

# 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 11  
7:169 – 9:34



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# Tafsir Al-Qur'an: A Complete English Translation of
# Classical Qur'anic Commentaries (Version 0.1)
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# on the Holy Qur'an, allowing easy searching, comparison between similar ahadith,
# and immediate reference to the original Arabic text for those not fluent in Arabic.
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*Introduction by the director of the al-Ma'had al-Sadiqin (the Al-Sadiqin Institute).*

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

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

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

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



*The Tafsir Al-Qur'an: A Complete English*

*Translation of Classical Qur'anic Commentaries* Volume 11 presents a simple, but **complete English translation** of the major classical commentaries on the Qur'an, covering the last verses of *Sūrat l-A'rāf*, and the first verses of *Sūrat l-Tawbah*. These *tafsir* works are foundational to Islamic scholarship, each offering a distinct methodology and historical perspective:

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- **Fath al-Qadir (1834 CE)** – Written by Imam al-Shawkani, this tafsir combines tafsir bi'l-ma'thur with rational analysis and legal insights, making it a comprehensive and independent work.

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

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Sincerely  
Ben Abrahamson



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## Surat al-A'raf 7:169

Then there came after them a generation who inherited the Scripture, taking the goods of this world and saying, "We will be forgiven." But if a similar goods came to them, they would take it. Was not the covenant of the Scripture taken from them that they would not say about God except the truth? And they studied what was in it. And the home of the Hereafter is better for those who fear God. Do you not understand?

## Surat al-A'raf 7:169

Then there came after them a generation who inherited the Scripture, taking the goods of this world and saying, **We will be forgiven**. But if a similar goods came to them, they would take it. Was not the covenant of the Scripture taken from them that they would not say about God except the truth? And they studied what was in it. And the home of the Hereafter is better for those who fear God. Do you not understand?

## Tafsir al-Jalalayn

169 - **Then there came after them a generation who inherited the Scripture** the Torah from their fathers **taking the goods of this world** meaning the debris of this lowly thing of lawful and unlawful **and saying, We will be forgiven** for what we did **but if a similar goods come to them, they will take it** the clause is a state, meaning they hope for forgiveness while they return to what they did, insisting on it, and there is no promise of forgiveness in the Torah with insistence **Has not the covenant of the Scripture been taken from them** an interrogative to confirm **and they have not studied** an addition meaning in **that they will not say about God except the truth and they have studied** in apposition to is taken, they read **what is in it** so why did they lie about it, attributing forgiveness to it with insistence **and the home of the Hereafter is better for those who fear** the forbidden **do they not understand** with the ya and the ta, that it is better and they prefer it over the world

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Then after these people came those whose characteristics He described, **a successor**, meaning: a bad successor. He says: There occurred after them and their successor, and there was a change from them, a bad replacement.

It is said of it: **(He is a true successor)**, and **(a bad successor)**, and most of what came in praise is with the opening of the (*lam*), and in blame with its sukun, and it may be moved in blame, and sukun in praise, and from that in sukun it in praise is the saying of Hassan:

We are the first to come to you, and we are the successors to our first in obeying God. Follow

I think that if it is directed towards corruption, it is taken from their saying: **(Khalaf al-Laban)**, if it sours from being left in the water skin for a long time until it spoils,

so it is as if the corrupt man is likened to him. It may also be from their saying: **(Khalaf al-Sa'im's mouth)**, if his smell changes. As for the quiescence of (*lam*) in blame, it is the saying of Labid:

Those who lived in their care are gone, and I am left behind like the skin of a mangy dog.

It was said: The successors whom God mentioned in this verse are the Christians.

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: **Then there came after them a generation**, he said the Christians.

Abu Ja'far said: The correct thing to say about that, in my opinion, is that God Almighty mentioned that He only described that He left behind the people whose stories He related in the previous verses, a bad and wretched successor, but He did not mention to us that they were Christians in His book, and their story is more similar to the stories of the Jews than to the stories of the Christians.

Moreover, what preceded that was report about the Children of Israel, and what followed it was likewise, so what was between them was more likely to be report about them, since there was no evidence in the verse to divert the report from them to others, nor did there come any evidence that would necessitate the correctness of saying it.

So the interpretation of the statement is: Then after them, a bad substitute was substituted. They inherited the Book of God and learned it, but neglected to act upon it, so they disobeyed its ruling. They bribe in the ruling of God, so they take bribes in it from the offer of this immediate *nearest* thing, meaning by *nearest* that which is closer than the distant future. And they say when they do that: God will forgive us our sins, wishing falsehoods upon God, as God the Most High said: "So woe to those who write the Scripture with their own hands and then say, 'This is from God,' in order to exchange it for a small price. Woe to them for what their hands have written and woe to them for what they earn." (al-Baqarah 2:79), **And if an offer like it comes to them, they take it**. He says: And if a sin as forbidden as it is prescribed for them, such as bribery, is made permissible for them after that, they take it and consider it permissible and do not refrain from it. God the Most High informs us about them that they are people who persist in their sins, and are not people of repentance or repentance.

And the people of interpretation said something similar to what we said about that, even though their expressions differed.

Who said that?

Ahmad bin Al-Muqaddam told us, he said, Fadil bin Ayyad told us, on the authority of Mansur, on the authority of Saeed bin Jubair, regarding his statement: **They take the goods of this lower world and say, 'We will be forgiven.' But if a similar goods come to them, they take them.** He said: They commit a sin, then they seek forgiveness from God, and if that sin comes to them, they take it.

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 Saeed bin Jubair: **And if something similar comes to them, they will take it,** he said: from the sins.

Ibn Wakee' told us, he said, Jarir told us, on the authority of Mansur, on the authority of Saeed bin Jubair: **They take the offering of this lower world and say, 'We will be forgiven.'** He said: They commit sins. **And if an offering like it comes to them, they take it.** He said: Another sin, which they commit.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Saeed bin Jubair: **They take the goods of this lower class,** he said: sins, **and if a goods like it come to them, they take it,** he said: sins.

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: **They take the goods of this world,** he said: Whatever is most honorable to them in this world today, whether lawful or unlawful, they desire it and take it and seek forgiveness, and if they find something similar tomorrow, they take it.

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, something similar, except that he said: They wish for forgiveness.

Al-Harith told us, he said, Abdul Aziz told us, he said, Abu Saeed told us, on the authority of Mujahid: **They take the goods of this world,** he said: Nothing of this world is honored for them except that they take it, whether it is lawful or unlawful, and they wish for forgiveness, and they say: **He will forgive us,** and if they find a goods like it, they take it.

Bishr bin Muadh narrated to us, he said, Saeed narrated to us, on the authority of Qatada, regarding his statement: **Then there came after them a generation,** yes, by God, a bad generation who inherited the Book after their prophets and messengers. God inherited them and made a covenant with them. And God said in another verse: **Then there came after them a generation who neglected prayer and pursued desires.** (Maryam 19:59) He said: **They take the goods of this world and say, 'He will forgive us.'** They wished for hopes from God, and they were deceived by them. **And if an offer like it comes to them,** nothing distracts them from anything else, nor does it prevent them from that. Whenever something of this world is presented to them, they eat it, not caring whether it is lawful or unlawful.

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: **They take the goods of this lower class,** he said: They take them if it

is lawful and if it is unlawful, **And if an goods like it comes to them,** he said: If something lawful or unlawful comes to them, they take it.

Muhammad ibn al-Husayn told me, Ahmad ibn al-Mufaddal told us, Asbat told us, on the authority of al-Suddi, regarding his statement: **Then a generation succeeded them** to his statement: **and they studied what was in it,** he said: The Children of Israel would not appoint a judge unless he took a bribe in the ruling. Their best people gathered and some of them took covenants from others that they would not do so or take bribes. So when a man from among them was appointed as 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 would say: I will be forgiven! Then the rest of the Children of Israel would criticize him for what he did. Then when he died or was removed, and a man from among those who used to criticize him was put in his place, he would take a bribe. He said: And if the others were given the worldly goods, they would take them. As for **the lowest goods,** it is the worldly goods of money.

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 there came after them a generation who inherited the Scripture, taking the goods of this world and saying, 'It will be forgiven for us.'** He said: They take what they acquired and leave whatever they wished of what was lawful or unlawful, and they say, **It will be forgiven for us.**

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement, **They take the goods of this lower world,** he said: the book that they wrote, **and they say, 'He will forgive us,'** we do not associate anything with God, **and if a goods like it comes to them, they take it,** the one who is right would come to them with a bribe, so they would bring out for him the book of God, then they would rule in his favor with the bribe. And when the oppressor came to them with a bribe, they would bring out for him *al-Muthanna*, which is the book that they wrote, and they would rule in his favor with what was in *al-Muthanna*, with the bribe, so he is right in it, but in the Torah he is oppressive, so God said: **Was not a covenant taken from them of the Book that they would not say about God except the truth? And they studied what was in it?**

Ibn Hamid told us, he said, Jarir told us, on the authority of Mansur, on the authority of Saeed bin Jubair, his saying: **Then there came after them a generation who inherited the Scripture, taking the goods of this world,** he said: they commit sins, **and they say, 'We will be forgiven,'** but if something like it comes to them, they take it, he said: sins.

The statement in the interpretation of his saying: "Was not a covenant taken from them of the Book that they would not say about God except the truth? And they studied what was in it. And the home of the Hereafter is better for those who fear God. So will you not reason?"

Abu Ja'far said: God Almighty says: "Was not the covenant of the Book taken from these bribers in their rulings, who say: **(God will forgive us for doing this),** if

Surat al-A'raf 7:169

Then there came after them a generation who inherited the Scripture, taking the goods of this world and saying, "We will be forgiven." But if a similar goods came to them, they would take it. Was not the covenant of the Scripture taken from them that they would not say about God except the truth? And they studied what was in it. And the home of the Hereafter is better for those who fear God. Do you not understand?

they are rebuked for that, "the covenant of the Book taken," which is the covenant God took from the Children of Israel, to establish the Torah and act according to what is in it. So He, the Most High, said to those whose story He related in this verse, rebuking them for disobeying His command and breaking His covenant and pledge: Did not God take from them the covenant of His Book, that they would not say about God except the truth, and would not add to Him except what He revealed to His Messenger Moses, peace be upon him, in the Torah, and that they would not lie about Him? Like:

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said, Ibn Abbas said: **Was not a covenant taken from them in the Book that they would not say about God except the truth?** He said: In what they require of God of forgiveness for their sins that they continue to return to and do not repent from.

As for his saying: **And they studied what was in it**, it is connected to his saying: **They inherited the Book**, and its meaning is: **Then there came after them a generation who inherited the Book**, "and studied what was in it," and what he means by his saying: **and studied what was in it**, is that they read what was in it. He says: They inherited the Book, so they learned what was in it and studied it, so they neglected it and abandoned acting upon it, and they disobeyed God's covenant with them in that, as:

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **And they studied what was in it**, he said: They learned it, they learned what was in the book that God mentioned, and he recited: **Because you used to teach the Book and because you used to study it** (Al Imran 3:79).

Abu Ja'far said: **And the home of the Hereafter is better for those who fear God**, meaning God, the Most High, says: "And what is in the home of the Hereafter, which is what is in the afterlife with God, of what He has prepared for His friends, and those who act according to what He has revealed in His Book, and who preserve His limits, is better for those who fear God, and fear His punishment, and observe His commands and prohibitions, and obey Him in all of that in their worldly life. Do they not understand?" He says: Do these people who take the offer of this worldly life for their rulings, and say: **He will forgive us**, not understand that what is with God in the home of the Hereafter for the righteous who are just among people in their rulings, is better than this small offer that they hasten in this world in opposition to God's command, and the judgment between people with injustice?

## Tafsir al-Qurtubi

The Almighty said: **Then there came after them a posterity** meaning the children of those whom they dispersed throughout the land. Abu Hatim said: The posterity with a sukoon on the lam: the children, the singular and the plural are the same. The posterity with a fatha on the lam is the substitute, whether a child or a stranger. Ibn al-A'rabi said: The posterity with a fatha is the good, and the posterity with a jazm is the bad. Labid said:

Those who lived in their care are gone, and I am left behind like the skin of a mangy dog.

Hence, the bad speech is called *khalaf*. And from this comes the popular proverb, "He paused for an alif and then said 'khalaf.'" So 'khalaf' is used in condemnation with a sukoon, and 'khalaf' is used with a fatha in praise. This is the well-known usage. The Prophet, may God bless him and grant him peace, said:

This knowledge is carried by the just ones of every generation." Each of them may be used in place of the other. Hassan bin Thabit said:

We are the first to come to you and we are behind you in the obedience of God. Follow

Another said:

We have found a successor, a wretched successor, who closed his door on us and then swore

No one enters the gate except he who knows a slave who, when he is unable to carry his load, stops.

It is narrated: Khadaf, meaning to fill up. The intended meaning of the verse is to criticize. **They inherited the Book**. The commentators said: They are the Jews. They inherited the Book of God, so they read it and taught it, and they disobeyed its rulings and committed its prohibitions while studying it. So this was a rebuke and a rebuke to them. **They take the goods of this world**. Then He informed about them that they take whatever is offered to them from the worldly pleasures due to their intense greed and gluttony. **And they say, 'We will be forgiven.'** And they do not repent. This indicates that they do not repent.

God the Almighty said: **And if there comes to them an offer like it, they seize it**. Offering means worldly goods, with the letter *ra* pronounced with a fat-ha. With a sukun, it is any money other than dirhams and dinars. The reference in this verse is to bribery and wicked earnings. Then He blamed them for being deceived in their saying, **He will forgive us**, and that they were in a state that if they had the opportunity to do it again, they would commit it. They were deceived by their forgiveness while they persisted. He only says, **He will forgive us** for the one who stopped and regretted it.

I said: This description that God the Almighty has



condemned these people with is found in us. Al-Darimi Abu Muhammad narrated: Muhammad ibn al-Mubarak told us, Sadaqah ibn Khalid told us, on the authority of Ibn Jabir, on the authority of a sheikh known as Abu Amr, on the authority of Muadh ibn Jabal, may God be pleased with him, who said: The Qur'an will wear out in the hearts of some people as a garment wears out and falls apart. They will recite it but will not find any desire or pleasure in it. They will wear sheepskins over the hearts of wolves. Their actions are greed without fear. If they fall short, they will say, **We will attain it.** And if they do wrong, they will say, "He will forgive us. Indeed, we do not associate anything with God." It was said: The pronoun in **will come to them** refers to the Jews of Medina, meaning that if the Jews of Yathrib, who were at the time of the Prophet, may God bless him and grant him peace, were offered something similar, they would take it as their predecessors had taken it.

God Almighty says: "Was not a covenant taken from them in the Book that they would not say about God except the truth? And they studied what was in it. And the home of the Hereafter is better for those who fear God. So will you not reason?" There are two issues in it.

First: The Almighty's saying: **Was not the covenant of the Book taken from them?** meaning the Torah. This is an emphasis on the necessity of speaking the truth in the Sharia and rulings, and that the rulers should not be inclined towards falsehood through bribery.

I said: This which is binding on these people and which they have taken a covenant with to speak the truth, is binding on us on the tongue of our Prophet, may God bless him and grant him peace, and in the Book of our Lord, as was explained previously in An-Nisa. And there is no disagreement about it in all the laws, and praise be to God.

Second: The Almighty's saying: **And they studied what is in it** meaning they read it, and they were close to it. Abu Abd al-Rahman read **and they studied what is in it** and assimilated the ta' into the dal. Ibn Zayd said: The one who was right would come to them with a bribe, so they would bring out the Book of God for him and rule in his favor. When the one who was wrong came, they would take the bribe from him and bring out their book that they had written with their own hands and rule in his favor. Ibn Abbas said: **And do not say about God except the truth** and they said falsehood in the forgiveness of their sins that they require and are certain of. Ibn Zayd said it means in the rulings that they rule by, as we mentioned. Some scholars said: The meaning of **and they studied what is in it** is to erase it by abandoning acting upon it and understanding it, from your saying: the wind erased the traces, if it wiped them out. And a line is a daris and a quarter is a daris, if its trace was erased and obliterated. This meaning is consistent with the Almighty's saying: **A party of those who were given the Scripture threw the Book of God behind their backs Al-Anfal 2:13.** (al-Baqarah 2:101) And His saying: **So they threw him behind their backs** (Al Imran 3:187) is according to what was explained previously in Al-Baqarah.

## 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 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,

Surat al-A'raf 7:169

Then there came after them a generation who inherited the Scripture, taking the goods of this world and saying, "We will be forgiven." But if a similar goods came to them, they would take it. Was not the covenant of the Scripture taken from them that they would not say about God except the truth? And they studied what was in it. And the home of the Hereafter is better for those who fear God. Do you not understand?

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

169- **And after them came a generation** meaning the children of those whom God has separated on earth. Abu Hatim said: The successor with a sukoon on the lam is the children, singular and plural alike. The successor with a fatha on the lam is the substitute, whether a child or otherwise. Ibn al-A'rabi said: The successor with a fatha is the good, and with a sukoon is the bad. Labid said:

Those who lived in their care are gone, and I am left behind like the skin of a mangy dog.

Hence, the bad kind of speech is called *khalaḥ* with a sukoon, and each of them may be used in place of the other, and from this is the saying of Hassan bin Thabit:

We are the first to come to you and we are behind you in the obedience of God. Follow

**They inherited the Book** meaning the Torah from their ancestors. They read it but do not act upon it. **They take the goods of this lower world** God informed us about them that they take whatever is presented to them of worldly pleasures due to their intense greed and strong desire. The lower is taken from the word *closeness*, which means closeness. That is, they take the goods of this lower thing, which is the world. They hasten its benefits with bribes and what is made for

them from ill-gotten gains in return for their distortion of the words of God, their belittling of acting upon the rulings of the Torah, and their concealment of what they conceal from it. It was said that the lower is taken from *baseness* and *fall*, meaning that they take the goods of the previous lowly thing. **And they say, 'We will be forgiven'** meaning that they excuse themselves with forgiveness while they persist in misguidance and do not return to the truth. The phrase **they take** may be a new sentence to explain their condition or in the accusative case as a state. The phrase **they say** is conjoined with it. What is meant by this statement is to rebuke and reprimand them. The phrase **And if something like it comes to them, they take it** is in the place of The accusative case is in the state of: that is, they make excuses for forgiveness, while the fact is that if an offer like the one they used to take comes to them, they take it, not caring about the punishment or fearing the consequences. It has been said that the pronoun in **comes to them** refers to the Jews of Medina: that is, if an offer like the one their ancestors used to take comes to these Jews who are in the time of Muhammad, may God bless him and grant him peace, they take it as their ancestors took it. **Was not a covenant taken from them in the Book** meaning the Torah **that they would not say about God except the truth?** The question is for rebuke and rebuke. The phrase **and studied what is in it** is conjoined with **is taken** in the meaning. It has been said that it is in the place of **they inherited the Book**. It is better for it to be in the accusative case in the state of: *had*. The meaning is that they abandoned working with the covenant taken from them in the Book, while the fact is that they studied what was in the Book and taught it, so their abandonment was due to knowledge, not ignorance. That is a greater sin and a greater crime. It was said: The meaning of **they studied what was in it** is to erase it by abandoning working with it and understanding it, from their saying **the wind erased the traces:** if it erased them. **And the home of the Hereafter is better** than that display which they took and preferred over it **for those who fear God** and avoid His disobedience. **Do you not understand?** So you will know this and understand it. And in this there is a rebuke and reprimand that cannot be measured.

### Tafsir al-Baghawi

169 - The Almighty said: **Then there came after them those who came after them**, meaning: after those whom we described came **a successor**, and the successor is the generation that comes after the generation. Abu Hatim said: The successor with a sukoon on the lam is the children, singular and plural alike, and the successor with a fatha on the lam is the substitute, whether it is a child or a stranger.

Ibn Al-A'rabi said: Al-Khalaf with the fat-ha: the good,

and with the jazm: the bad.

Al-Nadr bin Shumayl said: The word *al-Khalaf* with a sukoon or a vowel on the *lam* in the word **bad century** is one, but in the word **good century** it is with a sukoon on the *lam* and nothing else.

Muhammad bin Jarir said: Most of what came in praise is with the opening of the lam, and in blame with it being sukun. It may be moved in blame and sukun in praise. **They inherited the Book**, meaning: the Book passed to them from their fathers, which is the Torah. **They take the goods of this lower world**, so goods are the enjoyment of this world, and goods, with the sukun of the ra, are all the money other than dirhams and dinars. And the lower world meant the world, which is this transient abode, so it is a reminder of the world, and these Jews inherited the Torah, so they read it and neglected to act according to what was in it, and disobeyed its rulings, taking bribes in the ruling of God and changing His words, **and they say, 'He will forgive us,'** meaning our sins, wishing falsehoods from God.

Muhammad ibn Abdullah ibn Abi Tobah told us, Abu Tahir told us, Muhammad ibn Ahmad ibn Al-Harith told us, Abu Al-Hasan Muhammad ibn Yaqub Al-Kisa'i told us, Abdullah ibn Mahmud told us, Ibrahim ibn Abdullah Al-Khalal told us, Abdullah ibn Al-Mubarak told us, on the authority of Abu Bakr ibn Abi Maryam Al-Ghassani, on the authority of Damrah ibn Habib, on the authority of Shaddad ibn Aws, who said: The Messenger of God, may God bless him and grant him peace, said: **The intelligent person is he who judges himself and works for the afterlife, and the weak person is he who follows his desires and hopes for God.**

"And if something similar to it comes to them, they take it." This is a statement about their eagerness for the world and their insistence on sins. He says that if something similar to it comes to them, they take it, whether it is lawful or unlawful, and they hope for forgiveness from God, and if they find something similar the next day, they take it. Al-Suddi said: The Children of Israel would not appoint a judge except that he would take a bribe in his judgment. It would be said to him: Why do you take a bribe? He would say: I will be forgiven, and the others would criticize him. Then, if he died or was removed and a man from those who criticized him was put in his place, he would also take a bribe. He says: And if something similar to it comes to the others, they would take it.

**Has not the covenant of the Book been taken from them that they will not say about God except the truth?**

That is, the covenant was taken from them in the Torah that they will not say falsehood about God, which is wishing for forgiveness with persistence, and there is no promise of forgiveness in the Torah that persists, **and they studied what is in it**, they read what is in it, so they remember that, and if they had understood it, they would have worked for the Hereafter. Studying the Book means reading it and contemplating it time after time, "and the Hereafter is better for those who fear God. So will you not reason?"

## Tafsir al-Baidawi

169. **And those who came after them succeeded** after those mentioned. *Khalaf* is a bad source of description and therefore it applies to the singular and the plural. It was said that it is a plural and it is common in **they inherited the Book** and the Torah from their ancestors, they read it and understand what is in it. **They take the goods of this lowest thing** the debris of this lowest thing, meaning the world, and it is from lowliness or baseness, which is what they used to take as bribes in government and on the distortion of the word, and the sentence is a state of the waw. **And they say, 'He will forgive us'** God will not hold us accountable for that and overlook it, and it is possible for it to be a conjunction or a state and the verb is attributed to the preposition and the noun, or a source of they take. **And if a similar goods comes to them, they take it** is a state of the pronoun in **for us** meaning: they hope for forgiveness, persisting in sin, returning to the like of it and not repenting from it. **Was not the covenant of the Book taken from them** meaning in the Book. **That they should not say about God except the truth** is an explanatory apposition to the covenant, or related to it, that is, that they should say, and what is meant is to rebuke them for deciding on forgiveness without repenting, and to indicate that it is a slander against God and a departure from the covenant of the Book. **And they studied what is in it** is an apposition to **Was it not taken** in terms of meaning, as it is a confirmation, or to **they inherited** which is an interjection. **And the home of the Hereafter is better for those who fear God** than what these people take. **Do you not reason?** So they know that and do not exchange the lowest and most contemptible that leads to punishment for eternal bliss. Nafi', Ibn 'Amir, Hafs, and Ya'qub read it with the ta' as a variation.

Surat al-A'raf 7:170

And those who hold fast to the Book and establish prayer - never will We allow to be lost the reward of the reformers.

### Surat al-A'raf 7:170

And those who hold fast to the Book and establish prayer - never will We allow to be lost the reward of the reformers.

### Tafsir al-Jalalayn

170 - **And those who hold fast** with emphasis and with emphasis **to the Book** among them **and establish prayer** like Abdullah bin Salam and his companions **Indeed, We will not allow to be lost the reward of the reformers** The sentence is the predicate of those, and in it the apparent is placed in place of the implied, meaning their reward.

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Jaafar said: The readings differed in the reading of that.

Some of them read: *yamsok* with a lightened or sukoon on the *mim*, from **amaska yamsok**.

Others read it as *yamsok*, with the *mim* open and the *seen* stressed, from **masak yamsok**.

Abu Ja'far said: What is meant by that is: And those who act according to what is in the Book of God, **and establish prayer**, within its limits, and do not waste its times, **Indeed, We do not waste the reward of the righteous**, the Most High says: So whoever among My creation does that, then I do not waste the reward of his righteous work, as:

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: **And those who hold fast to the Book**, he said: The Book of God that Moses, peace be upon him, brought.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me on the authority of Ibn Jurayj, who said, Mujahid said, regarding his statement: **And those who hold fast to the Book**, whether Jews or Christians, **We will not allow to be lost the reward of the reformers**.

