prophet of God, Moses, peace be upon him, threw away the Tablets and said, "O God, make me from the nation of Ahmad."

Fath al-Qadir

His saying: 154- "And when Moses' anger subsided" The root of silence is stillness and restraint. It is said: The valley ran three times then calmed down: meaning it stopped running. It was said: This is a metaphor as if anger was tempting him to do what he did, and it was

saying to him: Say to your people such and such and throw down the tablets and drag your brother's head, so he stopped tempting and was silent. It was said: This statement has a reversal, and the root is Moses was silent from anger, like their saying: I put the finger into the ring, and the ring is the finger, and I put the cap into my head, and my head is the cap. Muawiyah bin Qurra read: And when Moses' anger subsided, and it was read: He was silent and was silent, "He took the tablets **that he threw down when he was angry**, And in its copy is guidance and mercy." Abrogation is the transfer of what is in a book to another book, and the original from which the transfer was made is called a copy, and the transferred is also called a copy. Al-Qushayri said. The meaning of **and in its copy**: that is, in what was copied from the broken tablets and transferred to the new tablets **guidance and mercy**. It was said that the meaning is: and in what was copied for him from it: that is, from the Preserved Tablet. It was also said that the meaning is: and in what was written for him in it, guidance and mercy, so he does not need an original to transfer from it. This is like saying: copy what so-and-so says: that is, record it in your book. The copy is a verb, meaning a passive participle like the sermon. Guidance is what they are guided by of the rulings, and mercy is what they obtain from God when they act upon what is in it of vast mercy. The lam in **for those who are** is related to something omitted: that is, it is for them or for their sake. The lam in **for their Lord they fear** is to strengthen the verb because its object precedes it, so it is somewhat weakened by that. Al-Kisa'i stated that it is redundant. Al-Akhfash said: it is the lam of the term, that is, for the sake of their Lord they fear. Muhammad ibn Yazid al-Mubarrad said: it is related to the source of the aforementioned verb, and the meaning is: for those who are their fear for their Lord they fear.

Abd al-Razzaq, Abd ibn Hamid, Ibn al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Ayoub who said: Abu Qilabah recited this verse:

Indeed, those who took the calf until His saying: **And thus do We recompense the innovators**. He said: It is the recompense of every innovator until the Day of Resurrection that God will humiliate him. Ibn Abi Hatim narrated on the authority of Ibn Abbas who said: Moses was given the Torah on seven tablets of emerald, in which was clarification of everything and an admonition. When he came and saw the Children of Israel devoted to the calf, he threw the Torah from his hand and it shattered. He turned to Aaron and took hold of his head, so God removed six sevenths of it and seven remained. **And when Moses' anger subsided, he took up the tablets, and in their inscription was guidance and mercy**. He said: In what remained of it. Ibn al-Mundhir narrated on the authority of Mujahid or Sa'id ibn Jubayr, who said: The tablets were made of emerald, and when Moses threw them down, the details disappeared, and guidance and mercy remained. He read, and We wrote for him on the tablets an admonition and a detailed account of everything. He read, **And when Moses' anger subsided, he took up the tablets, and in their inscription was guidance and mercy**. He said: The details were not

mentioned here.

Tafsir al-Baghawi

154 - The words of God Almighty: **And when Moses' anger subsided**, meaning: it subsided, **he took up the tablets**, which he had thrown down, and six-sevenths of them had gone, **and in their copy**, they differed about it. It was said that he meant the tablets, because they were copied from the Preserved Tablet.

It was said: When Moses threw the tablets, they were broken, so he made another copy of them, and this is what is meant by his saying: **and in its copy**.

It was said: He meant: and in what was abrogated from it. Ata' said: In what remained from it. Ibn Abbas and Amr ibn Dinar said: When Moses threw the tablets and they broke, he fasted forty days and they were returned to him in two tablets, and in them was **guidance and mercy**, meaning: guidance from misguidance and mercy from punishment, **for those who fear their Lord**, meaning: for those who fear their Lord. The lam in **for their Lord** is an additional emphasis, like His saying: **He has sent you back** (al-Naml 27:72). Al-Kisa'i said: When it comes before the verb, it is good, like His saying: **You interpret the vision** (Yusuf 12:43). Qatib said: He meant they fear their Lord. It was also said: He meant devout. It was also said: He meant devout for their Lord.

Tafsir al-Baidawi

154. "And when he was silent" he calmed down and it was read with that. "From Moses the anger" with Aaron's apology, or with their repentance and in this speech there is exaggeration and eloquence in that he made the anger that drove him to what he did like the command to do it and the temptation to him until he expressed his calmness with silence. And it was read "he was silent" and **(he was silent)** on the basis that the one who was silent was God or his brother or those who repented. "He took the tablets" that he threw. "And in its copy **and in what was copied in it**, meaning **he wrote, a verb with the meaning of a passive participle like the sermon and it was said in what was copied from it of the broken tablets**, guidance **clarification of the truth**, and mercy **guidance to righteousness and goodness**, for those who fear their Lord" the lam entered on the object due to the weakness of the verb due to the delay, or the deletion of the object and the lam is for the explanation and the estimation they fear the sins of God for their Lord.

Surat al-A'raf 7:155

And Moses chose from his people seventy men for Our appointed time. But when the earthquake seized them, he said, "My Lord, if You had willed, You could have destroyed them and me before. Will You destroy us for what the fools among us have done? It is only Your trial by which You mislead whom You will and guide whom You will. You are our protector, so forgive us and have mercy upon us, and You are the All-Hearing, the All-Wise." The best of forgivers

Surat al-A'raf 7:155

And Moses chose from his people seventy men for Our appointed time. But when the earthquake seized them, he said, "My Lord, if You had willed, You could have destroyed them and me before. Will You destroy us for what the fools among us have done? It is only Your trial by which You mislead whom You will and guide whom You will. You are our protector, so forgive us and have mercy upon us, and You are the All-Hearing, the All-Wise." The best of forgivers

Tafsir al-Jalalayn

155 - **And Moses chose from his people seventy** that is, from his people **men for Our appointed time** from among those who did not worship the calf by His command, the Most High. **Then when** that is, for the time that We promised to bring them so that they would apologize for worshipping the calf, so He took them out **the earthquake seized them, he said** the severe earthquake. Ibn Abbas said: Because they did not leave their people when they worshipped the calf. He said: And they are not those who asked to see and were struck by the thunderbolt **My Lord Moses if You had willed, You could have destroyed them before** that is, before I took them out so that the Children of Israel would announce that and not accuse Me (and me. Would You destroy us for what the fools among us have done?) A question of sympathy, that is, do not punish us for the sin of others. **It is** what **it is** that is, the trial in which the fools fell **except Your trial** Your test **with which You mislead whom You will** misleading him **and guide whom You will** guiding him **You are our protector** the one in charge of our affairs. **So forgive us and have mercy on us, for You are the best of forgivers.**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And Moses chose from his people seventy men, for the time and term that God promised him that he would meet them in, to repent for what their fools had done in the matter of the calf, as:

Musa bin Harun told me, he said, Amr bin Hammad told us, he said, Asbat told us, on the authority of Al-Suddi, he said: God commanded Moses, peace be upon him, to come to Him with some of the Children of Israel, to apologize to Him for worshipping the calf, and He promised them an appointment. So Moses chose seventy men from his people in his sight, then he went with them to apologize. When they came to

that place, they said: We will not believe you, O Moses, until we see God clearly, for you have spoken to Him, so show Him! So the thunderbolt struck them and they died. Then Moses stood up crying and supplicating to God, saying: My Lord, what shall I say to the Children of Israel when I come to them and You have destroyed their best? If You had wished, You could have destroyed them and me before!

Ibn Humayd narrated that Salamah narrated on the authority of Ibn Ishaq that Moses chose seventy men from among the Children of Israel, the best of whom were the best, and said: Go to God and repent to Him for what you have done, and ask Him to forgive those of your people whom you have left behind you. Fast and purify yourselves, and purify your clothes! So he went out with them to Mount Sinai, for the appointed time that his Lord had set for him. He would not come to it except with His permission and knowledge. So the seventy said - as I was told - when they had done what he had commanded them to do, and went out with him to meet his Lord, to Moses: Ask us to hear the words of our Lord! He said: I will. So when Moses approached the mountain, a pillar of cloud fell upon him until it covered the whole mountain. Moses approached and entered it, and said to the al-Nas 114: Come near. And when God spoke to Moses, a bright light fell upon his forehead that none of the children of Adam could look at! So a veil was drawn between him and them. The people drew near, and when they entered the cloud, they fell down in prostration. They heard Him speaking to Moses, commanding him and forbidding him: Do and do not do! When God finished His command, the cloud cleared from Moses. He came towards them, and they said to Moses: We will not believe you until we see God clearly! Then the earthquake - which is the thunderbolt - seized them and their souls were torn away, and they all died. Moses, peace be upon him, stood up, imploring his Lord, calling upon Him and beseeching Him, and saying: My Lord, if You had willed, You could have destroyed them before and me! They acted foolishly. Will You destroy those of the Children of Israel who come after me?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **And Moses chose from his people seventy men for Our appointed time**, he said: God had commanded him to choose from his people seventy men, so he chose seventy men, and he went out with them to call upon their Lord. And among what they called upon God was that they said: O God, give us that which You have not given to anyone after us! But God disliked that from their call, so the earthquake seized them. Moses said: O Lord, if You had willed, You could have destroyed them and me before!

Ibn Wakee' told us, he said, Khalid bin Hayyan told us, on the authority of Ja'far, on the authority of Maimun: **And Moses chose from his people seventy men for**

Our appointed time, he said: for the appointed time that He had promised them.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Seventy men for our appointment**, he said: He chose them to fulfill the promise.

Others said: The tremor only took them because of their claim that Moses killed Aaron.

Who said that?

Ibn Bashar and Ibn Wakee' told us, Yahya bin Yaman told us, Sufyan told us, Abu Ishaq told me, on the authority of Ammarah bin Abdul Salouli, on the authority of Ali, may God be pleased with him, who said: Moses, Aaron, Shiber, and Shabir set out, and they went to the foot of a mountain. Aaron slept on a bed, and God took him. When Moses returned to the Children of Israel, they said to him: Where is Aaron? He said: God took him! They said: You killed him, you envied us for his character and his gentleness - or a word to that effect - He said: Then choose whomever you wish! He said: So they chose seventy men. He said: That is why His statement: **And Moses chose from his people seventy men for Our appointed time**, He said: So when they came to him, they said: O Aaron, who killed you? He said: No one killed me, but God took me! They said: O Moses, you will never disobey again from today on! He said: Then the earthquake seized them. He said: So Moses kept going back and forth, and said: "O Lord, if You had willed, You could have destroyed them and me before. Will You destroy us for what the fools among us have done? This is nothing but Your trial by which You lead astray whom You will and guide whom You will." He said: So God revived them and made them all prophets.

Muhammad ibn al-Muthanna narrated to us, he said: Muhammad ibn Ja'far narrated to us, he said: Shu'bah narrated to us, on the authority of Abu Ishaq, on the authority of a man from Banu Salul: that he heard Ali, may God be pleased with him, say about this verse: **And Moses chose from his people seventy men for Our appointed time**, he said: Aaron was of good character and beloved by the Children of Israel. He said: When he died, Moses buried him. He said: When he came to the Children of Israel, they said to him: Where is Aaron? He said: He died! They said: You killed him! He said: So he chose seventy men from among them. He said: When they came to the grave, Moses said: Were you killed or did you die? He said: I died! They were stunned, and Moses said: My Lord, what shall I say to the Children of Israel? When I return, they will say: You killed them! He said: So they were brought back to life and made prophets.

Abdullah bin Al-Hajjaj bin Al-Munhal told me, he said, my father told us, he said, Al-Rabi bin Habib told us, he said: I heard Abu Saeed - meaning Al-Raqashi - and he recited this verse: **And Moses chose from his people seventy men for Our appointment**, and he said: They were sons, except for twenty, and they did not exceed forty, and that is because the ignorance and youth of a twenty-year-old have gone, and that the one who has not exceeded forty has not lost anything of his

mind.

Others said: The people were shaken by the earthquake because they refused to leave the worshippers of the calf, not because they were among its worshippers.

Who said that?

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And Moses chose from his people seventy men for Our appointed time**, and he recited until he reached: **the fools among us**, it was mentioned to us that Ibn Abbas used to say: The earthquake only overtook them because they did not leave the people when they set up the calf, and they hated to have intercourse with them over it.

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement: **And Moses chose from his people seventy men for Our appointed time**, from among those who had not said that statement, although they had not agreed with them on it, so the earthquake seized them because they had not separated from their people when they made the calf. He said: So when they went out and made supplication, God caused them to die and then brought them back to life. So when the earthquake seized them, he said: "My Lord, if You had willed, You could have destroyed them before, and me. Will You destroy us for what the fools among us have done?"

Al-Harith told me, he said, Abdul Aziz told us, he said, Abu Saad told us, he said, Mujahid said: **And Moses chose from his people seventy men for Our appointed time**, and the *appointment* is the appointment. So when the earthquake took them after Moses went out with the seventy from his people, calling upon God and asking Him to remove the affliction from them, but He did not answer them, Moses knew that they had committed the same sin that their people had committed. Abu Saad said: Muhammad bin Kaab Al-Qurazi told me, he said: They were not answered, because they did not forbid them from evil and command them to do good. He said: So the earthquake took them, and they died, then God revived them.

Ibn Wakee' told us, he said, Abu Usamah told us, on the authority of Awn, on the authority of Saeed bin Hayyan, on the authority of Ibn Abbas: The seventy whom Moses chose from his people were only struck by the earthquake because they were not satisfied and did not forbid the calf.

Ibn Bashar told us, he said, Muhammad ibn Ja'far told us, he said, Awn told us, he said, Sa'id ibn Hayyan told us, on the authority of Ibn Abbas, something similar.

The Arab scholars differed about the reason for the accusative case of his statement: **His people are seventy men at our appointed time**.

Some Basra grammarians said: Its meaning is: Moses chose seventy men from his people. When he removed *from* he made the verb work, as Al-Farazdaq said:

Surat al-A'raf 7:155

And Moses chose from his people seventy men for Our appointed time. But when the earthquake seized them, he said, "My Lord, if You had willed, You could have destroyed them and me before. Will You destroy us for what the fools among us have done? It is only Your trial by which You mislead whom You will and guide whom You will. You are our protector, so forgive us and have mercy upon us, and You are the All-Hearing, the All-Wise." The best of forgivers

And among us are those men who were chosen for their generosity and kindness, when the stormy winds blow

As the other said:

I have commanded you to do good, so do what I have commanded you to do, for I have left you with wealth and lineage.

The shepherd said:

People chose you when their nature became weak and those who had hope in you became ill.

Some of the grammarians of Kufa said: The verb was permitted to occur to them if you omitted *min* because it is taken from your saying: **These are the best of the people and the best of the people.** So when the addition was permitted in place of *min* and the meaning did not change, they permitted to say: **I chose you a man and I chose a man from you.** The poet said:

I said to him: Choose a fat camel.

The rajaz poet said:

Under which God chose the tree

Meaning God chose it for him from the trees.

Abu Jaafar said: This second statement is more correct in my opinion, because the word *choice* indicates the request for *from* which means partiality. It is the custom of the Arabs to delete something from the context of a sentence if its location is known, and what I have shown indicates what was deleted. So this is one of those things, God willing.

We have previously explained the meaning of the **earthquake** with its evidence, and that it is: what shakes the people, shakes them, and moves them, destroys them and causes them to die, or stuns them and takes away their understanding.

We have mentioned the narration in other places and the statement of those who said: It was a thunderbolt that killed them.

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: **So when the earthquake seized them**, they died, then He brought them back to life.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nahih, on the authority of Mujahid: **Seventy men for Our appointed time**, Moses chose them to complete the appointment, **and when the earthquake seized them**, they died and then God revived them.

Abdul Karim told me, he said, Ibrahim told us, he said, Sufyan told us, he said, Abu Sa'd said, on the authority of Ikrimah, on the authority of Ibn Abbas: **So**

when the earthquake seized them, he said: It shook them.

The statement in the interpretation of His saying: "Will You destroy us for what the fools among us have done? It is only Your trial by which You mislead whom You will and guide whom You will. You are our protector, so forgive us and have mercy upon us, for You are the best of forgivers."

Abu Jaafar said: The interpreters differed in their interpretation of that.

Some of them said: The meaning of this is: Will you destroy those whom you destroyed for what the fools among us did, that is, for the worship of those who worshipped the calf? They said: And God only destroyed them because they were among those who worshipped the calf. And Moses said what he said, and he had no knowledge of what they had done.

Who said that?

Musa bin Harun told us, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **Will You destroy us for what the fools among us have done?** So God revealed to Moses: These seventy are among those who took the calf! That is when Moses said: **It is only your trial by which You mislead whom You will and guide whom You will.**

Others said: The meaning of this is: Your destruction of those whom you destroyed is the destruction of those who came after them from the Children of Israel if you turn to them and they are not with me. And the *fools*, according to this statement, were the destroyed ones who asked that their Lord show them.

Who said that?

Ibn Humayd narrated that Salamah narrated on the authority of Ibn Ishaq that he said: When the earthquake struck the seventy and they all died, Moses stood up and implored his Lord, calling upon Him and beseeching Him, saying: **My Lord, if You had willed, You could have destroyed them and me before.** They acted foolishly. Will You then destroy those of the Children of Israel who come after me for what the fools among us have done? That is, this is their destruction. I have chosen from among them seventy men, the best of the best. I will return to them, and not one man is with me! So what will they believe me about, or trust me with, after this!

Others said about this:

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement: **Will You destroy us for what the fools among us have done?** Will You hold us accountable while there is not a single man among us who has abandoned Your worship, nor replaced You with someone else?

Abu Ja'far said: The more correct of the two interpretations of the verse is the one that says: Moses was only saddened by the destruction of the seventy by saying: **Will You destroy us for what the fools among us have done?** and that he meant by **the fools** the worshippers of the calf. This is because it is impossible that Moses, peace be upon him, would have chosen from among his people to ask his Lord what he saw that he should ask for them except the best of them, and it is impossible that the best in his view was the one who associated partners in worshipping the calf and took it as a god besides God.

He said: If someone says: It is possible that Moses, peace be upon him, believed that God Almighty punishes a people for the sins of others, and he says: Will you destroy us for the sins of those who worshipped the calf, and we are innocent of that?

It was said: It is possible that the meaning of *destruction* is the taking of souls without punishment, as God Almighty said: **If a man perishes**, (An-Nisa': 176) - meaning: he dies - then He says: Did you kill us because of what the fools among us did?

As for His statement: **It is nothing but your trial**, He, the Most High, says: This action that my people did, of worshipping what they worshipped instead of you, is nothing but a trial from you that befell them. He means by *trial*/the trial and examination. He says: I tested them with it, so that it would become clear who is led astray from the truth by worshipping it, and who is guided by abandoning its worship. He attributed their misguidance and guidance to God, since what they did was due to a cause from Him, the Most High.

And similar to what we said about **the trial**, a group of people of interpretation said.

Who said that?

Ibn Wakee' told us, he said, my father told us, on the authority of Abu Ja'far, on the authority of Al-Rabi', on the authority of Abu Al-Aaliyah: **It is nothing but your trial**, he said, your affliction.

... He said, Habawayh al-Razi told us, on the authority of Ya'qub, on the authority of Ja'far ibn Abi al-Mughira, on the authority of Sa'id ibn Jubayr: **Except your trial**, except your affliction.

Al-Muthanna told me, he said, Ishaq told us, he said, Abd al-Rahman ibn Sa'd told us, he said, Abu Ja'far told us, on the authority of al-Rabi' ibn Anas: **It is nothing but your trial**, he said, your affliction.

... 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: **It is nothing but Your trial by which You mislead whomever You will**, it is nothing but Your punishment by which You inflict upon whomever You will, and turn it away from whomever You will.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **It is only your trial**, you are their trial.

And His saying: **You are our protector**, meaning: You are our supporter. **So forgive us**, meaning: So cover our sins by not punishing us for them. **And have mercy**

on us, meaning: Have compassion on us with Your mercy. **And You are the best of forgivers**, meaning: The best of those who pardon a crime and cover up a sin.

Tafsir al-Qurtubi

The Almighty's saying: **And Moses chose from his people seventy men for Our appointed time**. Two objects, one of which has *min* deleted, and Sibawayh recited:

Among us are those who were chosen as men of generosity and righteousness when the stormy winds blow.

The shepherd said, praising a man:

People chose you when their character was ruined and those who had hope in you were disillusioned.

He wants: I chose you from among people. The root of **I chose** is **I chose**, but when the *ya* moved and before it was a fatha, it was changed to an *alif*, like *said* and *ba'a*.

God Almighty says: **So when the earthquake seized them** meaning they died. In the language, earthquake means a severe earthquake. It is narrated that they were shaken until they died.

God the Almighty said: "He said: 'My Lord, if You had willed, You could have destroyed them before and me'" meaning, their nation, as God the Almighty said: **If a man were to perish** (An-Nisa': 176). And **and me** is an appositive. The meaning is: If You had willed, You could have destroyed us before we went out to the appointed time in the presence of the Children of Israel so that they would not accuse me. Abu Bakr bin Abi Shaybah: Yahya bin Saeed Al-Qattan narrated to us from Sufyan from Abu Ishaq from Ammarah bin Abd from Ali, may God be pleased with him, who said: Moses and Aaron, peace be upon them, set out, and Shibr and Shabir - they are the sons of Aaron - set out, and they came to a mountain in which there was a bed, and Aaron stood on it and took his soul. Moses returned to his people, and they said: You killed him, you envied us for his gentleness and his character, or a word to that effect. The doubt was from Sufyan, so he said: How can I kill him when I have his two sons with me! He said: Then choose whomever you wish, and they chose ten from each tribe. He said: That is what He said: **And Moses chose from his people seventy men for Our appointed time**. So they came to him and said: Who killed you, O Aaron? He said: No one killed me, but God caused me to die. They said: O Moses, you do not disobey. So the earthquake seized them, and they went back and forth to the right and to the left, and he said: "If You had willed, You could have destroyed them and me before. Will You destroy us for what the fools among us have done? This is nothing but Your trial." He said: So he called upon God, and He revived them and made them all prophets. It was said: The earthquake seized them because they said: Show us God openly, as God the Most High said: **And when you said, 'O Moses, we will not believe in you until we see God openly,' then the thunderbolt**

Surat al-A'raf 7:155

And Moses chose from his people seventy men for Our appointed time. But when the earthquake seized them, he said, "My Lord, if You had willed, You could have destroyed them and me before. Will You destroy us for what the fools among us have done? It is only Your trial by which You mislead whom You will and guide whom You will. You are our protector, so forgive us and have mercy upon us, and You are the All-Hearing, the All-Wise." The best of forgivers

seized you. (al-Baqarah 2:55) As explained previously in Al-Baqarah. Ibn Abbas said: The earthquake seized them because they did not stop worshipping the calf, and were not satisfied with worshipping it. It was said: These seventy are not the ones who said: Show us God openly. Wahb said: They did not die, but the trembling took them from awe until their joints were almost revealed, and Moses feared death for them. It was mentioned in Surat Al-Baqarah on the authority of Wahb that they died in a day and a night. Other than this was said about the meaning of the reason for the trembling. And God knows best about the correctness of that. The intended question in His statement: Will denial destroy us? means that you will not do that. This is common in the speech of the Arabs. And if it is a negation, it has the meaning of an affirmation, as he said:

Aren't you the best of those who ride mounts and the most generous of the worlds in terms of bellies?

It was said: Its meaning is supplication and request, i.e. do not destroy us, and he added to himself. What is meant are the people who died from the earthquake. Al-Mubarrad said: What is meant is a question of greatness, as if he is saying: do not destroy us, and Moses knew that God does not destroy anyone for the sin of someone other than him, but it is like the saying of Jesus: **If You punish them, they are Your servants** (al-Ma'idah 5:118). It was said: What is meant by the seventy fools. The meaning is: Will You destroy the Children of Israel for what these fools did in their saying: **Show us God openly?** "It is only your trial" meaning this is nothing but your test and examination. And he added the trial to God Almighty and did not add it to himself, as Abraham said: **And when I am ill, it is He who cures me** (Ash-Shu'ara': 80), so he added the illness to himself and the healing to God Almighty. And Joshua said: **And none made him forget except Satan** (al-Kahf 18:63). Moses, peace be upon him, benefited from the Almighty's saying to him: **Indeed, We have tried your people after you** (Ta-Ha 20:85). So when he returned to his people and saw the calf set up for worship and it was lowing, he said: **It is only your trial by which you mislead** meaning by the trial. **Whom You will and guide whom You will.** This is a refutation of the Qadarites.

Tafsir Ibn Kathir

Ali bin Abi Talha said on the authority of Ibn Abbas in the interpretation of this verse, God had commanded him to choose seventy men from his people, so he chose seventy men and they went out to call upon their Lord. Among what they called upon God was that they said, **O God, give us what You have not given to anyone before us and will not give to anyone after us.** God disliked that from their call, so the earthquake

took them. **He said, 'My Lord, if You had willed, You could have destroyed them before and me' verse.**

Al-Suddi said: God commanded Moses to come to Him with thirty of the Children of Israel to apologize to Him for worshipping the calf, and He promised them an appointment. **And Moses chose from his people seventy men** in front of his eyes, then he went with them to apologize. When they reached that place, they said, **We will not believe in you O Moses, until we see God plainly** for you have spoken to Him, so show Him. **So the thunderbolt took them** and they died. Moses stood up crying and calling upon God, saying, **My Lord, what shall I say to the Children of Israel when I meet them, and You have destroyed the best of them?** "My Lord, if You had willed, You could have destroyed them before and me" *verse*. Muhammad bin Ishaq said: Moses chose from the Children of Israel seventy good men, one after the other, and said: Go to God and repent to Him for what you have done and ask Him to forgive those of your people whom you have left behind you. Fast and purify yourselves and purify your clothes. So he went out with them to Mount Sinai for the appointed time that his Lord had set for him. He would not come to it except with His permission and knowledge. So the seventy said to him, as I have mentioned, when they did what he had commanded them to do and went out with him to meet his Lord to Moses: Ask for us to hear the speech of our Lord. He said: I will do it. So when Moses approached the mountain, a pillar of cloud fell upon him until it covered the entire mountain. Moses approached and entered it and said to the al-Nas 114: Come closer. And when God spoke to Moses, a bright light fell upon Moses' forehead that no one from the children of Adam could look at. So a veil was placed between him and the people approached, until when they entered the cloud, they fell in prostration and they heard him speaking to Moses, commanding him and forbidding him to do and not to do. So when he finished with his command to him and the cloud cleared from Moses, he came to them and they said: O Moses, we will not believe you until we see God. Then the thunderbolt struck them openly, and their souls met and they all died. Then Moses stood up, beseeching his Lord, calling upon Him, and beseeching Him, saying, **My Lord, if You had willed, You could have destroyed them before and me.** They had acted foolishly, so will You destroy those of the Children of Israel who come after me?

Sufyan al-Thawri said: Abu Ishaq told me on the authority of Ammarah ibn Ubayd al-Saluli on the authority of Ali ibn Abi Talib, may God be pleased with him, who said: Moses, Aaron, Shiber, and Shabir set out and went to the foot of a mountain. Aaron slept on a bed, and God Almighty took him. When Moses returned to the Children of Israel, they said to him: Where is Aaron? He said: God Almighty took him. They said: You killed him. You envied us for his character and his gentleness, or something similar. He said: Then choose whomever you wish. He said: So

they chose seventy men. He said: This is what God Almighty said: **And Moses chose from his people seventy men.** When they came to him, they said: O Aaron, who killed you? He said: No one killed me, but God caused me to die. They said: O Moses, you will never disobey again from today onwards. So the earthquake seized them. Moses began to turn right and left and said: O Lord, "If You had willed, You could have destroyed them and me before. Will You destroy us for what the fools among us have done? It is only Your trial by which You lead astray whom You will and guide whom You will." He said: So God revived them and made them all prophets. This is a very strange narration. I do not know this Ammarah ibn Ubayd. Shu'bah narrated it on the authority of Abu Ishaq on the authority of a man from Banu Salul on the authority of Ali, and he mentioned it. Ibn Abbas, Qatada, Mujahid and Ibn Jarir said: The earthquake took them because they did not abandon their people in their worship of the calf or forbid them. This statement is supported by the words of Moses: **Will You destroy us for what the fools among us have done?** and his words: **It is only Your trial,** meaning your trial, test and examination. This was said by Ibn Abbas, Saeed bin Jubayr, Abu Al-Aaliyah, Al-Rabi' bin Anas and more than one of the scholars of the Salaf and Khalaf. It has no meaning other than that. He says that the matter is only Your matter and the judgment is only Yours, so whatever You will is. You misguide whomever You will and guide whomever You will. There is no guide for whomever You misguide, nor can there be a misguider for whomever You guide, nor can there be a giver of what You prevent, nor can there be a preventer of what You give. So all of the kingdom is Yours and all of the judgment is Yours. You have creation and command. And His saying, **You are our protector, so forgive us and have mercy upon us, and You are the best of forgivers.** Forgiveness is covering and not holding one accountable for sin. When mercy is paired with forgiveness, it means that He will not cause him to fall into the same sin in the future. **And You are the best of forgivers,** meaning that no one forgives sin except You. **And decree for us in this world [that which is] good and in the Hereafter.** The first chapter of the supplication is to repel the forbidden. This is to achieve the intended purpose. **And decree for us in this world [that which is] good and in the Hereafter,** meaning make obligatory for us and establish for us in both of them good. The interpretation of good has already been presented in Surat Al-Baqarah. **Indeed, we have been guided to You,** meaning we have repented, returned, and turned to You. Ibn Abbas, Saeed bin Jubayr, Mujahid, Abu Al-Aaliyah, Ad-Dahhak, Ibrahim At-Taymi, As-Suddi, Qatadah, and more than one said: It is like this in language. Ibn Jarir said: Ibn Wakee' told us, my father told us, on the authority of Sharik, on the authority of Jabir, on the authority of Abdullah bin Yahya, on the authority of Ali, who said: The Jews were only called that because they said, **Indeed, we have been guided to You.** Jabir is the son of Yazid Al-Ja'fi, weak.

Fath al-Qadir

His saying: 155- **And Moses chose from his people seventy men for Our appointed time.** This is the beginning of explaining what happened from Moses

and from the people he chose, and seventy is the object of chose, and his people is accusative by removing the preposition: that is, from his people by deletion and connection, and similar to it is the saying of Al-Ra'i:

People chose you when their character was deteriorating and those who had hope in you became ill.

He wants to choose you from among the people, and the meaning of **for our appointed time** is the time that we set for him after what happened from his people happened, and the appointed time is the speech that was mentioned before because God ordered him to come to the mountain with some people from the Children of Israel who apologized to Him, glory be to Him, for worshipping the calf, as it was said, and the tremor in the language: is the severe earthquake, it was said: they were shaken until they died, so when Moses saw the tremor taking place for them: "He said: My Lord, if You had willed, You could have destroyed them before and me," he said it, peace be upon him, with regret and longing, because the reason for the tremor taking place for them was **And when you said, O Moses, we will not believe in you until we see God clearly, so the thunderbolt seized you,** as mentioned in Surat Al-Baqarah, and it was said: these seventy are not those who said, **Show us God clearly,** but the tremor took them, because of their not stopping the worship of the calf, and it was said: they were people who were not satisfied with the worship of the calf nor forbade the Samaritan and those with him from worshipping it, so the tremor took them because of their silence, and the meaning is if You had willed to destroy us He would have destroyed us for our sins before this time, an admission of his guilt, and his longing for what his people had neglected. The question in his statement: **Will You destroy us for what the fools among us have done?** is for denial: I am not one of those who do that. He said it out of confidence in God's mercy. The intended meaning is to implore and beseech. It was said that its meaning is supplication and request: i.e. do not destroy us. Al-Mubarrad said: What is meant by the question is a question of reverence, as if he is saying: Moses knew that no one would be destroyed for the sin of another, but it is like the statement of Jesus: **If You punish them, they are Your servants.** It was said that what is meant by the fools is the seventy, and the meaning is: Will You destroy the Children of Israel for what these fools did in their statement: **Show us God openly?** It was said that what is meant by them is the Samaritan and his companions. His saying: **It is nothing but Your trial** means that the trial that these fools have fallen into is nothing but Your trial by which You test whomever You will and examine whomever You will. Perhaps the Prophet, peace be upon him, derived this from the saying of the Most High: **Indeed, We have tested your people after you** "You misguide with it whomever You will and guide whomever You will" meaning You misguide with this trial whomever You will of Your servants and guide with it whomever You will of them. And similar to it is: **To test you as to which of you is best in deed** then he returned to supplication and prayer and said: **You are our protector** meaning the one who is in charge of our affairs **so forgive us** for our sins **and have mercy on us** with Your mercy that

Surat al-A'raf 7:155

And Moses chose from his people seventy men for Our appointed time. But when the earthquake seized them, he said, "My Lord, if You had willed, You could have destroyed them and me before. Will You destroy us for what the fools among us have done? It is only Your trial by which You mislead whom You will and guide whom You will. You are our protector, so forgive us and have mercy upon us, and You are the All-Hearing, the All-Wise." The best of forgivers

encompasses all things **and You are the best of forgivers** of sins.

Tafsir al-Baghawi

155 - The Almighty's statement, **And Moses chose from his people**, meaning from his people, so the word was in the accusative case because the letter of description was removed, **seventy men for Our appointed time**, is evidence that not all of them worshipped the calf. Al-Suddi said: God Almighty commanded Moses to come to Him with some of the Children of Israel to apologize to Him for worshipping the calf, so Moses chose from his people seventy men, **and when** they came to that place, they said: We will not believe you until we see God clearly, so the thunderbolt struck them and they died.

Ibn Ishaq said: He chose them to repent to Him for what they had done and to ask for repentance for those of their people they had left behind. This indicates that they all worshipped the calf.

Qatada, Ibn Jurayj, and Muhammad ibn Ka'b said: **The earthquake seized them** because they did not leave their people when they worshipped the calf, and they did not command them to do good or forbid them from evil.

Ibn Abbas said: The seventy who said: **We will not believe in you until we see God with our own eyes, and the thunderbolt overtook you** (al-Baqarah 2:55) were before the seventy who were overtaken by the earthquake. Rather, God Almighty commanded Moses, peace be upon him, to choose seventy men from his people, so he chose them and led them forth.

So that they might call upon their Lord, and among what they called upon was that they said: O God, give us what You have not given to anyone before us, and will not give to anyone after us. So God disliked that in their call, and the tremor seized them.

Wahb said: The tremor was not a sound, but when the people saw that awe, they were seized with trembling and became anxious and trembling, until their joints were almost revealed. When Moses saw that, he had mercy on them and feared death for them, and their loss was severe for him. They were his ministers for good, listening and obedient. Then he called out and cried and implored his Lord, and God removed that tremor from them, so they were reassured and listened to the words of their Lord. That is what the Almighty said: **He said**, meaning Moses, **My Lord, if You had willed, You could have destroyed them before**, meaning for worshipping the calf, **and me**, for killing the Copt. **Will You destroy us for what the fools among us have done?** meaning the worshippers of the calf. Moses thought that they were punished for taking the

calf, and he said this in the way of a question, asking: Will You destroy us for the actions of the fools?

Al-Mubarrad said: His saying **Will You destroy us for what the fools among us have done** is a question of compassion, meaning: Do not destroy us, and Moses, peace be upon him, knew that God Almighty is more just than to punish someone other than Him for the sin of the wrongdoer.

The Almighty said: **It is only your trial**, meaning: the one into which the fools fell. It was nothing but your test and trial. You led a people astray with it and they were tempted, and You guided a people and protected them until they remained steadfast in Your religion. This is the meaning of His saying: "You misguide with it whomever You will and guide whomever You will. You are our Protector," our Helper and our Protector, **so forgive us and have mercy upon us, for You are the best of forgivers**.

Tafsir al-Baidawi

155. "And Moses chose from his people **meaning from his people, so he omitted the preposition and connected the verb to it**, seventy men for Our appointed time. Then when the earthquake seized them" it was narrated that God Almighty commanded him to come to Him with seventy of the Children of Israel, so he chose six from each tribe, then two more, so He said: Let two men from among you remain behind. So they argued, so He said: Whoever stays will have the reward of whoever goes out. So Caleb and Joshua stayed and went with the rest. When they approached the mountain, a cloud covered it, so Moses entered the cloud with them and they fell down in prostration. They heard God Almighty speaking to Moses, commanding him and forbidding him. Then the cloud cleared, so they came to Him and said: "We will not believe in you until we see God with our own eyes." So the earthquake, meaning the thunderbolt, or the shaking of the mountain, seized them, and they were struck dumb by it. "He said, 'My Lord, if You had willed, You could have destroyed them before and me.'" He wished for their destruction and his, before he saw what he saw or for some other reason, or he meant that You were able to destroy them before that by making Pharaoh destroy them and by drowning them in the sea and other things, so You had mercy on them by saving them from it. If You had mercy on them a second time, it would not be far from Your comprehensive kindness. "Will You destroy us for what the fools among us have done?" of stubbornness and daring to ask to see, and some of them said that. And it was said that what was meant by what the fools did was worshipping the calf, and the seventy were chosen by Moses for the time of repentance from it, so they were overcome by awe that made them anxious

and trembled until their joints were almost exposed, and they were on the verge of destruction, so Moses feared for them, so he wept and supplicated, so God removed it from them. "It is nothing but Your trial." Your trial when You made them hear Your words until they desired to see. Or You created in the calf a lowing, so they deviated because of it. **You misguide with it whomever You will.** Misguidance is by overstepping His bounds or by following illusions. **And You guide whomever You will.** He guides him and strengthens his faith. **You are our protector.** The One who takes care of our affairs. **So forgive us.** By forgiving what we have committed. **And have mercy upon us, for You are the best of forgivers.** You forgive the bad and replace it with good.

Surat al-A'raf 7:156

And decree for us in this world [that which is] good and in the Hereafter. Indeed, we have turned back to You. He said, "My punishment - I afflict with it whom I will, but My mercy encompasses all things. So I will decree it for those who fear Me and give zakah and those who believe in Our verses."

Surat al-A'raf 7:156

And decree for us in this world [that which is] good and in the Hereafter. Indeed, we have turned back to You. He said, "My punishment - I afflict with it whom I will, but My mercy encompasses all things. So I will decree it for those who fear Me and give zakah and those who believe in Our verses."

Tafsir al-Jalalayn

156 - **And write** make obligatory **for us in this world that which is good and in the Hereafter** that which is good **for we have indeed guided** repentance **to You**. He said, the Most High, **My punishment - I afflict with it whom I will** his punishment **and My mercy encompasses** encompasses **all things** in this world **so I will write it** in the Hereafter **for those who fear God and give zakah and those who believe in Our verses**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says, informing about the supplication of His Prophet Moses, peace be upon him, that he said in it: **And write for us**, meaning: make us among those for whom You have written, **in this world good**, which are the righteous deeds, **and in the Hereafter**, among those for whom You have written forgiveness for their sins, as:

Al-Qasim told us: Al-Hussein told us: Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement: **And decree for us in this world [that which is] good**, he said: forgiveness.

And his saying: **Indeed, we have turned to You**, means: We have repented to You.

And the people of interpretation said something similar.

Who said that?

Ibn Wakee' told us, he said, Jarir, Ibn Fadil, and Imran bin Uyaynah told us, on the authority of Ata', on the authority of Saeed bin Jubayr - and Imran said: on the authority of Ibn Abbas - **Indeed, we have been guided to You**, he said: We have repented to You.

... He said, Zaid bin Habbab told us, on the authority of Hammad bin Salamah, on the authority of Ata', on the authority of Saeed bin Jubair, who said: We repented to You.

... He said, Jabir bin Nuh told us, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, who said: We repented to You.

... He said, Abdullah bin Bakr told us, on the authority of Hatim bin Abi Saghira, on the authority of Samak: that Ibn Abbas said about this verse: **Indeed, we have turned to You**, he said: We have repented to You.

Al-Muthanna told me, he said, Al-Hajjaj told us, he said, Hammad told us, on the authority of Ata' bin Al-Sa'ib, on the authority of Saeed bin Jubair - he said: I think it was on the authority of Ibn Abbas: **Indeed, we have been guided to You**, he said: We have repented 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: **Indeed, we have turned to You**, meaning: We have repented to You.

Muhammad bin Bashar told us, Yahya bin Saeed told us, Sufyan told us, Abd al-Rahman bin al-Asbahani told us, on the authority of Saeed bin Jubayr, regarding his statement: **Indeed, we have turned to You**, he said: We have repented to You.

... He said, Abd al-Rahman and Waki' ibn al-Jarrah told us, they said, Sufyan told us, on the authority of Abd al-Rahman ibn al-Asbahani, on the authority of Sa'id ibn Jubayr, similarly.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Ibn Al-Asbahani, on the authority of Saeed bin Jubair, the same.

... He said, Jarir told us, on the authority of Mughirah, on the authority of Ibrahim, who said: We repented to You.

... He said, Muhammad bin Yazid told us, on the authority of Al-Awam, on the authority of Ibrahim Al-Taimi, who said: We repented to You.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Al-Awam, on the authority of Ibrahim Al-Taimi, the same.

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada: **Indeed, we have turned to You**, meaning: We have repented to You.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement: **We have been guided to You**, he said: We have repented.

Musa told us, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **Indeed, we have been guided to You**, he says: We have repented to You.

Muhammad bin Amr told us, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Indeed, we have turned to You**, he says: We have repented to You.

Al-Muthanna told me, he said, Abu Hudhayfah told us,

he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

Ibn Wakee' told us, he said, my father told us, on the authority of Abu Jaafar Al-Razi, on the authority of Al-Rabi' bin Anas, on the authority of Abu Al-Aaliyah, he said: **We have been guided to You**, we have repented to You.

... He said, my father told us, on the authority of Abu Hujair, on the authority of Ad-Dahhak, who said: We repent to You.

... He said, Al-Maharibi told us, on the authority of Juwaybir, on the authority of Al-Dahhak, who said: We repent to You.

And it was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh say: Ubayd bin Sulayman told us: I heard Al-Dahhak say, and he mentioned something similar.

... He said, my father and Ubaidullah told us, on the authority of Sharik, on the authority of Jabir, on the authority of Mujahid, who said: We repent to You.

... He said, Habawayh, may God be pleased with him, told us, on the authority of Ya'qub, on the authority of Ja'far, on the authority of Sa'id ibn Jubayr, the same.

... He said, my father told us, on the authority of Sharik, on the authority of Jabir, on the authority of Abdullah bin Yahya, on the authority of Ali, peace be upon him, who said: They were called **the Jews** because they said: **We have been guided to you**.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas: **Indeed, we have been guided to You**, meaning: we have repented to You.

Ibn Al-Barqi told us, he said, Amr told us, he said, I heard a man asking Saeed: **We have been guided to You**, he said: We have repented to You.

We have explained the meaning of this with evidence previously, so there is no need to repeat it.

The statement in the interpretation of his saying: "He said, 'My punishment - I afflict with it whom I will, but My mercy encompasses all things. So I will prescribe it for those who fear Me and give zakat and those who believe in Our verses.'"

Abu Ja'far said: God Almighty says: God said to Moses: This earthquake that I have inflicted upon your people is My punishment, which I inflict upon whomever I wish of My creation, just as I inflicted upon those whom I inflicted upon your people. **And My mercy encompasses all things**, meaning: My mercy encompasses all of My creation.

The interpreters differed in their interpretation of this.

Some of them said: Its source is general, but its meaning is specific, and what is meant by it is: My mercy has encompassed the believers in Me from the nation of Muhammad, may God bless him and grant him peace. And he cited as evidence the statement that follows it, which is His statement: **Then I will prescribe it for those who fear Me**, the verse.

Who said that?

Al-Muthanna told me, he said, Abu Salamah Al-Manqari told us, he said, Hammad bin Salamah told us, he said, Ata bin Al-Saib told us, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: that he read: **And My mercy encompasses all things, so I will prescribe it for those who fear Me**, he said: God made it for this nation.

Abdul Karim told me, he said, Ibrahim bin Bashir told us, he said, Sufyan said, Abu Bakr Al-Hudhali said: When the verse: **And My mercy encompasses all things** was revealed, Satan said: I am from **the thing!** So God took it away from Satan, He said: **Then I will prescribe it for those who fear God and give zakat and those who believe in Our verses**. The Jews said: We fear God and give zakat and believe in the verses of our Lord! So God took it away from the Jews and said: **Those who follow the Messenger, the unlettered Prophet**, all the verses. He said: So God took it away from Satan and the Jews, and made it for this nation.

Al-Qasim narrated to us, he said, Al-Husayn narrated to us, he said, Hajjaj narrated to me, on the authority of Ibn Jurayj, he said: When the verse: **And My mercy encompasses all things** was revealed, Satan said: I am from **all things!** God said: **Then I will prescribe it for those who fear God and give zakat and those who believe in Our verses**, the verse. The Jews said: And we fear God and give zakat! So God revealed: **Those who follow the Messenger, the unlettered Prophet**, he said: God took it away from Satan and the Jews, and made it for the nation of Muhammad: I will prescribe it for those who fear God among your people.

Bishr bin Muadh narrated to us, he said, Yazid narrated to us, he said, Saeed narrated to us, on the authority of Qatada, his statement: **My punishment - I afflict with it whom I will, and My mercy encompasses all things**, so Iblis said: I am from that (*thing*)! So God revealed: **Then I will prescribe it for those who fear God**, the disobedience of God, **and those who believe in Our verses**, so the Jews and Christians wished for it, so God revealed a firm and clear condition, and said: **Those who follow the Messenger, the unlettered Prophet**, so he is your Prophet, he was unlettered and did not write, may God bless him and grant him peace. Ya'qub narrated to me, he said, Ibn Ulayyah narrated to us, he said, Khalid al-Hadha' informed us, on the authority of Anis bin Abi al-Aryan, on the authority of Ibn 'Abbas, regarding his statement: "And decree for us in this world [that which is] good and in the Hereafter [that which is] good. Indeed, we have turned back to You," he said: So he was not given it, so he said: **My punishment - I will afflict with it whom I will, and My mercy encompasses all things, so I will prescribe it for those who fear God**, until His statement: **The Messenger, the unlettered Prophet**.

Ibn Wakee' told us, he said, Ibn Ulayyah and Abd al-A'la told us, on the authority of Khalid, on the authority of Anis Abi al-Aryan - Abd al-A'la said, on the authority of Anis Abi al-Aryan - and he said: Ibn Abbas said: "And decree for us in this world [that which is] good and in the Hereafter. Indeed, we have turned back to You." He said: So Moses did not give it to him, he said: **My punishment - I afflict with it whom I will, and My mercy encompasses all things, so I will write it**

Surat al-A'raf 7:156

And decree for us in this world [that which is] good and in the Hereafter. Indeed, we have turned back to You. He said, "My punishment - I afflict with it whom I will, but My mercy encompasses all things. So I will decree it for those who fear Me and give zakah and those who believe in Our verses."

down, to the end of the verse.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, he said: God had written on the tablets the mention of Muhammad and the mention of his nation, and what He had stored for them with Him, and what He had made easy for them in their religion, and what He had made easy for them in what He had made permissible for them, and He said: **My punishment - I afflict with it whom I will, and My mercy encompasses all things, so I will prescribe it for those who fear Me** - meaning: polytheism - the verse.

Others said: Rather, this is general in this world, and specific in the hereafter.

Who said that?

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of al-Hasan and Qatada, regarding His statement: **And My mercy encompasses all things**, they said: It encompasses in this world the righteous and the wicked, and on the Day of Resurrection it is specifically for those who feared God.

Others said: It is general, and it is repentance.

Who said that?

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: "You are our protector, so forgive us and have mercy upon us, for You are the best of forgivers. And decree for us in this world [that which is] good and in the Hereafter. Indeed, we have turned back to You." He said: Moses asked this, and God said: **My punishment - I afflict with it whom I will**, the punishment that was mentioned, **and My mercy**, repentance, **has encompassed all things, so I will prescribe it for those who fear Me**. He said: So His mercy was the repentance that Moses, peace be upon him, asked for, God wrote it for us.

As for his saying: **Then I will write it for those who fear God**, he is saying: Then I will write My mercy that encompasses all things. The meaning of **I will write** in this place: I will write on the tablet on which the Torah was written, **for those who fear God**, meaning: for the people who fear God and dread His punishment for disbelieving in Him and disobeying Him in His commands and prohibitions, so they perform His obligations and avoid His disobedience.

The interpreters differed regarding the meaning of what God described of these people as fearing Him.

Some of them said: It is polytheism. Mention of those who said that: Mention of those who said that:

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas: **Then I will write it down for those who fear God**, meaning polytheism.

Others said: Rather, it is all sins.

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, **Then I will write it down for those who fear God**, the sins of God.

As for **zakat and its payment**, we have explained its description previously, so there is no need to repeat it.

It was mentioned on the authority of Ibn Abbas in this place that he said about that:

Al-Muthanna told me, he said, Abdullah told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas: **And they give zakat**, he said: They obey God and His Messenger.

It is as if Ibn Abbas interpreted this to mean that it means doing what purifies the soul and cleanses it of good deeds.

As for his saying: **And those who believe in Our signs**, he says: And for the people who believe and acknowledge our signs and proofs.

Tafsir al-Qurtubi

The Almighty said: **And decree for us in this world [that which is] good**. That is, guide us to righteous deeds for which good deeds will be decreed for us. **And in the Hereafter**, that is, a reward for them. **Indeed, we have been guided to You**, that is, we have repented, as stated by Mujahid, Abu al-Aaliyah, and Qatadah. And *guidance* means repentance, and it was mentioned previously in Surat al-Baqarah.

God Almighty said: **He said, 'My punishment - I afflict with it whom I will'** meaning those who deserve it. That is, this tremor and thunderbolt is a punishment from Me that I afflict with whom I will. It was said: The meaning is, **whoever I will**, meaning, whoever I will to misguide.

His saying: **And My mercy encompasses all things** is general, meaning it has no end, meaning whoever enters it, it is not unable to do so. It was said: It encompasses all things of creation, even the beast has mercy and compassion for its offspring. Some of the commentators said: Everything coveted this verse, even Satan, so he said: I am a thing, so God the Most High said: **Then I will prescribe it for those who fear God**, so the Jews and Christians said: We are fearing God, so God the Most High said: **Those who follow the Messenger, the unlettered Prophet**, the verse. So the verse is no longer general, praise be to God. Hammad bin Salamah narrated on the authority of Ata bin Al-Sa'ib on the authority of Saeed bin Jubair on the authority of Ibn Abbas, who said: God the Almighty wrote it for this nation.

Tafsir Ibn Kathir

The Almighty says, answering Himself in His statement, **It is only Your trial** *verse*, He said, **My punishment - I afflict with it whom I will, and My mercy encompasses all things** *verse*, meaning I do what I will and I rule what I want, and I have wisdom and justice in all of that, glory be to Him, there is no god but Him. And the Almighty's statement, **And My mercy encompasses all things** *verse* is of great comprehensiveness and generality, like the Almighty's statement, informing about the bearers of the Throne and those around it, that they say, **Our Lord, You have encompassed all things in mercy and knowledge**. Imam Ahmad said: Abd al-Samad told us, my father told us, al-Jariri told us on the authority of Abu Abdullah al-Jashmi, Jundub, who is the son of Abdullah al-Bajali, may God be pleased with him, told us: A Bedouin came and dismounted his camel, then tied it up, then prayed behind the Messenger of God, may God bless him and grant him peace. When the Messenger of God, may God bless him and grant him peace, had finished praying, he came to his camel, untied its halter, mounted it, and called out, **O God, have mercy on me and Muhammad, and do not associate anyone with Our mercy**. The Messenger of God, may God bless him and grant him peace, said, "Do you say, 'This one is more astray or his camel?' Did you not hear what he said?" They said, 'Yes.' He said, 'You have preserved a vast mercy. God Almighty created one hundred mercies, then sent down a mercy by which He sympathizes with His creation, jinn, humans, and animals. He kept ninety-nine mercies with Him. Do you say, 'He is more astray or his camel?'" It was narrated by Ahmad and Abu Dawud, on the authority of Ali ibn Nasr, on the authority of Abd al-Samad ibn Abd al-Warith, on his authority. Imam Ahmad also said: Yahya ibn Sa'id narrated to us, on the authority of Sulayman, on the authority of Abu Uthman, on the authority of Salman, on the authority of the Prophet, may God bless him and grant him peace, who said: "God, the Almighty, has one hundred mercies, one of which is mercy by which creation is merciful to one another, and by which wild beasts are kind to their young. He has reserved ninety-nine for the Day of Resurrection." Muslim is the only one to narrate it, as he narrated it from the hadith of Sulayman, who is Ibn Tarkhan, and Dawud ibn Abi Hind, both of them on the authority of Abu Uthman, whose name is Abd al-Rahman ibn Mal, on the authority of Salman, who is al-Farisi, on the authority of the Prophet, may God bless him and grant him peace, on his authority. Imam Ahmad said: Affan narrated to us, Hammad narrated to us, on the authority of Asim ibn Bahdal, on the authority of Abu Salih, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "God has one hundred mercies, ninety-nine of which He has placed with you one by which you are merciful to one another between the jinn and mankind and between the creation. When the Day of Resurrection comes, He will gather them to Himself." Ahmad is the only one to narrate it from this source. Ahmad said: Affan told us, Abdul Wahid told us, Al-A'mash told us, on the authority of Abu Salih, on the authority of Abu Saeed,

who said: The Messenger of God, may God bless him and grant him peace, said: **God has one hundred mercies, and He divided one portion of them among His creation, by which people, beasts, and birds show mercy to one another**. Ibn Majah narrated it from the hadith of Abu Mu'awiyah, on the authority of Al-A'mash, on his authority. Al-Hafiz Abu Al-Qasim Al-Tabarani said: Muhammad bin Uthman bin Abi Shaybah told us, Ahmad bin Yunus told us, Sa'd Abu Ghailan Al-Shaybani told us, on the authority of Hammad bin Abi Sulayman, on the authority of Ibrahim, on the authority of Silah bin Zafar, on the authority of Hudhayfah bin Al-Yaman, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "By the One in Whose Hand is my soul, the one who is wicked in his religion and foolish in his livelihood will enter Paradise. By the One in Whose Hand is my soul, the one whose sin has filled him with Hell will enter Paradise. By the One in Whose Hand is my soul, God will forgive on the Day of Resurrection a forgiveness that Satan will long for, hoping that it will reach him." This is a very strange hadith, and I do not know this Sa'd. His statement, **Then I will prescribe it for those who fear God**, the *verse*, means, **Then I will make My mercy obligatory**. As a favor and kindness from Me to them, as the Almighty said: **Your Lord has prescribed mercy for Himself**. And His saying, **for those who fear God**, means I will make it for those who are characterized by these qualities, and they are the nation of Muhammad, may God bless him and grant him peace. **Those who fear God**, meaning polytheism and major sins. His saying, **and give zakat**, it was said that it is the zakat of souls, and it was said that it is money. It is possible that it is general for both of them, as the *verse* is Meccan. **And those who believe in Our verses**, meaning they confirm.

Fath al-Qadir

156- **And decree for us in this world [that which is] good** by granting us success in righteous deeds, or by bestowing upon us abundant blessings in this world of well-being and abundant provision, **and in the Hereafter** meaning, and decree for us in the Hereafter Paradise by what You reward us with or by what You bestow upon us of bliss in the Hereafter. The phrase **Indeed, we have turned to You** is an explanation of what preceded it of asking for forgiveness, mercy, and good in this world and in the Hereafter, meaning, we have repented to You and turned back from the misguidance that the Children of Israel fell into. And *hud* means repentance. It was mentioned previously in Surat Al-Baqarah, and the phrase **He said, 'My punishment - I afflict with it whom I will'** is a new sentence like its counterparts in what came before. It was said that what is meant by punishment here is the trembling. It was also said that it is His, the Most High, command to them to kill themselves, meaning, this is not up to you, O Moses, but whatever you will will be, and whatever I do not will will not be. It appears that the punishment here includes all punishments and the punishment of these people is included in it primarily. It was said: What is meant is whomever I will of those who deserve punishment or whomever I will to lead astray and deprive of success. **And My mercy encompasses all things** of things from those who are

Surat al-A'raf 7:156

And decree for us in this world [that which is] good and in the Hereafter. Indeed, we have turned back to You. He said, "My punishment - I afflict with it whom I will, but My mercy encompasses all things. So I will decree it for those who fear Me and give zakah and those who believe in Our verses."

accountable and others. Then the Almighty informed that He will write this vast mercy **for those who fear sins and give the zakat** imposed on them **and those who believe in Our verses** meaning they believe in them and submit to them.

give zakat" He mentioned it specifically because of its uniqueness and because it was more difficult for them. **And those who believe in Our verses** do not disbelieve in any of them.

Tafsir al-Baghawi

156 - **And decree for us** make obligatory for us **in this world that which is good**, grace and well-being **and in the Hereafter** that is: and in the Hereafter **that which is good**, forgiveness and Paradise, **indeed we have turned to You**, that is: we have repented to You, "God the Most High said: "My punishment - I afflict with it whomever I will, **of My creation**, and My mercy encompasses all things", encompasses all things, Al-Hasan and Qatadah said: His mercy encompasses in this world the righteous and the wicked, and on the Day of Resurrection it is specifically for the righteous. Atiyah Al-Awfi said: It encompasses all things, but it is only obligatory for those who are righteous, and that is because the disbeliever is provided for, and it is repelled from him by the believers due to the vastness of God's mercy for the believers, so he lives in it, and when he reaches the Hereafter it is obligatory for the believers specifically, like the one who is illuminated by the fire of another when the owner of the lamp goes with his lamp.

Ibn Abbas - may God be pleased with them - Qatadah and Ibn Jurayj said: When the verse: **And My mercy encompasses all things** was revealed, Satan said: I am one of that things. Then God Almighty said: **Then I will prescribe it for those who fear God and give zakat and those who believe in Our verses**. The Jews and Christians wished for it and said: We fear God and believe and give zakat. So God made it for this nation and said:

Tafsir al-Baidawi

156. "And decree for us in this world that which is good" good living and success in obedience. "And in the Hereafter" Paradise. "Indeed, we have turned to You" We have repented to You from the enemies of the Jews if they return. It is read with the kasra from عَوَّدَ which means he inclined him, and it is possible that it is a clarification of the agent and the object in the sense that we have given hope to ourselves and we have hope to You, and it is also possible that the damma is also built for the object of it in the language of the one who says عَوَّدَ الدِّينَ. "He said, My punishment - I afflict with it whom I will" his torment. "And My mercy encompasses all things" in this world, the believer and the disbeliever, even the accountable and others. "So I will write it" so I will establish it in the Hereafter, or I will write it as a special scribe from you, O Children of Israel. "For those who fear" disbelief and sins. "And

Surat al-A'raf 7:157

Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel. He enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the bad and relieves them of their burden and the shackles which were upon them. So those who have believed And they honored him and supported him and followed the light which was sent down with him. Those are the successful ones.

Tafsir al-Jalalayn

157 - **Those who follow the Messenger, the unlettered Prophet** Muhammad, may God bless him and grant him peace **whom they find written in what they have of the Torah and the Gospel** with his name and description **He enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things** of what is forbidden in their law **and prohibits for them the bad things** dead things and the like **and removes from them their burden** their burden **and the shackles** the hardships **which were upon them** such as killing oneself in repentance and cutting off the traces of impurity **So those who believe in him** among them **and honor him** and respect him **and support him** **and follow the light which was sent down with him** that is, the Qur'an **it is those who will be the successful**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: This statement is a clarification from God, the Most High, that those whom He promised His Prophet Moses, peace be upon him, that He would write for them the mercy that He, the Most High, described by saying: **And My mercy encompasses all things**, are the nation of Muhammad, may God bless him and grant him peace, because there is no known messenger of God described with this description - I mean *unlettered* - other than our Prophet Muhammad, may God bless him and grant him peace, and this is what the narrations from the people of interpretation came with.

Who said that?

Ibn Wakee' told us, he said, Imran bin Uyaynah told us, on the authority of Ata', on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **Then I will write it down for those who fear God**, he said: The nation of Muhammad, may God bless him and grant him peace.

... He said, Zaid bin Habbab told us, on the authority of Hammad bin Salamah, on the authority of Ata', on the authority of Ibn Abbas, who said: The nation of Muhammad, may God bless him and grant him peace.

Abu Kuraib and Ibn Wakee' told us, they said: Yahya bin Yaman told us, on the authority of Ash'ath, on the authority of Ja'far, on the authority of Saeed, regarding his statement: **Then I will write it down for those who**

fear God, he said: The nation of Muhammad, may God bless him and grant him peace. Then Moses, peace be upon him, said: I wish I had been created in the nation of Muhammad!

Ibn Hamid and Ibn Wakee' told us, they said, Jarir told us, on the authority of Ata', on the authority of Saeed bin Jubair: **Then I will write it down for those who fear God**, he said: for those who follow Muhammad, may God bless him and grant him peace.

Ibn Wakee' narrated, Jarir narrated, on the authority of Laith, on the authority of Shahr ibn Hawshab, on the authority of Nawf al-Himyari, who said: When Moses chose seventy men from his people for the meeting with his Lord, God said to Moses: I will make the earth a place of prostration and purification for you, and I will place tranquility with you in your homes, and I will make you recite the Torah from memory, and it will be read by the man among you and the woman, the free and the slave, the young and the old. Moses said to his al-Nas 114: God has indeed made the earth a place of prostration and purification for you. They said: We do not want to pray except in churches! He said: And He will place tranquility with you in your homes. They said: We do not want anything except for it to be as it was, in the Ark! He said: And He will make you recite the Torah from memory, and it will be read by the man among you and the woman, the free and the slave, the young and the old. They said: We do not want to read it except by looking! God said: **Then I will prescribe it for those who fear God and give zakah** until His saying: **Those are the successful**.

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Yahya ibn Abi Katheer, on the authority of Nawf al-Bakali, he said: When Moses set out with the delegation of the Children of Israel, God spoke to him and said: I have spread out the earth for them as a place of purification and places of worship in which they may pray wherever the prayer overtakes them, except near a toilet, grave, or bathhouse. I have placed tranquility in their hearts and made them read the Torah with their tongues. He said: Moses mentioned that to the Children of Israel, and they said: We cannot carry tranquility in our hearts, so make it for us in a chest, and we will not read the Torah except by looking, and we will not pray except in the church. God said: **Then I will prescribe it for those who fear God and give zakat**, until he reached **Those are the successful ones**. He said: Moses, peace be upon him, said: O Lord, make me their prophet! He said: Their prophet is from them! He said: O Lord, make me from them! He said: You will never reach them! He said: O Lord, I came to you with the delegation of the Children of Israel, and you made our delegation for others! Then God revealed: **And among the people of Moses was a community who guided with the truth and did justice thereby** (al-A'raf 7:159).

Nawf Al-Bakali said: So thank God who preserved your absence, took your share for you, and made the delegation of the Children of Israel yours.

Muhammad ibn al-Muthanna told us, he said, Muadh ibn Hisham told us, he said, my father told me, on the authority of Yahya ibn Abi Katheer, on the authority of Nawf al-Bakali, something similar, except that he said:

Surat al-A'raf 7:157

Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel. He enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the bad and relieves them of their burden and the shackles which were upon them. So those who have believed And they honored him and supported him and followed the light which was sent down with him. Those are the successful ones.

I am sending down to you the Torah, and you will read it from your tongues, your men, your women, and your children. They said: We will not pray except in a church. Then he mentioned the rest of the hadith in a similar manner.

Ibn Wakee' told us, he said, Ishaq bin Ismail told us, on the authority of Ya'qub, on the authority of Ja'far, on the authority of Saeed bin Jubair: **Then I will write it down for those who fear God**, he said: The nation of Muhammad, may God bless him and grant him peace.

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **Then I will write it down for those who fear God**, he said: These are the nation of Muhammad, may God bless him and grant him peace.

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, he said: When it was said: **Then I will prescribe it for those who fear God and give zakah and those who believe in Our verses**, the Jews and Christians desired it, so God revealed a clear and firm condition and said: **Those who follow the Messenger, the unlettered Prophet**, and he is your Prophet, may God bless him and grant him peace, he was unlettered and did not write.

We have explained the meaning of *illiterate* previously, so there is no need to repeat it.

As for his saying: **Which they find written with them in the Torah and the Gospel**, the *ha* in his saying: **they find it** refers back to **the Messenger**, who is Muhammad, may God bless him and grant him peace, like the one who:

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi, regarding his statement: **Those who follow the Messenger, the unlettered Prophet**, this is Muhammad, may God bless him and grant him peace.

Ibn Al-Muthanna told me, he said, Uthman bin Omar told us, he said, Falih told us, on the authority of Hilal bin Ali, on the authority of Ata bin Yasar, he said: I met Abdullah bin Amr and said: Tell me about the description of the Messenger of God, may God bless him and grant him peace, in the Torah. He said: Yes, by God, he is described in the Torah as he is described in the Qur'an: O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner and a protection for the unlettered. You are My servant and Messenger. I have named you Al-Mutawakkil. He is not rude nor harsh nor loud in the markets, nor does he repay evil for evil, but pardons and overlooks. And We will not take him until We establish through him the crooked religion, by them saying: **(There is no god but God)**, so We open through him covered hearts, deaf ears, and blind eyes.

Ata said: Then I met Kaab and asked him about that, and they did not differ a word, except that Kaab said in his language: Covered hearts, deaf ears, and blind eyes.

Abu Kuraib told me, he said, Musa bin Dawud told us, he said, Falih bin Sulaiman told us, on the authority of Hilal bin Ali, he said, Ata' told me, he said: I met Abdullah bin Amr bin Al-Aas, and he mentioned something similar, except that he said in Ka'b's words: **General eyes, deaf ears, and closed hearts**.

... Abu Kuraib told me, he said, Musa bin Dawud told us, he said, Falih bin Sulaiman told us, on the authority of Hilal bin Ali, he said, Ata' told me, he said: I met Abdullah bin Amr bin Al-Aas, and he mentioned something similar, except that he said in Ka'b's words: **General eyes, deaf ears, and closed hearts**.

... He said, Musa told us, Abdul Aziz bin Salamah told us, on the authority of Hilal bin Ali, on the authority of Ata bin Yasar, on the authority of Abdullah, in a similar manner, and there is no word from Ka'b in it.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, God said: **Which they find written with them**, meaning: they find his description, his command, and his prophethood written with them.

The statement in the interpretation of his saying: "He enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the bad things and removes from them their burden and the shackles which were upon them."

Abu Ja'far said: God Almighty says: This unlettered Prophet commands his followers to do what is right, which is belief in God and to adhere to His obedience in what He commands and forbids. This is the *right* that he commands them to do, **and he forbids them from what is wrong**, which is associating partners with God and refraining from what God forbade them from.

And His saying: **And He has made lawful for them the good things**, which is what the Jahiliyyah prohibited of the Bahā'ir, the Sā'ib, the Wasā'il, and the Hāwāmi, **And He has forbidden for them the bad things**, which is the meat of pigs, usury, and what they considered lawful of the foods and drinks that God has prohibited, such as:

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas: **And He forbids them the impure things**, which are pork and usury, and what they considered permissible of the forbidden foods that God forbade.

As for his saying: **And He removes from them their**

burden and the shackles which were upon them, the people of interpretation differed in its interpretation.

Some of them said: He means by **the covenant** the covenant and pledge that he took from the Children of Israel to act according to what was in the Torah.

Who said that?

Ibn Wakee' told us, he said, Jaber bin Nuh told us, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas: **And He will remove from them their burden**, he said: their covenant.

... He said, Al-Maharibi told us, on the authority of Juwaybir, on the authority of Al-Dahhak, who said: Their covenant.

Al-Muthanna told me, he said, Amr bin Ali told us, he said, Hisham told us, on the authority of Juwaybir, on the authority of Al-Dahhak, the same.

Ibn Wakee' told us, he said, Yahya bin Yaman told us, on the authority of Mubarak, on the authority of Al-Hasan: **And He will remove from them their burden**, he said: the covenants that they gave of themselves.