### Tafsir al-Qurtubi

The Almighty said: **And those who hold fast to the Book** meaning the Torah, meaning by acting upon it. It is said: he held fast to it and adhered to it, meaning he held fast to it. Abu Al-Aaliyah and Asim read in the narration of Abu Bakr yamsak with a lightened form of amsaka yamsak. The first reading is better, because it contains the meaning of repetition and abundance of holding fast to the Book of God Almighty and His religion, and for that they are praised. Holding fast to the Book of God and the religion requires consistency

and repetition to do so. Ka'b bin Zuhair said:

You do not hold fast to the covenant you claimed except as a sieve holds water.

He came with it in his nature, criticizing the frequent breaking of covenants.

### 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 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

His saying: 170- **And those who hold fast to the Book**  
The majority read *yamsak* with emphasis from *masak* and *tamsak*: meaning hold fast to the Book, which is the Torah. Abu Al-Aaliyah and Asim read it in Abu Bakr's narration with emphasis from **amaska yamsak**. It was narrated on the authority of Abi bin Kaab that he read *Muskwa* and the meaning is: that a group of the People of the Book do not adhere to the Book and do not act according to what is in it, although they have studied it and known it and they are those mentioned above, and a group adhere to the Book: meaning the Torah and act according to what is in it and refer to it in matters of their religion, so they are the doers of good whose reward with God will not be lost, and the relative pronoun is the subject, and **We do not waste the reward of the righteous** is its predicate: meaning We do not waste the reward of the righteous among them, and the specific mention of prayer occurred despite it being included in all the acts of worship that those who adhere to the Torah do because it is the head of acts of worship and the greatest of them, so

that was a reason for specifying it for mention, and it was said: because it is performed at specific times, and adherence to the Book is continuous so it was mentioned for this reason, and there is a view on it, because every act of worship is usually specific to a specific time, and it is permissible for the relative pronoun to be conjoined with the relative pronoun before it which is for those who fear God, and because **Do you not understand** is an interjectional clause.

Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding his statement: **He will subject them to a terrible torment**, he said: Muhammad and his nation until the Day of Resurrection. The terrible torment is the jizya. Ibn Abi Hatim and Abu Al-Shaykh narrated on his authority that he said: **The terrible torment** is the tax. Regarding his statement: **And We dispersed them**, he said: They are the Jews whom God spread throughout the earth, so that there is no spot in it except that there is a group of them and a faction. Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated regarding his statement: **He will surely send upon them**, he said: Upon the Jews and Christians, **until the Day of Resurrection someone who will subject them to a terrible torment**, so God sent upon them the nation of Muhammad, may God bless him and grant him peace, who will take the jizya from them while they are humiliated. **And We dispersed them throughout the earth as nations**, he said: Jews. **Among them are the righteous**, they are the Muslims of the People of the Book. **And among them are less than that**, he said: Jews. **And We tested them with good**, he said: prosperity and well-being. **And with evil**, he said: affliction and punishment. Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ibn Abbas, **And We tested them with good and bad**, with fertility and drought. Abu Al-Shaykh narrated on his authority that he was asked about this verse, **Then there came after them a generation who inherited the Scripture, taking the goods of this lower world**, he said: People who turn to the world, consume it, and follow the concessions of the Quran, **and say, 'We will be forgiven,'** and nothing of this world is offered to them except that they take it. Ibn Abi Shaybah, Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Mujahid, regarding his statement, **Then there came after them a generation**, he said: the Christians, **taking the goods of this lower world**, he said: Whatever is most honorable to them of this world, lawful or unlawful, they desire it, they take it and wish for forgiveness, and if they find something similar tomorrow, they take it. Ibn Jarir narrated on the authority of Ibn Abbas, **Then there came after them a generation**, the verse, he said: They take what they got and leave what they want of lawful or unlawful, **and say, 'We will be forgiven,'** he said: Abu Al-Shaykh narrated on the authority of Ibn Abbas regarding his statement: **Was not a covenant taken from them by the Book that they would not say about God except the truth?** regarding what they require from God regarding forgiveness of their sins that they continue to return to and do not repent from. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Abu Zayd regarding his statement: **And they studied what was in it**, he said: They knew what was in the Book and did not come to it out of ignorance. Ibn Abi Hatim

Surat al-A'raf 7:170

And those who hold fast to the Book and establish prayer - never will We allow to be lost the reward of the reformers.

and Abu Al-Shaykh narrated on the authority of Al-Hasan regarding his statement: **And those who hold fast to the Book**, he said: It refers to the people of faith among them. 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 those who hold fast to the Book**, he said: Of the Jews and Christians.

### Tafsir al-Baghawi

170- **And those who hold fast to the Book**, Abu Bakr read on the authority of Asim: **hold fast** with a light pronunciation, and the general reading is with a heavy pronunciation, because it is said: I held fast to something, and it is not said I held fast to something, rather it is said: I held fast to it, and Abi bin Kaab read: **And those who hold fast to the Book**, in the past tense, and it is good for the Almighty's saying: **And establish prayer** since it is rare for a past to be connected to a future except in meaning, {And He intended} those who act according to what is in the Book, Mujahid said: They are the believers from the People of the Book, Abdullah bin Salam and his companions, they held fast to the Book that Moses brought, they did not distort it, they did not conceal it, and they did not take it as food. And Ata' said: They are the nation of Muhammad, may God bless him and grant him peace. "And establish prayer. Indeed, We do not allow to be lost the reward of the reformers."

### Tafsir al-Baidawi

170. **And those who hold fast to the Book and establish prayer** is in apposition to those who **fear God**. His statement, **Do you not then reason?** is an interruption or a subject whose predicate is, **Indeed, We do not allow to be lost the reward of the reformers**, according to their estimation, or by placing the apparent in place of the implied, indicating that reform is like a deterrent from waste. Abu Bakr read **hold fast** with a light pronunciation and singular pronunciation because it is different from all other types of holding fast.

## Surat al-A'raf 7:171

And when We raised the mountain above them as if it were a canopy, and they thought that it would fall upon them, [saying], **Take what We have given you with strength and remember what is in it that you may become righteous.**

## Tafsir al-Jalalayn

171 - *And* remember **when We raised the mountain** We raised it from its base **above them as if it were a canopy, and they thought** they were certain **that it would fall upon them** falling upon them by God's promise to them that it would fall if they did not accept the rulings of the Torah and they were its father because of its weight, so they accepted and We said to them **Take what We have given you with strength** with diligence and effort **and remember what is in it** by acting upon it **that you may become righteous**

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: And remember, O Muhammad, when We uprooted the mountain and raised it above the Children of Israel, as if it were a canopy of clouds from the shadows, and We said to them: **Take what We have given you with strength**, of Our obligations, and the rulings We have imposed on you from Our Book, so accept it, work diligently to fulfill it, without falling short or lagging, **and remember what is in it**, meaning: what is in Our Book of the covenants and agreements that We took from you to work according to what is in it, **that you may become righteous**, meaning: so that you may fear your Lord, and fear His punishment for not working according to it if you remember what He took from you in it of covenants.

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

Who said that?

Muhammad ibn Sa'd told me, he said, my 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 We raised the mountain above them as if it were a canopy**, then Moses said to them: **Take what We have given you with strength**, meaning: to act according to the Book, or else the mountain will fall on you and destroy you! They said: Rather, we will take what God has given us with strength, then they broke their promise after 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 We raised the mountain above them as if it were a canopy**, is his saying: **And We raised the mountain above them with their covenant** (An-Nisa': 54), so he said: **Take what We have given you with strength**, or

else I will send it upon you.

Ishaq bin Shaheen told me, he said, Khalid bin Abdullah told us, on the authority of Dawud, on the authority of Amer, on the authority of Ibn Abbas, he said: I know the reason why God created the Jews to prostrate on their faces: When the mountain was raised above them, they prostrated, and they kept looking at the mountain for fear that it would fall on them. He said: So it was a prostration that God was pleased with, so they took it as a tradition.

Muhammad bin Al-Muthanna told us, he said, Abdul-A'la told us, he said, Dawud told us, on the authority of Amer, 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, his saying: "And when We raised the mountain above them as if it were a canopy, and they thought it was going to fall on them. Take what We have given you with strength," meaning with seriousness, **and remember what is in it that you may become righteous**, a mountain that God removed from its base, then placed it above their heads, and said: You must take My command, or I will throw it at you!

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, Ibn Jurayj said, Mujahid said: **And when We picked the mountain**, he said: As butter is picked. Ibn Jurayj said: They refused to accept the Torah or believe in it. **Take what We have given you with strength**, he said: He says that you must believe in the Torah and accept it, or it will fall upon you.

Al-Qasim narrated, Al-Hussein narrated, Hajjaj narrated, on the authority of Abu Bakr bin Abdullah, who said: This is the Book of God, do you accept it for what is in it? For in it is an explanation of what is permissible for you and what is forbidden to you, what is commanded you and what is forbidden to you! They said: Spread to us what is in it, for if its obligations are easy and its limits are light, we will accept it! He said: Accept it for what is in it! They said: No, until we know what is in it, how its limits and obligations are! So they went back to Moses repeatedly, and God inspired the mountain, so it moved up and rose into the sky, until it was between their heads and the sky. Moses said to them: Do you not see what my Lord says? If you do not accept the Torah for what is in it, I will throw you with this mountain. He said: Al-Hasan Al-Basri narrated to me, he said: When they looked at the mountain, each one of them fell down in prostration on his left eyebrow, and looked with his right eye at the mountain, fearing that it would fall on him. For this reason, there is no Jew on earth who prostrates except on his left eyebrow. They say: This is the prostration by which the punishment was lifted from us. Abu Bakr said: When he spread out the tablets on which was the Book of God, which he had written with his own hand, there remained on the face of the earth no mountain, tree, or stone that did not shake. Today, there is no Jew on the face of the earth, young or old, to whom the Torah is read, but he shakes and shakes his head at it.

Abu Jaafar said: The scholars of Arabic speech differed regarding the meaning of his saying: **We mastered it**.

## Surat al-A'raf 7:171

And when We raised the mountain above them as if it were a canopy, and they thought that it would fall upon them, [saying], "Take what We have given you with strength and remember what is in it that you may become righteous."

Some Basrans said: The meaning of *natqana* is **we raised**, and he cited the words of Al-Ajjaj as evidence:

Picking the stump

He said: He meant by his saying: (*picks*), he lifts it from his back, and by the saying of the other:

And we avoid our heavy dreams

Another saying has been reported from the author of this article: that the root of *nataq* and *natuq* is everything you pluck from its place and throw it away. It is said from it: **nataq nataqan**. He said: This is why a woman with many children is called *nataq*, because she throws her children away. He cited as evidence the verse of Al-Nabigha:

They were not deprived of good food, and their mother crushed you with the most beautiful memories.

Another of them said: Its meaning in this place is: And we raised it. He said: They said: (**We made the journey easy**), move me. He said: They said: (**What is not made easy with his leg does not run**), and (*natq*), the animal makes its owner run with it and tires him out until he grows, so (*natq*) and (*nataq*), and (**nataqtani the animal**), and (**nataq the woman, nataq, nataqan**), her children increased.

Some of the Kufians said: **We picked up the mountain**, meaning we hung the mountain above them and raised it. We pick it up, picking it up, and **a woman who is picky** means she has many children. And I heard: **He took the bag and picked up what was in it**, meaning he scattered what was in it.

## Tafsir al-Qurtubi

The Almighty said: **And when We lifted the mountain up**. Lifting up means we raised it. This was explained previously in Al-Baqarah. **As if it were a canopy** meaning that due to its height it was as if it were a shade-giving cloud. **Take what We have given you with strength** meaning with diligence. This was mentioned in Al-Baqarah until the end of the verse.

## Tafsir Ibn Kathir

Ali bin Abi Talha said on the authority of Ibn Abbas, his statement, **And when We raised the mountain above them**, meaning We raised it, which is His statement, **And We raised the mount above them with their covenant**. Sufyan al-Thawri said on the authority of al-A'mash on the authority of Saeed bin Jubair on the authority of Ibn Abbas: The angels raised it above their heads, which is His statement, **And We raised the mount above them**. Al-Qasim bin Abi Ayyub said on the authority of Saeed bin Jubair on the authority of Ibn Abbas, who said: Then Moses, peace be upon him, walked with them to the Holy Land and took the tablets

after the anger had subsided from him and ordered them to do what God had ordered them to do of the duties, but it was too heavy for them and they refused to acknowledge it until God raised the mountain above them, **as if it were a canopy**. He said: The angels raised it above their heads. An-Nasa'i narrated it in full. Sunayd bin Dawud said in his interpretation on the authority of Hajjaj bin Muhammad on the authority of Abu Bakr bin Abdullah, who said: This is a book, do you accept it with what is in it, for it explains what is permissible for you and what is forbidden to you, what is commanded you and what is forbidden to you? They said: Spread out to us what is in it, for if its obligations and limits are easy, we will accept it. He said: Accept it with what is in it. They said: No, not until we know what is in it, how its limits and obligations are. So they went back to him repeatedly. Then God inspired the mountain, so it was uprooted and rose into the sky until it was between their heads and the sky. Moses said to them: Do you not see what my Lord, the Almighty, says: If you do not accept the Torah and what is in it, I will throw you with this mountain? He said: Al-Hasan Al-Basri told me: When they looked at the mountain, each man fell prostrating on his left eyebrow and looked at the mountain with his right eye, fearing that it would fall on him. Likewise, today there is no Jew on earth who prostrates except on his left eyebrow. They say: This is the prostration by which the punishment was lifted. Abu Bakr said: When he spread out the tablets in which was the Book of God, which He wrote with His own hand, there remained on the face of the earth no mountain, tree, or stone that did not shake. Today there is no Jew on the face of the earth, young or old, to whom the Torah is recited, but he shakes and shakes his head, i.e. turns around, as God, the Almighty, says: **And they will lower their heads toward you**. And God knows best.

## Fath al-Qadir

His statement: 171- **And when** is in the accusative case with an implied verb conjoined to what preceded it: meaning, ask them when We raised the mountain above them, and **as if it were a canopy** meaning, as if it were a cloud that shaded them due to its height. Canopy is the name for everything that shades. It was read as *tala* with a *ta* from *atala* alayhi if it looks down. **And they thought that it would fall upon them** meaning, falling upon them. It was said: *Thinking* here means knowledge, and it was said: It is in its context. **Take what We have given you with strength** is in the estimation of the saying: meaning, and We said to them, *Take*, and strength is seriousness and determination: meaning, taking it with strength. **And remember what is in it** of the rulings that God has prescribed for you and do not forget it. **That you may become righteous** hoping that you will fear what I have forbidden them from and do what you have been commanded to do. The explanation of what is here has already been fully presented in Surat Al-Baqarah, so we will not repeat it.



Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And when We lifted the mountain above them** meaning: We raised it, and this is His statement: **And We raised the Mount above them** and he said: **Take what We have given you with strength** or else I will send it upon you. Ibn Abi Hatim narrated on his authority regarding the verse: The angels raised it above their heads, and it was said to them: **Take what We have given you with strength** so when they looked at the mountain they said: We hear and obey, and when they looked at the book they said: We hear and disobey. Ibn Abi Hatim and Abu Al-Shaykh also narrated on his authority that he said: I know why the Jews prostrated on a letter when God said: **And when We lifted the mountain above them** He said: You must take My command or I will throw it at you, so they prostrated while looking at it for fear that it would fall on them, and it was a prostration that God the Almighty was pleased with so they took it as a Sunnah. Abd bin Hamid, Ibn Jarir, Ibn Abi Hatim, and Abu Al-Sheikh narrated on the authority of Qatada, **And when We pulled the mountain up**, meaning: God pulled it up from its base, then placed it above their heads, then said: You must take my command or I will throw it at you.

the waw. "And remember what is in it" by acting upon it and do not leave it as if it is forgotten. "That you may guard against" ugly deeds and immoral morals.

## Tafsir al-Baghawi

171 - The Almighty said: **And when We lifted the mountain above them**, meaning: We split the mountain, and it was said: We raised it **as if it were a canopy**, Ata' said: A roof. Canopy: everything that covers you, **and they thought**, they knew "that it would fall upon them. Take," meaning: We said to them, take, **what We have given you with strength**, with seriousness and effort, **and remember what is in it**, and act upon it, **that you may become righteous**, and that was when they refused to accept the rulings of the Torah, so God raised a mountain over their heads. Al-Hasan said: When they looked at the mountain, each one of them fell down prostrating on his left eyebrow, looking with his right eye at the mountain for fear that it would fall on him, and for this reason you will not find a Jew except that his prostration is on his left eyebrow.

## Tafsir al-Baidawi

171. **And when We uprooted the mountain above them** meaning We removed it and raised it up, separating them. The root of uprooting is attraction. **As if it were a canopy** a roof, which is what shades you. **And they thought** and were certain. **That it would fall upon them** falling upon them because the mountain does not remain in the air and because they were promised it, and the thought was only made general because it did not fall, related to that they refused to accept the rulings of the Torah because of its weight, so God raised the mountain above them. And it was said to them, **If you accept what is in it, it will fall upon you**. "Take **with the implication of the saying, meaning and We said**, Take **or saying**, Take. What We have given you" of the Book. "With strength" with diligence and determination to bear its hardships, and it is a state of

Surat al-A'raf 7:172

And [remember] when your Lord took from the children of Adam, from their loins, their descendants and made them testify of themselves, [saying], **Am I not your Lord?** They said, Yes, we testify, lest you should say on the Day of Resurrection, **Indeed, we were of this unaware.**

### Surat al-A'raf 7:172

And [remember] when your Lord took from the children of Adam, from their loins, their descendants and made them testify of themselves, [saying], **Am I not your Lord?** They said, **Yes, we testify**, lest you should say on the Day of Resurrection, **Indeed, we were of this unaware.**

### Tafsir al-Jalalayn

172 - And mention *when* when **your Lord took from the children of Adam, from their loins** a substitute for inclusion of what came before it by returning the preposition **their offspring** by bringing some of them out from the loins of others from the loins of Adam, offspring after offspring, similar to how they reproduce like the offspring of Nu'man on the Day of Arafah, and He established for them proofs of His Lordship and placed in them an intellect **and made them testify of themselves** He said **Am I not your Lord?** They said, **Yes** You are our Lord **We testify** to that and the testifying is for *that* they do not *say* with the ya and the ta in both places, meaning the disbelievers **on the Day of Resurrection, Indeed, we were of this monotheism unaware** we do not know it.

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: And remember, O Muhammad, your Lord when He extracted the children of Adam from the loins of their fathers, and confirmed to them His Oneness, and made some of them bear witness to others with their testimony to that and their acknowledgment of it, as:

Ahmad ibn Muhammad al-Tusi told me, he said, al-Husayn ibn Muhammad told us, he said, Jarir ibn Hazim told us, on the authority of Kalthum ibn Jabr, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, who said: "God took the covenant from the back of Adam at Na'man - meaning Arafat - and brought forth from his loins every offspring He had created, and scattered them before Him like ants, then completed them in the first place, and said: 'Am I not your Lord?' They said, 'Yes, we bear witness.' - lest you say, 'The verse,' to 'What did the falsifiers do?'"

Imran bin Musa told us, Abdul Warith told us, Kalthoum bin Jabr told us: I asked Saeed bin Jubair about His statement: **And when your Lord took from the children of Adam, from their loins, their descendants**, he said: I asked Ibn Abbas about it and he said: Your Lord wiped the back of Adam, every soul He will create until the Day of Resurrection, with this

Na'man - and he pointed with his hand - then he took their covenants and made them testify against themselves: **Am I not your Lord?** They said: Yes.

Ibn Wakee' and Ya'qub narrated to us, they said: Ibn Ulayyah narrated to us, he said: Kalthoum ibn Jabr narrated to us, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, regarding His statement: **And when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying], 'Am I not your Lord?' They said, 'Yes, we testify.'** He said: Your Lord wiped the back of Adam and every soul that He created came out until the Day of Resurrection with this Nu'man who is behind Arafat, and He took their covenant: **Am I not your Lord?** They said, 'Yes, we testify.'" The wording is from the hadith of Ya'qub.

Ya'qub told me, he said, Ibn Ulayyah told us, Rabi'ah ibn Kulthum said, on the authority of his father, in this hadith: **They said, 'Yes, we have testified, lest you say on the Day of Resurrection, 'Indeed, we were unaware of this.'**

Amr told us, Imran bin Uaynah told us, Ata bin Al-Sa'ib told us, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: The first thing that God sent down to Adam was a land in India. Then God wiped his back and brought forth from him every soul that He created until the Hour comes. Then He took a covenant from them: **And He made them testify of themselves, 'Am I not your Lord?' They said, 'Yes, we testify.'** (7:17)

Ibn Wakee' narrated, he said: Imran bin Uaynah narrated, on the authority of Ata', on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, he said: When Adam was sent down, God wiped his back and brought forth from him every soul that He would create until the Day of Resurrection. Then He said: **Am I not your Lord?** They said: Yes. Then he recited: **And when your Lord took from the children of Adam, from their loins, their descendants**, and the pen dried from that day on what would happen until the Day of Resurrection.

Abu Kuraib told us, he said, Yahya bin Isa told us, on the authority of Al-A'mash, on the authority of Habib bin Abi Thabit, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **And when your Lord took from the children of Adam, from their loins, their descendants**, he said: When God created Adam, He took his descendants from his loins, like an atom, and took two handfuls, and said to the companions of the right: "Enter Paradise in peace," and He said to the others: **Enter the Fire, and I do not care.**

Ibn Wakee' told us, he said, my father told us, on the authority of Al-A'mash, on the authority of Habib, on the authority of Ibn Abbas, he said: God wiped Adam's back and brought out all that was good in his right hand, and brought out all that was bad in the other.

Abu Kuraib told us, he said, Ibn Ulayyah told us, on the authority of Sharik, on the authority of Ata', on the

authority of Saeed bin Jubair, on the authority of Ibn Abbas, he said: God wiped the back of Adam and extracted from it every soul that He would create until the Day of Resurrection.

Ibn Hamid told us, he said, Hakam told us, he said, Amr ibn Abi Qais told us, on the authority of Ata', on the authority of Saeed, on the authority of Ibn Abbas: **And when your Lord took from the children of Adam, from their loins, their descendants**, he said: When God created Adam, He wiped his back with a brush, and brought forth from his back every soul that He would create until the Day of Resurrection, and He said: **Am I not your Lord?** They said: Yes, he said: On that day they will see the pen dry with what will be until the Day of Resurrection.

Ibn Wakee' told us, he said, my father told us, on the authority of Al-Masoudi, on the authority of Ali bin Badhima, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, he said: When God created Adam, peace be upon him, He took his covenant, then He wiped his back, then He took his offspring in the form of ants, then He wrote down their terms, their provisions, and their misfortunes, **And He made them testify of themselves, 'Am I not your Lord?' They said, 'Yes.'**

... He said: Yazid bin Harun told us, on the authority of Al-Mas'udi, on the authority of Ali bin Badhima, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **And when your Lord took from the children of Adam, from their loins, their descendants**, he said: When God created Adam, He took his covenant that He was his Lord, and wrote down his lifespan and his misfortunes, and extracted from his descendants like ants, and took their covenant, and wrote down their lifespans, their provisions, and their misfortunes.

Ibn Wakee' told us, he said, my father told us, on the authority of Rabia bin Kalthoum bin Jabr, on the authority of his father, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding His statement: **And when your Lord took from the children of Adam, from their loins, their descendants and made them testify of themselves**, he said: God wiped the back of Adam, peace be upon him, while he was in Batn Nu'man - a valley next to Arafat - and brought out his descendants from his back in the form of ants, then made them testify of themselves, **Am I not your Lord?** They said: Yes, we testify.

... He said, my father told us, on the authority of Abu Hilal, on the authority of Abu Jamrah al-Dab'i, on the authority of Ibn Abbas, who said, God brought forth the offspring of Adam, peace be upon him, from his back in the form of ants while he was in a pool of water.

Ali bin Sahl told me, Damrah bin Rabi'ah told us, Abu Mas'ud told us, on the authority of Juwaybir, who said: A son of Ad-Dahhak bin Muzahim died at the age of six days. He said: O Jabir, when you place my son in his grave, expose his face and untie his knots, for my son will be gathered and questioned! So I did what he commanded me to do, and when I finished I said: May God have mercy on you, what is your son asking about? Who is asking him about it? He said: He is asking about the covenant that he acknowledged in the loins of Adam, peace be upon him. I said: O Abu Al-Qasim,

and what is this covenant that he acknowledged in the loins of Adam? He said: Ibn Abbas told me: God wiped the back of Adam and extracted from him every soul that He would create until the Day of Resurrection, and He took a covenant from them: that they would worship Him and not associate anything with Him, and He guaranteed them sustenance. The Hour will not come until the one who was given the covenant is born on that day. Whoever among them reaches the second covenant and fulfills it, the first covenant will benefit him, and whoever reaches the second covenant and does not fulfill it, the first covenant will not benefit him, and whoever dies young before reaching the second covenant, dies upon the first covenant, according to the fitrah.