... He said, Ibn Numayr told us, on the authority of Musa bin Qais, on the authority of Mujahid: **And He will remove from them their burden**, he said: their covenant.

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **And He will remove from them their burden and the shackles which were upon them**, he said: He will remove from them their covenants and agreements which were taken from them in the Torah and the Gospel.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas: **And He will remove from them their burden and the shackles which were upon them**, what God had taken from them of the covenant regarding what He had forbidden them. He says: He will remove that from them.

Some of them said: He meant by that that he removes from those who followed the Prophet of God, may God bless him and grant him peace, the severity that was imposed on the Children of Israel in their religion.

Who said that?

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada: **And He will remove from them their burden and the shackles which were upon them**, so Muhammad, may God bless him and grant him peace, came with a release from him and overlooked him.

Al-Muthanna told me, he said, Al-Hammani told us, he said, Sharik told us, on the authority of Salim, on the authority of Saeed: **And He will remove from them their burden**, he said: urine and the like, which were difficult for the Children of Israel.

... He said, Al-Hammani told us, he said, Yaqoub told us, on the authority of Jaafar, on the authority of Saeed, he said: The intensity of the work.

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj, who said, Mujahid said, regarding his statement: **And He will remove from them their burden and the shackles which were upon them**, he said: Whoever follows Muhammad and his religion from the People of the Book, He will remove from them what was upon them of the severity in their religion.

Ibn Wakee' told us, he said, Ibn Fadil told us, on the authority of Ash'ath, on the authority of Ibn Sirin, he said: Abu Hurairah said to Ibn Abbas: Is there no blame upon us in religion for committing adultery and stealing? He said: Yes! But the burden that was on the Children of Israel has been lifted from you.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And He removes from them their burden**, he said, their burden that He placed upon them.

Abu Ja'far said: The most correct of the statements on this matter is to say that **the covenant** is the covenant - and we have explained that with its evidence in a place other than this sufficiently - and that the meaning of the statement is: And the unlettered prophet will abolish the covenant that God took from the Children of Israel, of establishing the Torah and doing what is in it of severe deeds, such as cutting off the skin from urine, and prohibiting spoils of war, and similar deeds that were imposed upon them, but the ruling of the Qur'an abrogated them.

As for **the shackles that were upon them**, Ibn Zayd used to say:

Yunus told me, he said, Ibn Wahb told us, regarding His statement: **And the shackles which were upon them**, he said: **The shackles**. He read: **Their hands were shackled** (al-Ma'idah 5:64). He said: Those shackles. He said: And he called them to believe in the Prophet so that he would remove that from them.

The statement in the interpretation of his saying: **So those who believed in him, honored him, supported him, and followed the light which was sent down with him - those are the successful ones**.

Abu Ja'far said: God Almighty says: **Those who believed in the unlettered Prophet and acknowledged his prophethood, "and honored him"**, meaning: they respected him, glorified him, and protected him from the people, as:

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas: **And they punished him**, meaning: they protected him and honored him.

Al-Harithqal told me, Abd al-Aziz told us, Musa ibn Qays told me, on the authority of Mujahid: **And they supported him and aided him**. "They supported him" means they made his matter right and helped his Messenger, **and aided him**.

And His statement: **And they supported him**, meaning: and they aided him against the enemies of God and his enemies, by striving against them and waging war against them, **and they followed the light which was sent down with him**, meaning the Qur'an and Islam,

Surat al-A'raf 7:157

Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel. He enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the bad and relieves them of their burden and the shackles which were upon them. So those who have believed And they honored him and supported him and followed the light which was sent down with him. Those are the successful ones.

and those are the successful ones, meaning: those who do these actions with which the Most High described the followers of Muhammad, may God bless him and grant him peace, are the successful ones who attain what they sought and hoped for by doing that.

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada, who said: They - meaning the Jews - did not resent him except because they envied the Prophet of God, so God said: **Those who believed in him, honored him, and supported him.** As for supporting and honoring him, you have preceded them in that, but the best of you are those who believe in God and follow the light that was sent down with him.

Qatada means by his statement: **(They only resented him because they envied the Prophet of God)** that the Jews considered Muhammad, may God bless him and grant him peace, a mercy to them with what he brought from God if they had followed him, because he came to remove the burden and shackles from them, but envy led them to disbelieve in him and to refuse to accept the relief, because God's abandonment of them was overwhelming.

Tafsir al-Qurtubi

It contains ten issues:

First: Yahya bin Abi Katheer narrated on the authority of Nawf Al-Bakali Al-Himyari: When Moses chose seventy men from his people for the meeting with his Lord, God Almighty said to Moses: I have made the earth a place of prostration and purification for you, so you may pray wherever the prayer overtakes you, except near a toilet, a bathroom, or a grave. And I will put tranquility in your hearts, and I will make you read the Torah from memory, read by the man among you, the woman, the free man, the slave, the young and the old. Moses said that to his people, but they said: We do not want to pray except in churches, and we cannot carry tranquility in our hearts, and we want it to be as it was in the Ark, and we cannot read the Torah from memory, and we do not want to read it except by sight. So God Almighty said: **Then I will write it down for those who fear God** - until His saying - **the successful ones**. So He made it for this nation, so Moses said: O Lord, make me their prophet. He said: Their prophet is from them. He said: O Lord, make me from them. He said: You will never reach them. Moses said: O Lord, I have come to you with a delegation from the Children of Israel, and you have made our delegation for others. Then God revealed: **And among the people of Moses was a community guiding with the truth and doing justice thereby** (al-A'raf 7: 159). Moses was pleased. Nawf said: So praise God who made the delegation of

the Children of Israel for you. Abu Nu'aym also mentioned this story from the hadith of Al-Awza'i, who said: Yahya bin Abi Amr Al-Saybani told us that Nawf Al-Bakali told me that when he began a sermon, he would say: Do you not praise your Lord who preserved your absence and took your share for you after your share and made the delegation of the people for you? That is because Moses, peace be upon him, came with the Children of Israel and God said to them: I have made the earth a place of prostration for you. Wherever you pray in it, your prayer will be accepted, except in three places. Whoever prays in them, I will not accept his prayer: the graveyard, the bathroom, and the toilet. They said: No, except in the church. He said: And I have made the earth a means of purification for you if you cannot find water. They said: No, except with water. He said: And I have made wherever a man prays and he is alone, his prayer will be accepted. They said: No, except in a group.

Second: The Almighty's saying: **Those who follow the Messenger, the unlettered Prophet.** These words, as we mentioned, excluded the Jews and Christians from the commonality that appears in His saying: **Then I will prescribe it for those who fear Me.** This number was restricted to the nation of Muhammad, may God bless him and grant him peace, as stated by Ibn Abbas, Ibn Jubayr, and others. And they follow means in his law and religion and what he brought. The Messenger and the Prophet are two names for two meanings, for the Messenger is more specific than the Prophet. The Messenger was given priority out of concern for the meaning of the message, otherwise the meaning of prophethood is the one that comes first, and therefore "the Messenger of God, may God bless him and grant him peace, responded to Al-Bara' when he said:

And in Your Messenger whom You have sent. He said to him: Say, I believe in Your Prophet whom You have sent. It was included in Sahih. Also, in His statement: "And in Your Messenger whom You have sent" there is a repetition of the message, which has one meaning, so it is like a filler that is useless. Unlike His statement: **And Your Prophet whom You have sent**, there is no repetition in them. Based on this, every Messenger is a Prophet, but not every Prophet is a Messenger, because the Messenger and the Prophet share a general matter, which is the report, and differ in a specific matter, which is the message. So if you say: Muhammad is a Messenger from God, this includes that he is a Prophet and the Messenger of God. And likewise with the other Prophets, may the blessings and peace of God be upon them.

Third: The Almighty's saying: **the illiterate** is attributed to the illiterate nation, which is as it was born. It did not learn to write or read, as Ibn Aziz said. Ibn Abbas, may God be pleased with him, said: Your Prophet, may God bless him and grant him peace, was illiterate. He

did not write, read, or calculate. God Almighty said: **And you did not recite before it any scripture, nor did you inscribe it with your right hand** (al-Ankabut 29:48). It was narrated in Sahih on the authority of Ibn Omar, "On the authority of the Prophet, may God bless him and grant him peace, who said:

We are an illiterate nation; we neither write nor calculate." The hadith. It was said that the Prophet, may God bless him and grant him peace, was traced back to Mecca, the mother of villages, as mentioned by Al-Nahhas.

Fourth: The Almighty's saying: **Which they find written with them in the Torah and the Gospel**. Al-Bukhari narrated: Muhammad bin Sinan told us, Faliḥ told us, Hilal told us, on the authority of Ata bin Yasar: I met Abdullah bin Amr bin Al-Aas. I said: Tell me about the description of the Messenger of God, may God bless him and grant him peace, in the Torah. He said: Yes, by God, he is described in the Torah with some of his description in the Qur'an: **O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner** (al-Ahzab 33:45) and a protection for the illiterate. You are My servant and Messenger, I have named you Al-Mutawakkil. He is not rude nor harsh nor a companion in the markets. He does not repel evil with evil, but he pardons and forgives. God will not take him until He establishes through him the crooked religion by which they say, **There is no god but God**, and He opens through it blind eyes, deaf ears, and sealed hearts. -In other than Al-Bukhari- Ata said: Then I met Ka'b and asked him about that, and they did not differ on a single word, except that Ka'b said in his language: quloob ghuluf, adhaan samum, and a'yun umm. Ibn Atiyyah said: I think this is a mistake or a foreign language. It has been narrated from Ka'b that he said: quloob ghuluf, adhaan samum, and a'yun umm. Al-Tabari said: It is a Himyarite language. Ka'b added in describing the Prophet, may God bless him and grant him peace, he said: His birth was in Mecca, his migration was to Tabah, his rule was in Ash-Sham, and his nation is the praisers, they praise God in every situation and in every home, they perform ablution for their limbs and wear their izaris to the middle of their shins, they are shepherds of the sun, they perform the prayers wherever it catches them even on the back of a sweeper, their rows in battle are like their rows in prayer. Then he recited: **Indeed, God loves those who fight in His cause in rows as if they were a solid structure** (al-Saff 61:4).

Fifth: The Almighty's saying: **He enjoins upon them what is right and forbids them what is wrong**. Ata' said: **He enjoins upon them what is right** by abandoning rivals, having good morals, and maintaining family ties. **And forbids them what is wrong** by worshipping idols and severing family ties.

Sixth: The Almighty's saying: **And lawful for them are the good things**. Malik's school of thought is that the good things are the permissible things, so it is as if he described them as good, since it is a word that includes praise and honor. According to this, we say about the filthy things: they are the forbidden things, and for this reason Ibn Abbas said: The filthy things are pork, usury, and other things. Based on this, Malik permitted the filthy things such as snakes, scorpions,

beetles, and the like. Al-Shafi'i's school of thought, may God have mercy on him, is that the good things are from the aspect of taste, except that the word is not general in his view, because its generality in this aspect of taste necessitates the permissibility of wine and pork, rather he sees it as specific to what the Shari'ah has permitted. He sees the filthy things as a general word for the forbidden things by the Shari'ah and the filthy things, so he forbids scorpions, beetles, geckos, and what is similar to this. People are of these two opinions, and this meaning was mentioned in Surat Al-Baqarah.

Seventh: The Almighty's saying: **And He will remove from them their burden**. "Heaviness" means heaviness, as stated by Mujahid, Qatadah, and Ibn Jubayr. *Heaviness* also means a covenant, as stated by Ibn Abbas, Ad-Dahhak, and Al-Hasan. This verse combines both meanings, for the Children of Israel had taken a covenant from them that they would perform heavy deeds, but that covenant and the burden of those deeds were removed from them by Muhammad, may God bless him and grant him peace, such as washing away urine, making spoils permissible, sitting with menstruating women, eating with them, and sleeping with them. If urine got on one of them's clothes, he would cut it off. It was also narrated that he would flog one of them. And if they gathered the spoils, fire would descend from the sky and consume them, and if a woman menstruated, they would not go near her, and other things that have been proven in the authentic hadith and others.

Eighth: The Almighty's saying: **And the shackles which were upon them**. The shackles are a metaphor for those burdens. Among the burdens is leaving work on the Sabbath, as it is narrated that Moses, peace be upon him, saw a man carrying a reed on the Sabbath, so he struck his neck. This is the opinion of the majority of commentators. There was no blood money for them, but rather retaliation. They were ordered to kill themselves as a sign of their repentance, and so on. So this was likened to shackles, as the poet said:

This house is not like it used to be, O Umm Malik, but chains have surrounded necks.

The young man returned like an old man, saying nothing but justice, so the critics were relieved.

He likened the limits of Islam and its prohibitions against transgressing into prohibitions to chains surrounding necks.

From this meaning is what Abu Ahmad bin Jahsh said to Abu Sufyan:

Go with her, go with her, I put a dove's necklace around her

That is, you are bound by its shame. It is said: So-and-so was bound by such-and-such if it is binding on him.

Ninth: If it is said: How did you connect the shackles, which is plural, to the burden, which is singular? The answer is that the burden is a verbal noun that refers to many. Ibn Amir read their burdens in the plural: like their deeds. He made it plural because of the different types of sins. The rest read it in the singular, because

Surat al-A'raf 7:157

Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel. He enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the bad and relieves them of their burden and the shackles which were upon them. So those who have believed And they honored him and supported him and followed the light which was sent down with him. Those are the successful ones.

it is a verbal noun that refers to little and many of the same type with its wording being singular. They agreed on the singular in His statement: **And do not place a burden upon us** (Al-Baqarah 2:286). And so on whenever you are presented with this meaning, such as **and upon their hearing** (Al-Baqarah 2:7). **Their glance will not return to them** [Ibrahim 43]. And **from a hidden glance** (Ash-Shura 42:45). All of them mean plural.

Tenth: The Almighty's saying: **So those who believed in him and honored him** meaning, honored him and supported him. Al-Akhfash said: Al-Jahdary and Isa read **and honored him** with a light pronunciation. And likewise **and you honored them** (al-Ma'idah 5:12). It is said: Azrahu ya'zuruhu and yu'zuruhu. **The light** is the Qur'an and success: achieving what is desired. This has been mentioned previously.

Tafsir Ibn Kathir

Those who follow the Messenger, the unlettered Prophet, whom they find written in what they have of the Torah and the Gospel. This is the description of Muhammad, may God bless him and grant him peace, in the books of the prophets. They gave good tidings to their nations of his mission and commanded them to follow him, and his descriptions are still present in their books, known by their scholars and rabbis. Imam Ahmad narrated: Ismail told us, on the authority of Al-Jariry, on the authority of Abu Sakhr Al-Uqaili, who said: A Bedouin told me: I brought a milking cow to Madinah during the lifetime of the Messenger of God, may God bless him and grant him peace. When I finished selling it, I said: I will meet this man and hear from him. He met me between Abu Bakr and Umar, walking, so I followed them until they came to a Jewish man spreading the Torah and reciting it, consoling himself for the death of his son, the most handsome and best of youths. The Messenger of God, may God bless him and grant him peace, said: **I ask you by Him who sent down the Torah, do you find in this book of yours my description and my coming out?** He nodded like this, meaning no. His son said: Yes, by Him who sent down the Torah, we find in our book your description and your coming out, and I bear witness that there is no god but God and I bear witness that you are the Messenger of God. He said: **Rescue the Jew from your brother.** Then he took charge of shrouding him and praying over him. This is a good, strong hadith with a corroborating evidence in Sahih on the authority of Anas. Al-Hakim, the author of Al-Mustadrak, said: "Muhammad bin Abdullah bin Ishaq Al-Baghawi told us, Ibrahim bin Al-Haitham Al-Baldi told us, Abdul Aziz bin Muslim bin Idris told us, Abdullah bin Idris told us, on the authority of Shurahbil bin Muslim, on the authority of Abu Umamah Al-Bahili,

on the authority of Hisham bin Al-Aas Al-Umawi, who said: I and another man were sent to Heraclius, the ruler of the Romans, to invite him to Islam. We went out until we reached Ghouta, meaning the Ghouta of Damascus, and we stayed with Jabalah bin Al-Ayham Al-Ghassani. We entered upon him and found him on a bed of his. He sent his messenger to us to speak to him. We said: By God, we will not speak to a messenger, but we have been sent to the king. If he gives us permission, we will speak to him, otherwise we will not speak to the messenger. The messenger returned to him and informed him of that. He said: So he gave us permission, and he said: Speak. So Hisham bin Al-Aas spoke to him and invited him to Islam. He was wearing black clothes. Hisham said to him: What are these that you are wearing? He said: I put them on and swore that I would not take them off until I expel you from Ash-Sham. We said: By God, this is your meeting, we will take it from you and we will take the kingdom of the greatest king, God willing. He told us: Our Prophet Muhammad (*peace be upon him*) said: You are not like them, but they are a people who fast during the day and stand in prayer at night, so how is your fast? So we told him, and his face was filled with blackness and he said: Get up, and he sent a messenger with us to the king, so we went out until we were close to the city, and the one with us said to us: These beasts of yours do not enter the city of the king, so if you wish we will carry you on mules and mules, we said by God we will not enter except on them, so they sent to the king that they refuse that, so he ordered them to enter on our mounts, so we entered on them with our swords girdled until we reached a room of his, so we knelt at its base while he was looking at us, so we said there is no god but God and God is greatest, and God knows that the room shook until it became like a palm branch fluttering with the winds, he said: So send to us, it is not for you to speak your religion openly against us, and he sent to us to enter, so we entered upon him while he was on his bed and with him were patriarchs of the Romans, and everything in his seat was red and everything around him was red, and he was wearing red clothes, so we approached him and he laughed and said: What is wrong with you if You greeted me with the greeting you greet among yourselves? And there was a man with him who was fluent in Arabic and talked a lot. So we said, "Our greeting among ourselves is not permissible for you, and the greeting with which you greet, it is not permissible for us to greet you with." He said, **How do you greet among yourselves?** We said, "Peace be upon you." He said, **How do you greet your king?** We said, **It is like this.** He said, **How does he respond to you?** We said, **It is like this.** He said, **What is the greatest of your words?** We said, **There is no god but God and God is the Greatest.** When we said it, and God knows best, the room shook until he raised his head to it. He said, **So this word that you said where**

the room shook? Every time you say it in your houses, your rooms shake against you? We said, **No, we have never seen it do this except with you.** He said, **I wish that whenever you say it, everything would shake against you, and I have left half of my kingdom.** We said, *Why?* He said, **Because it would have been easier for its matter and more appropriate for it not to be from the matter of prophethood and for it to be from the tricks of the people.** Then he asked us what he wanted and we informed him. Then he said, **How is your prayer and fasting?** So we told him, and he said: Get up and he ordered for us a good place to stay and a lot of accommodation. So we stayed for three days, then he sent for us at night and we entered upon him and he repeated our words and we repeated them. Then he called for something like a large square gilded with small rooms on them with doors. He opened a room and a lock and took out a black silk cloth and spread it out and in it was a red picture, and in it was a man with large eyes and large buttocks. I have never seen a neck as long as his, and he had no beard and two braids, the most beautiful of what God created. He said: Do you know this? We said: No. He said: This is Adam, peace be upon him, and he is the hairiest of people. Then he opened another door and took out a black silk cloth and in it was a white picture. He had hair like a cat's hair, red eyes, a large head and a beautiful beard. He said: Do you know this? We said: No. He said: This is Noah, peace be upon him. Then he opened another door and took out a black silk cloth and in it was a man with very white hair, beautiful eyes, a straight forehead, long cheeks and a white beard as if he was smiling. He said: Do you know this? We said: No. He said: This is Abraham, peace be upon him. Then he opened another door and in it was a white picture, and by God, it is the Messenger of God, may God bless him and grant him peace. He said: Do you know this? We said: Yes, this is Muhammad, the Messenger of God, may God bless him and grant him peace. He said: And we cried. He said: By God, he stood up and then sat down and said: By God, it is funny. We said: Yes, it is funny as if you are looking at it. He paused for a while looking at it and then said: It was the last of the houses, but I hastened it for you to see what you have. Then he opened another door and took out a black silk cloth and in it was a picture of a dark-skinned man with sunken eyes, a sharp gaze, a scowl, overlapping teeth, and a contracted lip as if he was angry. He said: Do you know this? We said: No. He said: This is Moses, peace be upon him, and next to him was a picture resembling him except that his head was oiled and his forehead was broad, and there was nobility in his eyes. He said: Do you know this? We said: No. He said: This is Aaron, son of Imran, peace be upon him. Then he opened another door and took out a white silk cloth and in it was a picture of a dark-skinned man, stocky and as if he was angry. He said: Do you know this? We said: No. He said: This is Lot, peace be upon him. Then he opened another door and took out a white silk cloth and in it was a picture of a white man with a reddish complexion, a hooked nose, light cheeks, and a handsome face. He said: Do you know this? We said: No. He said: This is Isaac, peace be upon him. Then he opened another door and took out a white silk cloth and in it was a picture resembling Isaac, except that there was a mole on his lip. He said: Do you know this? We said: No. He said: This is Jacob,

peace be upon him. Then he opened another door and took out a black silk cloth and in it was a picture of a white man with a handsome face, a hooked nose, and good stature, with a light on his face in which one could see piety, tending to redness. He said: Do you know this? We said: No. He said: This is Ishmael, the grandfather of your Prophet, may God bless him and grant him peace. Then he opened another door and took out a white silk cloth and in it was a picture like the picture of Adam, as if his face were the sun. He said: Do you know this? We said: No. He said: This is Joseph, peace be upon him. Then he opened another door and took out a white silk cloth and in it was a picture of a red-skinned man with hairy legs, squinting eyes, a large belly, and stocky, wearing a sword. He said: Do you know this? We said no. He said: This is David, peace be upon him. Then he opened another door and took out a white silk cloth with a picture of a man with large buttocks and long legs riding a horse. He said: Do you know this? We said no. He said: This is Solomon, son of David, peace be upon them both. Then he opened another door and took out a black silk cloth with a white picture of him. There was a young man with a very black beard, much hair, handsome eyes and a handsome face. He said: Do you know this? We said no. He said: This is Jesus, son of Mary, peace be upon him. We said: Where did you get these pictures from? Because we know that it is as the prophets, peace be upon them, were depicted, because we saw the image of our Prophet, peace be upon him, like him. He said: Adam, peace be upon him, asked his Lord to show him the prophets from his descendants, so He sent down to him their images, and it was in the treasury of Adam, peace be upon him, at sunset. Then Dhul-Qarnayn extracted it from the sunset and gave it to Daniel. Then he said: By God, my soul is pleased with leaving my kingdom, and I was a slave to share your kingdom until I die. Then he granted us permission and gave us a good reward and we set out. When we came to Abu Bakr al-Siddiq, may God be pleased with him, and we told him what he showed us and what he told us and what he granted us, Abu Bakr cried and said: Poor thing, if God wanted good for him, He would have done so. Then he said: The Messenger of God, peace be upon him, informed us that they and the Jews find the description of Muhammad, peace be upon him, with them. And thus the great Hafiz al-Bayhaqi, may God have mercy on him, included it in the book of Evidences of Prophethood, on the authority of al-Hakim, with permission, so he mentioned it and its chain of transmission is sound. Ibn Jarir said: Al-Muthanna told us, Uthman ibn Umar told us, Falih told us, on the authority of Hilal bin Ali, on the authority of Ata bin Yasar, said: I met Abdullah bin Amr and said: Tell me about the description of the Messenger of God, may God bless him and grant him peace, in the Torah. He said: Yes, by God, he is described in the Torah as he is described in the Qur'an: **O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner** and a protection for the illiterate. You are My servant and Messenger, your name is Al-Mutawakkil. He is neither rude nor harsh. God will not take him until He establishes through him the crooked religion, so that they say, **There is no god but God.** And He opens through him covered hearts, deaf ears, and blind eyes. Ata said: Then I met Ka'b and

Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel. He enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the bad and relieves them of their burden and the shackles which were upon them. So those who have believed And they honored him and supported him and followed the light which was sent down with him. Those are the successful ones.

asked him about that, and he did not differ a word except that Ka'b said what he had understood: He said covered hearts, deaf ears, and blind eyes. Al-Bukhari narrated it in his Sahih on the authority of Muhammad bin Sinan on the authority of Fali on the authority of Hilal bin Ali, and he mentioned with his chain of transmission something similar to it, and he added after his saying: He is neither rude nor harsh nor loud in the markets, and he does not repay evil for evil, but he pardons and forgives. And he mentioned the hadith of Abdullah bin Amr, then he said: It occurs in the speech of many of the predecessors that the Torah is used to refer to the books of the People of the Book, and something similar to this has been mentioned in some hadiths, and God knows best.

Al-Hafiz Abu al-Qasim al-Tabarani said: Musa bin Harun told us, Muhammad bin Idris bin Warraq bin al-Hamidi told us, Muhammad bin Umar bin Ibrahim from the descendants of Jubayr bin Mut'im told us: Umm Uthman bint Saeed, my grandmother, told me on the authority of her father Saeed bin Muhammad bin Jubayr, on the authority of his father Muhammad bin Jubayr, on the authority of his father Jubayr bin Mut'im, who said: I went out as a merchant to Ash-Sham. When I was in the lowest part of Ash-Sham, a man from the People of the Book met me and said: Is there a man among you who is a prophet? I said: Yes. He said: Would you recognize his image if you saw it? I said: Yes. So he took me into a house in which there were images, but I did not see the image of the Prophet, may God bless him and grant him peace. While I was like that, a man from among them entered upon us and said: What are you doing? So we told him, and he took us to his house. As soon as I entered, I saw the image of the Prophet, may God bless him and grant him peace, and there was a man holding the heel of the Prophet, may God bless him and grant him peace. I said: Who is this man holding his heel? He said: There was no prophet except that after him there was a prophet except this prophet, for there is no prophet after him and this caliph after him. And if the description of Abu Bakr, may God be pleased with him, Abu Dawud said: Umar bin Hafs Abu Amr Al-Dharee' narrated to us, Hammad bin Salamah narrated to us, that Saeed bin Ayyas Al-Jariry informed them, on the authority of Abdullah bin Shaiq Al-Uqaili, on the authority of Al-Aqra', the muezzin of Umar bin Al-Khattab, may God be pleased with him, who said: Umar sent me to the bishop, so I called him and Umar said to him: Do you find me in the book? He said: Yes. He said: How do you find me? He said: I find you a horn. Umar raised the whip and said: A horn of iron? He said: A horn of iron, a strong prince. He said: How do you find the one after me? He said: I find a righteous caliph, except that he prefers his relatives. Umar said: May God have mercy on Uthman, three times. He said: How do you find the one after him? He said: I find it rusty iron. He said: So Umar put his hand

on his head and said: O Dafra, O Dafra. He said: O Commander of the Faithful, he is a righteous caliph, but when he succeeds, the sword is drawn and blood is shed. And the Almighty said: **He enjoins upon them what is right and forbids them from what is wrong.** This is the description of the Messenger, may God bless him and grant him peace, in the previous books, and this was his state, may God bless him and grant him peace. He only enjoins good and only forbids evil, as Abdullah bin Masoud said: When you hear God say, **O you who believe**, then listen to it, for it is good that you are commanded to do or evil that you are forbidden from. And the most important and greatest of that is what God sent him with, which is the command to worship Him alone, with no partner for Him, and the prohibition of worshipping anyone other than Him, as He sent all the messengers before him with, as God Almighty said: **And We have certainly sent among every nation a messenger, [saying], 'Worship God and avoid false deities.'** Imam Ahmad said: Abu Amir, who is Al-Aqdi Abdul Malik bin Amr, told us, Sulayman, who is Ibn Bilal, told us, on the authority of Rabia bin Abi Abdul Rahman, on the authority of Abdul Malik bin Saeed, on the authority of Abu Humayd and Abu Asid, may God be pleased with them, that the Messenger of God, may God bless him and grant him peace, said: "If you hear a hadith from me that your hearts recognize, your hair and skin soften to it, and you think it is close to you, then I am the one who is most deserving of it. But if you hear a hadith from me that your hearts reject, your hair and skin turn away from it, and you think it is far from you, then I am the one who is most distant from it." Narrated by Imam Ahmad, may God be pleased with him, with a good chain of transmission, and none of the authors of books narrated it. Imam Ahmad said: Abu Mu'awiyah told us, Al-A'mash told us, on the authority of Amr bin Murrah, on the authority of Abu Al-Bukhtari, on the authority of Abu Abdul Rahman, on the authority of Ali, may God be pleased with him, who said: If you hear a hadith from the Messenger of God, may God bless him and grant him peace, then think of it as the most guided, the most agreeable, and the most pious. Then he narrated it on the authority of Yahya, on the authority of Ibn Saeed, on the authority of Misa'ar, on the authority of Amr bin Murrah, on the authority of Abu Al-Bukhtari, on the authority of Abu Abdul Rahman, on the authority of Ali, may God be pleased with him, who said: If you narrate from the Messenger of God, may God bless him and grant him peace, And He (peace be upon him) said a hadith, so they thought that he was the one who guided them, the most blessed, and the most pious. And his saying, **And He has made lawful for them the good things and forbidden for them the bad things**, meaning that He has made lawful for them what they had forbidden for themselves, such as the Baha'ir, the Sawa'ib, the Wasa'il, the Ham, and the like, which they had restricted for themselves, and He has forbidden for them the bad things. Ali bin Abi Talha said on the

authority of Ibn Abbas, such as pork, usury, and what they had considered lawful of the forbidden foods that God the Most High had forbidden. Some scholars said that everything that God the Most High has permitted of foods is good and beneficial for the body and religion, and everything that He has forbidden is bad and harmful for the body and religion. This noble verse has been held by those who see rational goodness and badness, and this has been answered with what this place does not contain, and likewise those scholars who have gone as far as to argue with it have used it as evidence. However, the reference in the permissibility of foods that are not stated to be permissible or forbidden is to what the Arabs found pleasant in their state of luxury, and likewise in the aspect of prohibition to what they considered bad, and there is also a long discussion on this. And his saying, **And removes from them their burden and the shackles which were upon them**, meaning that he came with ease and tolerance, as the hadith was narrated through various chains of transmission on the authority of the Messenger of God, may God bless him and grant him peace, that he said, **I was sent with the easy-going Hanafi faith**. And he, may God bless him and grant him peace, said to his two commanders, Muadh and Abu Musa al-Ash'ari, when he sent them to Yemen, **Give good tidings and do not repel, make things easy and do not make them difficult, and cooperate and do not differ**. And his companion Abu Barzah al-Aslami said, "I accompanied the Messenger of God, may God bless him and grant him peace, and witnessed his ease. The nations before us were restricted in their laws, so God made their affairs easy for this nation and made them easy for them. For this reason, the Messenger of God, may God bless him and grant him peace, said, "God has forgiven my nation for what their souls have spoken to them as long as they did not say it or do it." And he said, **He has lifted from my nation mistakes, forgetfulness, and what they were forced to do**. And for this reason he said, God guided this nation to say, "Our Lord, do not take us to task if we forget or make a mistake. Our Lord, and do not place upon us a burden like that which You placed upon those before us. Our Lord, and do not burden us with that which we have no ability to bear." And pardon us and forgive us and have mercy upon us. You are our Master, so give us victory over the disbelieving people." It is proven in Sahih Muslim that God Almighty said: After each question of this, **I have done, I have done**. And His statement, **So those who believed in him, honored him, and supported him**, meaning they glorified him and respected him. And His statement, **And followed the light which was sent down with him**, meaning the Qur'an and the revelation that he brought to convey to the people, **those are the successful ones**, meaning in this world and the hereafter.

Fath al-Qadir

Then the Almighty explained those for whom He has written this mercy in a clearer and more explicit statement than what came before it, saying: **Those who follow the Messenger, the unlettered prophet**, that is Muhammad, peace and blessings be upon him. So the Jews, Christians, and all other religions were excluded. Unlettered is either a reference to the

unlettered nation that does not write or count, and they are the Arabs, or a reference to the mother. The meaning is that he will remain in the state in which he was born, neither writing nor reading what is written. It was said: in reference to the mother of villages, which is Mecca. **Who they find** means the Jews and Christians: that is, they find his description **written with them in the Torah and the Gospel** and they are their reference in religion. This speech from Him, the Most High, with Moses before the Gospel was revealed, so it is from the category of informing about what will happen. Then He described this prophet whom they find thus as one who enjoins what is right: that is, everything that the hearts know and do not reject from the things that are from the noble morals. **And forbids them from what is wrong** that is, what the hearts reject and do not know, which is what was from the bad morals. It was said that His statement: **He enjoins what is right** to His statement: **Those are the successful ones** is a statement that includes details of the rulings of mercy that He promised. Its meaning was mentioned by Al-Zajjaj. It was said that it is in the accusative case as a state of the prophet, and it was said that it is an explanation of His statement: *written*. His saying: **He makes lawful for them the good things** meaning the pleasures. It was also said: He makes lawful for them the things that were forbidden to them because of their sins. **And He makes unlawful for them the evil things** meaning the hidden things like insects and pigs. **And He removes from them their burden**. Burden means heaviness: meaning He removes from them the difficult and heavy duties. It was previously explained in Surat Al-Baqarah. **And the shackles that were upon them** meaning, He removes from them the shackles that were upon them. The shackles are borrowed for the difficult duties that they had been charged with. **Then those who believed in him** meaning, in Muhammad, may God bless him and grant him peace, **and followed him** in what he brought of laws, **and honored him** meaning, they glorified and respected him, said Al-Akhfash. It was said that its meaning is, they prevented him from his enemy, and the origin of *azzris* prevention. Al-Jahdary read **and honored him** with a light **and supported him** meaning, they supported him against those who oppose him. **And followed the light that was sent down with him** meaning, they followed the Qur'an that was sent down to him along with his prophethood. It was said that the meaning is: and they followed the Qur'an that was sent down to him while following him by acting according to his Sunnah, which he commands and forbids, or they followed the Qur'an, accompanying him in following it. The reference by *those* is to those who are described by these characteristics. **They are the successful ones** the ones who win goodness and success, not any other nations.

Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And Moses chose his people** *verse*. He said: God had commanded him to choose seventy men from his people, so he chose seventy men and led them out to call upon their Lord. Among what they called upon God was that they said: O God, give us what You have not given to anyone before us and will not give to anyone after us. God disliked that from their supplication, so the earthquake seized them. Moses said: "My Lord, if

Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel. He enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the bad and relieves them of their burden and the shackles which were upon them. So those who have believed And they honored him and supported him and followed the light which was sent down with him. Those are the successful ones.

You had willed, You could have destroyed them before and me. Will You destroy us for what the fools among us have done? It is nothing but Your trial." He said: It is nothing but Your punishment, which You inflict upon whomever You will and avert from whomever You will. Abd bin Hamid, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Mujahid: **For Our appointed time**, he said: For the completion of the appointment. And regarding his statement: **So when the earthquake seized them**, he said: They died, then He brought them back to life. Ibn Abi Shaybah and Abu Al-Shaykh narrated on the authority of Abu Al-Aliyah regarding his statement: **It is nothing but Your trial**, he said: Your affliction. Abu Al-Sheikh narrated on the authority of Ibn Abbas, **It is nothing but Your trial**, meaning: Your will. Abd bin Hamid and Abu Al-Sheikh narrated on the authority of Ibn Abbas, who said: The seventy whom Moses chose from his people were only struck by the earthquake because they were not satisfied with the work and were not forbidden from it. Saeed bin Mansour narrated on his authority regarding His statement, **And decree for us in this world [that which is] good and in the Hereafter**, but Moses was not given it, **He said, 'My punishment - I will afflict with it whom I will,'** until His statement, **the successful ones**. Ibn Abi Hatim narrated on the authority of Ikrimah regarding His statement, **And decree for us in this world [that which is] good and in the Hereafter**, he said: So mercy was decreed on that day for this nation. Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated through various chains of narration on the authority of Ibn Abbas regarding His statement, **Indeed, we have turned to You**, he said: We have repented to You. Ibn Abi Hatim narrated something similar on the authority of Saeed bin Jubayr. Ibn al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Abu Wajza al-Sa'di, who was one of the most knowledgeable people in Arabic. He said: **No, by God, I do not know of the word 'hadana' in the speech of the Arabs**. It was said: "How did he say 'hadana' with a kasra on the 'ha'? He says: 'We turned away.'" Abd al-Razzaq and Ahmad narrated in Az-Zuhd, Ibn al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of al-Hasan and Qatadah regarding his statement: **And My mercy encompasses all things**, he said: His mercy encompasses the righteous and the wicked in this world. And on the Day of Resurrection it will be specifically for those who feared God. Muslim and others narrated on the authority of Salman on the authority of the Prophet, may God bless him and grant him peace, who said: "God has one hundred mercies, among which is a mercy by which creation is merciful to one another and by which wild beasts are kind to their young. And He has reserved ninety-nine until the Day of Resurrection." Ahmad, Abu Dawud, al-Tabarani, al-Hakim and al-Dhiya' al-Maqdisi narrated something similar on the authority of Jundub ibn Abdullah al-'Ajl.

Abu Al-Shaykh narrated on the authority of Al-Suddi who said: When the verse **And My mercy encompasses all things** was revealed, Satan said: And I am from the thing. So God abrogated it, and the verse **Then I will prescribe it for those who fear God** was revealed until the end of the verse. Ibn Al-Mundhir and Abu Al-Shaykh narrated on the authority of Ibn Jurayj who said: When the verse **And My mercy encompasses all things** was revealed, Satan said: I am from the thing. God the Most High said: **Then I will prescribe it for those who fear God and give the zakat**. The Jews said: So we fear God and give the zakat. God said: **Those who follow the Messenger, the unlettered Prophet**. So God separated it from Satan and the Jews and made it for the nation of Muhammad, may God bless him and grant him peace. Abd bin Hamid, Ibn Jarir, and Abu Al-Shaykh narrated something similar from Qatadah. Al-Bazzar narrated in his Musnad, Ibn Al-Mundhir, and Ibn Mardawayh narrated on the authority of Ibn Abbas who said: Moses asked his Lord something and He gave it to Muhammad, may God bless him and grant him peace. His saying: **And Moses chose his people** to His saying: **Then I will write it down for those who fear God**. So Muhammad was given everything that Moses asked of his Lord in this verse. Ibn Abi Shaybah, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and Ibn Mardawayh narrated from him regarding His saying: **Then I will write it down for those who fear God**, he said: God wrote it for this nation. Ibn Jarir narrated from him regarding the verse: He said: They fear polytheism. Ibn Abi Hatim and Abu al-Shaykh narrated from al-Nakha'i regarding His saying: **The unlettered prophet**, he said: He could neither read nor write. Abd ibn Humayd, Ibn Abi Hatim, and Abu al-Shaykh narrated from Qatadah regarding the verse: He is your Prophet, may God bless him and grant him peace, who was unlettered and could not write. Ibn Jarir, Ibn Abi Hatim, and Abu al-Shaykh narrated from Qatadah regarding His saying: **Which they find written down with them**, he said: They find his description, his command, and his prophethood written down with them. Ibn Sa'd, Al-Bukhari, Ibn Jarir and Al-Bayhaqi in Ad-Dala'il narrated on the authority of Ata' bin Yasar who said: I met Abdullah bin Amr bin Al-'As and said to him: Tell me about the description of the Messenger of God, may God bless him and grant him peace. He said: Yes, by God, he is described in the Torah with some of his description in the Qur'an: "O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner and a protection for the unlettered. You are My servant and Messenger. I have named you Al-Mutawakkil. He is not rude nor harsh nor loud in the markets. And you do not repay evil for evil, but pardon and overlook. And God will not take him until He establishes through him the crooked religion by making them say, 'There is no god but God.' And He opens through him blind eyes, deaf ears and sealed

hearts." Ibn Sa'd, Ad-Darimi in his Musnad, Al-Bayhaqi in Ad-Dala'il and Ibn Asakir narrated something similar on the authority of Abdullah bin Salam. Similar to this has been narrated with differences in some wording, some additions and some omissions from a group of people. Ibn al-Mundhir narrated on the authority of Ibn Jurayj regarding his statement: **And He will make lawful for them the good things**, he said: the lawful, **and remove from them their burden and the shackles which were upon them**, he said: the burden that was in their religion. Ibn Jarir, Ibn Abi Hatim, and al-Bayhaqi narrated in his Sunan on the authority of Ibn Abbas regarding his statement: **And He will prohibit for them the evil things**, he said: such as pork, usury, and whatever they considered lawful of the forbidden foods that God had forbidden. And regarding his statement: **And remove from them their burden and the shackles which were upon them**, he said: it is what God had taken from them of the covenant regarding what He had forbidden them. Ibn Abi Shaybah, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Saeed ibn Jubayr regarding his statement: **And remove from them their burden**, he said: what was difficult for the Children of Israel from urine scraping off their skins if it happened to them and the like. Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And they honored him**, meaning: they glorified and respected him.

Tafsir al-Baghawi

157 - **Those who follow the Messenger, the unlettered Prophet** the verse. Nawf Al-Bakali Al-Himyari said: When Moses chose seventy men from his people, God Almighty said to Moses: Make the earth a place of prostration and purification for you, you pray wherever the prayer overtakes you except near a toilet or a bathroom or a grave, and I will put tranquility in your hearts, and I will make you read the Torah from the memory of your hearts, read by the man and the woman, the free and the slave, the young and the old, so Moses said that to his people, and they said: We do not want to pray except in churches, and we cannot carry tranquility in our hearts, and we cannot read the Torah from the memory of our hearts, and we do not want to read it except by looking, so God Almighty said: **Then I will write it down for those who fear God and give zakah until His saying: Those are the successful ones**, so God made it for this nation. Moses, peace be upon him, said: O Lord, make me their prophet, so He said: Their prophet is from among them. He said: O Lord, make me one of them. He said: You will not reach them. Moses, peace be upon him, said: O Lord, I came to you with a delegation from the Children of Israel, but you made our delegation for someone else. Then God Almighty revealed: **And among the people of Moses was a community guiding with the truth and doing justice thereby** (al-A'raf 7:159). Moses was satisfied.

God the Almighty said: **Those who follow the Messenger, the unlettered Prophet**, meaning Muhammad, may God bless him and grant him peace. Ibn Abbas, may God be pleased with him, said: He is

your Prophet, who was illiterate; he could neither read nor write nor calculate. The Prophet, may God bless him and grant him peace, said: **We are an unlettered nation; we neither write nor calculate**. It is attributed to the mother, meaning he is as his mother bore him. It was also said that it is attributed to his nation, its original form is **my nation**, so the *ta* was dropped in the attribution as it was dropped in the Meccan and Medinan words. It was also said that it is attributed to the mother of villages, which is Mecca.

Which they find meaning: they find his description, attributes, and prophethood written with them in the Torah and the Gospel.

Abdul Wahid Al-Malhi told us, I told Ahmad bin Abdullah Al-Nuaimi, I told Muhammad bin Yusuf, Muhammad bin Ismail told us, Muhammad bin Sinan told us, Falih told us, Hilal told us, on the authority of Ata bin Yasar, he said: I met Abdullah bin Amr bin Al-Aas, and I said: Tell me about the description of the Messenger of God, may God bless him and grant him peace, in the Torah. He said: Yes, by God, he is described in the Torah with some of his description in the Qur'an: O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner, and a protection for the unlettered. You are My servant and My Messenger. I have named you Al-Mutawakkil. He is not rude, nor harsh, nor loud in the markets. He does not repel evil with evil, but pardons and forgives. And God will not take him until He establishes through him the crooked religion, so that they say: There is no god but God. And He opens through him blind eyes, deaf ears, and sealed hearts.

Narrated by Abdul Aziz bin Salamah, on the authority of Hilal, on the authority of Ata', on the authority of Ibn Salam, Imam Al-Hussein bin Muhammad Al-Qadi told us, on the authority of Abu Al-Abbas Abdullah bin Muhammad bin Harun Al-Taysifuni, on the authority of Abu Al-Hassan Muhammad bin Ahmad Al-Turabi, on the authority of Abu Bakr Ahmad bin Muhammad bin Bastam, on the authority of Abu Al-Hassan bin Sayyar Al-Qurashi, on the authority of Abdullah bin Othman bin Abi Hamza, on the authority of Al-A'mash, on the authority of Abu Saleh, on the authority of Abdullah bin Damrah bin Ka'b - may God be pleased with him - who said: I find written in the Torah: Muhammad is the Messenger of God, neither rude nor harsh nor loud in the markets, nor does he repay evil with evil, but pardons and forgives. His nation is the praisers, they praise God in every position and glorify Him in every Najd, they wrap their waists around their waists and perform ablution at their extremities, their rows in prayer and their rows in battle are the same, their caller calls in the sky, they have the buzzing of bees in the depths of the night, his birthplace is in Mecca, his migration is in Kaaba, and his kingdom is in Ash-Sham.

God the Almighty says: **He enjoins upon them what is right meaning: faith, and forbids them from what is wrong meaning: polytheism**. It was said: what is right is the Shari'ah and Sunnah, and what is wrong is that which is not known in the Shari'ah or Sunnah. Ata' said: He enjoins upon them what is right: by abandoning rivals, having good morals, and maintaining family ties, and He forbids them from what is wrong: by

Surat al-A'raf 7:157

Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel. He enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the bad and relieves them of their burden and the shackles which were upon them. So those who have believed And they honored him and supported him and followed the light which was sent down with him. Those are the successful ones.

worshipping idols and severing family ties. **And makes lawful for them the good things** meaning: what they used to forbid in the pre-Islamic era, such as bahīrah, sa'ibah, wasīlah, and Ḥām. **And forbids them the bad things** meaning: dead animals, blood, pork, adultery, and other forbidden things. **And removes from them their burden** Ibn 'Amir read *'āsarhum* in the plural. And burden is everything that burdens a person, whether in word or deed.

Ibn Abbas, Al-Hasan, Al-Dahhak, Al-Suddi, and Mujahid said: It means the heavy covenant that was taken from the Children of Israel to act according to what was in the Torah.

Qatada said: It means the severity that was upon them in religion, and **the shackles** means the burdens **that were upon them**, such as: killing people in repentance, cutting off sinful limbs, cutting filth from clothing with scissors, specifying retaliation for murder and prohibiting taking blood money, leaving work on the Sabbath, and that their prayers are not permissible except in churches and other such hardships. It was likened to the shackles that bind the hand to the neck. **So those who believed in him** meaning Muhammad, may God bless him and grant him peace, **and supported him** and honored him, **and aided him** against the enemies **and followed the light that was sent down with him** meaning the Qur'an **they are the successful ones**.

its owner, i.e. prevents him from moving due to its weight. Ibn 'Amir read *'asarrahum* **So those who believed in him and supported him** and glorified him with strength. It was read with the lightening, and its origin is prevention, and from it is the word *ta'zir*: "And supported him" for me. **And followed the light that was sent down with him** i.e. with his prophethood, meaning the Qur'an. He called it light because its miracle makes its matter apparent, or because it reveals the truths and reveals them. It is permissible for it to be with him related to *followed* i.e. and followed the light sent down with following the Prophet, which is an indication of following the Book and the Sunnah. **Those are the successful ones** the winners of eternal mercy. The meaning of the verse is the answer to the supplication of Moses, peace be upon him.

Tafsir al-Baidawi

157. **Those who follow the Messenger, the Prophet** is a subject whose predicate is **he commands them**, or a predicate of a subject whose meaning is **they are those**, or a substitute for **those who fear God** instead of some or all, and what is meant is those among them who believed in Muhammad, may God bless him and grant him peace, and he only called him a Messenger in relation to God Almighty and a Prophet in relation to the servants. **The unlettered** is the one who does not write or read, he described him with this as a warning that the perfection of his knowledge with his state is one of his miracles. **Which they find written down with them in the Torah and the Gospel** is a noun and a description. **He enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things** of what was forbidden to them, such as fats. **And prohibits for them the bad things** such as blood and pork or like usury and bribery. **And He removes from them their burden and the shackles which were upon them** and lightens for them the difficult duties they were charged with, such as specifying retaliation for intentional and accidental killing, cutting off sinful limbs, and cutting off the site of impurity. The origin of *isr* is the weight that constrains

Surat al-A'raf 7:158

Say, "O mankind, indeed I am the Messenger of God to you all, to whom belongs the dominion of the heavens and the earth. There is no god except Him; He gives life and causes death. So believe in God and His Messenger, the unlettered prophet, who believes in God and His words, and follow him that you may be guided."

Tafsir al-Jalalayn

158 - *Say* Addressing the Prophet, may God bless him and grant him peace (O people, indeed I am the Messenger of God to you all, to whom belongs the dominion of the heavens and the earth. There is no god but He; He gives life and causes death. So believe in God and His Messenger, the unlettered Prophet, who believes in God and His words) the Qur'an **and follow him that you may be guided** be guided.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: *Say*, O Muhammad, to all people, **I am the Messenger of God to you all**, not to some of you and not others, as the messengers before me were sent to some people and not others. So whoever among them was sent in this way, then my message is not to some of you and not others, but to all of you.

His saying: *Who* is an attribute of the name *God*. The meaning of the speech is: Say: O people, I am the Messenger of God, to whom belongs the dominion of the heavens and the earth, to you.

And what He, the Most High, means by His saying: **To Him belongs the dominion of the heavens and the earth**, is the One who has the authority over the heavens and the earth and what is in them, and the management and administration of that, **There is no god but Him**, that divinity and worship should not be for anyone but Him, the Most High, without all other things besides Him of rivals and idols, except for the One who has the authority over everything, and is able to create whatever He wills and bring it to life, and to destroy it if He wills to cause it to die, **So believe in God and His Messenger**, the Most High says: Say to them: So believe in the signs of God, whose description is this, and acknowledge His Oneness, and that He is the One to whom divinity and worship belong, and believe in His Messenger Muhammad, may God bless him and grant him peace, that he was sent to His creation, calling to His Oneness and obedience.

The statement in the interpretation of his saying: "The unlettered prophet who believes in God and His words. And follow him that you may be guided."

Abu Jaafar said: As for his saying: **The unlettered prophet**, it is a description of the Messenger of God,

may God bless him and grant him peace.

I have explained the meaning of *prophet* in the past, so there is no need to repeat it, and the meaning of his saying: **the illiterate**.

He who believes in God means: he who believes in God and His words.

Then the people of interpretation differed in the interpretation of his saying: **and His words**.

Some of them said: It means: and its verses.

Who said that?

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **He who believes in God and His words**, he said: His verses.

Others said: Rather, he meant Jesus, son of Mary, peace be upon him.

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 said, Mujahid said, regarding his statement: **who believes in God and His words**, he said, Jesus, son of Mary.

Muhammad bin Al-Hussein told me, he said, Ahmad told us, he said, Asbat told us, on the authority of Al-Suddi: **He who believes in God and His words**, he is Jesus, son of Mary.

Abu Ja'far said: The correct statement in this regard, according to us, is that God Almighty commanded His servants to believe in the prophethood of the unlettered Prophet who believed in God and His words. He did not specify the report of his belief in **God's words** to some and not others, but rather He informed them of all of the *words*. So the truth in this is to make the statement general, for the Messenger of God, may God bless him and grant him peace, believed in all of God's words, according to what is stated in the apparent meaning of God's Book.

As for the Almighty's saying: **And follow him that you may be guided**, so be guided by him, O people, and do what he has commanded you to do in obeying God, **that you may be guided**, he says: so that you may be guided, so that you may be guided and attain the truth in following him.

Tafsir al-Qurtubi

He mentioned that Moses gave the good report about him, and that Jesus gave the good report about him. Then he ordered him to say himself, **I am the Messenger of God to you all**. And **his words** are the words of God Almighty, which He wrote from the Torah, the Gospel, and the Qur'an.

Tafsir Ibn Kathir

God Almighty says to His Prophet and Messenger

Surat al-A'raf 7:158

Say, "O mankind, indeed I am the Messenger of God to you all, to whom belongs the dominion of the heavens and the earth. There is no god except Him; He gives life and causes death. So believe in God and His Messenger, the unlettered prophet, who believes in God and His words, and follow him that you may be guided."

Muhammad, may God bless him and grant him peace, *Say* O Muhammad, **O people**, and this is addressed to the red and the black, the Arab and the non-Arab, **I am the Messenger of God to you all**, meaning all of you. This is from his honor and greatness, may God bless him and grant him peace, that he is the Seal of the Prophets and that he was sent to all people, as God Almighty said: **Say, God is a witness between me and you, and this Qur'an has been revealed to me that I may warn you thereby and whomever it reaches.** And God Almighty said: **And whoever disbelieves in it from the parties, the Fire is his promised destination.** And God Almighty said: **And say to those who were given the Scripture and to the unlettered, 'Have you submitted?' If they submit, then they are rightly guided; but if they turn away, then upon you is only the conveyance.** The verses on this are many, and the hadiths on this are too numerous to list. It is known from the religion of Islam by necessity that he, may God bless him and grant him peace, is the Messenger of God to all people. Al-Bukhari, may God have mercy on him, said in his interpretation of this verse: Abdullah told us, Sulayman ibn Abd al-Rahman and Musa ibn Harun told us: Al-Walid ibn Muslim told us, Abdullah ibn al-Ala ibn Zayr told us, Yusr ibn Ubayd God told me, Abu Idris al-Khawlani told me, he said: I heard Abu al-Darda', may God be pleased with him, say: There was a conversation between Abu Bakr and Umar, may God be pleased with them both, and Abu Bakr angered Umar, so Umar turned away from him angrily. Abu Bakr followed him and asked him to seek forgiveness for him, but he did not do so until he closed the door in his face. Abu Bakr went to the Messenger of God, may God bless him and grant him peace, and Abu al-Darda' said while we were with him, so the Messenger of God, may God bless him and grant him peace, said: **As for your companion, he has acted rashly**, meaning angry and spiteful. He said: Omar regretted what he had done, so he came forward, greeted him, sat down next to the Prophet, may God bless him and grant him peace, and told the Messenger of God, may God bless him and grant him peace, the story. Abu Darda said: The Messenger of God, may God bless him and grant him peace, became angry and Abu Bakr began to say: By God, O Messenger of God, I was the one who was wronged. The Messenger of God, may God bless him and grant him peace, said: **Are you leaving my companion for me? I said, O people, I am the Messenger of God to you all, and you said, 'You lied.'** Abu Bakr said, **'You have spoken the truth.'** It was reported only by Al-Bukhari.

Imam Ahmad said: Abdul Samad told us: Abdul Aziz bin Muslim told us: Yazid bin Abi Ziyad told us: Muqsim told us: Ibn Abbas told us: The Messenger of God, may God bless him and grant him peace, said: "I have been given five things that no prophet before me was given. I do not say this out of pride. I have been sent to all people, both red and black. I have been aided by terror for a distance of a month's journey.

Spoils have been made lawful for me, as they were not made lawful for anyone before me. The earth has been made a place of prostration and purification for me. I have been given intercession, but I have delayed it for my nation on the Day of Resurrection. It is for those who do not associate anything with God." A good chain of transmission, but they did not include it. Imam Ahmad also said: Qutaybah bin Saeed told us: Bakr bin Mudar told us: Ibn al-Haad told us: Amr bin Shuaib told us: His father told us: His grandfather told us: The Messenger of God, may God bless him and grant him peace, said: In the year of the Battle of Tabuk, he stood up at night to pray. Some of his companions gathered behind him to guard him. When he had finished praying, he turned to them and said: "I have been given five things tonight that no prophet before me was given. As for me, I was sent to all people in general, while those before me were only sent to their own people. I have been aided against the enemy by terror, even if there were a distance of journey between me and them." A month that filled me with terror and made the spoils lawful for me to eat, and those before me used to venerate eating them and burn them. And the earth was made for me a place of prostration and purification. Wherever the time for prayer came, I would wipe myself and pray. Those before me used to venerate that, but they used to pray in their churches and synagogues. And the fifth is what I was told: Ask, for every prophet has asked, so I have postponed my asking until the Day of Resurrection, so it is for you and for those who bear witness that there is no god but God. It is also a good and strong chain of transmission, and they did not include it. And he also said: Muhammad ibn Ja'far told us: Shu'bah told us, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, on the authority of Abu Musa al-Ash'ari, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, who said: **Whoever hears of me from my nation, whether a Jew or a Christian, and does not believe in me, will not enter Paradise.** This hadith is in Sahih Muslim from another chain of transmission on the authority of Abu Musa, who said: The Messenger of God, may God bless him and grant him peace, said: **By the One in Whose Hand is my soul, no one from this nation, whether a Jew or a Christian, hears of me and does not believe in me, except that he will enter the Fire.** Imam Ahmad said: Hasan told us: Ibn Lahi'ah told us: Abu Yunus, who is Salim ibn Jubayr, told us: Abu Hurayrah told us: The Messenger of God, may God bless him and grant him peace, said: "By the One in Whose Hand is my soul, no one from this nation, whether Jewish or Christian, hears of me and then dies without believing in that with which I was sent, except that he will be among the people of the Fire." Ahmad alone narrated it. Imam Ahmad said: Husayn ibn Muhammad told us: Isra'il told us, from Abu Ishaq, from Abu Burdah, from Abu Musa, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "I was given five things: I was sent to the red and the black,

the earth was made a place of prostration and purification for me, spoils were made lawful for me, and they were not made lawful for those who came before me, I was aided by terror for a distance of a month's journey, and I was given intercession, and there is no prophet who did not ask for intercession. I have hidden my intercession, then I have made it for whoever dies from my nation who did not associate anything with God." This is also a sound chain of transmission, and I have not seen them narrate it, and God knows best. There is a similar one from the hadith of Ibn Umar with a good chain of transmission as well. This hadith is also proven in the two Sahihs from the hadith of Jabir ibn Abdullah, who said: The Messenger of God, may God bless him and grant him peace, said: **I was given five things that no one else was given.** One of the prophets before me was aided by terror a month's journey away, and the earth was made for me a place of prostration and purification, so whichever man of my nation is overtaken by the time of prayer, let him pray. Spoils of war were made lawful for me, but they were not made lawful for anyone before me. I was given intercession, and a prophet was sent to his people, but I was sent to all of mankind." His statement, "To Him belongs the dominion of the heavens and the earth. There is no god but He; He gives life and causes death." This is an attribute of God Almighty in the statement of the Messenger of God, may God bless him and grant him peace, "Indeed, He who sent me is the Creator of all things, their Lord and their King. In whose hand is dominion and life and death, and His is the judgment." His statement, **So believe in God and His Messenger, the unlettered prophet.** He informed them that he was the Messenger of God to them, then commanded them to follow him and believe in him. **The unlettered prophet,** meaning the one you were promised and given glad tidings of in the previous books, for he was described as such in their books. For this reason, He said, **The unlettered prophet.** His statement, **The one who believes in God and His words,** meaning his actions confirm his words, and he believes in what was revealed to him from his Lord. **And follow him,** meaning follow his path and follow his footsteps. **That you may be guided,** meaning to the straight path.

Fath al-Qadir

When the descriptions of the Messenger of God, may God bless him and grant him peace, written in the Torah and the Gospel were mentioned earlier, God Almighty commanded him to say this statement that necessitates the generality of his message to all people, not as was the case with other messengers, peace be upon them, for they were sent to their people specifically, and all is accusative in the state: that is, the state of you all, and **He to whom belongs the dominion of the heavens and the earth** is either in the place of a genitive as an attribute of the noble name or accusative in praise, or raised as a predicate of a deleted subject, and the phrase **There is no god but He** is a substitute for the relative clause, confirming its content and explaining it, because He who owns the heavens and the earth and what is in them is God in reality, and likewise He who gives life and causes death is the one who deserves to be unique in His Lordship and to deny partners from Him, and the

command to believe in God and in His Messenger is a branch of what preceded it, and the explanation of the unlettered prophet has been presented, and they are two descriptions of His Messenger, and likewise **He who believes in God and His Words** is a description of Him, and what is meant by the words is what God revealed Upon him and the prophets before him, or the Qur'an only, and the phrase **and follow him** is a confirmation of the phrase **then believe in God,** and **that you may be guided** is a reason for the command to believe and follow.

Abu Al-Shaykh and Ibn Mardawayh narrated on the authority of Ibn Abbas who said: God sent Muhammad, may God bless him and grant him peace, to the red and the black and said: **O people, I am the Messenger of God to you all.** The many authentic hadiths with this meaning are well-known, so we will not prolong their mention. Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatada regarding his statement: **He believes in God and His words,** he said: His verses. Abu Ubaid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid: **And His words,** he said: Jesus.

Tafsir al-Baghawi

158 - The Almighty said: "Say, 'O mankind, indeed I am the Messenger of God to you all, to whom belongs the dominion of the heavens and the earth. There is no god but He; He gives life and causes death. So believe in God and His Messenger, the unlettered prophet who believes in God and His words,'" meaning: His verses, which is the Qur'an. Mujahid and Al-Suddi said: He means Jesus, son of Mary, and it is read **His word, and follow him that you may be guided.**

Tafsir al-Baidawi

158. **Say, 'O mankind, indeed I am the Messenger of God to you.'** The address is general. The Messenger of God, may God bless him and grant him peace, was sent to all of mankind and all of the other messengers to their people. **All of you** is a state of **to you.** "To whom belongs the dominion of the heavens and the earth" is an attribute of God, even if it is separated from them by what is related to the complement, because it is like precedence over it, or praise in the accusative or nominative, or a subject whose predicate is "There is no god but He." This is in all aspects. The first is an explanation of what preceded it, because the One who owned the world was the god and no one else. In "He gives life and causes death" is further confirmation of His exclusive divinity. "So believe in God and His Messenger, the unlettered prophet who believes in God and His Words" what was revealed to him and to all of the other messengers of His books and revelation. And it was read **and His word** to mean the genus or the Qur'an, or Jesus, as an allusion to the Jews and to alert that whoever does not believe in him, his faith is not considered, but rather he changed from speaking to the absence to apply these attributes that call for belief in him and following him. **And follow him that you may be guided.** He made the hope of

Surat al-A'raf 7:158

Say, "O mankind, indeed I am the Messenger of God to you all, to whom belongs the dominion of the heavens and the earth. There is no god except Him; He gives life and causes death. So believe in God and His Messenger, the unlettered prophet, who believes in God and His words, and follow him that you may be guided."

guidance the effect of the two matters, alerting that whoever believes him and does not follow him in adhering to his law is considered to be in the plans of misguidance.

Surat al-A'raf 7:159

And among the people of Moses is a community who guide with the truth and dispense justice thereby.

Tafsir al-Jalalayn

159 - **And among the people of Moses is a community** a group *guiding* people **with the truth and thereby exercising justice** in judgment.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **And among the people of Moses**, meaning the Children of Israel, **is a nation**, meaning a group, **guiding by the truth**, meaning they are guided by the truth, meaning they are upright in it and act upon it, **and by it they are just**, meaning: and by the truth they give and take, and they are fair to themselves and do not act unjustly.

And a group of people said about the description of this nation that God mentioned in the verse, and we will mention what we have witnessed of it.

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Al-Zubayr told us, on the authority of Ibn Uyaynah, on the authority of Sadaqah Abu Al-Hudhayl, on the authority of Al-Suddi: **And among the people of Moses is a community who guide with the truth and do justice thereby**, he said: A people between you and them is a river of honey.

Al-Qasim narrated to us, Al-Husayn narrated to us, Hajjaj narrated to me, on the authority of Ibn Jurayj, regarding his statement: **And among the people of Moses was a community guiding with the truth and doing justice thereby**, he said: I was informed that when the Children of Israel killed their prophets, they disbelieved, and they were twelve tribes. One tribe disavowed what they had done, apologized, and asked God to separate them from them, so God opened a tunnel in the earth for them, so they traveled through it until they came out from behind China, and they are there, monotheists, Muslims, facing our Qiblah. Ibn Jurayj said: Ibn Abbas said: That is what God said: "And We said after him to the Children of Israel, 'Dwell in the land, and when the promise of the Hereafter comes, We will bring you forth in droves.'" (al-Isra' 17:104). And **the promise of the Hereafter** means Jesus, son of Mary, with whom they will come out. Ibn Jurayj said: Ibn Abbas said: They traveled in the flock for a year and a half.

Tafsir al-Qurtubi

God Almighty says: **And among the people of Moses was a community who guided with the truth and did justice thereby**.

That is, they call people to guidance. **They are just**

means in judgment. In the interpretation: These are a people from beyond China, from beyond the river of sand, they worship God with truth and justice, they believed in Muhammad and abandoned the Sabbath, they face our Qiblah, none of them can reach us, nor can anyone from us reach them. It was narrated that when the disagreement occurred after Moses, there was a nation among them who guided with the truth, and they were not able to be among the Children of Israel until God brought them out to a part of His land isolated from creation, so a path was created for them in the land, so they walked in it for a year and a half until they came out beyond China, so they are on the truth until now. And between the people and them is a sea that cannot be reached because of it. Gabriel took the Prophet, may God bless him and grant him peace, to them on the night of the Ascension, so they believed in him and he taught them surahs from the Qur'an. He said to them: Do you have a measure and a balance? They said: No. He said: So where is your livelihood? They said: We go out to the wilderness and plant, and when we harvest we put it there, so if one of us needs it he takes what he needs. He said: Then where are your women? They said: In one of our corners, so if one of us needs his wife, he goes to her in the time of need. He said: Does one of you lie in his speech? They said: If one of us did that, a blazing fire would seize him, for the fire descends and burns him. He said: Why are your houses level? They said: So that we do not rise above one another. He said: Why are your graves at your doors? They said: So that we do not forget to remember death. Then when the Messenger of God, may God bless him and grant him peace, returned to the world on the night of the Isra', the following was revealed to him: **And among those We have created is a nation who guide with the truth and do justice thereby** (al-A'raf 7:181) meaning the nation of Muhammad, peace be upon them. It teaches him that what was given to Moses in his people, I have given to you in your nation. It was said: They are those who believed in our Prophet Muhammad, peace be upon him, from the People of the Book. It was said: They are a people from the Children of Israel who held fast to the law of Moses before it was abrogated, and they did not change or kill the prophets.

Tafsir Ibn Kathir

God Almighty says, informing about the Children of Israel, that among them is a group who follow the truth and act according to it, as God Almighty said: **Among the People of the Scripture is a community standing, reciting the verses of God during the hours of the night, and they prostrate themselves**. God Almighty also said: "And indeed, among the People of the Scripture are those who believe in God and in what has been revealed to you and what has been revealed to them, humbly submissive to God. They do not exchange the verses of God for a small price. Those will have their reward with their Lord. Indeed, God is swift in account." God Almighty also said: "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 Muslims before it.' Those will be given their reward twice for

Surat al-A'raf 7:159

And among the people of Moses is a community who guide with the truth and dispense justice thereby.

what they were patient." The verse, and God Almighty also said: "Indeed, those who were given knowledge before it - when it is recited to them - fall upon their faces in prostration. And they say, 'Glory be to our Lord. Indeed, the promise of our Lord has been fulfilled.' And they fall upon their faces weeping, and it increases them in humility." Ibn Jarir mentioned in his interpretation of it an amazing story, saying, **Al-Qasim told us, Al-Husayn told us, Hajjaj told us.** On the authority of Ibn Jurayj, his saying: **And among the people of Moses is a community guiding with the truth and doing justice thereby.** He said: It has reached me that when the Children of Israel killed their prophets and disbelieved, and they were twelve tribes, one tribe of them disavowed what they had done and apologized and asked God Almighty to separate them from them, so God opened for them a tunnel in the earth, so they traveled through it until they came out from behind China, and there they are monotheists, Muslims, facing our Qiblah. Ibn Jurayj said: Ibn Abbas said: That is what His saying: **And We said after him to the Children of Israel, Dwell in the land, and when the promise of the Hereafter comes, We will bring you forth in droves.** And the promise of the Hereafter is Jesus, son of Mary. Ibn Jurayj said: Ibn Abbas said: They traveled in the flock for a year and a half. Ibn Uyaynah said on the authority of Sadaqah Abi al-Hudhayl on the authority of al-Suddi: **And among the people of Moses is a community guiding with the truth and doing justice thereby.** He said: A people between you and them is a river of honey.

Fath al-Qadir

His statement: 159- **And from the people of Moses** When God told us what happened with the Samaritan and his companions and what happened with the Children of Israel of the shaking in religion: He, the Most High, told us that from the people of Moses there is a nation that is different from those who were mentioned before, and He described them as **guiding with the truth** meaning calling people to guidance while they are adorned with the truth **and with it** meaning with the truth **they are just** between people in ruling, and it was said: They are those who believed in Muhammad, may God bless him and grant him peace, from among them.

Tafsir al-Baghawi

159 - The Almighty said: **And among the people of Moses** meaning the Children of Israel **is a nation** meaning a group **guiding with the truth** meaning: they direct and call to the truth. It was said: its meaning is they are guided and upright upon it, **and by it they act justly** meaning: they rule with the truth and act justly.

Al-Kalbi, Al-Dahhak, and Al-Rabi' said: They are a people behind China, in the far east on a river {that runs with sand} called the Udaf River. None of them has any wealth except his companion. They receive rain at night and are awake during the day, and they

farm so that none of us can reach them, and they are on the right path.

He mentioned: Gabriel, peace be upon him, took the Prophet, may God bless him and grant him peace, on the night of his Isra', and spoke to them. {Gabriel said to them: Do you know whom you are speaking to? They said: No. He said to them: This is Muhammad, the unlettered Prophet, so believe in him.} They said: O Messenger of God, Moses, peace be upon him, commanded us that whoever among you meets Ahmad should greet him from us. The Prophet, may God bless him and grant him peace, responded to Moses and them, then he recited to them ten Surahs of the Qur'an that were revealed in Mecca, and he commanded them to pray and give zakat, and he commanded them to stay where they were. They used to observe the Sabbath, so he commanded them to gather and abandon the Sabbath.

It was said: They are the Jews who converted to Islam during the time of the Prophet, may God bless him and grant him peace. The first is more correct.

Tafsir al-Baidawi

159. **And from the people of Moses** meaning from the Children of Israel. **A nation guiding with the truth** they guide people in truth or with the word of truth. **And with it** with the truth and **do justice** between them in judgment, and what is meant by it are those who are steadfast in faith and uphold the truth from the people of his time. Their mention is followed by the mention of their opposites, as is the custom of the Qur'an, to draw attention to the fact that the opposition of good and evil and the crowding of the people of truth and falsehood is a continuous matter. It was said that they are the believers of the People of the Book. It was said that they are a people beyond China whom the Messenger of God, may God bless him and grant him peace, saw on the Night of the Ascension and they believed in him.

Surat al-A'raf 7:160

And We divided them into twelve tribes, nations. And We inspired Moses when his people asked him for water, **Strike the rock with your staff**. Then twelve springs gushed forth from it. Each people knew their drinking place. And We shaded them with clouds and sent down upon them manna and quails, **Eat of the good things that We have given you**. We provided for you, and they did not wrong Us, but they were wronging themselves.

Tafsir al-Jalalayn

160 - **And We divided them** We divided the Children of Israel into **twelve** a state of **tribes** instead of it, meaning tribes *nations* instead of before it **and We inspired Moses when his people asked him for water** in the wilderness **to strike the rock with your staff** so he struck it **and there gushed forth** twelve springs **from it** according to the number of the tribes **every people knew** a tribe of them **their drinking place** and We shaded them with clouds) in the wilderness from the heat of the sun **and We sent down upon them manna and quails** they are the taranjabin and the quails with a lightened and shortened meem and We said to them (Eat of the good things with which We have provided you. And they did not wrong Us, but they were wronging themselves)

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: We divided them, meaning the people of Moses from the Children of Israel. God divided them and made them into different tribes, twelve tribes.

We have previously explained the meaning of **the tribes** and who they are.

The Arab scholars differed on the reason for the feminization of **the twelve** and **the tribes** as a masculine plural.

Some of the grammarians of Basra said: He meant twelve groups, then he said that the groups are *tribes*, and he did not make the number *tribes*.

Some of them used this interpretation and said: The number does not come out to anything other than what follows, but **(the groups)** comes before **(the twelve)**, so that **(the twelve)** would be feminine according to what preceded it, and the speech would be: And we divided them into groups of twelve tribes, so the feminine is correct for what came before.

Some of the grammarians of Kufa said: He said: **(the twelve)** in the feminine form, and **(the grandson)** in the masculine form, because the speech referred to **(the nations)**, so the feminine form prevailed, even though **(the grandson)** is masculine, and it is like the poet's saying:

These dogs have ten clans, and you are innocent of their ten tribes.

He went with *al-batn* to the tribe and the faction, so he pluralized *al-batn* with the feminine ending.

Other grammarians of Kufa said: **The twelve are feminine and the grandson is masculine, because of the mention of the nations.**

Abu Ja'far said: The correct statement in this regard, in my opinion, is that **(the twelve)** was made feminine because **(the piece)** was made feminine, and the meaning of the statement is: And we cut them into twelve pieces, then **(the pieces)** was translated as **(the tribes)**, and it is not permissible for **(the tribes)** to be an explanation of **(the twelve)** which is a plural, because the explanation of what is above **(the ten)** to **(the twenty)** is singular, not plural, and **(the tribes)** is plural, not singular, and this is like their saying: **(I have twelve women)**, and it is not said: **(I have twelve women)**, so it is clear from that that **(the tribes)** is not an explanation of the twelve, and the statement in that is as we said.

As for *nations*, they are groups, and *tribe* in the Children of Israel is like *century*. It was said: They were divided into tribes because of their differences in their religion.

The statement in the interpretation of His saying: "And We inspired Moses when his people asked him for water, saying, 'Strike the rock with your staff.' Then twelve springs gushed forth from it. Each people knew its drinking place. And We shaded them with clouds and sent down upon them manna and quails, 'Eat from the good things We have provided for you.' And they did not wrong Us, but they were wronging themselves."

Abu Ja'far said: God Almighty says: **And We inspired Moses**, when We divided his people, the Children of Israel, into twelve groups, and We caused them to wander in the wilderness, and they asked Moses for water from thirst and the water had subsided, **Strike the stone with your staff**.

We have explained the reason why his people asked him for water, and we have explained the meaning of *revelation* with its evidence.

Then twelve springs of water gushed forth, meaning each of the twelve tribes, **knowing their drinking place**, meaning each tribe of the twelve tribes, **and We shaded them with clouds**, protecting them from the heat and harm of the sun.

We have explained the meaning of *clouds* previously, as well as **manna and quails**.

"And We sent down upon them manna and quails," as food for them, **Eat from the good things We have provided for you**, meaning: And We said to them: Eat from the lawful things We have provided for you, O people, and We have made it good for you, **and they did not wrong Us, but they were wronging themselves**, and there is something omitted in the speech, which was left out because what appeared about that was: **(So they were silent about that, and said, We will not be patient with one kind of food, so they substituted that which is better for that which is worse), and they**

Surat al-A'raf 7:160

And We divided them into twelve tribes, nations. And We inspired Moses when his people asked him for water, "Strike the rock with your staff." Then twelve springs gushed forth from it. Each people knew their drinking place. And We shaded them with clouds and sent down upon them manna and quails, "Eat of the good things that We have given you." We provided for you, and they did not wrong Us, but they were wronging themselves.

did not wrong Us, meaning: and they did not bring about a decrease in our kingdom and authority by asking us what they asked, and doing what they did, **but they were wronging themselves**, meaning: they were reducing their portions by substituting the better for the worse, and the better for the worse.

Tafsir al-Qurtubi

The Almighty's saying: **And We divided them into twelve tribes, nations**. He enumerated His blessings upon the Children of Israel, and made them into tribes so that the matter of each tribe would be known from the perspective of their leader, and the matter would be easy for Moses. In the revelation: **And We raised up from among them twelve leaders**. (al-Ma'idah 5:12), and it has been mentioned before. And His saying: *twelve* and the tribe is masculine because after it are nations, so the feminization went to the nations. And if he had said: twelve to masculine the tribe, it would have been permissible, according to Al-Farra'. And it was said: He meant by the tribes the tribes and groups, and that is why He feminized the number. The poet said:

The Quraysh are made up of ten clans, and you are innocent of their ten tribes.

So he went with the belly to the tribe and faction, and therefore he made it feminine. And the belly is masculine, just as the tribes are a masculine plural. Al-Zajjaj: The meaning is that we divided them into twelve groups. *Asbat* instead of twelve. *Nations* is an adjective for the tribes. Al-Mufaddal narrated on the authority of Asim. And we divided them in a lightened form. Asbatan The tribes in the children of Isaac are like the tribes in the children of Ishmael, peace be upon them. And the tribes are taken from the sabt, which is a tree that camels feed on. It has already been fully discussed in Surat Al-Baqarah.

Tafsir Ibn Kathir

The explanation of all this is presented in Surat Al-Baqarah, which is Medinan, and this context is Meccan. We have pointed out the difference between this context and that, so there is no need to repeat it here. All praise and thanks be to God.

Fath al-Qadir

160- **And We divided them into twelve tribes** The pronoun refers to the people of Moses mentioned earlier: not to this nation of them who guide with the truth and are just with it, and the meaning is: We made them into scattered groups and distinguished some of

them from others, and this is part of what God has told us of the blessings that He bestowed upon the Children of Israel, and the meaning is: He distinguished some of them from others until they became tribes, each tribe known separately, each tribe has a leader as in the Almighty's saying: **And We raised up from among them twelve leaders** and it has been mentioned previously. And His saying: *twelve* is the second object of **we divided** because it includes the meaning of making, and tribes is a distinction for it or a substitute for it, or *nations* is an attribute of the tribes or a substitute for it, and tribes is the plural of tribe: which is the son of the son, they became twelve nations from twelve sons, and by tribes he meant tribes, and for this reason he feminized the number as in the saying of the poet:

The Quraysh are made up of ten clans, and you are innocent of their ten tribes.

By the belly he meant the tribe, and the meaning of the tribes in Al-Baqarah has been previously investigated. Al-Mufaddal narrated on the authority of Asim that he read **We cut them off** in a lightened form, and called them nations, because each tribe was a large group: and they had different opinions, some of them would lead others in prayer, **And We inspired Moses when his people asked him for water** that is, when they asked him for water when they were afflicted with thirst in the wilderness, **Strike the rock with your staff** an explanation of the action of inspiration, **and there gushed forth** in apposition to an implied meaning indicated by the context: that is, he struck and it gushed forth, and gushing forth means bursting forth, that is, there gushed forth **from it twelve springs** according to the number of the tribes, each tribe has a spring from which they drink. **Every people has known their drinking place** that is, each tribe has its own spring from which it drinks, and what has been presented in Al-Baqarah is sufficient to dispense with repetition. **And We shaded them with clouds** that is, We made it a shade for them in the wilderness, moving with their movement and staying with their staying. **And We sent down upon them manna and quails** that is, taranjabin and quail, as the investigation has been presented. In Surat al-Baqarah 2: **Eat from the good things which We have provided for you**. That is, We said to them: Eat from the pleasures which We have provided for you. **And they did not wrong Us**. What they did was disobey Us and deny Our blessings and do not appreciate them properly. **But they wronged themselves**. That is, their wrongdoing was specific to them and limited to them and did not extend beyond them to others.

Tafsir al-Baghawi

160 - The Almighty said: **And We divided them**,

meaning: We divided them, meaning the Children of Israel, **into twelve tribes, nations.**

Al-Farra' said: He said: *twelve*, and *sabt* is masculine because he said: *nations*, so the feminine form refers back to *nations*. Al-Zajjaj said: The meaning is: We divided them into twelve nations, and he said: **tribes, nations.** In the plural, and anything above ten cannot be interpreted in the plural, so it is not said: Twelve men came to me, because *asbat* in reality is an adjective for the omitted explanation, which is the group, meaning: And We divided them into twelve groups, nations.

It was said: There is an advancement and delay in it, and its meaning is: And We divided them into twelve tribes, and the tribes are the tribes, the singular of which is a tribe.

God Almighty said: **And We inspired Moses when his people asked him for water** in the wilderness, **Strike the rock with your staff.** Then water gushed forth. Abu Amr ibn al-Ala' said: **It sweated** which is gushing forth, then it gushed forth. **From it were twelve springs**, for each tribe a spring. **Every people knew**, "every tribe" **their drinking place**, and each tribe had one branch.

God Almighty says: **And We shaded them with clouds** in the wilderness to protect them from the heat of the sun, **And We sent down upon them manna and quails**, [saying], 'Eat from the good things We have provided for you.' **And they did not wrong Us, but they were wronging themselves.**

Tafsir al-Baidawi

160. **And We cut them apart** and We made them into distinct pieces, one from the other. *Twelve* is a second object of *cut* because it includes the meaning of *made*, or a state, and its feminization is for the sake of the nation or the piece. *Tribes* is a substitute for it, and therefore a plural, or a distinction for it, on the basis that each one of the twelve tribes is as if it was said: twelve tribes. And it was read with a kasra on the sheen and a sukoon on it. *Nations* on the first is a substitute after a substitute, or a description of tribes, and on the second is a substitute for tribes. **And We inspired Moses when his people asked him for water** in the wilderness. **Strike the rock with your staff, and it gushed forth** meaning, so he struck and it gushed forth, and its deletion is to indicate that Moses, peace be upon him, did not hesitate to comply, and that his striking was not effective and the action in itself depended on it. "From it are twelve springs. Every people have known" every tribe. **Their place of drinking, and We shaded them with clouds** to protect them from the heat of the sun. **And We sent down upon them manna and quails**, 'Eat' meaning, and We said to them, 'Eat' "from the good things We have provided for you. And they did not wrong Us, but they were wronging themselves." This was previously explained in Surat Al-Baqarah.

Surat al-A'raf 7:161

And when it was said to them, "Dwell in this city and eat from it wherever you wish and say, 'Forgive us,' and enter the gate bowing down. We will forgive you your sins. We will increase the doers of good."

Surat al-A'raf 7:161

And when it was said to them, "Dwell in this city and eat from it wherever you wish and say, 'Forgive us,' and enter the gate bowing down. We will forgive you your sins. We will increase the doers of good."

Tafsir al-Jalalayn

161 - *And* mention **when it was said to them, Dwell in this city, Jerusalem (and eat from it wherever you wish and say** We commanded forgiveness and enter the gate meaning the gate of the city in prostration prostration of bowing **We will forgive** with the letter nun and the letter taa in the passive form (for you your sins. We will increase the reward of the doers of good) through obedience.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: And remember also, O Muhammad, the error of the actions of these people, their opposition to their Lord, their disobedience to their Prophet Moses, peace be upon him, and their changing the statement they were commanded to say when God said to them: **Dwell in this city**, which is the city of Jerusalem, **and eat from it**, meaning from its fruits, grains, and plants, **wherever you wish**, from it, meaning: wherever you wish from it, **and say, 'Forgiveness,'** meaning: and say: this action (*Forgiveness*), it will erase our sins, **We will forgive you**, meaning your Lord will cover you, **your sins**, which you have committed in the past, so He will pardon you for them, and will not hold you accountable for them, **We will increase the doers of good**, from among you, and they are the obedient ones to God, in accordance with what I promised you of forgiveness of sins.

We have mentioned the narrations on all of this, with the differences between the different scholars, and the correct statement we have on it in the past, which makes it unnecessary to repeat it.

Tafsir al-Qurtubi

God Almighty said: **And when it was said to them, 'Dwell in this city and eat from it wherever you wish and say, 'Forgive us,** and enter the gate in prostration. We will forgive you your sins. We will increase the doers of good."

Tafsir Ibn Kathir

The explanation of all this is presented in Surat Al-Baqarah, which is Medinan, and this context is Meccan. We have pointed out the difference between this context and that, so there is no need to repeat it here. All praise and thanks be to God.

Fath al-Qadir

161- **And when it was said to them** meaning, remember the time when this statement was said to them, which is, **Dwell in this city** meaning Jerusalem or Jericho, and other things were said that were explained above, **and eat from it** meaning from the foods found in it **where you wish** meaning in any place you wish from its locations, there is no objection to you eating there, **and say, 'Forgive me'** its explanation was presented in Surat Al-Baqarah, **and enter the gate** meaning the gate of the aforementioned city while you were *prostrating* they were ordered to combine their saying, **Forgive me** with entering prostrating, so it cannot be said: How did the command to say here precede the entering and delay it in Surat Al-Baqarah? The meaning of the prostration that they were ordered to do has been explained above, **We will forgive you your sins** the answer to the command. And it was read, **your sins** then He promised them by saying, **We will increase the doers of good** meaning, We will increase their forgiveness of sins with what He bestows upon them of blessings, and the sentence is a resumption of the answer to an implied question as if it was said: So what will they have after forgiveness?

Tafsir al-Baghawi

161 - **And when it was said to them**, Dwell in this city and eat from it wherever you wish and say, 'Forgiveness,' and enter the gate in prostration. We will forgive you," the people of Medina, Ibn Amir, and Yaqub read: تَقْر with the ta' and a damma and a fatha on the fa'. The others read it with the nun and a fatha and a kasra on the fa', "your sins," Ibn Amir read خطيائكم in the singular and raising the ta', {Abu Amr read: خطيائكم, and the people of Medina and Yaqub read: خطيائكم in the plural and raising the ta'. The others read it in the plural and a kasra on the ta', "We will increase the doers of good."

Tafsir al-Baidawi

161. "And when it was said to them, 'Dwell in this city,' implying remember the city of Jerusalem. "And eat from it wherever you will, and say, 'Forgiveness,' and enter the gate in prostration. **The same meaning as in Surat Al-Baqarah, except that his saying and eat** in it with the letter fa indicates that their dwelling was due to eating from it, and he did not mention it here, as it

was sufficient to mention it there, or because the state indicates it. As for presenting his saying say before enter, it has no effect on the meaning because it does not require order, and likewise the conjunction waw between them. "We will forgive you your sins. We will increase the doers of good." He promised forgiveness and increase it with reward, and the second was only brought out as a resumption to indicate that it is a pure favor, not in return for what they were commanded. Nafi', Ibn 'Amir, and Ya'qub read *نقفر* with the letter ta and the passive voice, and *خطياكم* in the plural and nominative, except for Ibn 'Amir, as he used the singular form. Abu 'Amr read *خطكم*.

Surat al-A'raf 7:162

Then those who did wrong among them substituted a statement other than that which had been said to them, so We sent upon them a punishment from the sky because they were wronging.

Surat al-A'raf 7:162

Then those who did wrong among them substituted a statement other than that which had been said to them, so We sent upon them a punishment from the sky because they were wronging.

Tafsir al-Jalalayn

162 - **But those who did wrong among them substituted a statement other than that which had been said to them** so they said, **A grain in a hair**, and they entered crawling on their buttocks **so We sent upon them a punishment** a torment **from the sky** **because they were wronging**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: So those who disbelieved in God among them changed what God commanded them to say, so they said - and it was said to them: Say: This is forgiveness -: (**Wheat in barley**). And their saying that is like that, it is not the saying that they were told to say. God Almighty says: **So We sent upon them a punishment from the sky**, We sent upon them a punishment, We destroyed them because they changed what they were commanded to do, so they did something other than what God commanded them to do, and they said something other than what God commanded them to do.

We have explained the meaning of *rajaz* previously.

Tafsir al-Qurtubi

And Muammar narrated on the authority of Hammam bin Munabbih on the authority of Abu Hurairah, "On the authority of the Prophet, may God bless him and grant him peace, regarding the words of God Almighty: "But those who did wrong among them substituted a statement other than that which was said to them," they said: A grain in a hair. And it was said to them: "And enter the gate prostrating," so they entered leaning on their backsides. "Because they were wronging" is in the nominative case, because it is a future verb and its position is in the accusative case. And "what" is in the sense of a source, meaning because of their wrongdoing. The meanings and rulings in this verse have already been mentioned in Surat Al-Baqarah. And praise be to God.

Tafsir Ibn Kathir

The explanation of all this is presented in Surat Al-Baqarah, which is Medinan, and this context is

Meccan. We have pointed out the difference between this context and that, so there is no need to repeat it here. All praise and thanks be to God.

Fath al-Qadir

162- **Then those who did wrong among them substituted a statement other than that which had been said to them.** This has been explained previously in Surat Al-Baqarah. **So We sent upon them a punishment from the sky**, meaning a punishment coming from it, **because they were wronging**, meaning because of their wrongdoing.

Tafsir al-Baghawi

162 - **But those who did wrong among them substituted other words than those spoken to them, so We sent upon them a punishment from the sky** **because they were wronging.**

Tafsir al-Baidawi

162. "But those who did wrong among them substituted other words than those that were said to them, so We sent upon them a punishment from the sky because they were wronging." Its interpretation has already been mentioned therein.

Surat al-A'raf 7:163

And ask them about the town that was by the sea, when they transgressed the Sabbath, when their fish came to them on their Sabbath day in full view, but on the day when they did not observe the Sabbath, they did not come to them. Thus do We test them for what they used to do.

Tafsir al-Jalalayn

163 - **And ask them** O Muhammad, as a rebuke **about the town that was by the sea** adjacent to the Red Sea, and it is Ayla, what happened to its people **when they transgressed** transgressed **on the Sabbath** by catching fish that they were commanded to leave there *when* a circumstance for transgressing **their fish came to them on their Sabbath day as a law** visible on the water **and on a day when they did not observe the Sabbath** they did not honor the Sabbath, that is, on all other days **they did not come to them** as a test from God **thus did We test them for what they were defiantly disobeying** and when they caught the fish, the town was divided into thirds, a third of whom caught fish with them, a third of whom forbade them, and a third of whom refrained from fishing and the prohibition.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And ask, O Muhammad, these Jews, who are your neighbors, about the matter of **the village that was by the sea**, meaning: it was by the sea, meaning: near the sea and on its shore.

The interpreters differed on it.

Some of them said: It is *Ayla*.

Who said that?

Ibn Wakee' told us, he said, Ibn Idris told us, on the authority of Muhammad ibn Ishaq, on the authority of Dawud ibn Husayn, on the authority of Ikrimah, on the authority of Ibn Abbas: **And ask them about the town that was by the sea**, he said: It is a town called *Ayla*, between Madyan and al-Tur.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Abdullah bin Katheer, regarding his statement: **And ask them about the town that was by the sea**, he said: We heard that it was Ayla.

Salam bin Salem Al-Khuza'i told me, he said, Yahya bin Saleem Al-Ta'ifi told us, he said, Ibn Jurayj told us, on the authority of Ikrimah, he said: I entered upon Ibn Abbas and the Qur'an was in his lap and he was crying, so I said: What makes you cry, may God make me your ransom? He said: Woe to you, do you know the village that was by the sea? I said: That is Ayla!

Ibn Wakee' told us, he said, my father told us, on the authority of Abu Bakr al-Hudhali, on the authority of

Ikrimah, on the authority of Ibn Abbas: **And ask them about the town that was by the sea**, he said: It is Ayla.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, he said: It is a village on the seashore, between Egypt and Medina, and it is called (*Ayla*).

Musa bin Harun told us, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi, he said: They are the people of Ayla, the village that was near the sea.

Al-Harith told me, he said, Abu Saad told us, on the authority of Mujahid, regarding his statement: **And ask them about the town that was by the sea**, he said: Ayla.

Others said: It means: the coast of Madyan.

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **And ask them about the town that was by the sea**, the verse. He told us that it was a town on the seashore, called Ayla.

Others said: It is a niche.

Who said that?

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **And ask them about the town that was by the sea**, he said: It is a town called *Maqna*, between Madyan and Aynun.

Others said: It is Madyan.

Who said that?

Ibn Hamid told us, he said, Salamah told us, he said, Muhammad ibn Ishaq told me, on the authority of Dawud ibn al-Husayn, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: It is a village between Ayla and al-Tur, and it is called (*Madyan*).

Abu Ja'far said: The correct thing to say about that is: It is a village by the sea. It is possible that it is Ayla, or Madyan, or Maqna, because all of that is by the sea, and there is no report from the Messenger of God, may God bless him and grant him peace, that would excuse any of that, and the difference of opinion about it is as I have described. And one cannot reach knowledge of what has been and passed that we have not witnessed, except through a report that requires knowledge. And there is no report like that about that.

His saying: **When they transgressed on the Sabbath**, he means his people, when they transgressed on the Sabbath the command of God, and exceeded it to what God forbade them.

It is said: **So-and-so transgressed my affair or transgressed**, if he exceeded it.

Their aggression on the Sabbath was that God had forbidden them the Sabbath, so they used to fish on it.

When their fish come to them on their Sabbath day, openly, he says: When their fish come to them on their Sabbath day, on which they were forbidden to work, *openly*, he says: openly, visible on the water from

Surat al-A'raf 7:163

And ask them about the town that was by the sea, when they transgressed the Sabbath, when their fish came to them on their Sabbath day in full view, but on the day when they did not observe the Sabbath, they did not come to them. Thus do We test them for what they used to do.

every path and direction, like the streets of roads, like that which:

Abu Kuraib told us, he said, Uthman bin Saad told us, on the authority of Bishr bin Ammarah, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas: **When their fish come to them on their Sabbath day, in plain view**, meaning: visible on the water.

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: *Sharia*, he says: from every place.

And His statement: **And a day on which they do not observe the Sabbath** means: And a day on which they do not honor it as they honor the Sabbath, and that is all days except the Sabbath, **the whales will not come to them**, "Thus do We test them because they were defiantly disobedient," meaning: Just as We described to you the test and trial that We mentioned, by showing them the fish on the surface of the water on the day when it was forbidden for them to hunt it, and hiding it from them on the day when it was permissible to hunt it, **Thus do We test them**, and examine them, **because they were defiantly disobedient**, meaning: by their defiant disobedience to God and their departure from it.

There is a difference in the reading of his saying: **And a day when they will not be able to recite**.

It was read with the opening of the *ya* of *yasbatun*.

From the saying: **So-and-so celebrated Saturday, he celebrates Saturday and Saturdays**, if he glorifies *Saturday*.

It was mentioned on the authority of Al-Hasan Al-Basri that he used to recite it: **And on the Day when they will not repent** with a damma on the *ya*.

From (**asbat al-qawm yasbatun**), if they entered (*Saturday*), as it is said: (*ajma' na*), a Friday passed us, and (*ashharna*) a month passed us, and (*asbatna*), a Saturday passed us.

The subject of the word *day* in his statement: **And a day when they do not have a rest is do not come to them**, because the meaning of the statement is: do not come to them on a day when they do not have a rest.

Tafsir al-Qurtubi

The Almighty said: **And ask them about the city** meaning about the people of the city. He referred to them by it because it was their settlement or the reason for their gathering. Similar to it is: **And ask the city in which we were** (Yusuf 12:82). And his saying, peace be upon him:

The throne shook at the death of Sa'd ibn Mu'adh meaning the people of the throne from the angels,

rejoicing and rejoicing at his arrival, may God be pleased with him. That is, ask the Jews who are your neighbors about the report of their ancestors and what God transformed from them into apes and pigs. This is a question of confirmation and rebuke. This was a sign of the truthfulness of the Prophet, peace and blessings be upon him, as God informed him of these matters without him learning. They used to say: We are the sons of God and His beloved, because we are from the tribe of His friend Abraham, and from the tribe of Israel, who are the firstborn of God, and from the tribe of Moses, who spoke to God, and from the tribe of his son Uzair, so we are from their children. So God, the Almighty, said to His Prophet: Ask them, O Muhammad, about the town, did you not punish them for their sins? This was by changing a branch of the Shari'ah.

There was a difference of opinion about the identity of this village. Ibn Abbas, Ikrimah and Al-Suddi said: It is Ayla. Ibn Abbas also said that it is Madyan between Ayla and At-Tur. Az-Zuhri: Tiberias. Qatada and Zaid bin Aslam: It is a coast of the Levant, between Madyan and Ainun, called: Maqanat. The Jews concealed this story because of the slander it contained against them. **Which was present on the sea** means it was near the sea. You say: I was in the presence of the house, meaning near it. **When they transgressed on the Sabbath** meaning they hunted whales, and they were forbidden from doing so. It is said: The Jews sabbat, they left work on their Sabbath. The man sabbat for the passive participle, a sleep that overcame him, like muteness. And asabat means he remained still and did not move. And the people became on the Sabbath. And the Jews entered on the Sabbath, which is the well-known day. It is from rest and cessation. The plural is asbat, sabat and asbat. And in the hadith: "On the authority of the Messenger of God, may God bless him and grant him peace:

Whoever is cupped on Saturday and gets leprosy, he should blame no one but himself. Our scholars said: This is because the blood clots on Saturday, so if you stretch it out to extract it, it will not flow and it will become leprosy. The reading of the group is ya'dun. Abu Nahik read ya'dun with a damma on the ya', a kasra on the 'ayn, and a shaddah on the dal. The first is from aggression and the second is from enemies, meaning they prepare the tool to take it. Ibn al-Samiq read in al-asbat on the plural of sabbath: "When their fish come to them on their Sabbath day." It was read as their sabbaths. *Shar'a* means many visible streets on the water. Al-Layth said: Whales Shar'a raised their heads. It was said: Its meaning is that the whales of the sea used to come on Saturday, a neck from the sea, and they would jostle a deer. God Almighty inspired them that they should not be hunted on Saturday, because He Almighty forbade the Jews from hunting them. It was said: They used to set out at their doors, like white rams, raising their heads. Some of the later scholars narrated it, so they attacked and took them on Saturday, said al-Hasan. It was said: Sunday, and this is the most correct according to what will

come. His statement. **And a day when they do not observe the Sabbath** meaning they do not do the Sabbath. It is said: Sabbat yasbat if the Sabbath is great. Al-Hasan read yasbatun with a damma on the ya', meaning they enter the Sabbath, just as it is said: ajma'na, zahrana, and aashharna, meaning we entered the Friday, noon, and month. **La yatayyhum** meaning their fish. **Thus do We test them** meaning We make worship difficult for them and test them. The kaf is in the accusative case. **Because of what they used to do** meaning because of their sin. Al-Husayn ibn al-Fadl was asked: Do you find in the Book of God that what is lawful comes to you only as sustenance, and what is unlawful comes to you in small groups? He said: Yes, in the story of David and Aylah **When their fish came to them on their Sabbath day as a law, and on the day when they did not observe the Sabbath, they did not come to them.** It was narrated in the stories of this verse that it was in the time of David, peace be upon him, and that Satan inspired them and said: You were only forbidden from taking it on the Sabbath, so they made pools, and they would drive the whales to it on Friday so that they would remain in it, and they could not get out of it because of the lack of water, so they would take them on Sunday. Ashab narrated on the authority of Malik who said: Ibn Ruman claimed that a man would take a thread and put a stake in it, and he would throw it into the tail of the whale, and at the other end of the thread a peg and leave it like that until Sunday, then the people turned away when they saw that whoever did this would not be afflicted until the whale was hunted in abundance, and he walked with it in the markets, and the wicked announced his hunt, so a group of the Children of Israel stood up and forbade, and they openly forbade and isolated themselves. It was said: Those who forbade said: We will not live with you, so they divided the village with a wall. One day, those who forbade the aggressors were sitting in their councils, and none of the aggressors came out. They said, **The people have something to do with it.** They went to the wall and looked, and saw that they were apes. They opened the door and entered. The apes recognized their lineage from humans, but the humans did not recognize their lineage from monkeys. The apes would come to their human relatives, smell their clothes, and cry. He would say, **Did we not forbid you?** They would nod, *Yes*. Qatada said, "The young men became apes and the old men became pigs. Only those who forbade the aggressors were saved, and the rest perished." According to this statement, the Children of Israel were only divided into two groups.

Tafsir Ibn Kathir

This context is an expansion of the Almighty's saying: **And you have certainly known those among you who transgressed on the Sabbath** The verse says to His Prophet, may God's prayers and peace be upon him, **And ask them** meaning ask these Jews who are with you about the story of their companions who disobeyed God's command, so His vengeance surprised them for their actions, transgression, and deceit in disobeying. And warn these people from concealing your description that they find in their

books lest what happened to their brothers and predecessors befall them. This village is Ayla, and it is on the shore of the Red Sea. Muhammad bin Ishaq said on the authority of Dawud bin Al-Hussain on the authority of Ikrimah on the authority of Ibn Abbas regarding the Almighty's saying: **And ask them about the town that was by the sea** He said it is a town called Ayla between Madyan and At-Tur. And Ikrimah, Mujahid, Qatadah, and As-Suddi said the same. Abdullah bin Kathir Al-Qari said we heard that it is Ayla and it was said that it is Madyan, and this is a narration on the authority of Ibn Abbas. And Ibn Zayd said it is a town called Ma'ta between Madyan and 'Aynunah. And His saying **when they transgressed on the Sabbath** meaning They transgress and disobey God's command to them regarding it, by commanding them to do so at that time. **When their fish come to them on their Sabbath day, as a regular pattern.** Ad-Dahhak said on the authority of Ibn Abbas, meaning, they appear on the water. Al-Awfi said on the authority of Ibn Abbas, **They appear from every place.** Ibn Jarir said: His statement, "And on the Day when they will not be able to sleep, it will not come to them. Thus do We test them," meaning, We test them by showing them fish on the surface of the water on the day when it is forbidden for them to catch it, and hiding it from them on the day when it is permissible for them to catch it. **Thus do We test them,** We test them, **because of what they used to commit,** meaning, by their transgression against the obedience of God and their departure from it. These are people who have contrived to violate the prohibitions of God by what they have taken of the apparent means, the meaning of which inwardly is taking the forbidden. The jurist, Imam Abu Abdullah Ibn Battah, may God have mercy on him, said: Ahmad Ibn Muhammad Ibn Muslim told us, Al-Hasan Ibn Muhammad Ibn Al-Sabah Al-Za'farani told us, Yazid Ibn Harun told us, Muhammad Ibn Amr told us, on the authority of Abu Salamah, on the authority of Abu Hurairah, that the Messenger of God, may God bless him and grant him peace, said, **Do not commit what the Jews committed, making permissible the prohibitions of God by the slightest tricks.** This is a good chain of transmission, for this Ahmad Ibn Muhammad Ibn Muslim was mentioned by Al-Khatib in his history and he authenticated him, and the rest of his men are well-known and trustworthy, and Al-Tirmidhi authenticates many such chains of transmission.