Yunus bin Abdul A'la told me, he said, Ibn Wahb told us, he said, Al-Sari bin Yahya told me: Al-Hasan bin Abi Al-Hasan told them, "On the authority of Al-Aswad bin Sari' from Bani Sa'd, he said: I participated in four battles with the Messenger of God, may God bless him and grant him peace. He said: The people sought after their offspring after they had killed the fighters, and that reached the Messenger of God, may God bless him and grant him peace, and he was upset with him, then he said: **(What is the matter with people seeking after their offspring)?** A man said: O Messenger of God, are they not the children of the polytheists? He said: **(The best of you are the children of the polytheists)!** However, no soul is born except that it is born in a state of fitrah, and it remains in that state until its language becomes clear to it, then its parents make it a Jew or a Christian. Al-Hasan said: And God said that in His Book, He said: **(And when your Lord took from the children of Adam - from their loins - their descendants).**

Abdul Rahman bin Al-Waleed told us, he said, Ahmad bin Abi Tayyiba told us, on the authority of Sufyan bin Saeed, on the authority of Al-Ajlal, on the authority of Ad-Dahhak, on the authority of Mansur, and on the authority of Mujahid, on the authority of Abdullah bin Amr, he said: The Messenger of God, may God bless him and grant him peace, said: "And when your Lord took from the children of Adam, from their loins, their descendants, he said: They took from his loins, as a comb is taken from the head, and he said to them: 'Am I not your Lord?' They said: 'Yes.' The angels said: 'We bear witness, lest you should say on the Day of Resurrection, 'Indeed, we were unaware of this.'"

Ibn Bashar told us, Yahya bin Saad told us, Sufyan told us, on the authority of Mansur, on the authority of Mujahid, on the authority of Abdullah bin Amr, regarding his statement: **(And when your Lord took from the children of Adam, from their loins, their descendants)**, he said: He took them as a comb is taken from the head.

Ibn Wakee' and Ibn Hameed told us: Jarir told us, on the authority of Mansur, on the authority of Mujahid, on the authority of Abdullah bin Amr: **And when your Lord took from the children of Adam, from their loins, their descendants**, he said: He took them as a comb is taken from the head. Ibn Hameed said: As one is taken with a comb.

Ibrahim bin Saeed Al-Jawhari narrated to us, saying: Ruh bin Ubadah and Saad bin Abdul Hamid bin Jaafar

And [remember] when your Lord took from the children of Adam, from their loins, their descendants and made them testify of themselves, [saying], Am I not your Lord? They said, Yes, we testify, lest you should say on the Day of Resurrection, Indeed, we were of this unaware.

narrated to us, on the authority of Malik bin Anas, on the authority of Zaid bin Abi Anisa, on the authority of Abdul Hamid bin Abdul Rahman bin Zaid bin Al-Khattab, on the authority of Muslim bin Yasar Al-Juhani: "Umar bin Al-Khattab was asked about this verse: 'And when your Lord took from the children of Adam from their loins,' Umar said: I heard the Messenger of God, may God bless him and grant him peace, say: God created Adam, then He wiped his back with His right hand and extracted from him his offspring and said: 'I created these for the Fire, and they will do the deeds of the people of the Fire.' Then He wiped his back and extracted from him his offspring and said: 'I created these for Paradise, and they will do the deeds of the people of Paradise.' A man said: O Messenger of God, then what is the purpose of the deeds? He said: 'When God creates a servant for Paradise, He uses him to do the deeds of the people of Paradise until he dies doing one of the deeds of the people of Paradise, and He enters him into Paradise. And when He creates a servant for the Fire, He uses him to do the deeds of the people of the Fire until he dies doing one of the deeds of the people of the Fire, and He enters him into the Fire.'"

Ibrahim told us, he said, Muhammad ibn al-Musaffa told us, on the authority of Baqiyah, on the authority of Umar ibn Ja'tham al-Qurashi, he said, Zaid ibn Abi Anisa told me, on the authority of Abdul Hamid ibn Abdul Rahman, on the authority of Muslim ibn Yasar, on the authority of Na'im ibn Rabi'ah, on the authority of Umar, on the authority of the Prophet, may God bless him and grant him peace, similarly. Ibn Humayd told us, he said, Hakam told us, on the authority of Anbasah, on the authority of Amara, "On the authority of Abu Muhammad, a man from the people of Medina, he said: I asked Umar ibn al-Khattab, may God have mercy on him, about the statement of God Almighty: {And when your Lord took from the children of Adam, from their loins, their descendants}, he said: I asked the Prophet, may God bless him and grant him peace, about it as you asked me, and he said: God created Adam with His hand, and breathed into him of His spirit, then He seated him, and wiped his back with His right hand, and brought out a seed and said: The seed of their seed for Paradise, then He wiped his back with His other hand, and both of His hands are right, and He said: The seed of their seed for the Fire, they do whatever deeds You will, then I will conclude for them with the worst of their deeds and cast them into 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, regarding his statement: **And when your Lord took from the children of Adam, from their loins, their descendants**, he said: God created Adam, peace be upon him, then brought forth his descendants from his loins like ants, and said to them: Who is your Lord? They said: God, our Lord! Then He returned them to his loins, until everyone from whom He took a covenant is born, and nothing is added to them nor is anything subtracted from them

until the Hour comes.

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 took from the children of Adam, from their loins, their descendants)** until His statement: {They said, "Yes, we bear witness."} Ibn Abbas said: When God created Adam, He wiped his back and brought forth all of his descendants in the form of ants, and He made them speak, and He made them bear witness against themselves, and He made light with some of them, and He said to Adam: These are your descendants, I take a covenant from them: I am their Lord, that they may not associate anything with Me, and upon Me is their provision. Adam said: Who is this who has the light? He said: He is David. He said: O Lord, how much lifespan have You written for him? He said: Sixty years! He said: How much have You written for me? He said: A thousand years, and You have written for each person how long he will live and how long he will remain? He said: O Lord, increase it. He said: This book is placed, so give it if you wish from your lifespan! He said: Yes. The pen had dried up on the life span of all the children of Adam, so it was written for him that Adam would have forty years, so his life span became one hundred years. When he had lived nine hundred and sixty years, the Angel of Death came to him. When Adam saw him, he said: What is the matter with you? He said to him: Your life span has been completed! Adam said to him: You have only lived nine hundred and sixty years, and forty years remain! He said: When he said that to the angel, the angel said: My Lord has informed me of it! He said: Go back to your Lord and ask Him. So the angel returned to his Lord and said: What is the matter with you? He said: O Lord, I have returned to You as I knew from Your honor to me. God said: Go back and tell him that He has given his son David forty years.

Al-Qasim narrated, Al-Husayn narrated, Hajjaj narrated, on the authority of Ibn Jurayj, on the authority of Az-Zubayr ibn Musa, on the authority of Sa'id ibn Jubayr, on the authority of Ibn 'Abbas, regarding his statement: God, the Blessed and Exalted, struck His right shoulder, and every soul created for Paradise came out white and pure. He said: These are the people of Paradise. Then He struck His left shoulder, and every soul created for Hell came out black. He said: These are the people of Hell. Then He took their pledges of faith and knowledge of Him and His command, and belief in Him and His command, all of the children of Adam. He made them bear witness against themselves, so they believed and were truthful and recognized and acknowledged. It has reached me that He brought them out on His palm like mustard seeds. Ibn Jurayj said, on the authority of Mujahid, who said: When God brought them out, He said: O servants of God, respond to God - and *response* means obedience - and they said: We obey, O God, we obey, O God, here we are! He said: So Abraham, peace be upon him, gave it in the rituals: **(Here we are,**



**O God, here we are**). He said: He struck the back of Adam when He created him. He said: Ibn Abbas said: He created Adam, then brought forth his offspring from his back like ants, and spoke to them, then returned them to his loins, and there is no one who did not speak, and he said: **(My Lord is God)**. He said: And every creation that was created will exist until the Day of Resurrection, and it is the nature upon which people were created. Ibn Jurayj said: Saeed bin Jubair said: He took the covenant from them at Nu'man, and *(Nu'man)*, from behind Arafat.

**That you may say on the Day of Resurrection, 'Indeed, we were unaware of this,'** of the covenant that was taken from them.

Al-Qasim narrated to us, Al-Husayn narrated to us, Hajjaj narrated to 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 Ubayy ibn Ka'b, who said: He gathered them all together on that day, about what would happen until the Day of Resurrection, then He made them speak and took a covenant from them, and made them bear witness against themselves: **Am I not your Lord?** They said: **Yes, we bear witness.** This is lest you should say on the Day of Resurrection, **Indeed, we were of this unaware.** Or say, "Our fathers associated others with God before, and we were descendants after them. Will You then destroy us for what the falsifiers have done?" He said: I call upon you the seven heavens and the seven earths, and I call upon you your father Adam, lest you say on the Day of Resurrection, **We did not know of this!** Know that there is no god but Me, and no lord but Me, and do not associate anything with Me, and that I will send to you messengers who will remind you of My covenant and My pledge, and I will send down to you My books! They said: We bear witness that You are our Lord and our God, we have no lord but You, and we have no god but You. So they acknowledged their obedience to Him on that day, and He raised their father Adam over them and looked at them and saw among them the rich and the poor, and the handsome and the lesser, so he said: O Lord, why did You not make them equal? He said: Then I would like to be grateful. He said: And among them were the prophets, peace be upon them, on that day like lamps, and He singled out the prophets with another covenant, as God said: **And when We took from the prophets their covenant and from you and from Noah and Abraham and Moses and Jesus, the son of Mary, and We took from them a solemn covenant** (al-Ahzab 33:7), and it is what God the Most High says: "So direct your face toward the religion, inclining to truth. [Adhere to] the nature of God upon which He has created mankind. There is no change in the creation of God" (Al-Rum: 30), and in that He said: **This is a warner from the first warners** (al-Najm 53:56). He says: We took his covenant with the first vow, and from that is His saying: **And We found not for most of them any covenant, and indeed, We found most of them to be wicked** (al-A'raf 7:102), and it is the saying of God Almighty: **Then after him We sent messengers to their people, and they brought them clear proofs, but they were not to believe in what they had denied before** (Yunus 10:74). He said: It was in His knowledge on the day they acknowledged Him, who would believe and who would deny.

Ibn Bashar told us, he said, Muhammad ibn Ja'far told us, he said, Shu'bah told us, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, regarding this verse: And when your Lord took from the children of Adam, from their loins, their descendants and made them testify of themselves, [saying], **Am I not your Lord?** He said: He brought them out from the loins of Adam, and gave Adam a lifespan of one thousand years. He said: So they were shown to Adam, and he saw a man from his descendants who had light, and he was pleased, so he asked about him, and he said: He is David, and he made his lifespan sixty years! So he made forty years of his lifespan. When Adam was dying, he began to argue with them about the forty years, and it was said to him: You gave them to David! He said: So he began to argue with them.

Ibn Hamid told us, he said, Yaqub told us, on the authority of Ja'far, on the authority of Sa'id, regarding His statement: And when your Lord took from the children of Adam, from their loins, their descendants, he said: He brought forth his descendants from his loins in the form of an atom, and presented them to Adam with their names and the names of their fathers and their terms! He said: Then the spirit of David was presented to him in a shining light, and he said: Who is this? He said: This is from your descendants, a prophet and caliph. He said: How old is he? He said: Sixty years. He said: Add to him forty years from my life. He said, while the pens were wet and flowing, so he recorded forty for David, and Adam's life was one thousand years. When he had completed them except for forty years, the Angel of Death was sent to him, and he said: O Adam, I have been commanded to take you. He said: Do not I have forty years left? He said: Then the Angel of Death returned to his Lord and said: Adam will be called from his age of forty years! He said: He informed Adam that He had made them for his son David, and the pens were wet, so he recorded them for David. Ibn Wakee' told us, he said, Abu Dawood told us, on the authority of Ya'qub, on the authority of Ja'far, on the authority of Saeed, something similar.

... He said: Ibn Fadil and Ibn Numayr told us, on the authority of Abd al-Malik, on the authority of Ata': And when your Lord took from the children of Adam, from their loins, their descendants, he said: He brought them out from the loins of Adam until He took a covenant from them, then He returned them to his loins.

Ibn Wakee' told us, he said, Ibn Numayr told us, on the authority of Nadr ibn Arabi: **And when your Lord took from the children of Adam, from their loins, their descendants,** he said: He brought them out from the loins of Adam until He took a covenant from them, then He returned them to his loins.

... He said: Muhammad bin Ubaid narrated to us, on the authority of Abu Bistam, on the authority of Ad-Dahhak, who said: When God created Adam, peace be upon him, He said: He created them and made them testify of themselves: **Am I not your Lord?** They said: Yes. I was told on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh, who said: Ubaid narrated to us, who said: I heard Ad-Dahhak say regarding His statement: **And when your Lord took from the children of Adam, from their**

And [remember] when your Lord took from the children of Adam, from their loins, their descendants and made them testify of themselves, [saying], Am I not your Lord? They said, Yes, we testify, lest you should say on the Day of Resurrection, Indeed, we were of this unaware.

**loins, their descendants**, he said: Ibn Abbas said: God created Adam, then brought forth his descendants from his loins, and God spoke to them and made them speak, and said: Am I not your Lord? They said: Yes! Then He returned them to his loins, and there is no one among creation who has not spoken and said: **(My Lord is God)**, and the Resurrection will not come until one is born who on that day testified of himself.

Ibn Wakee' narrated, he said: Amr ibn Talhah narrated, on the authority of Asbat, on the authority of Al-Suddi: **And when your Lord took from the children of Adam, from their loins, their descendants and made them testify of themselves, [saying], 'Am I not your Lord?' They said, 'Yes.'** That is when the Most High says: **And to Him submits whoever is in the heavens and the earth, willingly or by compulsion.** (Al Imran 3:83) That is when He says: "Then to God belongs the conclusive argument. If He had willed, He could have guided you all." (al-An'am 6:149) That is, on the day He took the covenant from them, then presented them to Adam, peace be upon him.

## Tafsir al-Qurtubi

It contains six issues:

First: The Almighty's saying: **And when your Lord took** meaning, remind them, along with what came before from reminding of the covenants in their book, what I took of covenants from the servants on the Day of the Atom. This is a problematic verse, and scholars have spoken about its interpretation and rulings, so we will mention what they mentioned about it according to what we have come across. Some people said: The meaning of the verse is that God, the Almighty, brought forth from the loins of the children of Adam some of them from others. They said: The meaning of **And made them testify of themselves, 'Am I not your Lord?'** is He guided them through His creation to His Oneness, because every adult necessarily knows that he has one Lord. **Am I not your Lord?** meaning, He said: So this took the place of calling them to witness and acknowledging, as God, the Almighty, said in the heavens and the earth: **They said, 'We have come in obedience.'** (Fussilat 41:11) Al-Qaffal went with this and elaborated. It was said that He, the Almighty, brought forth the souls before creating the bodies, and that He placed in them such knowledge that they knew what He was addressing them with.

I said: And in the hadith of the Prophet, may God bless him and grant him peace, there are other than these two statements, and that God Almighty brought forth the ghosts in which there are souls from the back of Adam, peace be upon him. And Malik narrated in his Muwatta' that Umar ibn al-Khattab, may God be pleased with him, was asked about this verse: **And when your Lord took from the children of Adam, from their loins, their descendants and made them testify of themselves, [saying], 'Am I not your Lord?' They said,**

**'Yes, we testify.'** (7:17) So Umar, may God be pleased with him, said: I heard the Messenger of God, may God bless him and grant him peace, being asked about it. So the Messenger of God, may God bless him and grant him peace, said:

God the Almighty created Adam, then wiped his back with His right hand and extracted from him offspring. He said, **I created these for Paradise, and they will do the deeds of the people of Paradise.** Then He wiped his back and extracted from him offspring. He said, **I created these for Hell, and they will do the deeds of the people of Hell.** A man said, **So what is the purpose of working?** He said: The Messenger of God, may God bless him and grant him peace, said: When God creates a servant for Paradise, He employs him in the work of the people of Paradise until he dies doing one of the deeds of the people of Paradise and enters him into Paradise. And when He creates a servant for Hell, He employs him in the work of the people of Hell until he dies doing one of the deeds of the people of Hell and God enters him into Hell. Abu Omar said: This is a hadith with an interrupted chain of transmission, because Muslim bin Yasar did not meet Omar. Yahya bin Ma'in said about it: Muslim bin Yasar is not known, between him and Omar was Nu'aym bin Rabi'ah, as mentioned by al-Nasa'i, and Nu'aym was not known for carrying knowledge. However, the meaning of this hadith has been authenticated from the Prophet, may God bless him and grant him peace, through many reliable chains of transmission from the hadith of Omar bin al-Khattab, may God be pleased with him, Abdullah bin Mas'ud, Ali bin Abi Talib, Abu Hurayrah, may God be pleased with them all, and others. At-Tirmidhi narrated and authenticated it from Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said:

When God created Adam, He wiped his back and from his back fell every soul that He would create from his offspring until the Day of Resurrection. He placed between the eyes of each man of them a gleam of light. Then He showed them to Adam and said, **O Lord, who are these?** He said, **These are your offspring.** He saw a man among them and the gleam between his eyes pleased him. He said, **O Lord, who is this?** He said, **This is a man from the last of the nations from your offspring called David.** He said, **O Lord, how long have you made his lifespan?** He said, **Sixty years.** He said, **O Lord, add forty years to my lifespan.** When Adam's lifespan came to an end, the Angel of Death came to him and said, **Are there not forty years left of my lifespan?** He said, **Have you not given them to your son David?** He said, **Adam denied, so his offspring denied, and Adam forgot, so his offspring forgot.** In a narration other than at-Tirmidhi: **Then He ordered the writing and witnesses.** In another narration: "He saw among them the weak, the rich, the poor, the humiliated, the afflicted, and the healthy. Adam said to Him, "O Lord, what is this? Why did you not make them equal?" He said, **I wanted to be grateful.** And Abdullah ibn Amr narrated, "On the authority of the Prophet, may God bless him and grant him peace, that

he said:

They took from his back as a comb is taken from the head. God gave them minds like the ant of Solomon. He took a covenant from them that He is their Lord and that there is no god but Him. They acknowledged that and committed to it, and He informed them that He would send messengers to them, so some of them testified against others. Abi bin Kaab said: And the seven heavens testified against them, so no one is born until the Day of Resurrection except that a covenant has been taken from him.

There are four different opinions about the place where the covenant was taken when they were expelled. Ibn Abbas said: In Batn Na'man, a valley next to Arafat. It was narrated from him that it was in Rahab - a land in India - where Adam, peace be upon him, descended. Yahya bin Salam said: Ibn Abbas said about this verse: God sent Adam down in India, then He wiped his back and brought out from him every soul that He will create until the Day of Resurrection, then He said: "Am I not your Lord?" They said: "Yes, we bear witness." Yahya said: Al-Hasan said: Then He returned them to the loins of Adam, peace be upon him. Al-Kalbi said: Between Mecca and Taif. Al-Suddi said: In the lowest heaven when he was sent down from Paradise to it, He wiped his back and brought out from the right side of his back white offspring like pearls, and He said to them: Enter Paradise through My mercy. And He brought out from the left side of his back black offspring and He said to them: Enter the Fire and I do not care. Ibn Jurayj said: Every soul created for Paradise came out white, and every soul created for the Fire was black.

Second: Ibn al-Arabi **may God have mercy on him** said: If it is said, how is it permissible for Him to torment creation when they have not sinned, or punish them for what He wanted from them and wrote for them and led them to, we say: How can that be prevented, rationally or legally? If it is said: Because the Most Merciful, Most Wise among us cannot do that. We say: Because above Him is a commander who commands him and a forbinder who forbids him, and our Lord, the Most High, is not questioned about what He does while they are questioned, and it is not permissible for creation to be compared to the Creator. Nor should the actions of the servants be attributed to the actions of God, and in truth all actions belong to God, the Most High, and all creation belongs to Him. He directs them as He wills and judges between them as He wills. What a human being finds is motivated by a soft nature, compassion for his nature, and a love of praise and commendation, because of the benefit he expects from that, and the Creator, the Most High, is sanctified above all of that, so it is not permissible to consider it.

Third: There is a difference of opinion regarding this verse, is it specific or general? It was said: The verse is specific, because God the Almighty said: "Of the children of Adam, from their loins," so this hadith excludes those who were from the children of Adam through his loins. And He the Almighty said: **Or you say, 'Our fathers were polytheists before,'** so everyone who did not have polytheist fathers was excluded from it. It was said: It is specific to those from whom a covenant was taken by the prophets. It was said:

Rather, it is general for all people, because everyone knows that he was a child who was nourished and raised, and that he has a manager and creator. This is the meaning of **And He made them witness against themselves**. The meaning of **They said, 'Yes,'** is that this is obligatory upon them. So when the creation acknowledged God the Almighty that He is the Lord, then they forgot about Him, He reminded them of His prophets and concluded the remembrance with the best of His chosen ones so that His proof would be established against them, so He said to him: "Then remind. You are only a reminder. You are not a controller over them." (al-Ghashiyah 88:21-22) Then He enabled him to control, gave him authority, and established His religion on earth. Al-Tartushi said: This covenant is binding on people even if they do not remember it in this life, just as divorce is binding on someone who has witnessed it and forgotten it.

Fourth: This verse was used as evidence by those who said: Whoever dies young will enter Paradise because of his confirmation in the first covenant. And whoever reaches the age of reason, the first covenant will not suffice him. This speaker says: The children of the polytheists will be in Paradise, and this is the correct view in this matter. There is disagreement about this issue due to the different reports, and what we have mentioned is correct. We will discuss this in Ar-Rum, God willing. We have already discussed it in the Book of Remembrance, and praise be to God.

Fifth: The Almighty's saying: **from their loins** is a substitute for inclusion in His saying: **from the children of Adam**. The wording of the verse requires that the taking was from the children of Adam, and Adam is not mentioned in the verse according to the wording. The basis of the system is this: And when your Lord took from the loins of the children of Adam their descendants. The back of Adam was not mentioned because it is known that they are all his children, and that they were brought out on the Day of the Covenant from his loins. So He dispensed with mentioning it because He said: **from the children of Adam**. The Kufians and Ibn Kathir read **their descendants** with the singular and the fat-ha on the ta', and it occurs for the singular and the plural. God Almighty said: **Grant me from Yourself good offspring** (Al Imran 3:38) so this is for the singular, because he only asked for the gift of a son and was given the good report of John. The reciters agreed on the singular in His saying: **from the offspring of Adam** (Maryam 19:58) and there is nothing more than the offspring of Adam. And He said: **And we were descendants after them** so this is for the plural. The rest read their offspring in the plural, because since offspring refers to one person, a word was used that does not refer to one person, so it was pluralized so that the word could be summarized in its intended meaning, without anything sharing it, which is the plural, because the appearance of the children of Adam produced from them many proportionate offspring, descendants after descendants, whose number is known only to God, so it was pluralized for this meaning.

Sixth: The Almighty's saying: **Yes**. This was discussed in detail in Surat Al-Baqarah when He said: **Yes, whoever earns evil** (al-Baqarah 2:81), so ponder it there. **That they say** and **or fight** Abu Amr read with the



And [remember] when your Lord took from the children of Adam, from their loins, their descendants and made them testify of themselves, [saying], Am I not your Lord? They said, Yes, we testify, lest you should say on the Day of Resurrection, Indeed, we were of this unaware.

letter *ya* in both of them. He responded to the repeated third-person utterance before it, which is His saying: **Of the children of Adam, from their loins, are their descendants and He made them bear witness over themselves.** His saying: **They said, "Yes** is also a third-person utterance. Likewise, **And we were descendants after them** and *perhaps* so he applied it to what came before it and what came after it from the third-person utterance. The rest read with the letter *ta* in both of them, and they responded to the previous third-person utterance in His saying: **Am I not your Lord?** They said, *Yes.* And **We bore witness** is from His saying the angels. When they said, *Yes*, the angels said, **We bear witness lest you say** "or say," meaning lest you say. It was said that the meaning of this is that when they said, *Yes*, and acknowledged His Lordship, God Almighty said to the angels, **Bear witness.** They said, **We bear witness to your acknowledgment lest you say** "or say." This is the saying of Mujahid, Ad-Dahhak, and As-Suddi. Ibn Abbas and Ubayy ibn Ka'b said: His statement, **We bear witness** is from the statement of the children of Adam. The meaning is: We bear witness that You are our Lord and God. Ibn Abbas said: He made some of them bear witness to others. So the meaning according to this is that they said, *Yes*, some of us bear witness to others. So if this is from the statement of the angels, then it is stopped at *Yes*, and it is not appropriate to stop at it if it is from the statement of the children of Adam, because *an* is related to what precedes *Yes*, from His statement, **And He made them bear witness to themselves**, lest they say. Mujahid narrated on the authority of Ibn Amr that the Prophet, may God bless him and grant him peace, said:

Your Lord took from the children of Adam, from their loins, their descendants, as a comb is taken from the head. Then He said to them, **Am I not your Lord?** They said, *Yes.* The angels said, **We bear witness, lest you say.** That is, We bear witness against you to the acknowledgement of Lordship, lest you say. This indicates the *ta*. Makki said: This is the preferred choice because its meaning is correct, and because the group is on it. It has been said that His statement, **We bear witness** is from the statement of God Almighty and the angels. The meaning is: So we bear witness to your acknowledgement, as Abu Malik said, and it was also narrated from al-Suddi.

## Tafsir Ibn Kathir

The Almighty informs us that He extracted the offspring of the children of Adam from their loins, bearing witness against themselves that God is their Lord and their King, and that there is no god but Him, just as He created them on that and made them like that. The Almighty said: "So direct your face toward the religion, inclining toward truth. [Adhere to] the nature of God upon which He has created mankind. There is no change in the creation of God." And in the two Sahihs on the authority of Abu Hurayrah, may God be pleased

with him, he said: The Messenger of God, may God bless him and grant him peace, said: "Every child is born upon the fitrah, and in another narration upon this religion, then his parents make him a Jew, a Christian, or a Zoroastrian, just as an animal is born whole. Do you see among them any with their ears cut off?" And in Sahih Muslim on the authority of Iyadh ibn Himar, he said: The Messenger of God, may God bless him and grant him peace, said: "God says: I created My servants as monotheists, then the devils came to them and led them astray from their religion and prohibited for them what I had permitted for them." And Imam Abu Ja'far ibn Jarir, may God have mercy on him, said: Yunus ibn 'Abd al-'Ala told us, Ibn Wahb told us, al-Sari ibn Yahya told me that al-Hasan ibn Abi al-Hasan told them on the authority of al-Aswad ibn Sari' from Bani Saad said: I participated in four battles with the Messenger of God (peace be upon him). He said: The people took up their children after they had killed the fighters. The Messenger of God (peace be upon him) was informed of that and he was upset with him. Then he said: **What is the matter with people who take up their children?** A man said: O Messenger of God, are they not the children of the polytheists? He said: "The best of you are the children of the polytheists. Indeed, no soul is born except that it is born upon the fitrah **natural disposition**, and it remains upon it until its language becomes clear to its parents, then its parents make it a Jew or a Christian." Al-Hasan said: By God, God said in His Book: **And when your Lord took from the children of Adam, from their loins, their descendants** (al-Baqarah 2:14). Imam Ahmad narrated it on the authority of Ismail bin Aliyah on the authority of Yunus bin Ubayd on the authority of Al-Hasan Al-Basri on his authority. Al-Nasa'i included it in his Sunan on the authority of Hisham on the authority of Yunus bin Ubayd on the authority of Al-Hasan who said: Al-Aswad bin Sari' told me and he mentioned it but he did not mention the statement of Al-Hasan Al-Basri and his recalling the verse at that time. There are hadiths about taking up the children from the loins of Adam (peace be upon him) and distinguishing them into the companions of the right and the companions of the left, and in some of them the testimony against them that God is their Lord. Imam Ahmad said: Hajjaj told us, Shu'bah told us, on the authority of Abu Imran al-Joni, on the authority of Anas ibn Malik, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: "A man from the people of Hell will be asked on the Day of al-Qiyamah 75: 'Do you think that if you had everything on the earth, would you ransom yourself with it?' He will say: 'Yes.' He will say: 'I wanted something easier from you than that. I took a covenant from you in the back of Adam that you would not associate anything with Me, but you refused except to associate anything with Me.'" They both included it in the two Sahihs on the authority of Shu'bah.

**Another hadith** Imam Ahmad said: Husayn ibn Muhammad told us: Jarir, meaning Ibn Hazim, told us, on the authority of Kalthoum ibn Jabr, on the authority

of Sa'id ibn Jubayr, on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, who said: "God took the covenant from the back of Adam, peace be upon him, in Nu'man on the Day of Arafah, and brought forth from his loins every offspring He had created, and scattered them before Him, then He spoke to them directly, saying: 'Am I not your Lord?' They said: 'Yes, we bear witness.' This [hadith] was narrated by al-Nasa'i in the Book of Interpretation of his Sunan on the authority of Muhammad ibn 'Abd al-Rahim Sa'iqah on the authority of Husayn ibn Muhammad al-Marwazi on his authority. Ibn Jarir and Ibn Abi Hatim narrated it on the authority of Husayn ibn Muhammad on his authority, except that Ibn Abi Hatim made it a mursal. Al-Hakim included it in his Mustadrak on the authority of Husayn ibn Muhammad and others on the authority of Jarir ibn Hazim on the authority of Kalthoum ibn Jabr on his authority, and he said: Its chain of transmission is sound, but they did not include it. Muslim cited Kalthoum ibn Jabr as evidence, and this is what he said. 'Abd al-Rahim narrated it on his authority. Al-Warith, on the authority of Kalthoum bin Jabr, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, stopped it. Ismail bin Aliyah and Wakee' narrated it likewise on the authority of Rabia bin Kalthoum, on the authority of Jabr, on the authority of his father, on his authority. Ata bin Al-Sa'ib, Habib bin Abi Thabit, and Ali bin Badhima narrated it likewise on the authority of Saeed bin Jubair, on the authority of Ibn Abbas. Al-Awfi and Ali bin Abi Talhah narrated it likewise on the authority of Ibn Abbas, so this is more and more authentic, and God knows best. Ibn Jarir said: Ibn Wakee' told us, my father told us, on the authority of Abu Hilal, on the authority of Abu Hamza Al-Dab'i, on the authority of Ibn Abbas, who said: God brought forth the offspring of Adam from his back in the form of ants while he was in the filth of the water. He also said: Ali bin Sahl narrated to us, Damrah bin Rabi'ah narrated to us, Abu Mas'ud narrated to us, on the authority of Jarir, who said: Ibn Adh-Dahhak bin Muzahim died at the age of six days. He said: So he said: O Jabir, when you place my son in his grave, expose his face and untie his knots, for my son will be seated and questioned. So I did with him what he was commanded. When I finished, I said: May God have mercy on you, about what your son asks of whom he asks. He said: He asks about the covenant that he acknowledged in the loins of Adam. I said: O Abu Al-Qasim, what is this covenant that he acknowledged in the loins of Adam? He said: Ibn Abbas narrated to me: God wiped the loins of Adam and extracted from them every soul that He created until the Day of Resurrection. He took from them the covenant that they would worship Him and not associate anything with Him, and He guaranteed them sustenance. Then He returned them to his loins. The Hour will not come until the one to whom he gave the covenant is born on that day. Whoever among them attains the second covenant and fulfills it, the first covenant will benefit him. Whoever attains the second covenant and does not acknowledge it, the first covenant will not benefit him. Whoever dies young before attaining the second covenant dies upon the first covenant, according to the fitrah. All of these paths are what strengthen this. This is based on Ibn Abbas, and God knows best.

**Another hadith** Ibn Jarir said: Abd al-Rahman ibn al-Walid told us, Ahmad ibn Abi Tayyiba told us, on the authority of Sufyan ibn Saeed, on the authority of al-Ajlal, on the authority of al-Dahhak, on the authority of Mansur, on the authority of Mujahid, on the authority of Abdullah ibn Amr, who said: The Messenger of God, may God bless him and grant him peace, said: "And when your Lord took from the children of Adam, from their loins, their descendants." He said: He took from his back as a comb is taken from the head, and said to them: **Am I not your Lord?** They said: **Yes.** The angels said: **We bear witness.** This - lest you should say on the Day of Resurrection, **Indeed, we were of this unaware.** This Ahmad ibn Abi Tayyiba is Abu Muhammad al-Jurjani, the judge of Qumis. He was one of the ascetics. Al-Nasa'i included him in his Sunan. Abu Hatim al-Razi said: His hadith should be written down. Ibn Adi narrated many strange hadiths. Abd al-Rahman ibn Hamza ibn Fahdi narrated this hadith on the authority of Sufyan al-Thawri, on the authority of Mansur, on the authority of Mujahid, on the authority of Abdullah ibn Amr. Ibn Jarir narrated it on the authority of Mansur, and this is more authentic, and God knows best.

**Another hadith** Imam Ahmad said: Ruh, he is Ibn Ubadah, told us, Malik told us, and Ishaq told us, Malik told us, on the authority of Zaid bin Abi Anisa, that Abdul Hamid bin Abdul Rahman bin Zaid bin Al-Khattab told him, on the authority of Muslim bin Yasar Al-Juhani, that Umar bin Al-Khattab was asked about this verse: **And when your Lord took from the children of Adam, from their loins, their descendants and made them testify of themselves, [saying], 'Am I not your Lord?' They said, 'Yes.'** The verse. Umar bin Al-Khattab said: I heard the Messenger of God, may God bless him and grant him peace, being asked about it, and he said: "God created Adam, peace be upon him, then He wiped his back with His right hand and extracted from him his descendants. He said, 'I created these for Paradise and they will do the deeds of the people of Paradise.' Then He wiped his back and extracted from him his descendants. He said, 'I created these for the Fire and they will do the deeds of the people of the Fire.'" A man said, **O Messenger of God, what is the purpose of work?** The Messenger of God, may God bless him and grant him peace, said: "When God creates a servant for Paradise, He employs him in the deeds of the people of Paradise until he dies doing one of the deeds of the people of Paradise, and He enters him into Paradise because of it. And when He creates a servant for Hell, He employs him in the deeds of the people of Hell until he dies doing one of the deeds of the people of Hell, and He enters him into Hell because of it." And thus Abu Dawud narrated it on the authority of Al-Qa'nabi, Al-Nasa'i on the authority of Qutaybah, and Al-Tirmidhi in their Tafsir on the authority of Ishaq bin Musa on the authority of Ma'n and Ibn Abi Hatim on the authority of Yunus bin Abdul A'la on the authority of Ibn Wahb and Ibn Jarir on the authority of Ruh bin Ubadah and Sa'id bin Abdul Hamid bin Ja'far. And Ibn Hibban included it in his Sahih on the authority of Abu Mus'ab Al-Zubayri, all of them on the authority of Imam Malik bin Anas. Al-Tirmidhi said: This is a good hadith, and Muslim bin Yasar did not hear 'Umar. This is what Abu Hatim and Abu Zur'ah said. Abu Hatim added: And between them

And [remember] when your Lord took from the children of Adam, from their loins, their descendants and made them testify of themselves, [saying], Am I not your Lord? They said, Yes, we testify, lest you should say on the Day of Resurrection, Indeed, we were of this unaware.

was Nu'aym bin Rabi'ah. And what Abu Hatim said was narrated by Abu Dawud in his Sunan on the authority of Muhammad bin Musa on the authority of Baqiyah on the authority of 'Umar bin Ja'tham Al-Qurashi on the authority of Zayd bin Abi Anisa on the authority of 'Abd Al-Hamid bin 'Abd Al-Rahman bin Zayd bin Al-Khattab on the authority of Muslim bin Yasar. Al-Juhani narrated on the authority of Na'im bin Rabi'ah who said: I was with Umar bin Al-Khattab and he was asked about this verse: **And when your Lord took from the children of Adam, from their loins, their descendants**, so he mentioned it. Al-Hafiz Al-Daraqutni said: Umar bin Ja'tham was followed by Yazid bin Sinan Abu Farwah Al-Rahawi and their statement is more correct than the statement of Malik, and God knows best. I said: It appears that Imam Malik only omitted the mention of Na'im bin Rabi'ah intentionally because he was ignorant of the status of Na'im bin Rabi'ah and did not know him, as he is not known except in this hadith. For this reason he omitted the mention of a group of people whom he did not approve of. For this reason he sent many of the marfu' hadiths and omitted many of the mawasil hadiths, and God knows best.

**Another hadith** Al-Tirmidhi said when interpreting this verse: Abd bin Hamid told us, Abu Naim told us, Hisham bin Saad told us, on the authority of Zaid bin Aslam, on the authority of Abu Salih, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: "When God created Adam, He wiped his back, and from his back fell every soul that He would create from his offspring until the Day of Resurrection, and He placed between the eyes of every person of them a gleam of light. Then He showed them to Adam and said: 'O Lord, who are these?' He said: 'These are your offspring.' He saw a man among them and the gleam between his eyes pleased him. He said: 'O Lord, who is this?' He said: 'This is a man from the last of the nations from your offspring, called David.' He said: 'O Lord, how long have you made his lifespan?' He said: 'Sixty years.' He said: 'O Lord, and I have given him forty years of my life.' When Adam's lifespan came to an end, the Angel of Death came to him and said: 'Are there not forty years left of my lifespan?' He said: 'Did you not give them to your son David?' He said: 'So Adam denied, so his offspring denied, and Adam forgot, so his offspring forgot, and Adam sinned, so his offspring sinned.'" Then Al-Tirmidhi said: This is a good and authentic hadith. It has been narrated from other chains of transmission on the authority of Abu Hurayrah on the authority of the Prophet, may God bless him and grant him peace. Al-Hakim narrated it in his Mustadrak on the authority of Abu Na'im al-Fadl ibn Dukayn on his authority and said: It is authentic according to the conditions of Muslim, although they did not include it. Ibn Abi Hatim narrated it in his Tafsir on the authority of Abd al-Rahman ibn Zayd ibn Aslam on the authority of his father that he narrated on the authority of Ata' ibn Yasar on the authority of Abu Hurayrah, may God be pleased with him, on the authority of the Messenger of God, may God bless him

and grant him peace, and he mentioned something similar to what was mentioned above until he said: "Then he showed them to Adam and said: O Adam, these are your descendants, and among them were the leper, the albino, the blind, and all kinds of diseases. Adam said: O Lord, why have you done this to my descendants? He said: So that you may be grateful for my blessings. Adam said: O Lord, who are these whom I see as the most luminous of people? He said: These are the prophets, O Adam, from your descendants." Then he mentioned the story of David something similar to what was mentioned above.

**Another hadith** Abd al-Rahman ibn Qatada al-Nadri narrated on the authority of his father on the authority of Hisham ibn Hakim, may God be pleased with him, that a man asked the Prophet, may God bless him and grant him peace, and said: O Messenger of God, do deeds begin or has the decree already been decreed? He said: The Messenger of God, may God bless him and grant him peace, said: "God took the descendants of Adam from their backs, then made them testify against themselves, then poured them into His hands, then said: These are in Paradise and these are in Hell. So the people of Paradise are facilitated to do the deeds of the people of Paradise, and the people of Hell are facilitated to do the deeds of the people of Hell." Narrated by Ibn Jarir and Ibn Mardawayh through various chains of transmission on his authority.

**Another hadith** Ja'far ibn al-Zubayr narrated, and he is weak, on the authority of al-Qasim, on the authority of Abu Umamah, who said: The Messenger of God, may God bless him and grant him peace, said: "When God created the creation and decreed the matter, He took the people of the right hand with His right hand and the people of the left hand with His left hand. He said: 'O people of the right hand.' They said: 'At your service and pleasure.' He said: 'Am I not your Lord?' They said: 'Yes.' He said: 'O people of the left hand.' They said: 'At your service and pleasure.' He said: 'Am I not your Lord?' They said: 'Yes.' Then He mixed them together. Someone said to Him: 'O Lord, why have You mixed them together?' He said: 'They are doing deeds other than that, lest they say on the Day of Resurrection, 'Indeed, we were unaware of this.' Then He returned them to the loins of Adam." Narrated by Ibn Mardawayh.

**Another trace** Abu Ja'far al-Razi said on the authority of al-Rabi' ibn Anas on the authority of Abu al-'Aliyah on the authority of Ubayy ibn Ka'b regarding the words of God Almighty: **And when your Lord took from the children of Adam, from their loins, their descendants** (al-Baqarah 2:17), he said: Then He gathered them all together for Himself on that day, whatever would be from Him until the Day of Resurrection, and He made them in their forms, then He made them speak, and He took from them a covenant and a pact. **And He made them testify of themselves, 'Am I not your Lord?' They said, 'Yes.'** (al-Baqarah 2:17) He said: Then I call upon you the seven heavens and the seven earths, and I

call upon you your father Adam, lest you say on the Day of Resurrection, 'We did not know this.' Know that there is no god but Me, and no lord but Me, and do not associate anything with Me, and that I will send to you messengers to warn you of My covenant and My pact, and I will send down to you My Book. They said: We testify that You are our Lord and our God. We have no lord but You, and we have no god but You. So they acknowledged their obedience to Him on that day, and He raised their father Adam and looked at them and saw among them the rich and the poor, and the beautiful in appearance and less than that, so He said: O Lord, if You made Your servants equal? He said: I wanted to thank and saw in them the prophets like lamps upon them light and they were singled out with another covenant of the message and prophethood, it is what God Almighty says: **And when We took from the prophets their covenant** the verse and it is what He says: **So set your face toward the religion, inclining toward truth, the nature of God** the verse and from that He said: **This is a warner from the first warnings** and from that He said: **And we did not find for most of them any covenant** the verse, narrated by Abdullah bin Imam Ahmad in Musnad of his father, and narrated by Ibn Abi Hatim, Ibn Jarir and Ibn Mardawayh in their commentaries from the narration of Abu Jaafar al-Razi with it and it was narrated from Mujahid, Ikrimah, Saeed bin Jubayr, al-Hasan, Qatadah, al-Suddi and more than one of the scholars of the Salaf contexts that agree with these hadiths, we were satisfied with citing them instead of going into length in all those narrations and with God is the helper. These hadiths indicate that God, the Almighty, extracted the offspring of Adam from his loins and distinguished between the people of Paradise and the people of Hell. As for bearing witness to them there that He is their Lord, it is only in the hadith of Kalthoum bin Jabr from Saeed bin Jubair from Ibn Abbas and in the hadith of Abdullah bin Amr. We have shown that they are suspended and not raised as mentioned above. Hence, some of the early and later scholars said that what is meant by this bearing witness is that He created them upon monotheism as mentioned above in the hadith of Abu Hurayrah and Iyad bin Himar Al-Majashi'i and in the narration of Al-Hasan Al-Basri from Al-Aswad bin Sari'. Al-Hasan interpreted the verse with this. They said: This is why He said: **And when your Lord took from the children of Adam** and did not say from Adam from their loins and did not say from his loins **their offspring** meaning He made their offspring generation after generation and century after century like the Almighty's saying: **And it is He who made you successors on the earth** and He said: **And He will make you successors on the earth** and He said: **Just as He created you from the offspring of another people** then He said: "And He made them testify of themselves, 'Am I not your Lord?' They said: 'Yes'" meaning He created them as witnesses to that. Saying to him in a state and a saying, and the testimony is sometimes by saying, as in His saying, **They said, 'We bear witness against ourselves'** verse, and sometimes it is a state, as in His saying, the Most High: **It is not for the polytheists to maintain the mosques of God while they bear witness against themselves of disbelief**, meaning their state is a witness against them in that, not that they are saying that. And likewise His saying, the Most High: **And indeed, He is, over that, a witness,**

just as the question is sometimes by saying and sometimes it is by state, as in His saying, **And He gave you of all that you asked of Him**, they said. And what indicates that what is meant by this is that He made this testimony an argument against them in polytheism. If this had happened as those who said said, then everyone would have mentioned it so that it would be an argument against him. If it is said that the Messenger's (peace and blessings of God be upon him) informing them of it is sufficient for its existence, then the answer is that the deniers among the polytheists deny everything that the Messengers brought them of this and other things, and this was made an independent argument against them, so it indicates that it is the nature upon which they were created of acknowledging monotheism. For this reason, He said, **lest you say**, meaning lest you say on the Day of Resurrection, **Indeed, we were of this**, meaning monotheism, *unaware*. Or you say Our fathers only associated others with God.

### Fath al-Qadir

His statement: 172- "And when" is in the accusative case with an implied verb conjoined to what preceded it, as mentioned above. His statement: "Of the children of Adam" is used as evidence that what is meant by those taken here are the offspring of the children of Adam, whom God brought forth from their loins, generation after generation.

A group of commentators have adopted this view. They said: The meaning of **He made them witness against themselves** is that He showed them through His creation that He is their Creator, so this evidence took the place of making them witness. Thus, this verse is a metaphor, as in the Almighty's saying: **Then He said to it and to the earth, 'Come both of you, willingly or by compulsion.'** They said, **'We come willingly.'** It was said that the meaning is that God, the Exalted, brought forth the souls before creating the bodies, and that He placed in them the knowledge that they understood from His address. It was said that what is meant by the children of Adam here is Adam himself, as occurred in other places. The meaning is that when God, the Exalted, created Adam, He wiped his back and extracted from him his offspring and took a covenant from them. These are the world of the atoms. This is the truth from which one should not deviate or turn to anything else, because it is proven to be traced back to the Prophet, may God bless him and grant him peace, and to others among the Companions. There is no recourse to metaphor. When the river of God comes, the river of Maqal becomes void. We will mention at the end of this research, God willing, some of what was mentioned in this regard. His saying: **From their backs** is a substitute for the sons of Adam, a substitute for some of the whole, and it was said: a substitute for the inclusion of his saying: **their offspring**, the Kufians and Ibn Kathir read **their offspring** in the singular, and it occurs for the singular and the plural, and the rest read **their offspring** in the plural, and **and I testify to them over themselves** meaning I testify every one of them **Am I not your Lord** meaning saying: Am I not your Lord, so it is on the intention of saying, "They said: 'Yes, we testify'" meaning over ourselves that you are our Lord. His



Surat al-A'raf 7:172

And [remember] when your Lord took from the children of Adam, from their loins, their descendants and made them testify of themselves, [saying], Am I not your Lord? They said, Yes, we testify, lest you should say on the Day of Resurrection, Indeed, we were of this unaware.

saying: **That you say**, Abu Amr read with the lower ya' in this. And in his saying: **That they say** it is in the third person as it was in the third person as in what came before it, and the rest read with the upper ya' in the address. The meaning: disliking that they say or lest they say: meaning we did that taking and calling to witness, disliking that they say: **On the Day of Resurrection, we were unaware of this** meaning that God is our Lord alone, with no partner.

## Tafsir al-Baghawi

172 - The Almighty said: **And when your Lord took from the children of Adam, from their loins, their descendants** the verse.

Abu al-Hasan Muhammad ibn Muhammad al-Sarkhasi told us, Zahir ibn Ahmad told us, Abu Ishaq al-Hashemi told us, Abu Mus'ab told us, on the authority of Malik, on the authority of Zayd ibn Abi Anisa, on the authority of Abdul Hamid ibn Abdul Rahman, on the authority of Zayd ibn al-Khattab, who told him, on the authority of Muslim ibn Yasar al-Juhani, that Umar ibn al-Khattab, may God be pleased with him, was asked about this verse: **And when your Lord took from the children of Adam, from their loins, their descendants** (al-Baqarah 2:17). Umar ibn al-Khattab said: I heard the Messenger of God, may God bless him and grant him peace, being asked about it? The Messenger of God, may God bless him and grant him peace, said: "God, the Almighty, created Adam, then wiped his back with His right hand and extracted from him offspring. He said: 'I created these for Paradise and they will do the deeds of the people of Paradise.' Then He wiped his back and extracted from him offspring. He said: 'I created these for Hell and they will do the deeds of the people of Hell.' A man said: 'Then what is the purpose of the deeds, O Messenger of God?' The Messenger of God, may God bless him and grant him peace, said: 'When God, the Almighty, creates a servant for Paradise, He employs him in the deeds of the people of Paradise until he dies doing one of the deeds of the people of Paradise, and He enters him into Paradise because of it. And when He creates a servant for Hell, He employs him in the deeds of the people of Hell until he dies doing one of the deeds of the people of Hell, and He enters him into Hell because of it.'" Abu 'Eesa said: This is a good hadith. Muslim ibn Yasar did not hear from 'Umar, and some of them mentioned a man in this chain of transmission between Muslim ibn Yasar and 'Umar.

Muqatil and other commentators said: God wiped the right side of Adam's back and brought out from it white offspring like moving particles. Then He wiped the left side of his back and brought out from it black offspring like moving particles. He said: O Adam, these are your offspring. Then He said to them: Am I not your Lord? They said: Yes. He said to the white ones: These are in Paradise with My mercy and I do not care. They are the companions of the right. He said to the black ones:

These are in Hell and I do not care. They are the companions of the left. Then He returned them all to his loins. So the people of the graves are imprisoned until all the people of the covenant come out from the loins of men and the wombs of women. God the Most High said about those who broke the first covenant: **And We did not find for most of them any covenant.** (al-A'raf 7:102)

Some of the commentators said: The people of happiness acknowledged it willingly and said: Yes, and the people of misery said it out of fear and unwillingness, and that is the meaning of His statement: **And to Him submits whoever is in the heavens and the earth, willingly or unwillingly** (Al Imran 3:83).