Fath al-Qadir

His statement: 163- **And ask them about the town that was by the sea** is connected to the agent of *when* which is understood: that is, remember when it was said to them and ask them. This is a question of rebuke and rebuke. What is meant by asking the town is asking its al-Nas 114: that is, ask them about this incident that happened to them there that was contrary to what God commanded them to do. And within this question is a great benefit, which is informing the Jews that this is something that the Messenger of God, may God bless him and grant him peace, knows, and that his knowledge can only be through God Almighty informing him, so it is evidence of his truthfulness.

The commentators differed about this village: which

Surat al-A'raf 7:163

And ask them about the town that was by the sea, when they transgressed the Sabbath, when their fish came to them on their Sabbath day in full view, but on the day when they did not observe the Sabbath, they did not come to them. Thus do We test them for what they used to do.

village is it? Some said it was Ayla, some said it was Tiberias, some said it was Madyan, some said it was Ilya, and some said it was a village from the villages of the coast of the Levant that was by the sea: that is, near the sea. It is said I was in the presence of the house: that is, near it. The meaning is: Ask, O Muhammad, these Jews who are present about the story of the people of the mentioned village. It was read **ask them** and it was read **ask them** "when they are preparing" meaning when they are preparing and it is a circumstance of an omitted word indicated by the speech because the question is about their condition and story when they are preparing. It was said that it is a circumstance of *kanat* or *hadira*. It was read *ya'duun* with a damma on the ya', a kasra on the 'ayn, and a shaddah on the dal from *i'da'* for the instrument. The majority read *ya'duun* with a fatha on the ya', a sukoon on the 'ayn, and a damma on the dal with a shaddah: that is, they transgress the limits of God by hunting on the Sabbath on which they were forbidden to hunt. It was read *ya'duun* with a fatha on the ya' and the 'ayn, and a damma on the dal with a shaddah meaning they transgress, the ta' was assimilated into the dal. Saturday is the well-known day and its origin is stillness. It is said: Sabbath if it is still. The Jews left work on their Sabbath. The plural is asbat, sabat, and asbat. Ibn al-Sameefa' read in asbat in the plural **ldh yatyawahim haitanhum** as an adverb for ya'adun. Whales: the plural of hawt and it was added to them to further distinguish them from what was of them in this manner of coming on the Sabbath and not on the other days. **Yawn asbathum** is an adverb for ya'adun. It was read as the day of their rest and *shari'an* is a state, and it is the plural of shara': meaning apparent on the water. It was said raising their heads, and it was said that they were spread out at their doors like white rams. He said in Al-Kashaf: It is said: So-and-so came to us if he came close to us and looked down on us, and I came to so-and-so in his house and I saw him doing such-and-such. End quote. **And on the day when they do not observe the Sabbath, the whales will not come to them** meaning they will not observe the Sabbath, and that is when the Sabbath ends, the whales will not come to them, as they used to come to them on the Sabbath. **Thus do We test them** meaning like that great trial, We test them because of their immorality, and the trial is the examination and the test.

Tafsir al-Baghawi

163- The Almighty said: **And ask them about the city that was by the sea** It was said: It is *Madyan*, {that is: O Muhammad, ask these Jews who are your neighbors a question of rebuke and reprimand about the city that was by the sea} that is: near it. Ibn Abbas said: It is a village called *Ilah* between *Madyan* and *Al-Tur* on the seashore. Al-Zuhri said: It is *Tiberias, Syria*. **When they transgressed on the Sabbath** That is: They were unjust on it and transgressed the command of God Almighty to catch fish, **When their fish came to them**

on their Sabbath day, in plain sight That is: Appearing on the water in large numbers, plural of street. Ad-Dahhak said: Consecutive.

In the story: She used to come to them on Saturday like fat, white rams.

And on a day when they do not observe the Sabbath, it will not come to them like their coming on the Sabbath. Al-Hasan read: **they do not observe the Sabbath** with a damma on the ya', meaning: they do not enter the Sabbath. The well-known reading is with a nasb on the ya', and its meaning is: they do not honor the Sabbath. **Thus do We test them**, we test them, **by what they used to commit**, so Satan whispered to them and said: God did not forbid you from hunting, but He forbade you from eating, so they hunted. Or it was said: He whispered to them that you were only forbidden from taking, so they built ponds on the shore of the sea, driving whales to them on the Sabbath, then taking them on Sunday. They did that for a while, then they dared to take the Sabbath, and they said: We do not see the Sabbath except that it has been made lawful for us, so they took and ate and sold, so the people of the village were divided into thirds, and they were about seventy thousand, a third forbade it, and a third did not forbid it and kept quiet and said: Why do you preach to a people whom God is about to destroy? A third were the people of sin. When they did not stop, the forbidding ones said: We will not live with you in one village. So they divided the village with a wall, one door for the Muslims and one door for the aggressors. David, peace be upon him, cursed them. Then one day, the forbidding ones came out and none of the aggressors came out. They said: They have a matter, perhaps the wine overcame them, so they did it on the wall. Then they were monkeys. The monkeys recognized their lineage from humans, but humans did not recognize their lineage from monkeys. So the monkeys would come to their human relatives and smell his clothes and cry. He would say: Did we not forbid you? They would say with their heads: Yes. Only the religion they forbade was saved, and the rest of them perished.

Tafsir al-Baidawi

163. **And ask them** to report and rebuke their ancient disbelief and disobedience, and to inform you of what is from their knowledge that is not known except through teaching or revelation so that this will be a miracle for you against them. **About the village** about its report and what happened to its people. **Which was present on the sea** close to it and it is Aila, a village between Madyan and Al-Tur on the seashore, and it was said Madyan, and it was said Tiberias. **When they transgressed on the Sabbath** they transgressed the limits of God by fishing on the Sabbath, and *when* is an adverb for *was* or *present* or for the deleted noun or a substitute for it as a substitute of inclusion. **When their fishes come to them** is an adverb for *ya'dun* or a

substitute after a substitute. And it was read *ya'dun* and its origin is *ya'tidun* and *ya'tidun* from preparation, meaning they prepare fishing tools on the Sabbath, and they were forbidden to occupy themselves on it with anything other than worship. **Their Sabbath day according to the Shari'ah** is the day when they glorified the Sabbath. The source of the Jews' Sabbath is if they glorified their Sabbath by devoting themselves to worship. It was said that it is a name for blame and addition because they are specifically subject to the rulings in it. The first is supported if it is read as the day of their Sabbath. And his saying: **And the day when they do not observe the Sabbath, do not come to them** was read **they do not Sabbath** from **I sabbat** and **they do not Sabbath** in the passive form meaning they do not enter the Sabbath, and **by the Shari'ah** is a state of the whales and its meaning is apparent on the surface of the water from **it came near to us** if it came near and looked down. **Thus do We test them for what they used to defy** like that severe trial We test them because of their defamation. And it was said that it is connected to what preceded it, meaning it does not come to them like their coming on the Sabbath. And the *ba'* is connected to **they count**.

Surat al-A'raf 7:164

And when a group of them said, "Why do you preach to a people whom God is about to destroy or punish with a severe punishment?" They said, "An excuse before your Lord, and perhaps they will fear God."

Surat al-A'raf 7:164

And when a group of them said, **Why do you preach to a people whom God is about to destroy or punish with a severe punishment?** They said, **An excuse before your Lord, and perhaps they will fear God.**

Tafsir al-Jalalayn

164 - **And when** in apposition to the before it **a group of them said** they did not prevent or forbid those who forbade **Why do you preach to a people whom God is about to destroy or punish with a severe punishment?** **They said** our preaching **an excuse** we apologize with it **to your Lord** so that we are not accused of negligence in abandoning the prohibition **and perhaps they will fear** hunting.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: And remember also, O Muhammad, **When a community among them said**, a group of them to a group who were admonishing the transgressors on the Sabbath and forbidding them from disobeying God on it, **Why do you admonish a people whom God is about to destroy**, in this world for their disobedience to Him, their opposition to His command, and their making lawful what He has forbidden them, **or punishing them with a severe punishment**, in the Hereafter. The one whom they were forbidding from disobeying God said, answering their statement: We admonished them as an excuse to your Lord, so that we may fulfill His obligation upon us in enjoining what is right and forbidding what is wrong, **and perhaps they will become righteous**, meaning: Perhaps they will become righteous and fear God, so that they will turn to His obedience and repent from their disobedience to Him and their transgression of what He has forbidden them, such as their transgression on the Sabbath, as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, on the authority of Dawud ibn al-Husayn, on the authority of Ikrimah, on the authority of Ibn Abbas: **They said, 'An apology to your Lord,'** because we were angry with their actions.

And perhaps they will become righteous, meaning: they will abandon what they are doing.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **And perhaps they will fear God**, he said: They will abandon this action that they are doing.

There is a difference in the reading of his saying: **They said, 'Excuse me.'**

The majority of the reciters of Hijaz, Kufa and Basra read it as **excuse me** in the nominative case, as I described of its meaning.

Some of the people of Kufa read it as: **excuse me**, in the accusative case, meaning: we admonished them and did that.

Scholars differed about this group that said: **Why do you preach to a people whom God will destroy?** Was it among the saved or the doomed? Some of them said: It was among the saved because it was the one that forbade the doomed group from transgressing on the Sabbath.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, his saying: **And when a group of them said, 'Why do you preach to a people whom God is about to destroy or punish with a severe punishment?'** It is a village on the seashore between Mecca and Medina, called Ayla. So God forbade them from taking whales on their Sabbath. The whales would come to them on their Sabbath in the open sea. When the Sabbath passed, they were unable to get hold of them. So they remained like that as long as God willed. Then a group of them took the whales on their Sabbath, so a group forbade them, saying, **You will take them, while God has forbidden them to you on your Sabbath!** But they only increased in transgression and rebellion. Another group kept forbidding them. When that went on for a long time, a group of the forbidding ones said, "You know that these are a people upon whom the punishment has come due. Why do you preach to a people whom God is about to destroy?" They were more angry with God than the other group, so they said: **An excuse before your Lord, and perhaps they will fear God.** And they had all forbidden, so when God's wrath fell upon them, the two groups that said: **Why do you preach to a people whom God is about to destroy?** and those who said: **An excuse before your Lord?** were saved, and God destroyed the people of His disobedience who took the whales, and He made them into apes and pigs.

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 ask them about the town that was by the sea**, until His saying: **And on the day they do not observe the Sabbath, it does not come to them**, that is, the people of a town that was by the sea, their fish used to come to them on their Sabbath. He says: When it was the day they observed the Sabbath, they would come to them freely - meaning: from every place - and on the day they did not observe the Sabbath, they would not come to them, and that they said: If we took from these fish on the day they came what would suffice us on other days! So a group of believers preached to them and forbade them. And a group of believers said: These people have intended to do something they will not desist from, and God will

disgrace them and punish them with a severe punishment. The believers said to one another: **An apology before your Lord, and perhaps they will fear God**, if it is destruction, then perhaps we will be saved, or if they desist, then we will have a reward. God had appointed a day for the Children of Israel to worship Him and devote themselves to Him, which was Monday. But the wicked ones transgressed from Monday to Saturday, and said: It is the Sabbath! So Moses forbade them, and they disagreed about it, so he made the Sabbath obligatory for them, and forbade them from working on it or transgressing on it. One of them went to collect firewood, so Moses, peace be upon him, took him and asked him: Did anyone order you to do this? But he did not find anyone who ordered him, so his companions stoned him.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi, he said: Some of those whom they forbade said to one another: **Why do you preach to a people whom God will destroy or punish with a severe punishment?** He said: Why do you preach to them, when you preached to them and they did not obey you? Some of them said: **An excuse before your Lord, and perhaps they will fear God.**

Muhammad ibn al-Muthanna told us, he said, Muadh ibn Hani' told us, he said, Hammad told us, on the authority of Dawud, on the authority of Ikrimah, on the authority of Ibn Abbas: **And when a group of them said, 'Why do you preach to a people whom God is about to destroy or punish with a severe punishment?'** He said: I do not know whether those who said, **Why do you preach to a people whom God is about to destroy?** were saved or not! He said: So I kept on at him until I knew that they had been saved, so he gave me a robe.

Al-Muthanna told me, he said, Hammad told us, on the authority of Dawud, on the authority of Ikrimah, he said: Ban Abbas recited this verse, and he mentioned something similar to it, except that he said in his hadith: I kept looking at him until he knew that they had been saved.

Salam bin Salem Al-Khuza'i narrated to me, he said: Yahya bin Sulayma Al-Ta'ifi narrated to us, he said: Ibn Jurayj narrated to us, on the authority of Ikrimah, he said: I entered upon Ibn Abbas and the Qur'an was in his lap, and he was crying, so I said: What makes you cry, may God make me your ransom? He said: He recited: **And ask them about the city which was by the sea** until His saying: **Because they were wicked.** Ibn Abbas said: I do not hear the third group mentioned, we fear that we will be like them! So I said: Do you not hear God say: **But when they transgressed against what they were forbidden?** So he cheered him up and clothed me with a robe.

Al-Hasan bin Yahya narrated, Abd al-Razzaq narrated, Ibn Jurayj narrated, a man narrated to me, on the authority of Ikrimah, who said: I came to Ibn Abbas one day while he was crying, and there was a copy of the Qur'an in his lap. I felt too anxious to come closer, but I kept on doing so until I came forward and sat down. I said: What makes you cry, O Ibn Abbas, may God make me your ransom? He said: These are the pages! He said: It is in Surat Al-A'raf! He said: Do you know Aylah? I said: Yes! He said: There was a tribe of Jews there, and the whales were driven to them on the

Sabbath, then they sank and they could not catch them until they had sunk, after great toil and hardship. They would come to them on the Sabbath, white and fat, like a churning mother, their backs prostrated to their bellies in their courtyards and buildings. They remained like that for a while, then Satan inspired them and said: You were only forbidden from eating it on the Sabbath, so take it on the Sabbath and eat it on any other day! A group of them said that, and a group of them said: Rather, you were forbidden to eat it, take it, and hunt it on the Sabbath. And they continued like that until the following Friday came, and a group returned with themselves, their children, and their women, and a group withdrew to the right and stepped aside, and a group withdrew to the left and remained silent. And those on the right said: Woe to you! God, God, we forbid you from exposing yourselves to God's punishment! And those on the left said: **Why do you preach to a people whom God is about to destroy or punish with a severe punishment?** The ones on the right said: **An excuse before your Lord, and perhaps they will fear God!** That is, they will desist, for it is more preferable for us that they not be afflicted or destroyed, and if they do not desist, then an excuse before your Lord. So they continued in their sin, and those on the right said: You have done it, O enemies of God! By God, we will not let you spend the night in your city, and by God, we will not see you wake up until God afflicts you with a sinking or a stoning or some of the punishments He has! When morning came, they knocked on the door and called out, but no one answered. So they put up a ladder and climbed the city wall. A man turned to them and said: O servants of God, monkeys, by God, howl with tails! He said: So they opened it and they entered upon them. The monkeys recognized their lineage from humans, but humans do not recognize their lineage from monkeys. So the monkeys would come to their human relatives and smell their clothes and cry, and say to them: Didn't we forbid you from such and such? And they would nod: Yes! Then Ibn Abbas recited: **But when they forgot what they had been reminded of, We saved those who had forbidden evil, and We seized those who did wrong with a wretched punishment for what they used to commit.** He said: So I see that the Jews who were forbidden were saved, but I do not see that the others were reminded. We see things that we disapprove of, but we do not speak about them! I said: Yes, may God make me your ransom, do you not see that they hate what they are doing, and they oppose them and say: **Why do you preach to a people whom God is about to destroy or punish?** He said: So he ordered me to wear two thick cloaks.

Bishr bin Muadh narrated to us, Yazid narrated to us, Saeed narrated to us, on the authority of Qatada: **And ask them about the town that was by the sea**, he mentioned to us that if it was the Sabbath, the whales would come and lie flat on their shores and their yards, because of what they heard from God's command in the water. But if it was not the Sabbath, they would go far in the water until their pursuer sought them out. Then Satan came to them and said: You were only forbidden to eat them on the Sabbath, so hunt them on the Sabbath and eat them later! ... His statement: "And when a group of them said, 'Why do you preach to a people whom God is about to destroy or punish with a

And when a group of them said, "Why do you preach to a people whom God is about to destroy or punish with a severe punishment?" They said, "An excuse before your Lord, and perhaps they will fear God."

severe punishment?' They said, 'An excuse before your Lord, and perhaps they will fear God.'" The people became three types. As for one type, they refrained from the sanctity of God and were forbidden from disobeying God. As for another type, they refrained from the sanctity of God out of awe of God. As for another type, they violated the sanctity and fell into sin.

Muhammad ibn Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, on the authority of Ibn Abbas, regarding the statement of God: **present in the sea**, he said: The whales were forbidden to them on the Sabbath, and they used to come to them on the Sabbath as a law, as a trial that they were afflicted with, and they would not come to them on any other day unless they sought them, as a trial also, because they were committing evil. So they took them on the Sabbath as a lawful and sinful act, so God said to them: **(Be apes, despised)** (al-Baqarah 2:65 - al-A'raf 7:166), except for a group of them who did not transgress and He forbade them, so some of them said to one another: **Why do you preach to a people?**

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement: **And when a group of them said, 'Why do you preach to a people whom God is about to destroy?' until he reached and perhaps they will fear God**, perhaps they will abandon what they were doing. He said: They had been afflicted by the whales holding back from them, and they would rest on the Sabbath and not do anything on it. When it was the Sabbath, the whales would come to them lawfully, and when it was not the Sabbath, not a single whale would come. He said: They were a people who had become addicted to the love of whales and had suffered afflictions from them. One of them took a whale, tied a string to its tail, then tied it to a piece of wood, then left it in the water until the sun set on Sunday. He dragged it with the string and then roasted it. Then his neighbor smelled the smell of a whale, so he said: O so-and-so, I smell the smell of a whale in your house! He said: No! He looked into his oven and found it in it, so he told him the report, and he said: I think that God will punish you. He said: When he did not see it, he hastened the punishment. When the next Saturday came, he took two of them and tied them up. Then his neighbor looked at him. When he saw it, he did not hasten the punishment. They began to hunt it down. The people of the village looked at them. Those who forbid evil forbade them from doing so. They were divided into two groups: one group forbade them and refrained, and another group forbade them but did not refrain. Those who forbade them and refrained said to those who forbade them but did not refrain: **Why do you preach to a people whom God is about to destroy or punish with a severe punishment?** The others said:

An apology to your Lord, and perhaps they will fear God. So God said: **But when they forgot what they had been reminded of, We saved those who had forbidden evil** until His saying **because they were defiantly**

disobedient. God said: **But when they transgressed against what they were forbidden, We said to them, 'Be apes, despised.'** (al-A'raf 7:166), and the people of that city said to them: You have committed evil deeds. Whoever wants to isolate himself and purify himself, let him isolate himself from these people! He said: So these people and those people isolated themselves in their city, and they built a wall between them, and they made doors in that wall so that some of them could go out to others. He said: When night came, God struck them with a punishment, and those believers saw no one in the morning. They entered upon them and found that they were apes, the man and his wives and his children. They entered upon the man and recognized him and said: O so-and-so, did we not warn you of the wrath of God? Did we not warn you of the punishments of God? And we warn you and we warn you? He said: Then it was nothing but weeping! He said: God only punished those who did wrong and persisted in that. He said: As for those who forbade, all of them forbade, but some of them were better than others. So he recited: **We saved those who forbade evil, and We seized those who did wrong with a wretched punishment because they were defiantly disobedient.**

Ibn Wakee' told us, he said, Al-Maharibi told us, on the authority of Dawud, on the authority of Ikrimah, he said: Ibn Abbas recited this verse: **Why do you preach to a people whom God is about to destroy or punish with a severe punishment?** He said: I do not know whether the people were saved or were destroyed? I kept looking at him until he knew that they were saved, and he gave me a robe.

Yunus told me, he said, Ashhab ibn Abd al-Aziz told me, on the authority of Malik, he said: Ibn Ruman claimed that his statement, **Their fish come to them on their Sabbath day as a law, but on the day they do not observe the Sabbath, they do not come to them**, he said: It used to come to them on the Sabbath, and when evening came, it went away, and nothing of it was seen until the Sabbath. So a man from among them took a string and a peg, and tied one of them to the water on the Sabbath. When they spent the night, he took it and hung it up. The people smelled its smell, so they came to him and asked him about it, but he denied it. They kept on at him until he said to them, **It is the skin of a whale that we found!** So when the next Sabbath came, he did the same thing - and I do not know, perhaps he said, **He tied two whales.** So when evening came on the night of Sunday, he took it and hung it up. They smelled its smell, so they came and asked him, and he said to them, **If you wished, you could do as I do!** So they said to him, **What did you do?** So he told them, and they did as he did, until that became common. They had a city with a suburb, but they closed it, and they were afflicted with the same transformation that afflicted them. Then their neighbors who used to live around them came to them, asking them what people ask, and they found the city closed to them. They called out, but they did not answer them, so they climbed over the wall and found

that they were monkeys. The monkey began to approach and rub against the one it had known before, and to approach him and rub against him.

Others said: Rather, the group that said: **Why do you preach to a people whom God is about to destroy?** was from the doomed group.

Who said that?

Ibn Wakee' narrated, he said: Ibn Idris narrated, on the authority of Muhammad ibn Ishaq, on the authority of Dawud ibn Husayn, on the authority of Ikrimah, on the authority of Ibn Abbas: **And ask them about the town that was by the sea until His saying: by law.** He said: Ibn Abbas said: They innovated the Sabbath and were tested on it, so whales were forbidden to them on it. So when the Sabbath came, the whales would be set out for them so that they could look at them in the sea. Then when the Sabbath passed, they would go away and not be seen until the next Sabbath. Then when the Sabbath came, they would come back by law. So they stayed as long as God willed them to stay like that, then one of them took a whale and pierced its nose with his, then he struck a stake for it on the shore, tied it up and left it in the water. Then the next day, he took it, roasted it and ate it. He did that while they were watching and did not disapprove, and none of them forbade him, except a group of them who forbade him, until it became apparent in the markets and he did it openly. He said: A group said to those who forbade: **Why do you preach to a people whom God is about to destroy or punish with a severe punishment?** They said: **An excuse before your Lord**, in Our anger at their actions, **and perhaps they will fear God.** But when they forgot that by which they had been reminded, until His saying: **We said to them, 'Be apes, despised,'** (al-A'raf 7:166). Ibn Abbas said: They were three: a third forbade it, a third said: **Why do you preach to a people whom God is about to destroy**, and a third were the people of sin. Only those who forbade it were saved, and the rest of them perished. Then those who forbade evil were in their gatherings one day checking on the people but could not see them, so they did it in their homes, and they began to say: The people have a matter, so look at what their matter is! They looked into their homes, and behold, the people had been transformed into monkeys in their homes. They recognized the man by name, even though he was an ape, and they recognized the woman, even though she was an ape. God said: **So We made it a deterrent to those before it and those after it, and an admonition to the righteous.** (al-Baqarah 2:66)

Ibn Wakee' told us, he said, my father told us, on the authority of Abu Bakr al-Hudhali, on the authority of Ikrimah, on the authority of Ibn Abbas: **We saved those who forbade evil** the verse. Ibn Abbas said: Those who forbade were saved, and those who did it perished. I do not know what was done to those who remained silent!

Ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammār, on the authority of Qatada, on the authority of Ibn Abbas: **Why do you preach to a people whom God is about to destroy?** He said: They are three groups: the group that preached, the group that was preached to, and God knows best what the third group did, and they are the ones who

said: **Why do you preach to a people whom God is about to destroy?**

Al-Kalbi said: They are two groups: the group that preached, and the group that said: **Why do you preach to a people whom God will destroy?** He said: It is the preaching.

Ibn Wakee' told us, he said, Imran bin Uwaynah told us, on the authority of Ata' bin Al-Sa'ib, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, he said: For me to have known of those who said, **Why do you preach to a people whom God is about to destroy or punish with a severe punishment**, would be more beloved to me than what he did to him!

Ibn Hamid told us, he said, Jarir told us, on the authority of Ata', he said, Ibn Abbas said: **And when a group of them said, 'Why do you preach to a people whom God is about to destroy?'** He said: I hear God say: **We saved those who forbade evil, and We seized those who did wrong with a wretched punishment.** I wonder what happened to those who said, **Why do you preach to a people whom God is about to destroy?**

Ibn Hamid narrated that Yaqub narrated to us, on the authority of Ja'far, on the authority of Haman al-Hanafi Abu Salih, regarding his statement: **Their fish come to them on their Sabbath day openly, but on the day they do not observe the Sabbath, they do not come to them.** He said: They were in the city on the seashore, and the days were six, Sunday to Friday. Then the Jews instituted the Sabbath and declared it a Sabbath for themselves, so God declared it an Sabbath for them, and there was no Sabbath before that, so God made it a burden on them and tested them with whales, so they began to come out on the Sabbath, and they were afraid of being afflicted by them, until one of them said: By God, the Sabbath is not a day, and God made it a burden on us, and we made it a burden on ourselves, so if you had some of this fish! So he ate a whale from the whales, and his neighbor heard about that, and he feared punishment, so he fled from his house. When he stayed as long as God willed and he was not afflicted with punishment, he ate something else on the Sabbath as well. When they were not afflicted with punishment, many ate on the Sabbath, and they took the Sabbath and the night of the Sabbath as a holiday in which they would drink alcohol and play musical instruments. Their best and most righteous people said to them: Woe to you! Stop what you are doing! God will either destroy you or punish you with a severe punishment. Will you not use your reason? And do not transgress on the Sabbath! They refused. Their best people said: Let us build a wall between us and them. They did so, and when it was Saturday night, they were bothered by what they heard of their voices and the sounds of the musical instruments. When it was the night in which they were transformed, their voices stopped at the beginning of the night. Their best people said: What is the matter with your people that their voices stopped last night? Some of them said: Perhaps the wine overcame them and they slept. When morning came, they did not hear a sound from them. Some of them said to one another: Why do we not hear a sound from your people? They said to a man: Climb the wall and see what is the matter with them. He climbed the wall and saw them surging

Surat al-A'raf 7:164

And when a group of them said, "Why do you preach to a people whom God is about to destroy or punish with a severe punishment?" They said, "An excuse before your Lord, and perhaps they will fear God."

against one another, having been transformed into monkeys. He said to his al-Nas 114: Come and see what your people have encountered! So they climbed and began to look at the man and make out his features, saying: O so-and-so, are you so-and-so? He pointed to his chest with his hand, saying, **Yes, for what my hands have earned.**

Yaqub and Ibn Wakee' told me, they said, Ibn Ulayyah told us, on the authority of Ayoub, he said, Al-Hasan recited one day: "And ask them about the town that was by the sea, when they transgressed on the Sabbath. When their fish came to them on their Sabbath day as a law, but on the day they did not observe the Sabbath, they did not come to them. Thus do We test them for what they used to do." He said: A fish that God had forbidden them on one day, and had made lawful for them on other days, so it came to them on the day that God had forbidden them as if it were labor pains, and no one could resist it. I have rarely seen anyone who was so concerned about sin that he did not commit it, so they would be concerned and hold back until they seized it and ate the most disgusting meal that a people have ever eaten, which left them with shame in this world and a severe punishment in the Hereafter! By God, no fish that a people seized and ate was more serious in the sight of God than killing a believing man! And the believer has greater sanctity in the sight of God than a fish, but God has made the appointed time for a people at the Hour, **And the Hour is more grievous and more bitter.** (al-Qamar 54:46)

Yunus told me, he said, Sufyan told us, on the authority of Abu Musa, on the authority of Al-Hasan, he said: The whales came to them, rushing into their ponds as if they were laboring, so they ate, by God, the worst meal that any people have ever eaten, the worst punishment in this world, and the most severe torment in the Hereafter! Al-Hasan said: By God, killing a believer is worse than eating whales!

Ibn Humayd narrated that Jarir narrated on the authority of Ata' who said: I was sitting in the mosque when an old man came and the people sat around him. They said: This is one of the companions of Abdullah ibn Mas'ud! He said: Ibn Mas'ud said: **And ask them about the town that was by the sea** (al-Baqarah 2:14). He said: When the Sabbath was forbidden to them, the whales would come on the Sabbath and feel safe, so they would come, and they could not touch them. And when the Sabbath was over, they would go away, and they would hunt as people hunt. When they wanted to transgress on the Sabbath, they hunted, but some of their righteous people forbade them, but they refused, and the wicked were many among them. The wicked wanted to fight them, but among them were those whom they did not wish to fight, such as the father of one of them, or his brother, or his relative. When they forbade them and they refused, the righteous people said: Then we will accuse you! We will put a wall between us and you! So they did, and when they lost their voices they said: If you had looked at your

brothers, what they did! They looked and saw that they had been transformed into monkeys, recognizing the old by his old age and the young by his young age, so they began to cry to them. This happened after Moses, peace be upon him.

Tafsir al-Qurtubi

The meaning of the Almighty's saying: **And when a group of them said, 'Why do you preach to a people whom God is about to destroy or punish with a severe punishment?'** That is, the perpetrators said to the preachers when they preached to them: If you know that God is going to destroy us, why do you preach to us? So God transformed them into monkeys. **They said, 'An excuse before your Lord, and perhaps they will fear God.'** That is, the preachers said: Our preaching to you is an excuse before your Lord, meaning that it is only obligatory for us to preach to you so that you may fear God. At-Tabari attributed this statement to Ibn al-Kalbi. The majority of commentators said: The Children of Israel split into three groups, which is apparent from the pronouns in the verse. A group disobeyed and persecuted, and they were about seventy thousand. A group forbade and withdrew, and they were twelve thousand. A group withdrew and did not forbid or disobey, and this group said to the forbidding one: Why do you preach to a people - meaning the disobedient one - whom God will destroy or punish, based on the preponderance of opinion, and what is known of God's actions at that time with disobedient nations? So the forbidding one said: Our preaching is an excuse to God, so that they may fear God. If they had been two groups, the forbidding one would have said to the disobedient one: So that you may fear God, with the letter Kaf. Then after this, they differed, and a group said: The group that did not forbid or disobey was destroyed with the disobedient one as punishment for abandoning the prohibition, as Ibn Abbas said. He also said: I do not know what was done to them, and this is what is apparent from the verse. Ikrimah said: I said to Ibn Abbas when he said I do not know what was done to them: Do you not see that they hated what they were doing and opposed them, so they said: Why do you preach to a people whom God will destroy? So I kept on at him until I knew that they had been saved, so he clothed me with a garment. This is the view of Al-Hasan. What indicates that only the ordinary group was destroyed is His statement: **And We seized those who did wrong.** And His statement: **And you have certainly known those among you who transgressed on the Sabbath** (al-Baqarah 2:65) and the verse. Isa and Talhah read *excuse* in the accusative case. Al-Kisa'i has two ways of making it accusative: One of them is as a source. The second is based on the assumption that we did that as an excuse. This is the reading of Hafs from Asim. The rest read it in the nominative case, which is the preferred choice,

because they did not want to apologize for a new apology for a matter for which they were blamed, but it was said to them: Why do you preach? So they said: Our preaching is an excuse. If a man said to another man: Apology to God and to you for such and such, meaning an apology, he would put it in the accusative case. This is the statement of Sibawayh. The verse indicates the statement of blocking the means. It has already been mentioned in Al-Baqarah. And the discussion of the transformed person, whether he will be a descendant or not, has been mentioned in it, clearly. Praise be to God. And the command to do good and forbid evil has been mentioned in Al-Imran and Al-Ma'idah. He went on to say about women that they should avoid and avoid corrupt people, and that whoever sits with them is like them, so there is no point in repeating it.