They differed about the location of the covenant. Ibn Abbas **may God be pleased with him** said: In Batn Nu'man - a valley next to Arafat - and it was also narrated from him: It is in Dahna in the land of India, and it is the place where Adam (peace be upon him) descended. Al-Kalbi said: Between Mecca and Taif. Al-Suddi said: God brought Adam (peace be upon him) out of Paradise so he did not descend from the sky, then He wiped his back and brought out his offspring. It was narrated: God brought them all out and formed them and gave them minds with which they could work and tongues with which they could speak, then He spoke to them directly - meaning clearly - and said: Am I not your Lord? Al-Zajaj said: It is possible that God the Most High gave the likes of ants an understanding with which they could understand, as God the Most High said: **An ant said, 'O ants, enter your dwellings.'** (al-Naml 27:18)

It was narrated that God the Almighty said to them all: Know that there is no god but Me, and I am your Lord. You have no lord but Me, so do not associate anything with Me, for I will take revenge on whoever associates anything with Me and does not believe in Me. I will send to you messengers who will remind you of My covenant and pledge, and I will send down to you books. So they all spoke and said: We bear witness that You are our Lord and our God. We have no lord but You. So He took their covenants with that, then He wrote down their terms, their provisions, and their calamities. Then Adam looked at them and saw among them the rich and the poor, the handsome and the less than that, so he said: O Lord, why did You not make them equal? He said: I would like to thank you. So when he confirmed their belief in His Oneness and made them testify against each other, He returned them to His loins. The Hour will not come until everyone from whom He took a covenant is born. This is what God Almighty said: **And when your Lord took from the children of Adam from their loins.** That is, from the loins of the children of Adam, their offspring. The people of Medina, Abu Amr, and Ibn Amir read: **their offspring** in the plural and with a kasra on the ta'. Others read: **their offspring** in the singular and with a fatha on the ta'.

If it is said: What is the meaning of the Almighty's

saying, **And when your Lord took from the children of Adam from their loins**, and He only brought them out from the loins of Adam? It is said: God brought forth the descendants of Adam, some from the loins of others, in the same way that people are born from their fathers in order, so He dispensed with mentioning the loins of Adam when He knew that they were all his sons and brought forth from his loins.

God Almighty says: **And make them testify of themselves, 'Am I not your Lord?' They say, 'Yes.'** That is, they make some of them testify of others: **We testify that you say**. Abu Amr read: **that they say** and **they say** with the letter *ya* in both of them, and the others read it with the letter *ta* in both of them.

They differed concerning His statement: **We bear witness**. Al-Suddi said: It is report from God about Himself and His angels that they bore witness to the admission of the children of Adam. Some of them said: It is report about the statement of the children of Adam when God called some of them to witness against each other, and they said: Yes, we bear witness. Al-Kalbi said: That is from the statement of the angels, and there is an omission in it, the meaning of which is: When the offspring said: Yes, God said to the angels: Bear witness, they said: We bear witness. His statement: **that they should say** means: And He called them to witness against themselves that they should say, i.e. lest they should say or out of hatred for them to say. And whoever reads with the letter *ta*, then the meaning of the statement is: I address you: Am I not your Lord, lest you say, **On the Day of Resurrection, indeed, we were unaware of this**, i.e., about this covenant and admission. If it is said: How can the argument be binding on someone who does not remember the covenant? It was said: God has made clear the evidence of His Oneness and the truthfulness of His Messengers in what they have informed us. Whoever denies it is obstinate and breaks the covenant, and the argument is binding on him. And because they forget and do not memorize, the argument does not fall away after the truthful informant, the owner of the miracle, informs.

## Tafsir al-Baidawi

172. "And when your Lord took from the children of Adam, from their loins, their descendants. **That is, He brought forth from their loins their descendants as they reproduce, generation after generation, and** from their loins **is a substitute for** from the children of Adam" as a substitute for some. Nafi', Abu Amr, Ibn Amir, and Ya'qub recited **their descendants**. "And made them testify of themselves, 'Am I not your Lord?' They said, 'Yes, we testify.'" That is, He established for them the proofs of His Lordship and placed in their minds what calls them to acknowledge it until they became in the position of those who came before them: "They said, 'Yes.'" So He revealed enabling them to know it and enabling them to do so in the position of witnesses and acknowledgment in the manner of representation. This is indicated by His statement, "lest you say on the Day of Resurrection, **that is, hating to say**, Indeed, we were unaware of this." We did not draw attention to it with proof.



Surat al-A'raf 7:173

Or you say, "Our fathers associated others with God before, and we were descendants after them. Will You then destroy us for what the falsifiers have done?"

### Surat al-A'raf 7:173

Or you say, "Our fathers associated others with God before, and we were descendants after them. Will You then destroy us for what the falsifiers have done?"

### Tafsir al-Jalalayn

173 - (Or they say, **Our fathers associated others with God before us**, meaning before us, **and we were descendants after them**, so we followed their example. **Then will You destroy us?** Will You punish us **for what the falsifiers did?** from among our fathers by establishing polytheism? The meaning is that they cannot use that as evidence, while they testify against themselves to monotheism and remind people of it on the tongue of the one who performed the miracle, taking the place of mentioning it in people's souls.

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says: We bear witness against you, O you who acknowledge that God is your Lord, so that you will not say on the Day of al-Qiyamah 75: **Indeed, we were unaware of this**, that is, we did not know that, and we were inattentive to it, **or say, 'Our fathers associated others with God before, and we were descendants after them,'** that is, we followed their path. **Will You destroy us?** for associating others with God among our fathers, and following their path out of ignorance of the truth?

What he means by his saying: **Because of what the falsifiers did**, is what those who falsified did, in their claim to a god other than God.

There are different readings of this.

Some of the Meccans and Basrans read: **that they say** with a *ya* meaning: We testified so that they do not say, as a way of reporting the unseen.

The majority of the people of Medina and Kufa read it as: **that you say**, with the letter *ta*', as a way of addressing the witnesses to those who are being witnessed to.

Abu Ja'far said: The correct statement regarding this matter is that they are two readings with correct meanings and the same interpretation, even if their wording differs. This is because the Arabs do this in narration, as God said: **You will surely make it clear to the people and He will surely make it clear** (Al Imran 3:187). We have explained similar examples of this previously, so there is no need to repeat them.

### Tafsir al-Qurtubi

**And we were descendants after them** meaning we followed their example. **Will You then destroy us for what the falsifiers did?** meaning: You will not do this. And there is no excuse for the imitator in monotheism.

### Tafsir Ibn Kathir

The Almighty informs us that He extracted the offspring of the children of Adam from their loins, bearing witness against themselves that God is their Lord and their King, and that there is no god but Him, just as He created them on that and made them like that. The Almighty said: "So direct your face toward the religion, inclining toward truth. [Adhere to] the nature of God upon which He has created mankind. There is no change in the creation of God." And in the two Sahihs on the authority of Abu Hurayrah, may God be pleased with him, he said: The Messenger of God, may God bless him and grant him peace, said: "Every child is born upon the fitrah, and in another narration upon this religion, then his parents make him a Jew, a Christian, or a Zoroastrian, just as an animal is born whole. Do you see among them any with their ears cut off?" And in Sahih Muslim on the authority of Iyadh ibn Himar, he said: The Messenger of God, may God bless him and grant him peace, said: "God says: I created My servants as monotheists, then the devils came to them and led them astray from their religion and prohibited for them what I had permitted for them." And Imam Abu Ja'far ibn Jarir, may God have mercy on him, said: Yunus ibn 'Abd al-'Ala told us, Ibn Wahb told us, al-Sari ibn Yahya told me that al-Hasan ibn Abi al-Hasan told them on the authority of al-Aswad ibn Sari' from Bani Saad said: I participated in four battles with the Messenger of God (peace be upon him). He said: The people took up their children after they had killed the fighters. The Messenger of God (peace be upon him) was informed of that and he was upset with him. Then he said: **What is the matter with people who take up their children?** A man said: O Messenger of God, are they not the children of the polytheists? He said: "The best of you are the children of the polytheists. Indeed, no soul is born except that it is born upon the fitrah **natural disposition**, and it remains upon it until its language becomes clear to its parents, then its parents make it a Jew or a Christian." Al-Hasan said: By God, God said in His Book: **And when your Lord took from the children of Adam, from their loins, their descendants** (al-Baqarah 2:14). Imam Ahmad narrated it on the authority of Ismail bin Aliyah on the authority of Yunus bin Ubayd on the authority of Al-Hasan Al-Basri on his authority. Al-Nasa'i included it in his Sunan on the authority of Hisham on the authority of Yunus bin Ubayd on the authority of Al-Hasan who said: Al-Aswad bin Sari' told me and he mentioned it but he did not mention the statement of Al-Hasan Al-Basri and his recalling the verse at that time. There are hadiths about taking up the children from the loins of Adam (peace be upon him) and distinguishing them into the companions of the right

and the companions of the left, and in some of them the testimony against them that God is their Lord. Imam Ahmad said: Hajjaj told us, Shu'bah told us, on the authority of Abu Imran al-Joni, on the authority of Anas ibn Malik, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: "A man from the people of Hell will be asked on the Day of al-Qiyamah 75: 'Do you think that if you had everything on the earth, would you ransom yourself with it?' He will say: 'Yes.' He will say: 'I wanted something easier from you than that. I took a covenant from you in the back of Adam that you would not associate anything with Me, but you refused except to associate anything with Me.'" They both included it in the two Sahihs on the authority of Shu'bah.

**Another hadith** Imam Ahmad said: Husayn ibn Muhammad told us: Jarir, meaning Ibn Hazim, told us, on the authority of Kalthoum ibn Jabr, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, who said: "God took the covenant from the back of Adam, peace be upon him, in Nu'man on the Day of Arafah, and brought forth from his loins every offspring He had created, and scattered them before Him, then He spoke to them directly, saying: 'Am I not your Lord?' They said: 'Yes, we bear witness.' This [hadith] was narrated by al-Nasa'i in the Book of Interpretation of his Sunan on the authority of Muhammad ibn 'Abd al-Rahim Sa'iqah on the authority of Husayn ibn Muhammad al-Marwazi on his authority. Ibn Jarir and Ibn Abi Hatim narrated it on the authority of Husayn ibn Muhammad on his authority, except that Ibn Abi Hatim made it a mursal. Al-Hakim included it in his Mustadrak on the authority of Husayn ibn Muhammad and others on the authority of Jarir ibn Hazim on the authority of Kalthoum ibn Jabr on his authority, and he said: Its chain of transmission is sound, but they did not include it. Muslim cited Kalthoum ibn Jabr as evidence, and this is what he said. 'Abd al-Rahim narrated it on his authority. Al-Warith, on the authority of Kalthoum bin Jabr, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, stopped it. Ismail bin Aliyah and Wakee' narrated it likewise on the authority of Rabia bin Kalthoum, on the authority of Jabr, on the authority of his father, on his authority. Ata bin Al-Sa'ib, Habib bin Abi Thabit, and Ali bin Badhima narrated it likewise on the authority of Saeed bin Jubair, on the authority of Ibn Abbas. Al-Awfi and Ali bin Abi Talhah narrated it likewise on the authority of Ibn Abbas, so this is more and more authentic, and God knows best. Ibn Jarir said: Ibn Wakee' told us, my father told us, on the authority of Abu Hilal, on the authority of Abu Hamza Al-Dab'i, on the authority of Ibn Abbas, who said: God brought forth the offspring of Adam from his back in the form of ants while he was in the filth of the water. He also said: Ali bin Sahl narrated to us, Damrah bin Rabi'ah narrated to us, Abu Mas'ud narrated to us, on the authority of Jarir, who said: Ibn Adh-Dahhak bin Muzahim died at the age of six days. He said: So he said: O Jabir, when you place my son in his grave, expose his face and untie his knots, for my son will be seated and questioned. So I did with him what he was commanded. When I finished, I said: May God have mercy on you, about what your son asks of whom he

asks. He said: He asks about the covenant that he acknowledged in the loins of Adam. I said: O Abu Al-Qasim, what is this covenant that he acknowledged in the loins of Adam? He said: Ibn Abbas narrated to me: God wiped the loins of Adam and extracted from them every soul that He created until the Day of Resurrection. He took from them the covenant that they would worship Him and not associate anything with Him, and He guaranteed them sustenance. Then He returned them to his loins. The Hour will not come until the one to whom he gave the covenant is born on that day. Whoever among them attains the second covenant and fulfills it, the first covenant will benefit him. Whoever attains the second covenant and does not acknowledge it, the first covenant will not benefit him. Whoever dies young before attaining the second covenant dies upon the first covenant, according to the fitrah. All of these paths are what strengthen this. This is based on Ibn Abbas, and God knows best.

**Another hadith** Ibn Jarir said: Abd al-Rahman ibn al-Walid told us, Ahmad ibn Abi Tayyiba told us, on the authority of Sufyan ibn Saeed, on the authority of al-Ajlal, on the authority of al-Dahhak, on the authority of Mansur, on the authority of Mujahid, on the authority of Abdullah ibn Amr, who said: The Messenger of God, may God bless him and grant him peace, said: "And when your Lord took from the children of Adam, from their loins, their descendants." He said: He took from his back as a comb is taken from the head, and said to them: **Am I not your Lord?** They said: **Yes.** The angels said: **We bear witness.** This - lest you should say on the Day of Resurrection, **Indeed, we were of this unaware.** This Ahmad ibn Abi Tayyiba is Abu Muhammad al-Jurjani, the judge of Qumis. He was one of the ascetics. Al-Nasa'i included him in his Sunan. Abu Hatim al-Razi said: His hadith should be written down. Ibn Adi narrated many strange hadiths. Abd al-Rahman ibn Hamza ibn Fahdi narrated this hadith on the authority of Sufyan al-Thawri, on the authority of Mansur, on the authority of Mujahid, on the authority of Abdullah ibn Amr. Ibn Jarir narrated it on the authority of Mansur, and this is more authentic, and God knows best.

**Another hadith** Imam Ahmad said: Ruh, he is Ibn Ubadah, told us, Malik told us, and Ishaq told us, Malik told us, on the authority of Zaid bin Abi Anisa, that Abdul Hamid bin Abdul Rahman bin Zaid bin Al-Khattab told him, on the authority of Muslim bin Yasar Al-Juhani, that Umar bin Al-Khattab was asked about this verse: **And when your Lord took from the children of Adam, from their loins, their descendants and made them testify of themselves, [saying], 'Am I not your Lord?'** They said, **'Yes.'** The verse. Umar bin Al-Khattab said: I heard the Messenger of God, may God bless him and grant him peace, being asked about it, and he said: "God created Adam, peace be upon him, then He wiped his back with His right hand and extracted from him his descendants. He said, 'I created these for Paradise and they will do the deeds of the people of Paradise.' Then He wiped his back and extracted from him his descendants. He said, 'I created these for the Fire and they will do the deeds of the people of the Fire.'" A man said, **O Messenger of God, what is the purpose of work?** The Messenger of God, may God bless him and grant him peace, said: "When God creates a servant for Paradise, He

Or you say, "Our fathers associated others with God before, and we were descendants after them. Will You then destroy us for what the falsifiers have done?"

employs him in the deeds of the people of Paradise until he dies doing one of the deeds of the people of Paradise, and He enters him into Paradise because of it. And when He creates a servant for Hell, He employs him in the deeds of the people of Hell until he dies doing one of the deeds of the people of Hell, and He enters him into Hell because of it." And thus Abu Dawud narrated it on the authority of Al-Qa'nabi, Al-Nasa'i on the authority of Qutaybah, and Al-Tirmidhi in their Tafsir on the authority of Ishaq bin Musa on the authority of Ma'n and Ibn Abi Hatim on the authority of Yunus bin Abdul A'la on the authority of Ibn Wahb and Ibn Jarir on the authority of Ruh bin Ubadah and Sa'id bin Abdul Hamid bin Ja'far. And Ibn Hibban included it in his Sahih on the authority of Abu Mus'ab Al-Zubayri, all of them on the authority of Imam Malik bin Anas. Al-Tirmidhi said: This is a good hadith, and Muslim bin Yasar did not hear 'Umar. This is what Abu Hatim and Abu Zur'ah said. Abu Hatim added: And between them was Nu'aym bin Rabi'ah. And what Abu Hatim said was narrated by Abu Dawud in his Sunan on the authority of Muhammad bin Musa on the authority of Baqiyah on the authority of 'Umar bin Ja'tham Al-Qurashi on the authority of Zayd bin Abi Anisa on the authority of 'Abd Al-Hamid bin 'Abd Al-Rahman bin Zayd bin Al-Khattab on the authority of Muslim bin Yasar. Al-Juhani narrated on the authority of Na'im bin Rabi'ah who said: I was with Umar bin Al-Khattab and he was asked about this verse: **And when your Lord took from the children of Adam, from their loins, their descendants**, so he mentioned it. Al-Hafiz Al-Daraqutni said: Umar bin Ja'tham was followed by Yazid bin Sinan Abu Farwah Al-Rahawi and their statement is more correct than the statement of Malik, and God knows best. I said: It appears that Imam Malik only omitted the mention of Na'im bin Rabi'ah intentionally because he was ignorant of the status of Na'im bin Rabi'ah and did not know him, as he is not known except in this hadith. For this reason he omitted the mention of a group of people whom he did not approve of. For this reason he sent many of the marfu' hadiths and omitted many of the mawasil hadiths, and God knows best.

**Another hadith** Al-Tirmidhi said when interpreting this verse: Abd bin Hamid told us, Abu Naim told us, Hisham bin Saad told us, on the authority of Zaid bin Aslam, on the authority of Abu Salih, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: "When God created Adam, He wiped his back, and from his back fell every soul that He would create from his offspring until the Day of Resurrection, and He placed between the eyes of every person of them a gleam of light. Then He showed them to Adam and said: 'O Lord, who are these?' He said: 'These are your offspring.' He saw a man among them and the gleam between his eyes pleased him. He said: 'O Lord, who is this?' He said: 'This is a man from the last of the nations from your offspring, called David.' He said: 'O Lord, how long have you made his lifespan?' He said: 'Sixty years.' He said: 'O Lord, and I have given him forty years of my life.' When Adam's lifespan came to an end, the Angel of Death came to him and said: 'Are

there not forty years left of my lifespan?' He said: 'Did you not give them to your son David?' He said: 'So Adam denied, so his offspring denied, and Adam forgot, so his offspring forgot, and Adam sinned, so his offspring sinned.'" Then Al-Tirmidhi said: This is a good and authentic hadith. It has been narrated From other chains of transmission on the authority of Abu Hurayrah on the authority of the Prophet, may God bless him and grant him peace. Al-Hakim narrated it in his Mustadrak on the authority of Abu Na'im al-Fadl ibn Dukayn on his authority and said: It is authentic according to the conditions of Muslim, although they did not include it. Ibn Abi Hatim narrated it in his Tafsir on the authority of Abd al-Rahman ibn Zayd ibn Aslam on the authority of his father that he narrated on the authority of Ata' ibn Yasar on the authority of Abu Hurayrah, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, and he mentioned something similar to what was mentioned above until he said: "Then he showed them to Adam and said: O Adam, these are your descendants, and among them were the leper, the albino, the blind, and all kinds of diseases. Adam said: O Lord, why have you done this to my descendants? He said: So that you may be grateful for my blessings. Adam said: O Lord, who are these whom I see as the most luminous of people? He said: These are the prophets, O Adam, from your descendants." Then he mentioned the story of David something similar to what was mentioned above.

**Another hadith** Abd al-Rahman ibn Qatada al-Nadri narrated on the authority of his father on the authority of Hisham ibn Hakim, may God be pleased with him, that a man asked the Prophet, may God bless him and grant him peace, and said: O Messenger of God, do deeds begin or has the decree already been decreed? He said: The Messenger of God, may God bless him and grant him peace, said: "God took the descendants of Adam from their backs, then made them testify against themselves, then poured them into His hands, then said: These are in Paradise and these are in Hell. So the people of Paradise are facilitated to do the deeds of the people of Paradise, and the people of Hell are facilitated to do the deeds of the people of Hell." Narrated by Ibn Jarir and Ibn Mardawayh through various chains of transmission on his authority.

**Another hadith** Ja'far ibn al-Zubayr narrated, and he is weak, on the authority of al-Qasim, on the authority of Abu Umamah, who said: The Messenger of God, may God bless him and grant him peace, said: "When God created the creation and decreed the matter, He took the people of the right hand with His right hand and the people of the left hand with His left hand. He said: 'O people of the right hand.' They said: 'At your service and pleasure.' He said: 'Am I not your Lord?' They said: 'Yes.' He said: 'O people of the left hand.' They said: 'At your service and pleasure.' He said: 'Am I not your Lord?' They said: 'Yes.' Then He mixed them together. Someone said to Him: 'O Lord, why have You mixed them together?' He said: 'They are doing deeds other than that, lest they say on the Day of Resurrection,

'Indeed, we were unaware of this.' Then He returned them to the loins of Adam." Narrated by Ibn Mardawayh.

**Another trace** Abu Ja'far al-Razi said on the authority of al-Rabi' ibn Anas on the authority of Abu al-'Aliyah on the authority of Ubayy ibn Ka'b regarding the words of God Almighty: **And when your Lord took from the children of Adam, from their loins, their descendants** (al-Baqarah 2:17), he said: Then He gathered them all together for Himself on that day, whatever would be from Him until the Day of Resurrection, and He made them in their forms, then He made them speak, and He took from them a covenant and a pact. **And He made them testify of themselves, 'Am I not your Lord?' They said, 'Yes.'** (al-Baqarah 2:17) He said: Then I call upon you the seven heavens and the seven earths, and I call upon you your father Adam, lest you say on the Day of Resurrection, 'We did not know this.' Know that there is no god but Me, and no lord but Me, and do not associate anything with Me, and that I will send to you messengers to warn you of My covenant and My pact, and I will send down to you My Book. They said: We testify that You are our Lord and our God. We have no lord but You, and we have no god but You. So they acknowledged their obedience to Him on that day, and He raised their father Adam and looked at them and saw among them the rich and the poor, and the beautiful in appearance and less than that, so He said: O Lord, if You made Your servants equal? He said: I wanted to thank and saw in them the prophets like lamps upon them light and they were singled out with another covenant of the message and prophethood, it is what God Almighty says: **And when We took from the prophets their covenant** the verse and it is what He says: **So set your face toward the religion, inclining toward truth, the nature of God** the verse and from that He said: **This is a warner from the first warnings** and from that He said: **And we did not find for most of them any covenant** the verse, narrated by Abdullah bin Imam Ahmad in Musnad of his father, and narrated by Ibn Abi Hatim, Ibn Jarir and Ibn Mardawayh in their commentaries from the narration of Abu Jaafar al-Razi with it and it was narrated from Mujahid, Ikrimah, Saeed bin Jubayr, al-Hasan, Qatadah, al-Suddi and more than one of the scholars of the Salaf contexts that agree with these hadiths, we were satisfied with citing them instead of going into length in all those narrations and with God is the helper. These hadiths indicate that God, the Almighty, extracted the offspring of Adam from his loins and distinguished between the people of Paradise and the people of Hell. As for bearing witness to them there that He is their Lord, it is only in the hadith of Kalthoum bin Jabr from Saeed bin Jubair from Ibn Abbas and in the hadith of Abdullah bin Amr. We have shown that they are suspended and not raised as mentioned above. Hence, some of the early and later scholars said that what is meant by this bearing witness is that He created them upon monotheism as mentioned above in the hadith of Abu Hurayrah and Iyad bin Himar Al-Majashi'i and in the narration of Al-Hasan Al-Basri from Al-Aswad bin Sari'. Al-Hasan interpreted the verse with this. They said: This is why He said: **And when your Lord took from the children of Adam** and did not say from Adam from their loins and did not say from his loins **their offspring** meaning He made their offspring generation after

generation and century after century like the Almighty's saying: **And it is He who made you successors on the earth** and He said: **And He will make you successors on the earth** and He said: **Just as He created you from the offspring of another people** then He said: "And He made them testify of themselves, 'Am I not your Lord?' They said: 'Yes'" meaning He created them as witnesses to that. Saying to him in a state and a saying, and the testimony is sometimes by saying, as in His saying, **They said, 'We bear witness against ourselves'** *verse*, and sometimes it is a state, as in His saying, the Most High: **It is not for the polytheists to maintain the mosques of God while they bear witness against themselves of disbelief**, meaning their state is a witness against them in that, not that they are saying that. And likewise His saying, the Most High: **And indeed, He is, over that, a witness**, just as the question is sometimes by saying and sometimes it is by state, as in His saying, **And He gave you of all that you asked of Him**, they said. And what indicates that what is meant by this is that He made this testimony an argument against them in polytheism. If this had happened as those who said said, then everyone would have mentioned it so that it would be an argument against him. If it is said that the Messenger's (peace and blessings of God be upon him) informing them of it is sufficient for its existence, then the answer is that the deniers among the polytheists deny everything that the Messengers brought them of this and other things, and this was made an independent argument against them, so it indicates that it is the nature upon which they were created of acknowledging monotheism. For this reason, He said, **lest you say**, meaning lest you say on the Day of Resurrection, **Indeed, we were of this**, meaning monotheism, *unaware*. Or you say Our fathers only associated others with God.

### Fath al-Qadir

His statement: 173- **Or you say, 'Our fathers associated others with God before'** is connected to the first *say*, meaning we did that out of dislike for you to apologize with heedlessness or attribute polytheism to your fathers without you, and *or* is to prevent the absence of the combination, as they may apologize with the combination of the two matters *before* meaning before our time **and we were descendants after them** not guided to the truth nor knowing what is right **so will You destroy us for what the falsifiers did** from our fathers and we are not to blame for our ignorance and inability to see and follow the footsteps of our predecessors. God Almighty explained this wisdom for which He brought them out from the back of Adam and made them witness against themselves, and that He did that to them so that they would not say this statement on the Day of Resurrection, and cite this false excuse and make excuses with this weak excuse.

### Tafsir al-Baghawi

173 - The Almighty's saying: **Or you say, 'Our fathers were polytheists before, and we were descendants after them.'** He says: The covenant was taken from

Surat al-A'raf 7:173

Or you say, "Our fathers associated others with God before, and we were descendants after them. Will You then destroy us for what the falsifiers have done?"

you so that you would not say, O polytheists: **Our fathers were polytheists before, and we broke the covenant, and we were descendants after them,** meaning we were followers of them and we followed their example, so you would make this an excuse for yourselves and say, **Will You destroy us for what the falsifiers have done?** Will You punish us for the crime of our falsifying fathers? They cannot argue with such speech after God Almighty reminds us of the covenant taken on monotheism.

### Tafsir al-Baidawi

173. **Or say** is in apposition to **that you say** and Abu Amr read both with a ya' because the beginning of the speech is about absence. **Our fathers were polytheists before, and we were descendants after them** so we followed their example because imitation when evidence is established and knowledge is possible is not a valid excuse. **Will You destroy us for what the falsifiers did?** meaning their fathers who were falsifiers by establishing polytheism. It was said that when God created Adam, He brought forth from his back offspring like ants and brought them to life and gave them reason and speech and inspired them with that according to a hadith narrated by Omar, may God be pleased with him, and I have investigated the discussion of it in my explanation of the book Al-Masabih. The purpose of citing this speech here is to oblige the Jews to abide by the general covenant after He obliged them to abide by the covenant specific to them, and to argue against them with auditory and rational arguments and prevent them from imitation and force them to think and reason as he said:



## Surat al-A'raf 7:174

And thus do We explain the verses in detail that perhaps they will return.

## Tafsir al-Jalalayn

174 - **And thus do We explain the verses** We explain them as We explained the covenant so that they may ponder them **and perhaps they will return** from their disbelief.

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Just as We have detailed, O Muhammad, the verses of this Surah for your people, and explained in it what We did to the previous nations before your people, and what We brought upon them of the examples of their disbelief and their associating others with Me in worshipping Me, thus We detail the other verses and explain them to your people, so that they may be deterred and deterred, so that they may turn to My obedience, and repent from their polytheism and disbelief, and return to faith and acknowledgment of My Oneness, and singling out obedience to Me alone, and abandoning the worship of anyone other than Me.

## Tafsir al-Qurtubi

God Almighty says: **And thus do We detail the verses that perhaps they will return.**

## Tafsir Ibn Kathir

The Almighty informs us that He extracted the offspring of the children of Adam from their loins, bearing witness against themselves that God is their Lord and their King, and that there is no god but Him, just as He created them on that and made them like that. The Almighty said: "So direct your face toward the religion, inclining toward truth. [Adhere to] the nature of God upon which He has created mankind. There is no change in the creation of God." And in the two Sahihs on the authority of Abu Hurayrah, may God be pleased with him, he said: The Messenger of God, may God bless him and grant him peace, said: "Every child is born upon the fitrah, and in another narration upon this religion, then his parents make him a Jew, a Christian, or a Zoroastrian, just as an animal is born whole. Do you see among them any with their ears cut off?" And in Sahih Muslim on the authority of Iyadh ibn Himar, he said: The Messenger of God, may God bless him and grant him peace, said: "God says: I created My servants as monotheists, then the devils came to them and led them astray from their religion and prohibited for them what I had permitted for them." And Imam Abu Ja'far ibn Jarir, may God have mercy on him, said:

Yunus ibn 'Abd al-'Ala told us, Ibn Wahb told us, al-Sari ibn Yahya told me that al-Hasan ibn Abi al-Hasan told them on the authority of al-Aswad ibn Sari' from Bani Saad said: I participated in four battles with the Messenger of God (peace be upon him). He said: The people took up their children after they had killed the fighters. The Messenger of God (peace be upon him) was informed of that and he was upset with him. Then he said: **What is the matter with people who take up their children?** A man said: O Messenger of God, are they not the children of the polytheists? He said: "The best of you are the children of the polytheists. Indeed, no soul is born except that it is born upon the fitrah **natural disposition**, and it remains upon it until its language becomes clear to its parents, then its parents make it a Jew or a Christian."

Al-Hasan said: By God, God said in His Book: **And when your Lord took from the children of Adam, from their loins, their descendants** (al-Baqarah 2:14). Imam Ahmad narrated it on the authority of Ismail bin Aliyah on the authority of Yunus bin Ubayd on the authority of Al-Hasan Al-Basri on his authority. Al-Nasa'i included it in his Sunan on the authority of Hisham on the authority of Yunus bin Ubayd on the authority of Al-Hasan who said: Al-Aswad bin Sari' told me and he mentioned it but he did not mention the statement of Al-Hasan Al-Basri and his recalling the verse at that time. There are hadiths about taking up the children from the loins of Adam (peace be upon him) and distinguishing them into the companions of the right and the companions of the left, and in some of them the testimony against them that God is their Lord. Imam Ahmad said: Hajjaj told us, Shu'bah told us, on the authority of Abu Imran al-Joni, on the authority of Anas ibn Malik, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: "A man from the people of Hell will be asked on the Day of al-Qiyamah 75: 'Do you think that if you had everything on the earth, would you ransom yourself with it?' He will say: 'Yes.' He will say: 'I wanted something easier from you than that. I took a covenant from you in the back of Adam that you would not associate anything with Me, but you refused except to associate anything with Me.'" They both included it in the two Sahihs on the authority of Shu'bah.

**Another hadith** Imam Ahmad said: Husayn ibn Muhammad told us: Jarir, meaning Ibn Hazim, told us, on the authority of Kalthoum ibn Jabr, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, who said: "God took the covenant from the back of Adam, peace be upon him, in Nu'man on the Day of Arafah, and brought forth from his loins every offspring He had created, and scattered them before Him, then He spoke to them directly, saying: 'Am I not your Lord?' They said: 'Yes, we bear witness.'" This [hadith] was narrated by al-Nasa'i in the Book of Interpretation of his Sunan on the authority of Muhammad ibn 'Abd al-Rahim Sa'iqah on the authority of Husayn ibn Muhammad al-Marwazi on his authority. Ibn Jarir and Ibn Abi Hatim narrated it on the authority of Husayn ibn Muhammad on his authority, except that Ibn Abi Hatim made it a mursal. Al-Hakim included it in his Mustadrak on the authority of Husayn ibn Muhammad and others on the authority of Jarir ibn



And thus do We explain the verses in detail that perhaps they will return.

Hazim on the authority of Kalthoum ibn Jabr on his authority, and he said: Its chain of transmission is sound, but they did not include it. Muslim cited Kalthoum ibn Jabr as evidence, and this is what he said. 'Abd al-Rahim narrated it on his authority. Al-Warith, on the authority of Kalthoum bin Jabr, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, stopped it. Ismail bin Aliyah and Wakee' narrated it likewise on the authority of Rabia bin Kalthoum, on the authority of Jabr, on the authority of his father, on his authority. Ata bin Al-Sa'ib, Habib bin Abi Thabit, and Ali bin Badhima narrated it likewise on the authority of Saeed bin Jubair, on the authority of Ibn Abbas. Al-Awfi and Ali bin Abi Talhah narrated it likewise on the authority of Ibn Abbas, so this is more and more authentic, and God knows best. Ibn Jarir said: Ibn Wakee' told us, my father told us, on the authority of Abu Hilal, on the authority of Abu Hamza Al-Dab'i, on the authority of Ibn Abbas, who said: God brought forth the offspring of Adam from his back in the form of ants while he was in the filth of the water. He also said: Ali bin Sahl narrated to us, Damrah bin Rabi'ah narrated to us, Abu Mas'ud narrated to us, on the authority of Jarir, who said: Ibn Adh-Dahhak bin Muzahim died at the age of six days. He said: So he said: O Jabir, when you place my son in his grave, expose his face and untie his knots, for my son will be seated and questioned. So I did with him what he was commanded. When I finished, I said: May God have mercy on you, about what your son asks of whom he asks. He said: He asks about the covenant that he acknowledged in the loins of Adam. I said: O Abu Al-Qasim, what is this covenant that he acknowledged in the loins of Adam? He said: Ibn Abbas narrated to me: God wiped the loins of Adam and extracted from them every soul that He created until the Day of Resurrection. He took from them the covenant that they would worship Him and not associate anything with Him, and He guaranteed them sustenance. Then He returned them to his loins. The Hour will not come until the one to whom he gave the covenant is born on that day. Whoever among them attains the second covenant and fulfills it, the first covenant will benefit him. Whoever attains the second covenant and does not acknowledge it, the first covenant will not benefit him. Whoever dies young before attaining the second covenant dies upon the first covenant, according to the fitrah. All of these paths are what strengthen this. This is based on Ibn Abbas, and God knows best.

**Another hadith** Ibn Jarir said: Abd al-Rahman ibn al-Walid told us, Ahmad ibn Abi Tayyiba told us, on the authority of Sufyan ibn Saeed, on the authority of al-Ajlal, on the authority of al-Dahhak, on the authority of Mansur, on the authority of Mujahid, on the authority of Abdullah ibn Amr, who said: The Messenger of God, may God bless him and grant him peace, said: "And when your Lord took from the children of Adam, from their loins, their descendants." He said: He took from his back as a comb is taken from the head, and said to them: **Am I not your Lord?** They said: **Yes.** The angels said: **We bear witness.** This - lest you should say on the Day of Resurrection, **Indeed, we were of this unaware.** This Ahmad ibn Abi Tayyiba is Abu Muhammad al-Jurjani, the judge of Qumis. He was

one of the ascetics. Al-Nasa'i included him in his Sunan. Abu Hatim al-Razi said: His hadith should be written down. Ibn Adi narrated many strange hadiths. Abd al-Rahman ibn Hamza ibn Fahdi narrated this hadith on the authority of Sufyan al-Thawri, on the authority of Mansur, on the authority of Mujahid, on the authority of Abdullah ibn Amr. Ibn Jarir narrated it on the authority of Mansur, and this is more authentic, and God knows best.

**Another hadith** Imam Ahmad said: Ruh, he is Ibn Ubadah, told us, Malik told us, and Ishaq told us, Malik told us, on the authority of Zaid bin Abi Anisa, that Abdul Hamid bin Abdul Rahman bin Zaid bin Al-Khattab told him, on the authority of Muslim bin Yasar Al-Juhani, that Umar bin Al-Khattab was asked about this verse: **And when your Lord took from the children of Adam, from their loins, their descendants and made them testify of themselves, [saying], 'Am I not your Lord?' They said, 'Yes.'** The verse. Umar bin Al-Khattab said: I heard the Messenger of God, may God bless him and grant him peace, being asked about it, and he said: "God created Adam, peace be upon him, then He wiped his back with His right hand and extracted from him his descendants. He said, 'I created these for Paradise and they will do the deeds of the people of Paradise.' Then He wiped his back and extracted from him his descendants. He said, 'I created these for the Fire and they will do the deeds of the people of the Fire.'" A man said, **O Messenger of God, what is the purpose of work?** The Messenger of God, may God bless him and grant him peace, said: "When God creates a servant for Paradise, He employs him in the deeds of the people of Paradise until he dies doing one of the deeds of the people of Paradise, and He enters him into Paradise because of it. And when He creates a servant for Hell, He employs him in the deeds of the people of Hell until he dies doing one of the deeds of the people of Hell, and He enters him into Hell because of it." And thus Abu Dawud narrated it on the authority of Al-Qa'nabi, Al-Nasa'i on the authority of Qutaybah, and Al-Tirmidhi in their Tafsir on the authority of Ishaq bin Musa on the authority of Ma'n and Ibn Abi Hatim on the authority of Yunus bin Abdul A'la on the authority of Ibn Wahb and Ibn Jarir on the authority of Ruh bin Ubadah and Sa'id bin Abdul Hamid bin Ja'far. And Ibn Hibban included it in his Sahih on the authority of Abu Mus'ab Al-Zubayri, all of them on the authority of Imam Malik bin Anas. Al-Tirmidhi said: This is a good hadith, and Muslim bin Yasar did not hear 'Umar. This is what Abu Hatim and Abu Zur'ah said. Abu Hatim added: And between them was Nu'aym bin Rabi'ah. And what Abu Hatim said was narrated by Abu Dawud in his Sunan on the authority of Muhammad bin Musa on the authority of Baqiyah on the authority of 'Umar bin Ja'tham Al-Qurashi on the authority of Zayd bin Abi Anisa on the authority of 'Abd Al-Hamid bin 'Abd Al-Rahman bin Zayd bin Al-Khattab on the authority of Muslim bin Yasar. Al-Juhani narrated on the authority of Na'im bin Rabi'ah who said: I was with Umar bin Al-Khattab and he was asked about this verse: **And when your Lord took from the children of Adam, from their loins, their descendants,** so he mentioned it. Al-Hafiz Al-Daraqutni said: Umar bin Ja'tham was followed by

Yazid bin Sinan Abu Farwah Al-Rahawi and their statement is more correct than the statement of Malik, and God knows best. I said: It appears that Imam Malik only omitted the mention of Na'im bin Rabi'ah intentionally because he was ignorant of the status of Na'im bin Rabi'ah and did not know him, as he is not known except in this hadith. For this reason he omitted the mention of a group of people whom he did not approve of. For this reason he sent many of the marfu' hadiths and omitted many of the mawasil hadiths, and God knows best.

**Another hadith** Al-Tirmidhi said when interpreting this verse: Abd bin Hamid told us, Abu Naim told us, Hisham bin Saad told us, on the authority of Zaid bin Aslam, on the authority of Abu Salih, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: "When God created Adam, He wiped his back, and from his back fell every soul that He would create from his offspring until the Day of Resurrection, and He placed between the eyes of every person of them a gleam of light. Then He showed them to Adam and said: 'O Lord, who are these?' He said: 'These are your offspring.' He saw a man among them and the gleam between his eyes pleased him. He said: 'O Lord, who is this?' He said: 'This is a man from the last of the nations from your offspring, called David.' He said: 'O Lord, how long have you made his lifespan?' He said: 'Sixty years.' He said: 'O Lord, and I have given him forty years of my life.' When Adam's lifespan came to an end, the Angel of Death came to him and said: 'Are there not forty years left of my lifespan?' He said: 'Did you not give them to your son David?' He said: 'So Adam denied, so his offspring denied, and Adam forgot, so his offspring forgot, and Adam sinned, so his offspring sinned.'" Then Al-Tirmidhi said: This is a good and authentic hadith. It has been narrated From other chains of transmission on the authority of Abu Hurayrah on the authority of the Prophet, may God bless him and grant him peace. Al-Hakim narrated it in his Mustadrak on the authority of Abu Na'im al-Fadl ibn Dukayn on his authority and said: It is authentic according to the conditions of Muslim, although they did not include it. Ibn Abi Hatim narrated it in his Tafsir on the authority of Abd al-Rahman ibn Zayd ibn Aslam on the authority of his father that he narrated on the authority of Ata' ibn Yasar on the authority of Abu Hurayrah, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, and he mentioned something similar to what was mentioned above until he said: "Then he showed them to Adam and said: O Adam, these are your descendants, and among them were the leper, the albino, the blind, and all kinds of diseases. Adam said: O Lord, why have you done this to my descendants? He said: So that you may be grateful for my blessings. Adam said: O Lord, who are these whom I see as the most luminous of people? He said: These are the prophets, O Adam, from your descendants." Then he mentioned the story of David something similar to what was mentioned above.

**Another hadith** Abd al-Rahman ibn Qatada al-Nadri narrated on the authority of his father on the authority of Hisham ibn Hakim, may God be pleased with him, that a man asked the Prophet, may God bless him and grant him peace, and said: O Messenger of God, do

deeds begin or has the decree already been decreed? He said: The Messenger of God, may God bless him and grant him peace, said: "God took the descendants of Adam from their backs, then made them testify against themselves, then poured them into His hands, then said: These are in Paradise and these are in Hell. So the people of Paradise are facilitated to do the deeds of the people of Paradise, and the people of Hell are facilitated to do the deeds of the people of Hell." Narrated by Ibn Jarir and Ibn Mardawayh through various chains of transmission on his authority.

**Another hadith** Ja'far ibn al-Zubayr narrated, and he is weak, on the authority of al-Qasim, on the authority of Abu Umamah, who said: The Messenger of God, may God bless him and grant him peace, said: "When God created the creation and decreed the matter, He took the people of the right hand with His right hand and the people of the left hand with His left hand. He said: 'O people of the right hand.' They said: 'At your service and pleasure.' He said: 'Am I not your Lord?' They said: 'Yes.' He said: 'O people of the left hand.' They said: 'At your service and pleasure.' He said: 'Am I not your Lord?' They said: 'Yes.' Then He mixed them together. Someone said to Him: 'O Lord, why have You mixed them together?' He said: 'They are doing deeds other than that, lest they say on the Day of Resurrection, 'Indeed, we were unaware of this.' Then He returned them to the loins of Adam." Narrated by Ibn Mardawayh.

**Another trace** Abu Ja'far al-Razi said on the authority of al-Rabi' ibn Anas on the authority of Abu al-'Aliyah on the authority of Ubayy ibn Ka'b regarding the words of God Almighty: **And when your Lord took from the children of Adam, from their loins, their descendants** (al-Baqarah 2:17), he said: Then He gathered them all together for Himself on that day, whatever would be from Him until the Day of Resurrection, and He made them in their forms, then He made them speak, and He took from them a covenant and a pact. **And He made them testify of themselves, 'Am I not your Lord?' They said, 'Yes.'** (al-Baqarah 2:17) He said: Then I call upon you the seven heavens and the seven earths, and I call upon you your father Adam, lest you say on the Day of Resurrection, 'We did not know this.' Know that there is no god but Me, and no lord but Me, and do not associate anything with Me, and that I will send to you messengers to warn you of My covenant and My pact, and I will send down to you My Book. They said: We testify that You are our Lord and our God. We have no lord but You, and we have no god but You. So they acknowledged their obedience to Him on that day, and He raised their father Adam and looked at them and saw among them the rich and the poor, and the beautiful in appearance and less than that, so He said: O Lord, if You made Your servants equal? He said: I wanted to thank and saw in them the prophets like lamps upon them light and they were singled out with another covenant of the message and prophethood, it is what God Almighty says: **And when We took from the prophets their covenant** the verse and it is what He says: **So set your face toward the religion, inclining toward truth, the nature of God** the verse and from that He said: **This is a warner from the first warnings** and from that He said: **And we did not find for most of them any covenant** the verse, narrated by Abdullah bin

And thus do We explain the verses in detail that perhaps they will return.

Imam Ahmad in Musnad of his father, and narrated by Ibn Abi Hatim, Ibn Jarir and Ibn Mardawayh in their commentaries from the narration of Abu Jaafar al-Razi with it and it was narrated from Mujahid, Ikrimah, Saeed bin Jubayr, al-Hasan, Qatadah, al-Suddi and more than one of the scholars of the Salaf contexts that agree with these hadiths, we were satisfied with citing them instead of going into length in all those narrations and with God is the helper. These hadiths indicate that God, the Almighty, extracted the offspring of Adam from his loins and distinguished between the people of Paradise and the people of Hell. As for bearing witness to them there that He is their Lord, it is only in the hadith of Kalthoum bin Jabr from Saeed bin Jubair from Ibn Abbas and in the hadith of Abdullah bin Amr. We have shown that they are suspended and not raised as mentioned above. Hence, some of the early and later scholars said that what is meant by this bearing witness is that He created them upon monotheism as mentioned above in the hadith of Abu Hurayrah and Iyad bin Himar Al-Majashi'i and in the narration of Al-Hasan Al-Basri from Al-Aswad bin Sari'. Al-Hasan interpreted the verse with this. They said: This is why He said: **And when your Lord took from the children of Adam** and did not say from Adam from their loins and did not say from his loins **their offspring** meaning He made their offspring generation after generation and century after century like the Almighty's saying: **And it is He who made you successors on the earth** and He said: **And He will make you successors on the earth** and He said: **Just as He created you from the offspring of another people** then He said: "And He made them testify of themselves, 'Am I not your Lord?' They said: 'Yes' meaning He created them as witnesses to that. Saying to him in a state and a saying, and the testimony is sometimes by saying, as in His saying, **They said, 'We bear witness against ourselves'** verse, and sometimes it is a state, as in His saying, the Most High: **It is not for the polytheists to maintain the mosques of God while they bear witness against themselves of disbelief**, meaning their state is a witness against them in that, not that they are saying that. And likewise His saying, the Most High: **And indeed, He is, over that, a witness**, just as the question is sometimes by saying and sometimes it is by state, as in His saying, **And He gave you of all that you asked of Him**, they said. And what indicates that what is meant by this is that He made this testimony an argument against them in polytheism. If this had happened as those who said said, then everyone would have mentioned it so that it would be an argument against him. If it is said that the Messenger's (peace and blessings of God be upon him) informing them of it is sufficient for its existence, then the answer is that the deniers among the polytheists deny everything that the Messengers brought them of this and other things, and this was made an independent argument against them, so it indicates that it is the nature upon which they were created of acknowledging monotheism. For this reason, He said, **lest you say**, meaning lest you say on the Day of Resurrection, **Indeed, we were of this**, meaning monotheism, *unaware*. Or you say Our fathers only associated others with God.

## Fath al-Qadir

174- **And thus** meaning and similar to that detail **We detail the verses so that perhaps they will return** to the truth and abandon what they are doing of falsehood.

Malik narrated in Al-Muwatta', Ahmad in Al-Musnad, Abd bin Hamid, Al-Bukhari in his History, Abu Dawud, Al-Tirmidhi who authenticated it, Al-Nasa'i, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Ibn Hibban in his Sahih, Abu Al-Shaykh, Al-Hakim, Ibn Mardawayh, Al-Bayhaqi in Al-Asma' wa Al-Sifat, and Al-Dhiya' in Al-Mukhtara that 'Umar bin Al-Khattab was asked about this verse, **And when your Lord took...** and he said: I heard the Messenger of God, may God bless him and grant him peace, being asked about it. He said: "God created Adam, then He wiped his back with His right hand and extracted from him offspring. He said: 'I created these for Paradise and they will do the deeds of the people of Paradise.' Then He wiped his back and extracted from him offspring. He said: 'I created these for Hell and they will do the deeds of the people of Hell.' A man said: 'O Messenger of God, what is the purpose of the deeds?' He said: 'When God creates a servant for Paradise, He uses him to do the deeds of the people of Paradise until he dies doing one of the deeds of the people of Paradise and He enters him into Paradise because of it. But when He creates a servant for Hell, He uses him to do the deeds of the people of Hell until he dies doing one of the deeds of the people of Hell and He enters him into Hell.'" Ahmad, An-Nasa'i, Ibn Jarir, Al-Hakim **who authenticated it**, Ibn Mardawayh, and Al-Bayhaqi in Al-Asma' wa'l-Sifat narrated on the authority of Ibn Abbas on the authority of the Prophet (peace and blessings of God be upon him) who said: "God took the covenant from the back of Adam in Na'man on the day of Arafah, and brought forth from his loins all of his offspring and spread them out before him, then He spoke to them and said: 'Am I not your Lord?' They said: 'Yes, we bear witness' until His saying: 'the falsifiers.'" Its chain of transmission is not questionable. Ibn Abi Hatim narrated it as being attributed to Ibn Abbas. Ibn Jarir and Ibn Mandah narrated in the book Al-Radd 'ala Al-Jahmiyyah on the authority of Abdullah ibn Umar who said: The Messenger of God (peace and blessings of God be upon him) said: "And when your Lord took from the children of Adam, from their backs, their offspring, He said: He took them from his back as a comb is taken from the head, and said to them: 'Am I not your Lord?' They said: 'Yes.' The angels said: 'We bear witness' lest you should say on the Day of al-Qiyamah 75: 'Indeed, we were unaware of this.'" In its chain of transmission is Ahmad ibn Abi Thaybah Abu Muhammad Al-Jurjani, the judge of Qumis, who was one of the ascetics. Al-Nasa'i included it in his Sunan. Abu Hatim al-Razi said: His hadith should be written. Ibn 'Adi said: He narrated many strange hadiths. This hadith was narrated by 'Abd al-Rahman ibn Mahdi from Sufyan al-Thawri from Mansur from Mujahid from 'Abdullah ibn 'Umar, and these are trustworthy imams. 'Abd ibn Hamid, al-Hakim al-Tirmidhi in Nawadir al-Usul, al-Tabarani, Abu al-Shaykh in al-'Azmah, and Ibn Mardawayh from Abu Umamah that the Messenger of God, may God bless him and grant him

peace, said: "When God created the creation and completed the matter and took the covenant of the prophets and His Throne was over the water, He took the people of the right hand with His right hand and the people of the left hand with His other hand, and both of the hands of the Most Merciful are right, so He said: O people of the right, and they responded to Him and said: At Your service, our Lord, and at Your pleasure. He said: Am I not your Lord? They said: Yes." The hadith and hadiths on this topic are many, some of which are restricted to the interpretation of this verse, and some are general and include mention of bringing forth the descendants of Adam from his back, and taking a covenant from them as in the hadith of Anas with a chain of transmission traceable back to the Prophet in the two Sahihs and others. As for what has been narrated from the Companions in interpreting this verse as bringing forth the offspring of Adam from his loins in the world of atoms and taking a covenant from them and making them testify about themselves, there are many of them, including from Ibn Abbas, according to Abd ibn Hamid, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and Abu al-Shaykh, regarding His statement: **And when your Lord took from the children of Adam 1:13**, he said: God created Adam and took a covenant from him that He is his Lord and wrote his life span and his provision, then He brought forth his offspring from his loins in the form of atoms, so He took their covenants that He is their Lord and wrote their life spans, their provisions, and their calamities. Ibn Jarir and Ibn Abi Hatim narrated something similar from him. Ibn Jarir and Ibn al-Mundhir also narrated something similar from him. Abd al-Razzaq and Ibn al-Mundhir narrated something similar from him. Abd ibn Hamid, Ibn Jarir, Ibn Abi Hatim, Abu al-Shaykh, and Ibn Mandah narrated something similar from him. This meaning has been narrated from him through many chains of transmission other than this, all of which are attributed to him. Ibn Abi Shaybah, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and Abu al-Shaykh narrated on the authority of Abdullah ibn Umar regarding the verse: **And when your Lord took from the children of Adam 1:13**, he said: He took them as a comb is taken from the head. Ibn Abd al-Barr narrated in al-Tamhid on the authority of Ibn Mas'ud and some of the Companions regarding the interpretation of the verse something similar. Abd ibn Humayd, Abdullah ibn Ahmad ibn Hanbal in the narration of al-Musnad, Ibn Jarir, Ibn Abi Hatim, Abu al-Shaykh, Ibn Mandah, Ibn Mardawayh, al-Bayhaqi in al-Asma' wa'l-Sifat, al-Dhiya' in al-Mukhtara, and Ibn Asakir in his history narrated on the authority of Ubayy ibn Ka'b regarding the verse: **And when your Lord took from the children of Adam 1:13**, he said: He gathered them all together and made them spirits in their forms, then He made them speak, then He took a covenant and a pledge from them, then He made them bear witness against themselves. It has been narrated on the authority of a group of those who came after the Companions that this verse is interpreted as bringing forth the offspring of Adam from his back. What the Messenger of God (blessings and peace of God be upon him) said in its interpretation, as we have mentioned, is sufficient to make this long.