Tafsir Ibn Kathir

God Almighty tells us about the people of this village that they became three groups: a group that committed the forbidden act and devised a scheme to catch fish on the Sabbath, as was explained in Surat Al-Baqarah; a group that forbade that and isolated themselves from it; and a group that remained silent and did not do it or forbid it, but it said to the one who denied it, **Why do you preach to a people whom God will destroy or punish with a severe punishment?** That is, you did not forbid them, and you knew that they had perished and deserved punishment from God, so there is no benefit in forbidding them. The one who denied it said to them, **An apology to your Lord.** Some of them read it in the nominative case as if it were an apology, and others read it in the accusative case, meaning we do that. **An apology to your Lord**, that is, in what He has taken from us of enjoining what is right and forbidding what is wrong. **And perhaps they will fear God.** They say, and perhaps because of this denial they will fear what they are in and leave it and return to God repentant. So if they repent, God will accept their repentance and have mercy on them. God the Almighty said: **So when they forgot that by which they had been reminded**, meaning when the doers refused to accept the advice, **We saved those who forbade evil, and We seized those who did wrong**, meaning they committed the sin, **with a wretched punishment.** So He stated the salvation of those who forbade and the destruction of the wrongdoers, and He was silent about those who remained silent, because the punishment is of the same kind as the deed, so they do not deserve praise to be praised, nor did they commit a great sin to be blamed. Despite this, the imams differed about them, were they among those who perished or among those who were saved, according to two opinions. Ali bin Abi Talhah said on the authority of Ibn Abbas, **And when a group of them said, 'Why do you preach to a people whom God is about to destroy or punish with a severe punishment?'** It is a village on the shore of the sea between Egypt and Medina, called Ayla, so God forbade them from whales on their Sabbath, and the whales used to come to them on their Sabbath lawfully on the shore of the sea, so when the Sabbath passed they were unable to overpower them, so as long as God willed continued. Then a group of them seized the

whales on their Sabbath, so a group forbade them and said, **You will take them.** God has forbidden it to you on your Sabbath. But they only increased in transgression and rebellion. Another group began to forbid them. When that went on for a long time, a group of those who forbade them said, **Do you know that these are a people upon whom the punishment has come due? Why do you preach to a people whom God is about to destroy?** They were more angry for the sake of God than the other group, so they said, **An excuse before your Lord, and perhaps they will fear God.** And all of them forbade it. But when the wrath of God fell upon them, the two groups were saved: those who said, **Why do you preach to a people whom God is about to destroy?** and those who said, **An excuse before your Lord.** And God destroyed the people of His disobedience who took the whales, so He made them into monkeys. Al-Awfi narrated something close to this from Ibn Abbas. Hammad bin Zaid said from Dawud bin Al-Hussain from Ikrimah from Ibn Abbas regarding the verse, he said: I do not know whether those who said, **Why do you preach to a people whom God is about to destroy** were saved or not. He said: I kept on at him until I knew that they had been saved, so he clothed me with a robe. Abdul Razzaq said: Ibn Jurayj told us: A man told me on the authority of Ikrimah who said: I came to Ibn Abbas one day and he was crying and there was the Qur'an in his lap. I felt too anxious to come near him, but I kept on doing that until I came forward and sat down. I said: What makes you cry, O Ibn Abbas, may God make me your ransom? He said: These are the pages. He said: And it is in Surat Al-A'raf. He said: Do you know Ayla? I said yes. He said: There was a Jewish tribe there. Whales were driven to them on the Sabbath and then sank. They could not get over them until they had sunk after great toil and hardship. They would come to them on their Sabbath day, white and fat, like a churning mother, their backs butting against their bellies in their courtyards. They remained like that for a while. Then Satan inspired them and said: I only forbade you from eating it, taking it, and hunting it on the Sabbath, so take it on that day and eat it on any other day. A group of them said that, and another group said: Rather, you were forbidden from eating it, taking it, and hunting it on the Sabbath. They remained like that until the following Friday came. A group left with their children and women, and a group withdrew to the right and moved aside, and a group withdrew to the left and remained silent. The people on the right said: Woe to you, God! We forbid you from exposing yourself to God's punishment. The people on the left said: Why do you preach to a people whom God is about to destroy or punish with a severe punishment? The people on the right said: As an excuse to your Lord, and perhaps they will fear God. That is, they will desist. Indeed, And if they do not desist, then we would rather have them not be afflicted or destroyed. And if they do not desist, then we have an excuse before your Lord. So they continued in sin, and the right-handers said, "You have done it, O enemies of God. By God, we will not let you spend the night in your city. By God, we do not see you wake up until God sends you down with a sinking or a stoning or some of the punishment He has." So when they woke up, they knocked on the door and called out, but they were not answered. So they put up a ladder and climbed the city wall with a man. He

And when a group of them said, "Why do you preach to a people whom God is about to destroy or punish with a severe punishment?" They said, "An excuse before your Lord, and perhaps they will fear God."

turned to them and said, **O servants of God, by God, monkeys are hostile and howl with tails.** So they opened it and entered upon them, and the monkeys recognized their lineage from humans, but humans do not recognize their lineage from monkeys. So the monkeys would come to their human relatives, smell his clothes and cry, and he would say, **Did we not forbid you from such-and-such?** And they would say with their heads, *Yes*. Then Ibn Abbas recited, **But when they forgot that by which they had been reminded, We saved those who had forbidden evil, and We seized those who did wrong with a wretched punishment.** He said, **I see that those who had been forbidden were saved, but I do not see the others.** They mentioned that we see things that we disapprove of but do not speak about. He said: I said, may God make me your ransom. Don't you see that they hate what they are doing and oppose them? And they said, **Why do you preach to a people whom God will destroy?** He said: So he ordered that I be dressed in two coarse garments. Mujahid narrated this from him. Ibn Jarir said: Yunus told us, Ashhab bin Abdul Aziz told us, on the authority of Malik, who said: Ibn Ruman claimed that the words of God Almighty: **Their fish come to them on their Sabbath day as a regular custom, but on the day they do not observe the Sabbath, they do not come to them** means: They used to come to them on the Sabbath, and when evening came, they would go away and nothing of them would be seen until the next Sabbath. So a man took a string and a peg and tied one of them to the water on the Sabbath. When Sunday night came, he took it and hung it up. The people smelled its smell, so they came to him and asked him about it, but he denied it. They kept on at him until he told them, **It is the skin of a whale that we found.** When the next Sabbath came, he did the same thing. I do not know, perhaps he said, **He tied two whales.** When Sunday night came, he took it and hung it up. They smelled its smell, so they came and asked him. He said to them, **If you wish, you can do as I do.** They said to him, **What did you do?** So he told them, so they did as he did until it became widespread. They had a city with a suburb that they closed off to them, so they were afflicted with the same transformation that afflicted them. Then their neighbors who were around them came to them, asking them what people ask for, and they found the city closed to them. So they called out, but they did not answer them, so they climbed over the wall on them, and behold, they were monkeys. The monkey began to approach, touching whoever it knew before that, and approaching him and touching him. We have already presented in Surat Al-Baqarah from the traces in the story of this city, what is convincing and sufficient, praise and thanks be to God. **The second statement** is that those who remained silent were among those who perished. Muhammad bin Ishaq said, on the authority of Dawud bin Al-Hussain, on the authority of Ikrimah, on the authority of Ibn Abbas, that he said: They innovated the Sabbath, so they were afflicted with it, so whales were forbidden to them. So when it was the Sabbath, whales were made permissible for them to look at in

the sea. When the Sabbath ended, they went away and were not seen until the next Sabbath. When the Sabbath came, they came back by law. So they remained as God willed them to remain like that. Then a man from them took a whale, pierced its nose, then struck a stake for it on the shore, tied it up, and left it in the water. When it was... The next day he took it, roasted it, and ate it. He did that while they were watching and did not disapprove, and none of them forbade him, except a group of them who forbade him until it became apparent in the markets, so he did it openly. He said: A group said to those who forbade them, **Why do you preach to a people whom God is about to destroy or punish with a severe punishment?** They said, **An excuse before your Lord.** They said, **We disapprove of their deeds.** "And perhaps they will fear God." But when they forgot what they had been reminded of, We saved those who forbade evil, and We seized those who did wrong with a wretched punishment for what they used to do. But when they rebelled against what they had been forbidden, We said to them, **Be apes, despised.** Ibn Abbas said, "They were three: a third forbade it, a third said, "Why do you preach to a people whom God is about to destroy?" and a third were the people of sin. None was saved except those who forbade it, and the rest of them perished." This is a good chain of transmission from Ibn Abbas, but referring back to the statement of Ikrimah regarding the salvation of those who kept quiet is more appropriate than saying this, because their condition became clear after that, and God knows best. The Almighty's saying: **And We seized those who did wrong with a wretched punishment** indicates by implication that those who remained were saved. The word *wretched* has many readings, and according to Mujahid its meaning is *severe*. In another narration it means *painful*. Qatada said it means *hurtful*. All of them are similar, and God knows best. His saying *disgraced* means humiliated, contemptible, and disgraced.

Fath al-Qadir

164- **And when a nation said** is in apposition to **when they count**, the object of its agent and is included in its ruling. The nation is the group: that is, a group of righteous people from the village said to others who were striving to preach to the transgressors on the Sabbath when they despaired of their accepting the preaching and abandoning the sin **Why do you preach to a people whom God is about to destroy** that is, is about to punish them **or punish them with a severe punishment** for what they violated of the sanctity and committed of the sin. It was said: The group that said **Why do you preach to a people?** are the sinners who hunt on the Sabbath. They said that to their preachers when they preached to them. Meaning: If you knew that God would destroy us as you claim, why do you preach to us? **They said, 'An apology to your Lord.'** That is, the preachers said to the group who said to them, **Why do you preach?** They were a group of the righteous people of the village according to the first

version, or the doers according to the second version, **An apology to your Lord**. Isa bin Omar and Talha bin Masraf read **an apology** in the accusative case, which is the reading of Hafs from Asim, and the rest read it in the nominative case. Al-Kisa'i said: Its accusative case has two meanings: one is as a source, and the second is based on the assumption that we did that as an apology: that is, for the sake of the apology. And the nominative case is based on the assumption of a subject: that is, our preaching is an apology to God so that He does not hold us accountable for abandoning enjoining what is right and forbidding what is wrong, which He has made obligatory upon us, and in the hope that they will learn a lesson, become pious, and desist from the sin they are doing.

The majority of commentators said: The Children of Israel split into three groups: a group that disobeyed and persecuted, and they numbered about seventy thousand; a group that withdrew and did not forbid or disobey; and a group that withdrew and forbade but did not disobey. The group that did not forbid or disobey said to the forbidding group, **Why do you preach to a people** meaning the disobedient group, **whom God will destroy or punish?** They said that based on the preponderance of thought, because it is God's custom to destroy or punish the disobedient without eradicating them by destruction. So the forbidding group said, **Our preaching is an excuse to God, and perhaps they will fear God**. If they had been only two groups, a forbidding group that was not disobedient, and a disobedient group, He would have said, **Perhaps you will fear God**.

people of the village, meaning their righteous ones who strove to preach to them until they despaired of being admonished. "Why do you preach to a people whom God will destroy" is their chosen ones. "Or punish them with a severe punishment" in the Hereafter for their persistence in disobedience. They said it as an exaggeration that preaching is of no benefit to them, or as a question about the reason for preaching and its benefit, as if it was a discussion between them or the saying of someone who was frightened by preaching to those among them who were not frightened. It was said that what was meant was a group of the doomed sect who answered their preachers with it in response to them and mocking them. "They said, 'As an excuse to your Lord'" is an answer to the question, meaning our preaching is to end God's excuse so that we are not accused of being negligent in forbidding evil. Hafs read **excuse me** in the accusative case as a source or a reason, meaning we apologized with it as an apology and preached to them as an apology. **And perhaps they will fear God** because despair only occurs through destruction.

Tafsir al-Baghawi

164 - The Almighty said: **And when a group of them said, 'Why do you preach to a people whom God is about to destroy?'** They differed about who said this. It was said: They were from the doomed group, because they were not told to stop this bad deed before the punishment descends upon you, and we know that God will send down His punishment upon you if you do not desist. They responded and said: **Why do you preach to a people whom God is about to destroy? or You know that He will punish them with a severe punishment?** They said: That is, those who forbade said: **As an excuse**, that is, our preaching is an excuse to your Lord. Hafs read: **As an excuse** in the accusative, meaning we do that as an excuse to your Lord. The most correct view is that it is from the saying of the silent group. They said, **Why do you preach to a people whom God will destroy?** They said, **As an excuse to your Lord**. Its meaning is that enjoining what is right is obligatory upon us, so we must preach to these people as an excuse to God. **And perhaps they will fear God**, meaning: they will fear God and abandon sin. If the address was to the aggressors, He would have said, **Perhaps you will fear God**.

Tafsir al-Baidawi

164. **And when she said** is in apposition to **when they were counting**. "A nation of them" is a group of the

Surat al-A'raf 7:165

So when they forgot what they had been reminded of, We saved those who forbade evil, and We seized those who did wrong with a wretched punishment because they were defiantly disobedient.

Surat al-A'raf 7:165

So when they forgot what they had been reminded of, We saved those who forbade evil, and We seized those who did wrong with a wretched punishment because they were defiantly disobedient.

Tafsir al-Jalalayn

165 - **So when they forgot** they abandoned **what they had been reminded of** they were admonished **by it** but they did not return **We saved those who forbade evil and seized those who did wrong** by transgression **with a wretched punishment** severe **for what they used to do wrong**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: So when the group that transgressed on the Sabbath abandoned what God had commanded them to do, which was to abandon transgression on it, and neglected what the admonishing group had admonished them and reminded them of, which was to warn them of God's punishment for their disobedience, and they proceeded to consider permissible what God had forbidden them, God saved those of them who were forbidden from (*evil*), meaning from disobeying God and considering permissible what He had forbidden, **And We seized those who did wrong**, meaning: God seized those who transgressed on the Sabbath, and they considered permissible what God had forbidden, such as catching fish and eating it, so He brought down His wrath upon them, and destroyed them with a severe and wretched punishment because they disobeyed God's command, and they went out from His obedience to His disobedience, and that is (*transgression*).

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

Who said that?

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Ibn Jurayj told us regarding His statement: **So when they forgot what they had been reminded of, We saved those who forbade evil**, he said: So when they forgot the admonition of the believers to them, who said: **Why do you admonish a people?**

Muhammad bin al-Muthanna told me: Harami told me: Shu'bah told me: 'Amara told me, on the authority of 'Ikrimah, on the authority of Ibn 'Abbas: **We saved those who forbade evil**. He said: I wonder what evil they forbade?

As for his saying: **with a terrible punishment**, the readings differed in its reading.

So I read it as the people of Medina generally read: **(with the torment of bays)**, with a kasra on the ba' and a light ya', changing the hamza, like (*fa'ala*).

Some of the readers of Kufa and Basra read it as: **with a miserable torment** on the model of *fa'il* from *al-ba'us* with the accusative of the *ba* and the kasra and extension of the hamza.

Some Meccans read it in the same way, except that they broke the Ba' of *ba'is* like *fa'il*.

Some Kufians read it as: (بیس) with a fatha on the ba' and a sukoon on the ya', and a hamza after it with a kasra, like (قیل). This is anomalous according to the Arabs, because if (قیل) is not one of those with ya' and waw, then the fatha on its 'ayn is the eloquent word in the speech of the Arabs, and this is like their saying for its equivalent in the sound: (صیقال، وئارب)، and the 'ayn is only broken in that in those with ya' and waw like their saying (سید، ومایت)، and some of them recited the saying of Imru' al-Qais ibn 'Abis al-Kindi:

Both were miserable presidents who hit the day of the riots.

By breaking the 'ayn of (*fa'il*), which is the hamza of (*ba'is*), like the reading that we mentioned before this, and that is by opening the ba' and sukunating the ya' and opening the hamza after the ya', on the example of (*fa'il*) like (*sa'iqal*).

It was narrated on the authority of some Basrans that he read it: *Ba'isa* with the opening of the *ba* and the breaking of the *hamza*, on the example of *fa'ala*, as Ibn Qais al-Ruqayyat said:

I wish I could cast a spell in private without any harm

It was narrated on the authority of another of them that he read: *Ba'isa* with a kasra on the ba' and a fatha on the seen, meaning: **Ba'isa the torment**.

Abu Ja'far said: The most correct of these readings, in my opinion, is the reading of the one who reads: *Ba'is* with the opening of the ba', the kasra of the hamza and its extension, on the example of *Fa'il*, as Dhu al-Isba' al-'Adwani said:

Out of anger at me, and you don't see any trace of me in them

Because this interpretation was agreed upon by all to mean: severe, so this indicates the correctness of what we chose.

Who said that?

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Ibn Jurayj told us, he said: A man told me, on the authority of 'Ikrimah, on the authority of Ibn Abbas, regarding his statement: **And We seized those who did wrong with a wretched punishment**, painful and grievous.

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: **With a terrible**

punishment, he said: severe.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **With a terrible torment**, meaning painful and severe.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **With a terrible torment**, he said: painful.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: **With a terrible punishment**, he said: With a severe punishment.

Tafsir al-Qurtubi

Forgetting is used for the forgetful. The deliberate is the one who abandons, as God the Almighty said: **So when they forgot that by which they had been reminded** meaning they abandoned it intentionally, and from this: **They forgot God, so He made them forget** (al-Tawbah 9:67). The meaning of **with a terrible punishment** is severe. There are eleven readings for it: The first - the reading of Abu Amr, Hamza and Al-Kisa'i with *Ba'ees* on the weight of Fa'il. The second - the reading of the people of Mecca with *Ba'ees* with a kasra on the Ba' and the weight is the same. The third - the reading of the people of Medina with *Ba'ees* with a kasra after it a silent *ya* followed by a broken *seen* with a tanween, and there are two opinions on it. Al-Kisa'i said: The original is *Ba'ees* with a light hamza, then two *ya's* met, so one of them was deleted and the first letter was broken, as is said: *ragheef* and *shaheed*. It was said: He meant *Ba'ees* on the weight of *fa'al*, so he broke the first letter and lightened the hamza and deleted the kasra, as is said: *rahm* and *rahm*. Fourth: Al-Hasan's reading, with a kasra followed by a silent hamza followed by an open *seen*. Fifth: Abu Abdul Rahman Al-Muqri' read *Ba'ees* with a fatha on the ba' and a kasra on the hamza and a kasra on the *seen* with a tanween. Sixth: Ya'qub Al-Qari' said: It was narrated from some of the reciters with the word **tha'ab bi'ees** with a fatha on the ba' and a kasra on the hamza and a fatha on the *seen*. Seventh: Al-A'mash's reading with *ya'ees* on the weight of fa'il. It was narrated from him with *ya'ees* on the weight of fa'il. It was narrated from him with *ya'ees* with an open ba' and a shaddah on the hamza, and the *seen* in all of them is broken and tanween, I mean the reading of Al-A'mash. Tenth: Nasr Bin Asim's reading with **tha'ab bi'ees** with a fatha on the ba' and a shaddah on the *ya* without a hamza. Ya'qub Al-Qari' said: It was narrated from some of the reciters with *ya'ees* with a kasra followed by a silent hamza followed by an open *ya*'. These are eleven readings mentioned by An-Nahhas. Ali Bin Sulayman said: The Arabs say **he came with the daughters of bays** meaning he brought something bad. So the meaning of **ba'athab bi'ees** is a bad punishment. As for Al-Hasan's reading, Abu Hatim claimed that it has no basis. He said: Because you do not say, **I passed by a wretched man**, until you say, **Wretched is the man**, or **Wretched is a man**. An-Nahhas said: This is rejected from Abu Hatim's words. The grammarians reported: If you did

such-and-such, then well done. They mean well done and the characteristic is good. The interpretation according to Al-Hasan's reading is: **With a punishment, wretched is the punishment**.

Tafsir Ibn Kathir

God Almighty tells us about the people of this village that they became three groups: a group that committed the forbidden act and devised a scheme to catch fish on the Sabbath, as was explained in Surat Al-Baqarah; a group that forbade that and isolated themselves from it; and a group that remained silent and did not do it or forbid it, but it said to the one who denied it, **Why do you preach to a people whom God will destroy or punish with a severe punishment?** That is, you did not forbid them, and you knew that they had perished and deserved punishment from God, so there is no benefit in forbidding them. The one who denied it said to them, **An apology to your Lord**. Some of them read it in the nominative case as if it were an apology, and others read it in the accusative case, meaning we do that. **An apology to your Lord**, that is, in what He has taken from us of enjoining what is right and forbidding what is wrong. **And perhaps they will fear God**. They say, and perhaps because of this denial they will fear what they are in and leave it and return to God repentant. So if they repent, God will accept their repentance and have mercy on them. God the Almighty said: **So when they forgot that by which they had been reminded**, meaning when the doers refused to accept the advice, **We saved those who forbade evil, and We seized those who did wrong**, meaning they committed the sin, **with a wretched punishment**. So He stated the salvation of those who forbade and the destruction of the wrongdoers, and He was silent about those who remained silent, because the punishment is of the same kind as the deed, so they do not deserve praise to be praised, nor did they commit a great sin to be blamed. Despite this, the imams differed about them, were they among those who perished or among those who were saved, according to two opinions. Ali bin Abi Talhah said on the authority of Ibn Abbas, **And when a group of them said, 'Why do you preach to a people whom God is about to destroy or punish with a severe punishment?'** It is a village on the shore of the sea between Egypt and Medina, called Ayla, so God forbade them from whales on their Sabbath, and the whales used to come to them on their Sabbath lawfully on the shore of the sea, so when the Sabbath passed they were unable to overpower them, so as long as God willed continued. Then a group of them seized the whales on their Sabbath, so a group forbade them and said, **You will take them**. God has forbidden it to you on your Sabbath. But they only increased in transgression and rebellion. Another group began to forbid them. When that went on for a long time, a group of those who forbade them said, **Do you know that these are a people upon whom the punishment has come due? Why do you preach to a people whom God is about to destroy?** They were more angry for the sake of God than the other group, so they said, **An excuse before your Lord, and perhaps they will fear God**. And all of them forbade it. But when the wrath of God fell upon them, the two groups were saved: those

So when they forgot what they had been reminded of, We saved those who forbade evil, and We seized those who did wrong with a wretched punishment because they were defiantly disobedient.

who said, **Why do you preach to a people whom God is about to destroy?** and those who said, **An excuse before your Lord.** And God destroyed the people of His disobedience who took the whales, so He made them into monkeys. Al-Awfi narrated something close to this from Ibn Abbas. Hammad bin Zaid said from Dawud bin Al-Hussain from Ikrimah from Ibn Abbas regarding the verse, he said: I do not know whether those who said, **Why do you preach to a people whom God is about to destroy** were saved or not. He said: I kept on at him until I knew that they had been saved, so he clothed me with a robe. Abdul Razzaq said: Ibn Jurayj told us: A man told me on the authority of Ikrimah who said: I came to Ibn Abbas one day and he was crying and there was the Qur'an in his lap. I felt too anxious to come near him, but I kept on asking until I came forward and sat down. I said: What makes you cry, O Ibn Abbas, may God make me your ransom? He said: These are the pages. He said: And it is in Surat Al-A'raf. He said: Do you know Ayla? I said yes. He said: There was a Jewish tribe there. Whales were driven to them on the Sabbath and then sank. They could not get over them until they had sunk after great toil and hardship. They would come to them on their Sabbath day, white and fat, like a churning mother, their backs butting against their bellies in their courtyards. They remained like that for a while. Then Satan inspired them and said: I only forbade you from eating it, taking it, and hunting it on the Sabbath, so take it on that day and eat it on any other day. A group of them said that, and another group said: Rather, you were forbidden from eating it, taking it, and hunting it on the Sabbath. They remained like that until the following Friday came. A group left with their children and women, and a group withdrew to the right and moved aside, and a group withdrew to the left and remained silent. The people on the right said: Woe to you, God! We forbid you from exposing yourself to God's punishment. The people on the left said: Why do you preach to a people whom God is about to destroy or punish with a severe punishment? The people on the right said: As an excuse to your Lord, and perhaps they will fear God. That is, they will desist. Indeed, And if they do not desist, then we would rather have them not be afflicted or destroyed. And if they do not desist, then we have an excuse before your Lord. So they continued in sin, and the right-handers said, "You have done it, O enemies of God. By God, we will not let you spend the night in your city. By God, we do not see you wake up until God sends you down with a sinking or a stoning or some of the punishment He has." So when they woke up, they knocked on the door and called out, but they were not answered. So they put up a ladder and climbed the city wall with a man. He turned to them and said, **O servants of God, by God, monkeys are hostile and howl with tails.** So they opened it and entered upon them, and the monkeys recognized their lineage from humans, but humans do not recognize their lineage from monkeys. So the monkeys would come to their human relatives, smell his clothes and cry, and he would say, **Did we not forbid you from such-and-such?** And they would say with their heads, **Yes.** Then Ibn Abbas recited, **But when they forgot that by which they had been**

reminded, We saved those who had forbidden evil, and We seized those who did wrong with a wretched punishment. He said, **I see that those who had been forbidden were saved, but I do not see the others.**

They mentioned that we see things that we disapprove of but do not speak about. He said: I said, may God make me your ransom. Don't you see that they hate what they are doing and oppose them? And they said, **Why do you preach to a people whom God will destroy?**

He said: So he ordered that I be dressed in two coarse garments. Mujahid narrated this from him. Ibn Jarir said: Yunus told us, Ashhab bin Abdul Aziz told us, on the authority of Malik, who said: Ibn Ruman claimed that the words of God Almighty: **Their fish come to them on their Sabbath day as a regular custom, but on the day they do not observe the Sabbath, they do not come to them** means: They used to come to them on the Sabbath, and when evening came, they would go away and nothing of them would be seen until the next Sabbath. So a man took a string and a peg and tied one of them to the water on the Sabbath. When Sunday night came, he took it and hung it up. The people smelled its smell, so they came to him and asked him about it, but he denied it. They kept on at him until he told them, **It is the skin of a whale that we found.** When the next Sabbath came, he did the same thing. I do not know, perhaps he said, **He tied two whales.** When Sunday night came, he took it and hung it up. They smelled its smell, so they came and asked him. He said to them, **If you wish, you can do as I do.** They said to him, **What did you do?** So he told them, so they did as he did until it became widespread. They had a city with a suburb that they closed off to them, so they were afflicted with the same transformation that afflicted them. Then their neighbors who were around them came to them, asking them what people ask for, and they found the city closed to them. So they called out, but they did not answer them, so they climbed over the wall on them, and behold, they were monkeys. The monkey began to approach, touching whoever it knew before that, and approaching him and touching him. We have already presented in Surat Al-Baqarah from the traces in the story of this city, what is convincing and sufficient, praise and thanks be to God. **The second statement** is that those who remained silent were among those who perished. Muhammad bin Ishaq said, on the authority of Dawud bin Al-Hussain, on the authority of Ikrimah, on the authority of Ibn Abbas, that he said: They innovated the Sabbath, so they were afflicted with it, so whales were forbidden to them. So when it was the Sabbath, whales were made permissible for them to look at in the sea. When the Sabbath ended, they went away and were not seen until the next Sabbath. When the Sabbath came, they came back by law. So they remained as God willed them to remain like that. Then a man from them took a whale, pierced its nose, then struck a stake for it on the shore, tied it up, and left it in the water. When it was... The next day he took it, roasted it, and ate it. He did that while they were watching and did not disapprove, and none of them forbade him, except a group of them who forbade him until it became apparent in the markets, so he did it openly. He said: A group said to those who forbade

them, **Why do you preach to a people whom God is about to destroy or punish with a severe punishment?** They said, **An excuse before your Lord.** They said, **We disapprove of their deeds.** "And perhaps they will fear God." But when they forgot what they had been reminded of, We saved those who forbade evil, and We seized those who did wrong with a wretched punishment for what they used to do. But when they rebelled against what they had been forbidden, We said to them, **Be apes, despised.** Ibn Abbas said, "They were three: a third forbade it, a third said, "Why do you preach to a people whom God is about to destroy?" and a third were the people of sin. None was saved except those who forbade it, and the rest of them perished." This is a good chain of transmission from Ibn Abbas, but referring back to the statement of Ikrimah regarding the salvation of those who kept quiet is more appropriate than saying this, because their condition became clear after that, and God knows best. The Almighty's saying: **And We seized those who did wrong with a wretched punishment** indicates by implication that those who remained were saved. The word *wretched* has many readings, and according to Mujahid its meaning is *severe*. In another narration it means *painful*. Qatada said it means *hurtful*. All of them are similar, and God knows best. His saying *disgraced* means humiliated, contemptible, and disgraced.

Fath al-Qadir

His saying: 165- **So when they forgot that by which they had been reminded** meaning when the disobedient people of the town abandoned that by which the righteous people who forbade evil had reminded them, as someone who forgets something completely turns away from it abandons it, **We saved those who forbade evil** meaning those who did what was forbidden, but did not abandon it, **And We seized those who did wrong** meaning the disobedient ones who transgressed on the Sabbath **with a wretched punishment** meaning severe from the wretchedness of something, which is wretchedness if it is severe, and there are eleven readings of it for the seven and others, **because they were wicked** meaning because of their wickedness, and the preposition and its object are related to **We seized**.

Tafsir al-Baghawi

165 - **So when they forgot what they had been reminded of**, meaning: they abandoned what they had been admonished with, **We saved those who forbade evil, and We seized those who did wrong**, meaning the rebellious group, **with a terrible punishment**, meaning: severe and painful, from *bas*, which is severity.

The reciters differed on it. The people of Medina and Ibn Amir recited *ba'is* with a kasra on the ba', in the form fa'il, except that Ibn Amir pronounces it with a hamza. Abu Ja'far and Nafi' do not pronounce it with a hamza. Asim recited in Abu Bakr's narration with a fatha, with a sukun on the ya', and with a fatha on the hamza, in the form fa'il, like sa'iqal. The others recited it with the form fa'il, like ba'ir and saghir.

Because they were wicked, Ibn Abbas may God be pleased with him said: I hear God say: **We saved those who forbade evil, and We seized those who did wrong with a terrible punishment**, so I do not know what He did with the silent group? Ikrimah said: I said to him: May God make me your ransom, do you not see that they have denied and hated what they were doing, and said: Why do you preach to a people whom God will destroy? And if God did not say, **You saved us**, then He did not say, **You destroyed them**. So he liked my statement, so he was pleased and ordered for me two cloaks and clothed me in them.

Yaman bin Rabab said: The two groups were saved: those who said, **Why do you preach to a people?** and those who said, **An excuse before your Lord.** And God destroyed those who took the whales. This is what Al-Hasan said.

Ibn Zayd said: The one who forbade was saved, and the two groups perished. This is the most severe verse in abandoning the prohibition of evil.

Tafsir al-Baidawi

165. **When they forgot** they left as one who forgets. **What they were reminded of** what their righteous ones reminded them of. **We saved those who forbade evil and seized those who did wrong** by transgressing and disobeying God's command. **With a severe punishment** fa'il from ba'usa yab'usa ba'san if it became severe. Abu Bakr read *ba'isa* with a kasra on the ba' and a sukoon on the hamza on the basis that it is ba'isa like dard, as it was read with it, so he lightened its 'ayn by transferring its movement to the fa' like kabad in kabad. Nafi' read *ba'isa* karis by changing the hamza and then assimilating it and *ba'isa* with a lightened kayna and ba'isa like fa'il. **Because of their immorality** because of their immorality.

Surat al-A'raf 7:166

But when they transgressed that which they were forbidden, We said to them, "Be apes, despised."

Surat al-A'raf 7:166

But when they transgressed that which they were forbidden, We said to them, **Be apes, despised.**

Tafsir al-Jalalayn

166 - **So when they were insolent** arrogant *from* abandoning (what they were forbidden, We said to them, **Be apes**, humbled. So they were. This is a detail of what came before it. Ibn Abbas said: I do not know what was done to the silent group. Ikrimah said: They did not perish because they hated what they did and said, **Why do you preach?** etc. Al-Hakim narrated on the authority of Ibn Abbas: that he returned to him and was pleased with him.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: When they rebelled, in what they were forbidden from doing, such as transgressing on the Sabbath, and making lawful what God had forbidden them, such as hunting and eating fish, and they persisted in doing so, **We said to them, 'Be apes, despised,'** meaning: hostile to good.

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

Who said that?

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **So when they transgressed what they were forbidden**, he said: when the people persisted in disobedience, **We said to them, 'Be apes, despised,'** so they became apes with tails, howling, after they had been men and women.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **But when they transgressed what they were forbidden, We said to them, 'Be apes, despised.'** So God made them into apes and pigs, so he claimed that the youth of the people became apes, and that the elders became pigs.

Al-Muthanna told me, he said, Al-Hammani told us, he said, Sharik told us, on the authority of Al-Suddi, on the authority of Abu Malik or Saeed bin Jubair, he said: Moses, peace be upon him, saw a man carrying a reed on the Sabbath, so he struck his neck.

Tafsir al-Qurtubi

The Almighty said: **But when they transgressed that which they were forbidden.** That is, when they exceeded in disobeying God. **We said to them, 'Be**

apes, despised.' It is said: **I humiliated him, so he was despised**, meaning I distanced him and expelled him. This was mentioned previously in Surat Al-Baqarah. It indicates that sins are the cause of vengeance, and there is no ambiguity in this. So it was said: He said that to them in words that can be heard, and they were like that. It was also said: The meaning is that we made them apes.

Tafsir Ibn Kathir

God Almighty tells us about the people of this village that they became three groups: a group that committed the forbidden act and devised a scheme to catch fish on the Sabbath, as was explained in Surat Al-Baqarah; a group that forbade that and isolated themselves from it; and a group that remained silent and did not do it or forbid it, but it said to the one who denied it, **Why do you preach to a people whom God will destroy or punish with a severe punishment?** That is, you did not forbid them, and you knew that they had perished and deserved punishment from God, so there is no benefit in forbidding them. The one who denied it said to them, **An apology to your Lord.** Some of them read it in the nominative case as if it were an apology, and others read it in the accusative case, meaning we do that. **An apology to your Lord**, that is, in what He has taken from us of enjoining what is right and forbidding what is wrong. **And perhaps they will fear God.** They say, and perhaps because of this denial they will fear what they are in and leave it and return to God repentant. So if they repent, God will accept their repentance and have mercy on them. God the Almighty said: **So when they forgot that by which they had been reminded**, meaning when the doers refused to accept the advice, **We saved those who forbade evil, and We seized those who did wrong**, meaning they committed the sin, **with a wretched punishment.** So He stated the salvation of those who forbade and the destruction of the wrongdoers, and He was silent about those who remained silent, because the punishment is of the same kind as the deed, so they do not deserve praise to be praised, nor did they commit a great sin to be blamed. Despite this, the imams differed about them, were they among those who perished or among those who were saved, according to two opinions. Ali bin Abi Talhah said on the authority of Ibn Abbas, **And when a group of them said, 'Why do you preach to a people whom God is about to destroy or punish with a severe punishment?'** It is a village on the shore of the sea between Egypt and Medina, called Ayla, so God forbade them from whales on their Sabbath, and the whales used to come to them on their Sabbath lawfully on the shore of the sea, so when the Sabbath passed they were unable to overpower them, so as long as God willed continued. Then a group of them seized the whales on their Sabbath, so a group forbade them and said, **You will take them.** God has forbidden it to you on your Sabbath. But they only increased in transgression and rebellion. Another group began to forbid them. When that went on for a long time, a group of those who forbade them said, **Do you know that these are a people upon whom the punishment**

has come due? **Why do you preach to a people whom God is about to destroy?** They were more angry for the sake of God than the other group, so they said, **An excuse before your Lord, and perhaps they will fear God.** And all of them forbade it. But when the wrath of God fell upon them, the two groups were saved: those who said, **Why do you preach to a people whom God is about to destroy?** and those who said, **An excuse before your Lord.** And God destroyed the people of His disobedience who took the whales, so He made them into monkeys. Al-Awfi narrated something close to this from Ibn Abbas. Hammad bin Zaid said from Dawud bin Al-Hussain from Ikrimah from Ibn Abbas regarding the verse, he said: I do not know whether those who said, **Why do you preach to a people whom God is about to destroy** were saved or not. He said: I kept on at him until I knew that they had been saved, so he clothed me with a robe. Abdul Razzaq said: Ibn Jurayj told us: A man told me on the authority of Ikrimah who said: I came to Ibn Abbas one day and he was crying and there was the Qur'an in his lap. I felt too anxious to come near him, but I kept on doing that until I came forward and sat down. I said: What makes you cry, O Ibn Abbas, may God make me your ransom? He said: These are the pages. He said: And it is in Surat Al-A'raf. He said: Do you know Ayla? I said yes. He said: There was a Jewish tribe there. Whales were driven to them on the Sabbath and then sank. They could not get over them until they had sunk after great toil and hardship. They would come to them on their Sabbath day, white and fat, like a churning mother, their backs butting against their bellies in their courtyards. They remained like that for a while. Then Satan inspired them and said: I only forbade you from eating it, taking it, and hunting it on the Sabbath, so take it on that day and eat it on any other day. A group of them said that, and another group said: Rather, you were forbidden from eating it, taking it, and hunting it on the Sabbath. They remained like that until the following Friday came. A group left with their children and women, and a group withdrew to the right and moved aside, and a group withdrew to the left and remained silent. The people on the right said: Woe to you, God! We forbid you from exposing yourself to God's punishment. The people on the left said: Why do you preach to a people whom God is about to destroy or punish with a severe punishment? The people on the right said: As an excuse to your Lord, and perhaps they will fear God. That is, they will desist. Indeed, And if they do not desist, then we would rather have them not be afflicted or destroyed. And if they do not desist, then we have an excuse before your Lord. So they continued in sin, and the right-handers said, "You have done it, O enemies of God. By God, we will not let you spend the night in your city. By God, we do not see you wake up until God sends you down with a sinking or a stoning or some of the punishment He has." So when they woke up, they knocked on the door and called out, but they were not answered. So they put up a ladder and climbed the city wall with a man. He turned to them and said, **O servants of God, by God, monkeys are hostile and howl with tails.** So they opened it and entered upon them, and the monkeys recognized their lineage from humans, but humans do not recognize their lineage from monkeys. So the monkeys would come to their human relatives, smell his clothes and cry, and he would say, **Did we not**

forbid you from such-and-such? And they would say with their heads, *Yes*. Then Ibn Abbas recited, **But when they forgot that by which they had been reminded, We saved those who had forbidden evil, and We seized those who did wrong with a wretched punishment.** He said, **I see that those who had been forbidden were saved, but I do not see the others.** They mentioned that we see things that we disapprove of but do not speak about. He said: I said, may God make me your ransom. Don't you see that they hate what they are doing and oppose them? And they said, **Why do you preach to a people whom God will destroy?** He said: So he ordered that I be dressed in two coarse garments. Mujahid narrated this from him. Ibn Jarir said: Yunus told us, Ashhab bin Abdul Aziz told us, on the authority of Malik, who said: Ibn Ruman claimed that the words of God Almighty: **Their fish come to them on their Sabbath day as a regular custom, but on the day they do not observe the Sabbath, they do not come to them** means: They used to come to them on the Sabbath, and when evening came, they would go away and nothing of them would be seen until the next Sabbath. So a man took a string and a peg and tied one of them to the water on the Sabbath. When Sunday night came, he took it and hung it up. The people smelled its smell, so they came to him and asked him about it, but he denied it. They kept on at him until he told them, **It is the skin of a whale that we found.** When the next Sabbath came, he did the same thing. I do not know, perhaps he said, **He tied two whales.** When Sunday night came, he took it and hung it up. They smelled its smell, so they came and asked him. He said to them, **If you wish, you can do as I do.** They said to him, **What did you do?** So he told them, so they did as he did until it became widespread. They had a city with a suburb that they closed off to them, so they were afflicted with the same transformation that afflicted them. Then their neighbors who were around them came to them, asking them what people ask for, and they found the city closed to them. So they called out, but they did not answer them, so they climbed over the wall on them, and behold, they were monkeys. The monkey began to approach, touching whoever it knew before that, and approaching him and touching him. We have already presented in Surat Al-Baqarah from the traces in the story of this city, what is convincing and sufficient, praise and thanks be to God. (The second statement) is that those who remained silent were among those who perished. Muhammad bin Ishaq said, on the authority of Dawud bin Al-Hussain, on the authority of Ikrimah, on the authority of Ibn Abbas, that he said: They innovated the Sabbath, so they were afflicted with it, so whales were forbidden to them. So when it was the Sabbath, whales were made permissible for them to look at in the sea. When the Sabbath ended, they went away and were not seen until the next Sabbath. When the Sabbath came, they came back by law. So they remained as God willed them to remain like that. Then a man from them took a whale, pierced its nose, then struck a stake for it on the shore, tied it up, and left it in the water. When it was... The next day he took it, roasted it, and ate it. He did that while they were watching and did not disapprove, and none of them forbade him, except a group of them who forbade him until it became apparent in the markets, so he did it openly. He said: A group said to those who forbade

But when they transgressed that which they were forbidden, We said to them, "Be apes, despised."

them, **Why do you preach to a people whom God is about to destroy or punish with a severe punishment?** They said, **An excuse before your Lord.** They said, **We disapprove of their deeds.** "And perhaps they will fear God." But when they forgot what they had been reminded of, We saved those who forbade evil, and We seized those who did wrong with a wretched punishment for what they used to do. But when they rebelled against what they had been forbidden, We said to them, **Be apes, despised.** Ibn Abbas said, "They were three: a third forbade it, a third said, 'Why do you preach to a people whom God is about to destroy?' and a third were the people of sin. None was saved except those who forbade it, and the rest of them perished." This is a good chain of transmission from Ibn Abbas, but referring back to the statement of Ikrimah regarding the salvation of those who kept quiet is more appropriate than saying this, because their condition became clear after that, and God knows best. The Almighty's saying: **And We seized those who did wrong with a wretched punishment** indicates by implication that those who remained were saved. The word *wretched* has many readings, and according to Mujahid its meaning is *severe*. In another narration it means *painful*. Qatada said it means *hurtful*. All of them are similar, and God knows best. His saying *disgraced* means humiliated, contemptible, and disgraced.

Fath al-Qadir

166- **So when they rebelled against what they were forbidden** meaning they went beyond the limit in disobeying God Almighty in rebellion and arrogance **We said to them, 'Be apes'** meaning we commanded them with a cosmic command not a verbal command: meaning we transformed them into apes. It was said that He, Almighty, first punished them because of the disobedience, then when they did not desist He transformed them into apes. It was also said that His statement, **So when they rebelled against what they were forbidden** is a repetition of His statement, **So when they forgot what they had been reminded of** for emphasis and confirmation, and that transformation is the severe punishment, and the disgraced is the humbled and humiliated or the banished and expelled. It is said: I disgraced him, so he was disgraced: meaning I distanced him, so he was distanced. Know that the apparent meaning of the Qur'anic system is that only the group that forbids and does not disobey is saved from punishment, as He says: **We saved those who forbid evil.** And that only the disobedient group is punished by transformation, as He says: **But when they transgressed against what they were forbidden, We said to them, 'Be apes, despised.'** If the groups among them were three, as mentioned above, then the group that did not forbid and did not disobey is likely to have been transformed along with the disobedient group, because it wronged itself by remaining silent about the prohibition and was transgressing against what God forbade it from, by abandoning the prohibition of evil. And it is likely that it was not transformed, because even though it was unjust to itself and transgressed against the command and prohibition of its Lord, it did not wrong itself with this

particular disobedience, which is hunting a whale on the Sabbath, nor was it transgressing against His prohibition of hunting. But if the third group was a prohibitor like the second group, and it was only made an independent group because it had a contract with the other group of the isolated prohibitors, then they are in The truth is that they are one sect because they meet in prohibition, isolation, and salvation from transformation.

Al-Faryabi and Ibn Abi Hatim narrated on the authority of Ibn Abbas who said: Moses said: O Lord, I find a nation whose Gospels are in their hearts. He said: That is a nation that will come after you: the nation of Ahmad. He said: O Lord, I find a nation that gives charity from their wealth, then it returns to them and they eat. He said: That is after you: the nation of Ahmad. He said: O Lord, make me from the nation of Ahmad. Then God revealed, as was pleasing to Moses, **And among the people of Moses was a nation guiding with the truth and doing justice thereby.** Ibn Jarir, Ibn al-Mundhir and Abu al-Shaykh narrated on the authority of Ibn Jurayj, regarding His statement: **And among the people of Moses was a nation** the verse, he said: It has reached me that when the Children of Israel killed their prophets and disbelieved, and they were twelve tribes, one tribe of them disavowed what they had done and apologized and asked God to separate them from them, so God opened for them a tunnel in the earth and they traveled through it until they came out from behind China, and there they are monotheists, Muslims, facing our Qiblah. Ibn Jurayj said: Ibn Abbas said: That is what He said: "And We said after him to the Children of Israel, 'Dwell in the land. Then when the promise of the Hereafter comes, We will bring you in droves.'" And the promise of the Hereafter is Jesus, son of Mary. Ibn Abbas said: They traveled in the flock for a year and a half.

I say: Such strange and bizarre report needs to be corrected in its transmission.

Ibn Abi Hatim and Abu Al-Sheikh narrated on the authority of Ali bin Abi Talib who said: The Children of Israel split into seventy-one sects after Moses, all of them in Hell except one sect. The Christians split into seventy-two sects after Jesus, all of them in Hell except one sect. This nation will split into seventy-three sects, all of them in Hell except one sect. As for the Jews, God says: **And among the people of Moses was a nation guiding with the truth and doing justice thereby.** This is the one who will be saved. As for the Christians, God says: **Among them is a moderate nation.** This is the one who will be saved. As for us, He says: **And among those We created is a nation guiding with the truth and doing justice thereby.** This is the one who will be saved from this nation. We have already mentioned that the addition of **all of them in Hell** is not authentic, neither as a chain of transmission traceable back to the Prophet (blessings and peace of God be upon him) nor as a chain of transmission traceable back to the Prophet (blessings and peace of God be upon him). Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Sheikh narrated on the authority of Ibn Abbas regarding his statement: **And it gushed forth,** he said: It burst forth. Ibn Jarir, Ibn Al-Mundhir,

Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ikrimah who said: I entered upon Ibn Abbas while he was reciting this verse: **And ask them about the city that was by the sea.** He said: O Ikrimah, do you know which city this is? I said: No. He said: It is Ayla. Ibn Abi Hatim narrated on the authority of Al-Zuhri who said: It is Tiberias. Abu Al-Shaykh narrated on the authority of Ibn Abbas regarding his statement: **When they transgressed on the Sabbath,** he said: They were wronged. Ibn Jarir narrated on his authority regarding his statement: **Across the river,** he said: From every place. Ibn Jarir also narrated on his authority who said: Apparently on the water. Ibn Al-Mundhir narrated on his authority who said: Coming. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on his authority regarding the verse, saying: It is a village on the seashore between Egypt and Medina, called Ayla. God forbade them from taking whales on their Sabbath day, so they would come to them on their Sabbath day in a lawful manner from the seashore. When the Sabbath day passed, they could not overpower them, and they remained like that as long as God willed. Then a group of them took the whales on their Sabbath day, and another group forbade them, but they only increased in error. Then a group of those who forbade them said, knowing that these were people upon whom the punishment was due, **Why do you preach to a people whom God is about to destroy?** They were more angry than the other group, and all of them had forbade them. When God's wrath fell upon them, the two groups were saved: those who said, **Why do you preach?** and those who said, **Excuse me before your Lord.** And God destroyed the people of His disobedience who took the whales, and made them into monkeys. Ibn Jarir, Ibn Abi Hatim and Abu Al-Sheikh narrated on his authority that they were three groups: a group of disobedient ones, a group of those who forbade, and a group of those who said, **You did not preach.** None was saved except those who forbade, and the rest of them perished. Then those who forbade were in their gatherings one morning, checking on the people, but they could not see them. They had spent the night there and locked themselves in their homes. They began to say, **The people have a matter, so see what their matter is.** So they looked into their homes and saw that the people had been transformed, recognizing a man by his eye, even though he was an ape, and a woman by her eye, even though she was an ape. Abd Al-Razzaq, Ibn Jarir, Ibn Abi Hatim and Al-Bayhaqi narrated in his Sunan on the authority of Ikrimah on the authority of Ibn Abbas, who mentioned the story, and at the end of it he said, "I see that those who forbade were saved, and I do not see the others mentioned. We see things that we disapprove of but do not speak about." Ikrimah said: I said: May God make me your ransom, don't you see that they hate what they are doing and oppose them, and they say: **Why do you preach to a people whom God is about to destroy?** He said: So he ordered that I be dressed in two coarse garments. Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh also narrated on the authority of Ibn Abbas that he said: Those who forbade were saved and those who did were destroyed, and I do not know what happened to those who remained silent. Abd ibn Humayd and Abu al-Shaykh narrated on his authority that he said: By God, for me to have known that the

people who said: **Why do you preach to a people** were saved from those who forbade evil is more beloved to me than what I have taken as an equal. In another version: than red camels. But I fear that the punishment has befallen them all. Abd ibn Humayd, Ibn Jarir and Ibn al-Mundhir narrated on the authority of Ikrimah that Ibn Abbas said: I do not know whether those who said: **Why do you preach to a people whom God is about to destroy** were saved or not. He said: I kept looking at him until he knew that they had been saved, and he dressed me in a garment. Abd bin Hamid narrated on the authority of Laith bin Abi Salim, who said: They were transformed into stones those who said: **Why do you preach to a people whom God is about to destroy?** Abd al-Razzaq and Ibn Jarir narrated on the authority of Ibn Abbas, regarding his statement: **With a terrible punishment,** he said: Painful and painful.

Tafsir al-Baghawi

166 - The Almighty said: **But when they transgressed that which they were forbidden,** Ibn Abbas said: They refused to return from the sin, **We said to them, 'Be apes, despised,'** banished, so they remained for three days while people looked at them, then they perished.

Tafsir al-Baidawi

166. **So when they were insolent about what they were forbidden** They were arrogant about abandoning what they were forbidden, as God Almighty said: **And they were insolent about the command of their Lord** "We said to them, **Be apes, despised,** as He said: **Our word to a thing when We intend it is only that We say to it, Be, and it is.** The apparent meaning requires that God Almighty first punished them with a severe punishment, then they were insolent after that, so He transformed them. It is possible that the second verse is a confirmation and explanation of the first. It was narrated that when the forbidding people despaired of the aggressors learning a lesson, they hated to live with them, so they divided the village with a wall in which there was a knocked-on door. One day, none of the aggressors came out to them, so they said: They have something to do with it. So they entered upon them and found that they were apes, so they did not recognize their relatives, but the apes recognized them, so they began to come to their relatives and smell their clothes and go around crying around them, then they died after three days. On the authority of Mujahid, their hearts were transformed, not their bodies.

Surat al-A'raf 7:167

And when your Lord proclaimed that He would surely send against them until the Day of Resurrection those who would afflict them with the worst of punishment. Indeed, your Lord is swift in penalty, and indeed, He is Forgiving and Merciful.

Surat al-A'raf 7:167

And when your Lord proclaimed that He would surely send against them until the Day of Resurrection those who would afflict them with the worst of punishment. Indeed, your Lord is swift in penalty, and indeed, He is Forgiving and Merciful.

Tafsir al-Jalalayn

167 - **And when you proclaimed** I know **your Lord will surely send upon them** meaning the Jews **until the Day of Resurrection someone who will afflict them with the worst of punishment** with humiliation and taking the jizya, so he sent Solomon against them and after him Bukhtanar, so he killed them and took them captive and imposed the jizya upon them, so they used to pay it to the Magians until he sent our Prophet, may God bless him and grant him peace, and imposed it upon them **Indeed, your Lord is swift in penalty** for those who disobey Him **and indeed, He is Forgiving** to those who obey Him **and Merciful** towards them.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He, the Most High, meant by His saying: **And when you gave permission**, is remember, O Muhammad, when your Lord gave permission and informed. It is *tafa'al* from *i-idhan*, as Al-A'sha, Maymun bin Qays, said:

So today Gertie lightly cut the rope of a thousand familiar

He means by his saying: (*permission*), I know. We have explained that with its evidence in other places. And the people of interpretation said something similar to what we said about that.

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **And when your Lord gave the command**, he said: I command your Lord.

Al-Harith told us, he said, Abdul Aziz told us, he said, Abu Saad told us, on the authority of Mujahid: **And when your Lord gave the command**, he said: Your Lord commanded.

And His saying: **He will surely send against them**, means: Your Lord knows that He will surely send against the Jews those who will subject them to the worst of torment. It was said: That is, the Arabs, whom God sent against the Jews, to fight those among them who did not convert to Islam and did not pay the jizya, and whoever among them paid the jizya, that was

humiliation and disgrace for him.

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

Who said that?

Al-Muthanna bin Ibrahim and Ali bin Dawud told me, they said: Abdullah bin Saleh told us, he said: Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **And when your Lord proclaimed that He would send against them until the Day of Resurrection those who would afflict them with the worst of punishment**, he said: It is the jizya, and those who afflict them are Muhammad, may God bless him and grant him peace, and his nation, until the Day of Resurrection.

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 your Lord proclaimed that He would send against them until the Day of Resurrection those who would afflict them with the worst of punishment**, meaning poverty and taking the jizya from them.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, Ibn Jurayj said, Ibn Abbas said: **And when your Lord proclaimed that He would send against them until the Day of Resurrection those who would afflict them with the worst of punishment**, he said: The Jews, and the humiliation and poverty that were imposed upon them.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: So God sent this tribe of Arabs against them, and they are in torment from them until the Day of Resurrection.

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **He will send against them until the Day of Resurrection someone who will torment them**, he said: He sent against them this tribe of Arabs, and they are in torment from them until the Day of Resurrection.

Abdul Karim Al-Jazari said: It is recommended to send the Nabataeans to pay the jizya.

Ibn Wakee' told us, he said, Ishaq bin Ismail told us, on the authority of Ya'qub, on the authority of Ja'far, on the authority of Saeed: **And when your Lord proclaimed that He would send against them until the Day of Resurrection those who would afflict them with a terrible punishment**, he said: the Arabs, **the tax**, he said: the tribute. And the first one to impose the tax was Moses, peace be upon him, so he collected the tax for seven years.

Ibn Hamid told us, he said, Yaqub told us, on the authority of Ja'far, on the authority of Sa'id: **And when your Lord proclaimed that He would send against them until the Day of Resurrection those who would afflict them with a terrible punishment**. He said: The Arabs. **The tax**. He said: The first to impose the tax was

Moses, so he collected the tax for seven years.

Ibn Hamid told us, he said, Yaqub told us, on the authority of Ja'far, on the authority of Sa'id: **And when your Lord proclaimed that He would send against them until the Day of Resurrection those who would afflict them with the worst of punishment**, he said: They are the People of the Book. God sent the Arabs against them to collect taxes from them until the Day of Resurrection, so it is the worst of punishment. And no prophet ever collected taxes except Moses, peace be upon him, for thirteen years, then he stopped, and except for the Prophet, peace be upon him.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement: **And when your Lord proclaimed that He would send against them until the Day of Resurrection those who would afflict them with the worst of punishment**, he said: He would send against them this tribe of Arabs, and they would be in torment from them until the Day of Resurrection.

... He said: Muammar told us, he said: Abdul Karim told me, on the authority of Ibn Al-Musayyab, he said: It is recommended that you send the Nabataeans to pay the jizya.

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us on the authority of Al-Suddi: **And when your Lord proclaimed that He would send against them until the Day of Resurrection those who would afflict them with the worst of punishment**, meaning: Your Lord would send the Arabs against the Children of Israel, and they would afflict them with the worst of punishment, taking tribute from them and killing them.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And when your Lord proclaimed that He would send against them until the Day of Resurrection**, that He would send against the Jews.

The statement in the interpretation of his saying: **Indeed, your Lord is swift in penalty, and indeed, He is Forgiving and Merciful.**

Abu Ja'far said: God Almighty says: Your Lord, O Muhammad, is swift in punishing whoever deserves punishment from Him for his disbelief in Him and his disobedience. **And He is Forgiving and Merciful.** He says: And He is Forgiving of the sins of whoever repents from his sins, returns to Him and returns to His obedience. He covers them with His forgiveness of them. *Merciful* means that He does not punish him for his crime after he repents from it, because He accepts repentance and forgives mistakes.

Tafsir al-Qurtubi

That is, their ancestors knew that if they changed and did not believe in the unlettered prophet, God would send upon them someone who would punish them. Abu Ali said: Adhan with a long vowel means to inform. Adhan with a shaddah means to call. Some people said: Adhan and Adhan mean to inform, just as one

says: aqiqaan and tayqaan. Zuhair said:

I said, **You know that prey has a prey, so if you do not lose it, you will kill it.**

Another said:

Learn that the worst people are the ones who call out in their slogan: Left

I know. The meaning of **He will make them taste** is **He will make them taste**, and this has been mentioned in Al-Baqarah. It was said that what is meant is Nebuchadnezzar. It was also said that it means the Arabs. It was also said that it means the nation of Muhammad, may God bless him and grant him peace. This is more apparent, for they are the ones who will remain until the Day of Resurrection. And God knows best. Ibn Abbas said: The evil of the torment here means taking the jizya. If it is said that they were transformed, so how can the jizya be taken from them? The answer is that it is taken from their sons and children, and they are the most humiliated people, and they are the Jews. And on the authority of Saeed bin Jubair, the evil of the torment said: The tax, and no prophet ever collected the tax, except for Moses, peace be upon him, who was the first to impose the tax, so he collected it for thirteen years, then he stopped, and our Prophet, peace be upon him.

Tafsir Ibn Kathir

Ta'han is derived from the word *adhan*, meaning: to inform. This was said by Mujahid, and others said: to command. In the strength of the speech there is what conveys the meaning of an oath from this word, and for this reason it was followed by the lam in his saying **He will send upon them** meaning upon the Jews **until the Day of Resurrection someone who will subject them to the worst of punishment** meaning because of their disobedience and violation of God's commands and law and their deception of the forbidden things. It is said that Moses, peace be upon him, imposed a tax on them for seven years, and it was said thirteen years, and he was the first to impose a tax, then they were under the oppression of the kings of the Greeks, Chaldeans, and Chaldeans, then they moved to oppressing the Christians and humiliating them and taking from them the jizya and tax, then Islam and Muhammad, may God bless him and grant him peace, came, so they were under his oppression and protection, paying the tax and jizya. Al-Awfi said on the authority of Ibn Abbas in the interpretation of this verse: It is poverty and taking the jizya from them. Ali bin Abi Talha said on his authority: It is the jizya and the one who will subject them to the worst torment is Muhammad, the Messenger of God, may God bless him and grant him peace, and his nation until the Day of Resurrection. Saeed bin Jubair, Ibn Jurayj, As-Suddi and Qatadah said the same. Abdul Razzaq said on the authority of Muammar on the authority of Abdul Karim Al-Jazari on the authority of Saeed bin Al-Musayyab, he said: It is recommended that the Nabataeans be sent to pay the jizya. I said: Then the end of their matter is that they will come out as supporters of the Antichrist, and the Muslims will kill

Surat al-A'raf 7:167

And when your Lord proclaimed that He would surely send against them until the Day of Resurrection those who would afflict them with the worst of punishment. Indeed, your Lord is swift in penalty, and indeed, He is Forgiving and Merciful.

them with Jesus, son of Mary, peace be upon him, and that will be the end of time. His statement, **Indeed, your Lord is swift in punishment**, meaning to those who disobey Him and go against His law. **And indeed, He is Forgiving and Merciful**, meaning to those who repent to Him and turn back. This is from the aspect of linking mercy with punishment so that despair does not occur. God often links encouragement and intimidation so that souls remain between hope and fear.

Fath al-Qadir

His statement: 167- **And when your Lord proclaimed** is connected to what preceded it: that is, ask them when your Lord proclaimed. And to proclaim is a verb from to announce, which means to inform. Abu Ali al-Farisi said: To proclaim with a long vowel means to inform, and to proclaim with a shaddah means to call. Some people said: both of them mean to know, just as one says: to be certain and to be certain. The meaning of the verse: And ask them at the time when the notification from your Lord has come to them, **that He will surely send upon them** It has been said: In this action there is the meaning of an oath, as God knows and God bears witness, and therefore He answered with what an oath is answered with, where He said: **that He will surely send upon them** meaning that He will send upon them and give them power, as He said: **We have sent upon you servants of Ours, possessors of great might** "until the Day of Resurrection" The ultimate goal of their punishment is the severe torment from those whom God sends upon them. And God had established them thus, humiliated, weak, and tormented at the hands of the people of religions, and thus they are in this Islamic religion in every country on earth in the humiliation imposed upon them, torment, and degradation. They pay the jizya in order to spare their blood, and the Muslims treat them with humiliation in the actions that other groups of disbelievers abstain from. The meaning of **that He will surely make them taste** is that He will make them taste, and the original meaning of this has been explained above, then He explained that by saying: **Indeed, your Lord is swift in punishment** He hastens it in this world as happened to these people, **and indeed, He is Oft-Forgiving, Most Merciful** meaning, He is Oft-Forgiving and Most Merciful.

Tafsir al-Baghawi

167 - **When your Lord proclaimed**, meaning: your Lord proclaimed and informed. It is said: he proclaimed and he proclaimed, like he threatened and he threatened. Ibn Abbas said: your Lord proclaimed, your Lord said. Mujahid said: the command of your Lord. Ata' said: the judgment of your Lord. **He will surely send upon them until the Day of Resurrection**, meaning: upon the Jews, **those who will afflict them with the worst of torment**, God sent Muhammad, may God bless him and grant him peace, and his nation to fight them until they

submit or pay the jizyah. **Indeed, your Lord is swift in penalty, and indeed, He is Forgiving and Merciful.**

Tafsir al-Baidawi

167. **And when your Lord declared** meaning He knew, it is done from the verb **to declare** with its meaning like threatening and warning, or he resolved because the one who resolves to do something declares himself to do it, so it is used in the manner of the verb of an oath. **God knew** and **God witnessed** and therefore it was answered with its answer which is: **To send upon them until the Day of Resurrection** and the meaning is and when your Lord made it obligatory upon Himself to give authority over the Jews. **Who will afflict them with the worst of torment** such as humiliation and imposing the jizya, because God sent upon them, like Solomon, peace be upon him, Nebuchadnezzar, so he destroyed their homes, killed their fighters, took their women and children captive, and imposed the jizya on those who remained of them, and they used to pay it to the Magians until God sent Muhammad, may God bless him and grant him peace, so he did what he did, then imposed the jizya on them, and it will not cease to be imposed until the end of time. **Indeed, your Lord is swift in punishment** He punished them in this world. **And indeed, He is Forgiving and Merciful** for whoever repents and believes.

Surat al-A'raf 7:168

And We divided them into nations on the earth, among them were the righteous and among them were less than that, and We tested them with good and bad that perhaps they would return.

Tafsir al-Jalalayn

168 - **And We divided them** We divided them into **nations** groups **among them were the righteous and among them** people **other than that** the disbelievers and the wicked **and We tested them with good** with blessings **and evil** punishments **that perhaps they would return** from their wickedness.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And We dispersed the Children of Israel throughout the land, *nations*, meaning: different, scattered groups, as:

Ibn Wakee' told us, he said, Ishaq bin Ismail told us, on the authority of Ya'qub, on the authority of Ja'far, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **And We divided them into nations throughout the land**, he said: In every land that a group of Jews enter.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And We divided them into nations throughout the land**, he said: Jews.

And his saying: **Among them are the righteous**, he says: Among these people whom God described from the Children of Israel, **the righteous**, meaning: those who believe in God and His Messenger, **and among them are less than that**, meaning: less than the righteous.

God Almighty described them as being like this before they apostatized from their religion and disbelieved in their Lord, and that was before Jesus, son of Mary, peace be upon him, was sent among them.

And His statement: **And We tested them with good and bad that perhaps they would return**, meaning: And We tested them with ease in life, and ease in this world and comfort, and abundance in provision, and these are the *good* things that the Most High mentioned, and by *bad* He means hardship in life, and hardship in it, and calamities and misfortunes in wealth, **that perhaps they would return**, meaning: So that they would return to the obedience of their Lord and turn to it, and repent from His disobedience.

Tafsir al-Qurtubi

The Almighty said: **And We dispersed them throughout the earth into nations**. That is, We scattered them

throughout the lands. He meant by this to scatter their affairs, so that they did not have a unified word.

Among them are the righteous. The subject is the one who believed in Muhammad, peace be upon him, and those who did not change among them and died before the law of Moses was abrogated. Or they are those beyond China, as mentioned previously. **And among them are those who are less than that**. The subject is the accusative of circumstance. An-Nahhas said: We do not know of anyone who raised it. What is meant are the disbelievers among them. **And We tested them**. That is, We examined them. **With good things** that is, with fertility and well-being. **And with evil things** that is, drought and hardships. **Perhaps they will return** to return from their disbelief.

Tafsir Ibn Kathir

The Almighty mentions that He divided them into nations on the earth, i.e. groups and factions, as He said: "And We said after him to the Children of Israel, 'Dwell in the land. Then, when the promise of the Hereafter comes, We will bring you in droves.' "

Among them are the righteous and among them are those who are not. That is, among them are the righteous and other than that, as the jinn said: "And among us are the righteous and among us are those who are not. We were divided into different paths." **And We tested them** that is, We tested them **with good and bad**. That is, with ease and hardship, desire and fear, well-being and affliction **that they might return**. Then the Almighty said: **Then there came after them a generation who inherited the Scripture, taking the goods of this lower world**. The verse says: The Almighty says: Then there came after that generation, among whom are the righteous and the wicked, another generation, in whom there is no good, and they inherited the study of the Scripture, which is the Torah. Mujahid said: They are the Christians, and it may be more general than that. **Taking the goods of this lower world**. That is, they compensate for offering and spreading the truth with the goods of this worldly life, and they delay and promise themselves with repentance, and whenever something like the first appears to them, they fall. In it, and for this reason he said: **And if an offer like it comes to them, they take it**. And as Saeed bin Jubair said, they commit a sin and then seek forgiveness from God for it and confess to God, if the offer of that sin comes to them, they take it. Mujahid said in the words of God the Most High: **They take the offer of this lower world**, he said, nothing of this world is honored to them except that they take it, whether it is lawful or unlawful, and they wish for forgiveness. **And they say, 'We will be forgiven.'** **And if an offer like it comes to them, they take it**. Qatada said in the verse, "Yes, by God, they are bad offspring. "They inherited the Book," after their prophets and messengers, God inherited it from them and entrusted it to them. And God the Most High said in another verse, **Then there came after them a generation who neglected the prayer**, the verse, he said, **They take the offer of this lower world and say, 'We will be forgiven.'** They wished from God hopes and deceptions that they were deceived by. **And if an offer like it comes to them, they take it**. Nothing distracts them and nothing

And We divided them into nations on the earth, among them were the righteous and among them were less than that, and We tested them with good and bad that perhaps they would return.

prevents them from that. Whenever something from this world comes to them, they eat it, not caring whether it is lawful or unlawful. Al-Suddi said: His words, **Then there came after them a generation** to His words, **And they were oblivious**. What is in it? He said: The Children of Israel would not appoint a judge unless he took a bribe in the ruling. However, their best people gathered and some of them took covenants from others that they would not do that or take a bribe. So when a man among them was appointed a judge, he would take a bribe. It would be said to him, **What is the matter with you, taking a bribe in the ruling?** He says, **He will forgive me**, and the rest of the Children of Israel will criticize him for what he did. Then, when he dies or is removed, a man from those who used to criticize him is put in his place, and he takes bribes. He says, **And if the others receive worldly goods, they will take them**. God the Most High says, denouncing their actions, along with the covenant that was taken from them to make the truth clear to the people and not to conceal it, as He says, "And when God took a covenant from those who were given the Scripture, 'You shall make it clear to the people and not conceal it,' but they threw it behind their backs and exchanged it for a small price. How evil is that which they purchase." Ibn Jurayj said, Ibn Abbas said, **Was not a covenant taken from them in the Book, 'You shall not say about God except the truth?'** He said, regarding their wish for God to forgive their sins, which they continue to commit and do not repent from. God the Most High says, "And the home of the Hereafter is better for those who fear God. Will you not then reason?" He encourages them with His abundant reward and warns them against His severe punishment, meaning, My reward and what I have is better. For those who fear the forbidden, abandon their own desires, and turn to obeying their Lord, **Do you not reason?** He says, **Do not those who exchange the worldly goods for what I have have a mind that deters them from their foolishness and extravagance?** Then the Almighty praised those who adhered to His Book, which leads them to follow His Messenger Muhammad, may God bless him and grant him peace, as it is written in it, saying, **And those who hold fast to the Book**, meaning they hold fast to it, follow its commands, and abandon its prohibitions, "and establish prayer. Indeed, We will not allow to be lost the reward of the reformers."

Fath al-Qadir

168- **And We dispersed them throughout the land** meaning We scattered them in its corners, or We scattered their affair so that they did not come together as a word, and *nations* is in the accusative case as a state or a second object of **We dispersed** to include the meaning of **We made**, and the phrase **among them are the righteous** is a substitute for *nations*. It was said: They are those who believed in Muhammad, may God bless him and grant him peace, and those who died before the Muhammadan mission without changing it, and it was said: They are those who lived beyond China as was explained before this, **and among them**

are those below that meaning below this description that the first group was characterized by, which is righteousness, and the place of **below that** is the nominative case as it is the predicate of a deleted subject, and the estimate: And among them are people below that, and what is meant by these are those who did not believe, but rather were preoccupied with disobeying what God commanded them to do. Al-Nahhas said: *Don* is an accusative of circumstance, and we do not know of anyone who raised it. **And We tested them with good and bad**, meaning We tested them with good and evil in the hope that they would return from their disbelief and sins.

Tafsir al-Baghawi

168 - **And We divided them**, and dispersed them **into nations on the earth**, groups that God dispersed, so their affair was scattered until they could come together as a word. **Among them are the righteous**, Ibn Abbas and Mujahid said: He means those who met the Messenger of God, may God bless him and grant him peace, and believed in him. **And among them are those who are less than that**, meaning those who remained in disbelief.

Al-Kalbi said: Among them are the righteous who are beyond the Uda'f River, beyond China, and among them are those who are below that, meaning: those here from the Jews, **And We tested them with good things**, with fertility and well-being, **and bad things**, with drought and hardship, **that perhaps they would return**, so that they would return to the obedience of their Lord and repent.

Tafsir al-Baidawi

168. **And We divided them into nations throughout the earth** and dispersed them in it so that there was hardly a country without them, completing their remnants so that they would never have a thorn. *Nations* is a second object of **or mud**. "And among them are those who are below that **is understood to mean**, And among them are people who are below that," meaning, they have deviated from righteousness, and they are their disbelievers and their immoral ones. "And We tested them with good and bad," with blessings and punishments. "Perhaps they will return," they will stop and return from what they were doing.