## Tafsir al-Baghawi

174 - **And thus do We explain the verses** meaning: We explain the verses so that the servants may contemplate them, **and perhaps they will return** from disbelief to monotheism.

## Tafsir al-Baidawi

174. **And thus do We explain the verses in detail, that perhaps they will return** meaning from imitation and following falsehood.

Surat al-A'raf 7:175

And recite to them the news of the one to whom We gave Our signs, but he slipped out of them. So Satan pursued him, and he became of the deviators.

## Surat al-A'raf 7:175

And recite to them the report of the one to whom We gave Our signs, but he slipped out of them. So Satan pursued him, and he became of the deviators.

## Tafsir al-Jalalayn

175 - **And recite** O Muhammad **to them** meaning the Jews **the report** of the one to whom We gave Our signs, but he slipped out of them) he came out in his disbelief as a snake comes out of its skin, and he is Balaam bin Ba'oura, one of the scholars of the Children of Israel. He was asked to invoke a curse upon Moses, and something was given to him, so he invoked, but it turned against him and his tongue stuck out at his chest **so Satan pursued him** and overtook him and became his companion **and he was among the deviators**

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says to the Prophet Muhammad, may God bless him and grant him peace: **And recite**, O Muhammad, to your people, **the report of the one to whom We gave Our signs**, meaning his report and story.

The signs of God were for the one to whom God gave them, as it is said: the greatest name of God, and it was said: prophecy.

The interpreters differed about it.

Some of them said: He is a man from the Children of Israel.

Who said that?

Humayd ibn Mas'adah told us, Bishr ibn al-Mufaddal told us, Shu'bah told us, on the authority of Mansur, on the authority of Abu al-Dhaha, on the authority of Masruq, on the authority of Abdullah, regarding this verse: **And recite to them the report of the one to whom We gave Our signs, but he slipped out of them**, he said: He is Balaam.

Ibn Wakee' told us, he said, Jarir told us, on the authority of Mansur, on the authority of Abu al-Dhaha, on the authority of Masruq, on the authority of Abdullah, the same.

... He said, my father told us, on the authority of Sufyan, on the authority of Mansour, on the authority of Abu al-Dhaha, on the authority of Masruq, on the authority of Abdullah, who said: He is Balaam bin Aber.

Ibn Hamid told us, he said, Jarir told us, on the authority of Mansur, on the authority of Abu al-Dhaha, on the authority of Masruq, on the authority of Ibn Mas'ud, regarding his statement: **And recite to them**

**the report of the one to whom We gave Our signs**, he said: A man from the Children of Israel called Balaam ibn Abr.

Muhammad ibn al-Muthanna told us, he said, Muhammad ibn Ja'far, Ibn Mahdi, and Ibn Abi 'Uday told us, they said, Shu'bah told us, on the authority of Mansur, on the authority of Abu al-Dhaha, on the authority of Masruq, on the authority of 'Abdullah: that he said regarding this verse, and he mentioned something similar, and he did not say: **Ibn Aber**.

Ibn Hamid told us, he said, Hakam told us, on the authority of Amr, on the authority of Mansour, on the authority of Abu al-Dhaha, on the authority of Masruq, on the authority of Ibn Masoud: **And recite to them the report of the one to whom We gave Our signs, but he slipped out of them**. He said: A man from the Children of Israel called Balaam ibn Abr.

Ibn Wakee' told us, he said, Imran bin Uyaynah told us, on the authority of Hisayn, on the authority of Imran bin Al-Harith, on the authority of Ibn Abbas, he said: He is Balaam bin Ba'er.

Al-Harith told me, he said, Abdul Aziz told us, he said, Sufyan told us, on the authority of Al-A'mash, on the authority of Abu Al-Dhaha, on the authority of Masruq, on the authority of Ibn Masoud, regarding his statement: **And recite to them the report of the one to whom We gave Our signs to and he was among the deviators**, he is Balaam bin Abr.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Al-Thawri told us, on the authority of Al-A'mash, on the authority of Mansur, on the authority of Abu Al-Dhaha, on the authority of Masruq, on the authority of Ibn Masoud, the same, except that he said: Ibn Aber, with a dammah on the *ra'*.

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 recite to them the report of the one to whom We gave Our signs, but he slipped out of them**, he said: He is a man from the city of the tyrants called Balaam.

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Then he slipped out of it**, he said: Balaam bin Ba'er, from the Children of Israel.

Al-Harith told me, he said, Abdul Aziz told us, he said, Abu Saad told us, he said, I heard Mujahid say, and he mentioned something similar.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said, Abdullah bin Katheer told me: that he heard Mujahid say, and he mentioned something similar.

Ibn Al-Muthanna told us, he said, Abd Al-Rahman and Ibn Abi Uday told us, on the authority of Shu'bah, on the authority of Hisayn, on the authority of Ikrimah, he said regarding: **He to whom We gave Our signs, but he slipped out of them**, he said: He is Balaam.



Ibn Wakee' told us, he said, Ghundar told us, on the authority of Shu'bah, on the authority of Hisayn, on the authority of Ikrimah, he said: He is Balaam.

(( He said: Imran bin Uyaynah told us, on the authority of Hisin, on the authority of Ikrimah, who said: He is Balaam.

Humayd bin Mas'adah told us, Bishr told us, Shu'bah told us, on the authority of Hisayn, who said: I heard Ikrimah say: He is Balaam.

Al-Harith told us, he said, Abdul Aziz told us, he said, Israel told us, on the authority of Hisin, on the authority of Mujahid, he said: He is Balaam.

Al-Harith told me, he said, Abdul Aziz told us, he said, Israel told us, on the authority of Mughira, on the authority of Mujahid, on the authority of Ibn Abbas, he said: He is Balaam.

Thaqif said: He is Umayyah bin Abi Al-Salt.

Others said: This Balaam was from Yemen.

Who said that?

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **And recite to them the report of the one to whom We gave Our signs, but he slipped out of them**, he said: He is a man called Balaam, from the people of Yemen.

Others said: He was from the Canaanites.

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 recite to them the report of the one to whom We gave Our signs, but he slipped out of them**, he said: He is a man from the city of the tyrants, called Balaam.

Others said: He is Umayyah bin Abi Al-Salt.

Who said that?

Ibn Al-Muthanna told us, he said, Abd Al-Rahman Ibn Mahdi told us, he said, Saeed Ibn Al-Sa'ib told us, on the authority of Ghatif Ibn Abi Sufyan, on the authority of Ya'qub and Nafi' Ibn Asim, on the authority of Abdullah Ibn Amr, he said regarding this verse: **He to whom We gave Our signs, but he slipped out of them**, he said: He is Umayyah Ibn Abi Al-Salt.

Ibn Al-Muthanna told us, he said, Ibn Abi Uday told us, he said, Shu'bah told us, on the authority of Ya'la Ibn Ata', on the authority of Nafi' Ibn Asim, he said: Abdullah Ibn Amr said: He is your companion Umayya Ibn Abi Al-Salt.

Ibn Al-Muthanna told us, he said: Abd Al-Rahman and Wahb Ibn Jarir told us, they said: Shu'bah told us, on the authority of Ya'la Ibn Ata', on the authority of Nafi' Ibn Asim, on the authority of Abdullah Ibn Amr, similarly.

Muhammad bin Bashar told us, Yahya bin Saeed told us, Sufyan told us, on the authority of Habib bin Abi Thabit, on the authority of a man, on the authority of

Abdullah bin Amr: **But he clung to the earth and followed his desires**. He said: He is Umayyah bin Abi Al-Salt.

Ibn Wakee' told us, he said, Andar told us, on the authority of Shu'bah, on the authority of Ya'la Ibn Ata', he said: I heard Nafi' Ibn Asim Ibn Urwah Ibn Mas'ud say: I heard Abdullah Ibn Amr say about this verse: **He to whom We gave Our signs, but he slipped out of them**, he said: He is your companion, meaning Umayyah Ibn Abi Al-Salt.

... He said, my father told us, on the authority of Sufyan, on the authority of Habib, on the authority of a man, on the authority of Abdullah bin Amr, who said: He is Umayyah bin Abi Al-Salt.

... He said: Yazid told us, on the authority of Sharik, on the authority of Abdul Malik, on the authority of Fadala - or Ibn Fadala - on the authority of Abdullah Ibn Amr, who said: He is Umayya.

Ibn Hamid told us, he said, Hakam told us, on the authority of Anbasa, on the authority of Abdul Malik bin Umair, he said: They discussed this verse in the Great Mosque of Damascus: **Then he slipped out of it**. Some of them said: It was revealed about Balaam bin Ba'oura. Some of them said: It was revealed about the monk. Then Abdullah bin Amr bin Al-Aas came out to them and they said: About whom was this revealed? It was revealed about Umayyah bin Abi Al-Salt Al-Thaqafi.

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-Kalbi, **He to whom We gave Our signs, but he slipped out of them**, he said: He is Umayyah Ibn Abi al-Salt. And Qatada said: He is in doubt, some of them say: Balaam, and some of them say: Umayyah Ibn Abi al-Salt.

Abu Jaafar said: The people of interpretation differed regarding the signs that he was given, about which God Almighty said: **We gave him Our signs**.

Some of them said: It was the greatest name of God.

Who said that?

Musa told me, Amr told us, Asbat told us, on the authority of Al-Suddi, who said: When the forty years had passed, meaning the ones in which God said: **It is forbidden to them for forty years** (al-Ma'idah 5:26), God sent Joshua bin Nun as a prophet. He called the Children of Israel and informed them that he was a prophet and that God had commanded him to fight the tyrants, so they pledged allegiance to him and believed him. A man from the Children of Israel called Balaam, who was a scholar who knew the Greatest Hidden Name, went out, but he disbelieved and went to the tyrants and said: Do not terrorize the Children of Israel, for if you go out to fight them, I will call down a curse upon them and they will perish! He was with them as much as he wanted of this world, except that he was unable to approach women because of their great size, so he used to marry a female donkey of his, and he is the one about whom God says: **And recite to them the report of the one to whom We gave Our signs, but he slipped out of them**, meaning: see, and he slipped out of them until His saying: **but he clung to the**

And recite to them the news of the one to whom We gave Our signs, but he slipped out of them. So Satan pursued him, and he became of the deviators.

#### earth.

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 recite to them the report of the one to whom We gave Our signs**, he said: He is a man called ((Balaam)), and he knew the greatest name of God.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And recite to them the report of the one to whom We gave Our signs, but he slipped out of them**, he said: He would not ask God for anything without Him giving it to him.

Others said: Rather, the verses that were given to him are a book from the books of God.

Who said that?

Al-Qasim told us, Al-Hussein told us, Abu Tamila told us, on the authority of Abu Hamza, on the authority of Jabir, on the authority of Mujahid and Ikrimah, on the authority of Ibn Abbas, who said: There was Balaam bin Ba'er among the Children of Israel, and he was given a book.

Others said: Rather, he was given prophecy.

Who said that?

Al-Harith told me, he said, Abdul Aziz told us, he said, Abu Saad told us, on the authority of someone else - Al-Harith said: Abdul Aziz said: meaning: on the authority of someone other than himself - on the authority of Mujahid, he said: He is a prophet among the Children of Israel, meaning Balaam, he was given prophethood, he asked his people to keep quiet, so he did and left them as they were.

Muhammad bin Abdul A'la told us, he said, Al-Mu'tamir bin Sulayman told us, on the authority of his father: that he was asked about the verse: **And recite to them the report of the one to whom We gave Our signs, but he slipped out of them**, so he narrated on the authority of Sayyar: that there was a man called (*Balaam*), and he had been given prophethood, and his prayers were answered.

Abu Ja'far said: The correct thing to say about this is that God Almighty commanded His Prophet, may God bless him and grant him peace, to recite to his people the report of a man who had given him his arguments and proofs, which are the verses.

We have demonstrated that the meaning of *verses* is evidence and signs, in the past, so there is no need to repeat it.

It is possible that the one to whom God gave this was Balaam, and it is possible that it was Umayya.

Likewise, if **the verses** are in the sense of the argument that is some of the books of God that He sent down to some of His prophets, and the one who learned them was the one whom God mentioned in this verse, and meant by it, then it is possible that the one who was given them was *Balaam*, and it is

possible that it was *Umayyah*, because *Umayyah*, as it is said, had read from the books of the People of the Book.

If it means a book that God sent down to the one whom the Prophet of God, peace be upon him, ordered to recite to his people his report, or it means the greatest name of God, or it means prophethood, then it is not permissible for it to mean *Umayyah*, because the nation does not differ in that *Umayyah* was not given anything of that, and there is no report of which of that is meant, and which of the two men is meant, that requires proof, nor is there in reason an indication of which of that is meant by which.

The correct thing to say about it is what God said, and we accept the apparent meaning of the revelation as what God brought in the revelation.

As for his saying: **So he stripped himself of it**, it means: he left the signs that God had given him, so he disavowed them.

And the people of interpretation said something similar.

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: When Moses, peace be upon him, descended... - meaning the tyrants - and those with him, his cousins and people came to him - meaning Balaam - and said: Moses is a man of iron, and he has many soldiers, and if he prevails over us, he will destroy us, so pray to God to turn Moses and those with him away from us. He said: If I pray to God to turn Moses and those with him away, my world and the hereafter will be lost! So they kept on at him until he prayed against them, and God stripped him of what he was upon, and this is why He said: **So he slipped out of it, and Satan pursued him, and he became of the deviators**.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, he said: God had given him His signs, but he abandoned them.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, Ibn Jurayj said, Ibn Abbas said: **Then he was stripped of it**, he said: knowledge was taken from him.

And his saying: **Then Satan followed him**, means: He made him a follower of himself, who would follow his command in disobeying God, and would disobey his Lord's command in disobeying Satan and obeying the Most Merciful.

His saying: **So he was among the astray**, means: So he was among those who perished, due to his misguidance, disobedience to the command of his Lord, and obedience to Satan.

## Tafsir al-Qurtubi

The People of the Book mentioned a story that they knew in the Torah. There was a difference of opinion about who was given the signs. Ibn Masoud and Ibn Abbas said: He is Balaam bin Ba'oura, and it is said Na'am, from the Children of Israel in the time of Moses, peace be upon him. He was such that when he looked he saw the throne. He is the one meant by the saying: **And recite to them the report of him to whom We gave Our signs**, and he did not say a sign. In his council there were twelve thousand inkwells for the students who wrote from him. Then he became such that he was the first to compile a book about the fact that the world has no maker. Malik bin Dinar said: Balaam bin Ba'oura was sent to the king of Midian to call him to faith, so he gave him a gift and granted him a share, so he followed his religion and left the religion of Moses, and about him these verses were revealed. Al-Mu'tamir bin Sulayman narrated on the authority of his father that he said: Balaam had been given prophecy and his prayers were answered. When Moses came with the Children of Israel to fight the tyrants, the tyrants asked Balaam bin Ba'oura to pray against Moses. He stood up to pray, but his tongue began to pray against his companions. He was asked about that, and he said: I am not able to do more than what you hear, and his tongue stuck out on his chest. He said: Now the world and the hereafter have gone from me, and nothing remains but deceit, trickery and ruse. I will plot against you, and I think that you should send your girls to them, for God hates adultery. If they fall into it, they will perish. So they did, and the Children of Israel fell into adultery, and God sent a plague upon them, and seventy thousand of them died. This story was mentioned in full by Al-Tha'labi and others. It was narrated that Balaam bin Ba'oura prayed that Moses would not enter the city of the tyrants, and his prayer was answered, but he remained in the wilderness. Moses said: O Lord, for what sin did we remain in the wilderness? He said: Because of the prayer of Balaam. He said: Just as you heard his supplication against me, hear my supplication against him. So Moses supplicated that God remove the Greatest Name from him, so God stripped him of what he was upon. Abu Hamid said at the end of his book Minhaaj al-Arifin: I heard some of the gnostics say that some of the prophets asked God about the matter of Balaam and his expulsion after those signs and miracles, so God said: He never thanked Me for what I gave him, and if he had thanked Me for that once, I would not have taken it from him. And Ikrimah said: Balaam was a prophet and was given a book. And Mujahid said: He was given prophethood, so his people bribed him to be silent, so he did and left them as they were. Al-Mawardi said: This is not correct, because God does not choose for His prophethood anyone except one who He knows will not go out of His obedience to what He gives him. Abdullah bin Amr bin Al-Aas and Zaid bin Aslam said: It was revealed about Umayyah bin Abi Al-Salt Al-Thaqafi, who had read the books and knew that God would send a messenger at that time, and he wished that he would be that messenger. But when God sent Muhammad, may God bless him and grant him peace, he envied him and disbelieved in him. He is the one about whom the Messenger of God, may God bless him and grant

him peace, said:

**His hair believed but his heart disbelieved.** Saeed bin Al-Musayyab said: It was revealed about Abu Amir bin Saifi, who used to wear hair-scarves during the pre-Islamic era, and he disbelieved in the Prophet, may God bless him and grant him peace. He "entered upon the Prophet, may God bless him and grant him peace, in Medina and said: O Muhammad, what is this that you have brought? He said: I have brought the Hanafi faith, the religion of Abraham. He said: Then I am upon it. The Prophet, may God bless him and grant him peace, said: I am not upon it because you have introduced into it what is not from it. Abu Amir said: May God kill the liar among us, banished and alone. The Prophet, may God bless him and grant him peace, said: Yes, may God kill the liar among us in this way. He only said this to attack the Messenger of God, may God bless him and grant him peace, when he left Mecca. So Abu Amir went to Ash-Sham and passed by Caesar and wrote to al-Munafiqun 63: Prepare yourself, for I am coming to you from Caesar with an army to expel Muhammad from Medina. So he died in Ash-Sham alone." And about him was revealed: **And as an ambush for those who fought against God and His Messenger before** (al-Tawbah 9:107) and it will come in Bara'ah. Ibn Abbas said in a narration: It was revealed about a man who had three supplications that were answered for him. He had a wife called Al-Basooos and he had a son from her. She said: Make me one supplication from her. He said: You have one. What do you command? She said: Ask God to make me the most beautiful woman among the Children of Israel. When she knew that there was no one like her among them, she turned away from him. So he asked God to make her a barking dog. So two supplications were lost. Her sons came and said: We cannot bear this. Our mother has become a dog that people taunt us about. Ask God to return her to how she was. So he asked God and she returned to what she was, and the supplications were lost. The first opinion is more famous and is the most accepted. Ubadah ibn As-Samit said: It was revealed about Quraysh. God gave them His signs that He sent down to Muhammad, may God bless him and grant him peace, but they withdrew from them and did not accept them. Ibn Abbas said: Balaam was from the city of the tyrants. It was also said that he was from Yemen. **So he withdrew from it** means from the knowledge of God, meaning the knowledge that he had was taken away from him. In the hadith, "On the authority of the Prophet, may God bless him and grant him peace:

Knowledge is of two types: knowledge in the heart, which is beneficial knowledge, and knowledge on the tongue, which is God's proof against the son of Adam." This is like the knowledge of Balaam and others like him. We seek refuge in God from it, and we ask Him for success and a true death. *Shedding* means coming out. It is said: **The snake shed its skin**, meaning it came out of it. It is also said: This is from the inverted form, meaning the verses shed themselves from it. **Then Satan pursued him**, meaning he caught up with him. It is said: **I followed the people**, meaning I caught up with them. It is also said: It was revealed about the Jews and Christians. They awaited the emergence of Muhammad, may God bless him and grant him peace, but they disbelieved in him.

And recite to them the news of the one to whom We gave Our signs, but he slipped out of them. So Satan pursued him, and he became of the deviators.

## Tafsir Ibn Kathir

Abdul Razzaq said: On the authority of Sufyan al-Thawri, on the authority of al-A'mash and Mansur, on the authority of Abu al-Dhaha, on the authority of Masruq, on the authority of Abdullah ibn Mas'ud, may God be pleased with him, regarding the words of God Almighty: **And recite to them the report of the one to whom We gave Our signs, but he slipped out of them** the verse, he said: He is a man from the Children of Israel called Balaam ibn Ba'oura. Shu'bah and others narrated it in this way on the authority of Mansur. Sa'id ibn Abi 'Aruba said on the authority of Qatada on the authority of Ibn Abbas: He is Saifi ibn al-Rahib. Qatada said: Ka'b said: He was a man from the people of Balqa' and he knew the Greatest Name and he was residing in Jerusalem with the tyrants. Al-A'wfi said on the authority of Ibn Abbas, may God be pleased with him: He is a man from the people of Yemen called Balaam. God gave him His signs, but he abandoned them. Malik ibn Dinar said: He was one of the scholars of the Children of Israel and his prayers were answered. They would put him forward in times of hardship. The Prophet of God, Moses, peace be upon him, sent him to the king of Madyan to call him to God, so he gave him a land and gave him, so he followed his religion and abandoned the religion of Moses, peace be upon him. Sufyan ibn 'Uyaynah said on the authority of Hisayn on the authority of Imran ibn Al-Harith on the authority of Ibn Abbas: He is Balaam bin Ba'oura, and this is what Mujahid and Ikrimah said. Ibn Jarir said: Al-Harith told me, Abdul Aziz told us, Israel told us, on the authority of Mughirah, on the authority of Mujahid, on the authority of Ibn Abbas, who said: He is Balaam. Thaqeef said: He is Umayyah bin Abi Al-Salt. Shu'bah said on the authority of Ya'la bin Ata' on the authority of Nafi' bin Asim on the authority of Abdullah bin Amr, regarding His statement, **And recite to them the report of him to whom We gave Our signs** 1:13, the verse, he said: He is your companion Umayyah bin Abi Al-Salt. It has been narrated from other sources on his authority, and it is authentically attributed to him. It seems that he only meant that Umayyah bin Abi Al-Salt resembled him, for he had attained much knowledge of the knowledge of the previous laws, but he did not benefit from his knowledge, for he lived during the time of the Messenger of God, may God bless him and grant him peace, and his signs, signs, and miracles reached him, and they were apparent to everyone who had insight. Despite this, he met with him and did not follow him, and he turned to befriending, supporting, and praising the polytheists. He mourned the polytheists who fought at Badr with an eloquent elegy. May God curse him. It was mentioned in some hadiths that he who believed in his tongue but did not believe in his heart, has divine poetry, wisdom and eloquence, but God did not open his chest to Islam. Ibn Abi Hatim said: My father told us, Ibn Abi Namir told us, Sufyan told us, on the authority of Abu Saeed Al-Awar, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding his statement,

**And recite to them the report of the one to whom We gave Our signs, but he slipped out of them**, he said: He is a man who was given three supplications that were answered for him, and he had a wife with whom he had a child. She said, **Give me one of them**. He said, "You have one. What do you want?" She said, **Pray to God to make me the most beautiful woman among the Children of Israel**. So he prayed to God, and He made her the most beautiful woman among the Children of Israel. When she knew that there was no one like her among them, she turned away from him and wanted something else. So he prayed to God to make her a dog, and she became a dog. Then two prayers were made. Then her sons came and said, "We cannot stay here. Our mother has become a dog that people will taunt us with. So pray to God to return her to the state she was in." So he prayed to God, and she returned to what she was, and the three prayers were made. She was called Al-Basooos. Strange. As for the well-known reason for the revelation of this noble verse, it is a man from the early generations in the time of the Children of Israel, as Ibn Masoud and others of the Salaf said. Ali bin Abi Talha said on the authority of Ibn Abbas: He is a man from the city of the tyrants called Balaam, and he knew the greatest name of God. Abd al-Rahman bin Zaid bin Aslam and others of the scholars of the Salaf said: His prayers were answered, and he did not ask God for anything except that He gave it to him. Stranger, even more distant, even mistaken is he who said: He had been given prophethood and then stripped himself of it. Ibn Jarir narrated it on the authority of some of them, and it is not correct. Ali bin Abi Talha on the authority of Ibn Abbas: When Moses descended upon them, meaning the tyrants and those with him, his cousins and people came to him - meaning Balaam - and said: Moses is a man of iron and has many soldiers, and if he prevails over us he will destroy us, so pray to God to turn Moses and those with him away from us. He said: If I pray to God to turn Moses and those with him away, my world and my afterlife will be lost. So they kept on at him until he prayed against them, and God stripped him of what he was wearing. This is what God Almighty said: **So he slipped away from it, and Satan pursued him** 1:10. Al-Suddi said: When the forty years had passed, of which God said, **It is forbidden to them for forty years**, He sent Joshua bin Nun as a prophet. He called the Children of Israel and informed them that he was a prophet and that God had commanded him to fight the tyrants, so they pledged allegiance to him and believed him. A man from the Children of Israel called Balaam set out, and he was a scholar who knew the Greatest Hidden Name. He disbelieved, may God curse him, and went to the tyrants and said to them: Do not terrorize the Children of Israel, for if you go out to fight them, I will call down a curse upon them and they will perish. He had whatever he wanted of this worldly life with them, except that he was unable to approach women because of their great size, so he would marry a female donkey of his, and this is what God Almighty said: **So he slipped out of her**. God Almighty said: **So Satan pursued him**, meaning he took control of him and his affairs, so whatever he commanded him, he complied and obeyed. For this



reason, He said: **So he was among the astray**, meaning among the perished, confused, and lost. A hadith was narrated in the meaning of this verse by Al-Hafiz Abu Ya'la Al-Mawsili in his Musnad, where he said: Muhammad bin Marzouq narrated to us Muhammad bin Bakr on the authority of Al-Salt bin Bahram, on the authority of Al-Hasan, on the authority of Jundub Al-Bajali in this mosque that Hudhayfah, meaning Ibn Al-Yaman, may God be pleased with him, narrated to him that the Messenger of God, may God bless him and grant him peace, said: "Among the things I fear for you is a man who recites the Qur'an until its brilliance is seen upon him and his cloak is Islam, which of them wills to be removed and cast behind his back, and attack his neighbor with the sword and accuse him of polytheism." I said: O Prophet of God, which of the two is more deserving of polytheism, the one who is accused or the one who is accused? He said: **Rather, the one who is accused.** The chain of transmission is good. Al-Salt bin Bahram was one of the trustworthy people of Kufa and he was not accused of anything except Irja'. Imam Ahmad bin Hanbal, Yahya bin Ma'in, and others authenticated him.

And the Almighty said: **And if We willed, We could have elevated him thereby, but he clung to the earth and followed his own desire.** The Almighty says: **And if We willed, We could have elevated him thereby**, meaning, We could have elevated him from the defilement of the filth of this world with the signs that We gave him, **but he clung to the earth**, meaning, he inclined toward the adornments and adornments of this worldly life and turned to its pleasures and delights, and it deceived him as it deceived others who were not people of insight and reason. Abu al-Rahawayh said about the Almighty's statement: **but he clung to the earth**, he said: Satan appeared to him on a high place on the Baniyas Bridge, so the donkey prostrated to God and Balaam prostrated to Satan. And Abd al-Rahman ibn Jubayr ibn Nufayr and others said the same. Imam Abu Ja'far ibn Jarir, may God have mercy on him, said: And from the story of this man was what Muhammad ibn Abd al-A'la told us, al-Mu'tamir told us on the authority of his father that he was asked about this verse: **And recite to them the report of the one to whom We gave Our signs**, so he narrated on the authority of Sayyar that there was a man called Balaam and his prayers were answered. He said: And Moses came with the Children of Israel, wanting the land that in it was Balaam, or he said: Ash-Sham. He said: The people were terrified of him with great fear, so they came to Balaam and said: Pray to God against this man and his army. He said: Until I command my Lord, or until I am commanded. He said: So command to pray against them. It was said to him: Do not pray against them, for they are My servants and among them is their prophet. He said: So he said to his al-Nas 114: I have commanded my Lord to pray against them, and I have forbidden them. So they gave him a gift and he accepted it. Then they returned to him and said: Pray against them. He said: Until I command my Lord. So he commanded, but he did not command him to do anything. He said: I have been commanded, but he did not command me to do anything. They said: If your Lord had hated that you pray against them, He would have forbidden you as He forbade you the first time.

He said: So he began to pray against them, and when he prayed against them, the prayer against his people came from his tongue, and when he wanted to pray for his people to be granted victory, he prayed for Moses and his army to be granted victory, or something like that, God willing. He said: So they said: We do not see you praying except against us. He said: It only comes from my tongue like this, and if I prayed against him also, I would not be answered, but I will guide you to a matter. Perhaps it will be their destruction. Indeed, God hates adultery, and if they commit adultery, they will perish. I hoped that God would destroy them, so they brought out the women to meet them, for they are a people traveling, so perhaps they will commit adultery and perish. He said: So they did, and they brought out the women to meet them. He said: The king had a daughter, and he mentioned her greatness, which God knows best. He said: Her father or Balaam said: Do not let me have power over anyone except Moses. He said: And they committed adultery. He said: Then the head of one of the tribes of the Children of Israel came to her and wanted to have sex with her, but she said: I will not have power over anyone except Moses: a man from the sons of Aaron, and he had a spear with him, so he thrust them. He said: And God supported him with strength, so he strung them together and raised them on his spear, and the people saw them - or something like that - He said: And God sent a plague upon them, and seventy thousand of them died. Abu Al-Mu'tamir said: Sayyar told me that Balaam rode his donkey until he reached Al-Ululi, or he said a road from Al-Ululi. He started hitting it but it would not move forward. It stood up to him and said: Why are you hitting me? Don't you see what is in front of you? Then Satan was before him. He said: So he descended and prostrated to him. God Almighty said: "And recite to them the report of the one to whom We gave Our signs, but he slipped out of them. So Satan pursued him, and he was among the deviators. And if We had willed, We could have elevated him thereby, but he clung to the earth and followed his own desire. So his example is that of the dog: if you chase him, he pants, or if you leave him, he pants. That is the example of the people who deny Our signs. So relate the story that perhaps they will give thought." He said: So Sayyar told me this, and I do not know, perhaps something from someone else's hadith has entered into it. **I said** He is Balaam, and it is said Balaam bin Ba'oura, and it is said Ibn Aber, and it is said Ibn Ba'our bin Shahtum bin Qushtum bin Mab bin Lot bin Haran, and it is said Ibn Haran bin Azar, and he lived in a village in Balqa. Ibn Asakir said: He is the one who knew the greatest name of God, but he slipped out of his religion. He is mentioned in the Qur'an. Then he mentioned from his story something similar to what we mentioned here, he mentioned it from Wahb and others, and God knows best. Muhammad bin Ishaq bin Sayyar said: On the authority of Salim Abu Al-Nadr, that he narrated that when Moses, peace be upon him, descended to the land of the Canaanites in the land of Ash-Sham, the people of Balaam came to him and said to him: This is Moses bin Imran among the Children of Israel. He has come to expel us from our country and kill us and make it the Children of Israel. We are your people and we have no home, and you are a man whose supplications are answered, so go out and supplicate to God against them. He said: Woe



And recite to them the news of the one to whom We gave Our signs, but he slipped out of them. So Satan pursued him, and he became of the deviators.

to you, the Prophet of God has with him the angels and the believers. How can I go and supplicate against them while I know from God what I know? They said to him: We have no home. So they kept on beseeching him and supplicating him until they tempted him, so he was tempted and rode his donkey towards the mountain that overlooked the army of the Children of Israel, which was Mount Hisban. After he had walked on it for some time, it lay down with him, so he got off it and hit it until he made it slip, then it stood up and he mounted it. It did not walk with him for long until it lay down with him and he hit it until he made it slip, so he gave it permission, so it spoke to him as an argument against him and said: Woe to you, Balaam, where are you going? Do you not see the angels in front of me preventing me from this path of mine? She went to the Prophet of God and the believers to pray against them, but he did not stop hitting her, so God let her go when he did that to her. She went with him until she brought him to the top of Hisban, over the army of Moses and the Children of Israel. He began to pray against them, and he did not pray against them for evil except that God turned his tongue to his people, and he did not pray for his people for good except that he turned his tongue to the Children of Israel. His people said to him: Do you know, O Balaam, what you are doing? He said: This is something I do not own, this is something that God has overcome. He said: His tongue stuck out and fell on his chest and he said to them: Now the world and the hereafter have gone from me and nothing remains but deceit and trickery, so I will deceive and scheme for you. Beautify the women and give them goods, then send them to the camp to sell them there and order them that no woman should withhold herself from a man who wants her, for if one man among them commits adultery, you will be spared them. So they did. When the women entered the camp, a Canaanite woman named Kasbi - the daughter of Tyre, the head of his nation - passed by a man from the leaders of the Children of Israel, who was Zimri, the son of Shallum, the head of the tribe of Simeon, the son of Jacob, the son of Isaac, the son of Abraham, peace be upon him. When he saw her, he was pleased, so he stood up, took her by the hand, and brought her to Moses and said: I think you will say this is forbidden to you? He said: Yes, it is forbidden to you, do not come near her. He said: By God, I will not obey you in this. So he entered his tent with her and fell upon her. God Almighty sent the plague upon the Children of Israel. Phinehas, son of Eleazar, son of Aaron, was the one in charge of Moses and was absent when Zimri, son of Shallum, did what he did. He came while the plague was raging among them and reported the report. He took his spear, which was all iron. Then he entered the tent while they were lying down and strung them together with his spear. Then he went out with them, raising them to the sky, holding the spear in his arm and leaning his elbow on his waist and resting the spear on his jaw. He was the firstborn of Eleazar. He kept saying: O God, this is how we deal with those who disobey you and lift the plague. So he calculated how many of the Children of Israel had perished in the plague between the time Zimri struck the woman and Phinehas killed him. They found that seventy thousand

of them had perished, and the one who underestimated them said twenty thousand in one hour of the day. From there, the Children of Israel would give Phinehas' son from every sacrifice they had slaughtered the neck, the arm, the jaw, and the firstborn from all their wealth. And the same because he was the firstborn of his father, Eleazar. So regarding Balaam bin Ba'oura, God revealed: "And recite to them the report of the one to whom We gave Our signs, but he slipped out of them, so Satan pursued him, and he was among the deviators. And if We had willed, We could have elevated him thereby, but he clung to the earth and followed his own desire. So his example is like that of a dog: if you attack him, he pants, or if you leave him, he pants. That is the example of the people who deny Our signs. So relate the story that perhaps they will give thought." And the Almighty's saying: "So his example is like that of a dog: if you attack him, he pants, or if you leave him, he pants." The commentators differed in its meaning. According to the context of Ibn Ishaq, on the authority of Salim, on the authority of Abu al-Nadr, that Balaam's tongue stuck out on his chest, so his likeness to a dog in its panting in both its states, whether it is rebuked or left alone, is apparent. And it was said that its meaning is that he became like him in his misguidance and his persistence in it and his lack of benefit to faith and lack of supplication like a dog in its panting in both its states: if you attack him or leave him, he pants in both states, so likewise this one does not benefit. By preaching and calling to faith or not, as God Almighty said: **It is the same for them whether you warn them or do not warn them - they will not believe.** "Ask forgiveness for them or do not ask forgiveness for them. If you ask forgiveness for them seventy times, God will not forgive them." and the like. It was said that its meaning is that the heart of the disbeliever, hypocrite, and misguided person is weak and empty of guidance, so he is often obliged. This was expressed in this way, something similar was transmitted from Al-Hasan Al-Basri and others. God Almighty's statement: **So relate the stories that perhaps they will give thought.** God Almighty says to His Prophet Muhammad, may God bless him and grant him peace, **So relate the stories that perhaps they** meaning perhaps the Children of Israel who knew the state of Balaam and what happened to him in God's misguidance and distancing him from His mercy, because he used God's blessing upon him in teaching him the Greatest Name, which if he was asked by it, he would give, and if he was called by it, he would answer, in disobedience to his Lord. Rather, he called by it upon the party of the Most Merciful and the people of faith, the followers of His servant and Messenger at that time, the one who spoke to God, Moses, son of Imran, peace be upon him. For this reason, He said, **Perhaps they will give thought,** meaning that they would beware of being like him, for God had given them knowledge. And He distinguished them from the rest of the Arabs, and He placed in their hands the description of Muhammad, may God bless him and grant him peace, so that they would know it as they know their own sons. They are the people most deserving and most worthy of following him,

supporting him, and backing him, as their prophets informed them of that and commanded them to do. For this reason, whoever among them disobeys what is in His Book and conceals it so that the servants do not know about it, God will make humiliation in this world connected to humiliation in the Hereafter. And His statement, **Evil is the example of the people who deny Our signs**, God Almighty says, **Evil is the example of the people who deny Our signs**, meaning, evil is their example that they are likened to dogs that have no concern except to obtain a meal or a desire. So whoever goes beyond the realm of knowledge and guidance and turns to his own desires and follows his whims becomes like a dog, and what an evil example he is. For this reason, it is established in the Sahih that the Messenger of God, may God bless him and grant him peace, said, **We do not have a bad example, the one who takes back his gift is like a dog that returns to his vomit**. And His statement, **And they were wronging themselves**, meaning, God did not wrong them, but they wronged themselves by turning away from following guidance and obeying their Master, and instead inclining to the abode of decay, and turning to obtaining pleasures and complying with whims.

### Fath al-Qadir

His saying: 175- **And recite** is connected to the actions implied in the previous al-Qasas 28: And the mention of this story is from Him, glory be to Him, and the reminder of it to the People of the Book because it was mentioned to them in the Torah. There is a difference of opinion about the one who was given the signs **and then slipped out of them**. It was said that he was Balaam bin Ba'oura', and he had memorized some of the revealed books. It was also said that he had been given prophethood and his prayers were answered. God sent him to Madyan to call them to faith, so they gave him generous gifts, so he followed their religion and left what he was sent with. When Moses came with the Children of Israel to fight the tyrants, the tyrants asked Balaam bin Ba'oura' to invoke curses upon Moses. He stood up to invoke curses upon him, but his tongue turned to invoking curses upon his companions. He was asked about that, but he said: I am not able to do more than what you hear. His tongue stuck out on his chest, and he said: Now the world and the hereafter have gone from me, so nothing remains but deceit, trickery, and stratagem. I will plot against you. I see that you should send out to them your girls, for God hates adultery. If they fall into it, they will perish. So the Children of Israel fell into adultery, so God sent a plague upon them, and seventy thousand of them died. It was said that this man's name was Ba'am, and he was from the Children of Israel. It was also said that what was meant by it was Umayyah bin Abi Al-Salt Al-Thaqafi, who had read the books and knew that God had sent a messenger for that purpose, but when God sent Muhammad, peace and blessings be upon him, he envied him and disbelieved in him. It was said that he was Abu Amir bin Saifi, who used to wear hair-sacks during the pre-Islamic era, so he disbelieved in Muhammad, peace and blessings be upon him. It was also said that it was revealed about the Quraysh, when God gave them His signs that He sent down to Muhammad, peace and blessings be upon him, so they disbelieved in them. It was also said

that it was revealed about the Jews and Christians, who awaited the emergence of Muhammad, peace and blessings be upon him, so they disbelieved in him. His statement, **So he peeled off from them** means from these signs that he was given, as a sheep peels off its skin, so he had no connection to them. **So Satan pursued him** when he peeled off the signs: that is, he caught up with him and overtook him and became his companion, or he followed his footsteps. It was read **So he followed him** with emphasis, meaning he followed him. **So he was among the deviators** those who are firmly established in misguidance, and they are the disbelievers.

### Tafsir al-Baghawi

175 - The Almighty said: **And recite to them the report of the one to whom We gave Our signs, but he slipped out of them** the verse. They differed about him. Ibn Abbas said: He is Balaam bin Ba'oura. Mujahid said: Balaam bin Ba'er. Atiyah said on the authority of Ibn Abbas: He was from the Children of Israel. It was narrated on the authority of Ali bin Abi Talha, may God be pleased with him, that he was from the Canaanites from the city of the Jabbarin. Muqatil said: He is from the city of Balqa.

And his story - as mentioned by Ibn Abbas, Ibn Ishaq, Al-Suddi and others - was that when Moses intended to fight the giants and settled in the land of the Canaanites in the land of Ash-Sham, the people of Balaam came to Balaam - and he had the greatest name of God - and they said: Moses is a man of iron and with him is a large army, and he came to expel us from our country and kill us and destroy the Children of Israel, and you are a man whose supplications are answered, so go out and supplicate to God to turn them away from us, so he said: Woe to you, the Prophet of God and with him are the angels and the believers, how can I supplicate against them while I know from God what I know, and if I do this, my world and my afterlife will be lost, so they went back to him and insisted, so he said: Until I command my Lord, and he did not supplicate until he saw what he was commanded to do in a dream, so he commanded to supplicate against them, so he was told in a dream do not supplicate against them, so he said to his people. I have commanded my Lord and I have forbidden. So they presented him with a gift and he accepted it. Then they went back to him and he said: Until I am commanded, so I command. But nothing was permissible to him. He said: I have commanded, but nothing was permissible to me. They said: If your Lord disliked that you should invoke curses upon them, He would have forbidden you as He forbade you the first time. So they continued to implore him until they tempted him, and he was tempted. So he rode his donkey towards a mountain that overlooked the camp of the Children of Israel, called Hisban. After he had walked on it for a short time, it lay down with him. So he got off it and beat it until it became soft, then he mounted it. It did not walk with him for long until it lay down. So he did the same to it and it stood up. So he mounted it and it did not walk with him for long until it lay down. So he struck it until it became soft. God

## Surat al-A'raf 7:175

And recite to them the news of the one to whom We gave Our signs, but he slipped out of them. So Satan pursued him, and he became of the deviators.

permitted it to speak, so it spoke to him as an argument against him. She said: Woe to you, Balaam, where are you taking me? Do you not see the angels in front of me, preventing me from this path of mine? Are you taking me to the Prophet of God and the believers to invoke curses upon them? But he did not stop, so God set her free and she set off until she brought him to Mount Hisban. He began to invoke curses upon them, but he did not invoke anything upon them except that God turned his tongue to his people, and he did not invoke anything good upon his people except that God turned his tongue to the Children of Israel. His people said to him: O Balaam, do you know what you are doing? You are only invoking curses upon us?! He said: This is not what I own, this is something that God has overcome, so his tongue fell on his chest, and he said to them: Now the world and the hereafter have gone from me, and nothing remains but deceit and trickery, so I will deceive and scheme for you, beautify the women and adorn them and give them goods, then send them to the camp to sell them there, and order them that no woman should withhold herself from a man who wants her, for if one man of them commits adultery, you will be spared them, so they did. When the women entered the camp, a Canaanite woman named Kastî, daughter of Tsur, passed by a man from the nobles of the Children of Israel called Zimri, son of Shallum, head of the tribe of Simeon, son of Jacob, so he went to her and took her by the hand when he was pleased with her beauty, then he came with her until he stood with her in front of Moses, and he said: I think you will say this is forbidden to you? He said: Yes, it is forbidden to you, do not come near it. He said: By God, I will not obey you in this. Then he entered his tent with her and fell upon her. Then God sent the plague upon the Children of Israel at that time. Phinehas, son of Eleazar, son of Aaron, was the one in charge of Moses. He was a man who had been given great stature and strength in striking. He was absent when Zimri, son of Shallum, did what he did. Then he came while the plague was ravaging the Children of Israel. He reported the report, so he took his spear, which was all iron, and entered the tent upon them while they were lying down. He strung them together with his spear, then he went out with them, raising them to the sky. He held the spear in his arm and leaned his elbow on his waist. He leaned the spear against his beard. He was the firstborn of Eleazar. He kept saying: O God, this is what we do with those who disobey you. And the plague was lifted, and he calculated how many of the children of Israel had perished in the plague between the time Zimri afflicted the woman and the time Phinehas killed him, and they found that seventy thousand of them had perished in an hour of the day. So from there the children of Israel gave Phinehas' son from every sacrifice they had slaughtered the hind, the arm, and the beard, because he leaned the spear on his waist, took it with his arm, and supported it on his beard, and the firstborn from all their wealth and their lives, because he was the firstborn of Eleazar. And concerning Balaam God Almighty revealed, **And recite to them the report of him to whom We gave Our signs 1:13.**

Muqatil said: The king of Balqa said to Balaam: Pray to God against Moses. He said: He is of my religion, I will not pray against him. So he carved a piece of wood to crucify him. When he saw that, he went out on his donkey to pray against him. When he saw their army, the donkey stood up and stopped, so he struck her. She said: Why did you strike me? I am ordered, and there is a fire in front of me that has prevented me from walking. So he returned and informed the king. He said: Either you pray against him or I will crucify you. So he prayed against Moses by the Greatest Name: that he not enter the city. His prayer was answered, and Moses and the Children of Israel fell into the wilderness because of his prayer. Moses said: O Lord, for what sin did we fall into the wilderness? He said: Because of the prayer of Balaam. He said: Just as you heard his prayer against me, hear my prayer against him. {So Moses, peace be upon him, prayed} that the Greatest Name and faith be taken away from him. So God took away knowledge from him and stripped him of it, so it came out of his chest like a white dove. That is what He said: **And he stripped himself of it.**

Abdullah bin Amr bin Al-Aas, Saeed bin Al-Musayyab, and Zaid bin Aslam said: This verse was revealed about Umayyah bin Abi Al-Salt Al-Thaqafi. His story was: He had read the books and knew that God would send a messenger, so he hoped that he would be that messenger. When Muhammad (peace and blessings of God be upon him) was sent, he envied him and disbelieved in him. He was a man of wisdom and good preaching. He used to visit some kings. When he returned, he passed by the dead of Badr and asked about them. It was said: Muhammad killed them. He said: If he was a prophet, he would not have killed his relatives. When Umayyah died, his sister Far'ah came to the Messenger of God (peace and blessings of God be upon him). The Messenger of God (peace and blessings of God be upon him) asked her about the death of her brother. She said: While he was sleeping, two men came to him and uncovered the roof of the house. They came down and one of them sat at his feet and the other at his head. The one at his feet said to the one at his head: Did you remember? He said: Did you remember? He said: Is he pure? He said: My father. She said: So I asked him about that and he said: Good is intended for me. So he turned away from me and he fainted, and he did not regain consciousness. He said:

Every life, no matter how long it lasts, will become bitter until it passes away.

I wish I had been, before what happened to me, in the mountains of the tyrant, tending the ibex.

The Day of Judgment is a great day, in which the young will grow old on a difficult day.

Then the Messenger of God, may God bless him and grant him peace, said to her: **Recite to me some of your brother's poetry.** So she recited to him some of his poems, and the Messenger of God, may God bless him and grant him peace, said to her: **His poetry believed but his heart disbelieved.** Then God Almighty

revealed: **And recite to them the report of the one to whom We gave Our signs, but he slipped out of them.**

In a narration on the authority of Ibn Abbas: It was revealed about Basus, a man from the Children of Israel who had been given three answered prayers, and he had a wife who had a child from her. She said: Make me a prayer from her. He said: You have one of them, so what do you want? She said: Ask God to make me the most beautiful woman among the Children of Israel. So he prayed for her and she was made the most beautiful woman among the Children of Israel. But when she knew that there was no one like her among them, she turned away from him. The husband became angry and prayed against her and she became a barking dog. So two prayers were lost for her. Then her sons came and said: We cannot stay like this. Our mother has become a barking dog, and people are taunting us because of her. Ask God to return her to the state she was in. So he prayed to God and she returned to the way she was, and all the prayers were lost for her. The first two opinions are more apparent. Al-Hasan and Ibn Kaysan said: It was revealed about the hypocrites among the People of the Book who knew the Prophet, may God bless him and grant him peace, as they knew their own sons.

Qatada said: This is a parable that God the Almighty gave for someone who was offered guidance but refused to accept it. This is what He said: **And recite to them the report of the one to whom We gave Our signs.**

Ibn Abbas and Al-Suddi said: The greatest name of God. Ibn Zayd said: He did not ask for anything except that He gave it to him. Ibn Abbas said in another narration: He was given a book from the books of God, but it was peeled off, meaning: He came out of it as a snake sheds its skin. **Then Satan pursued him,** meaning: He caught up with him and overtook him, **and he was among the deviators.**

## Tafsir al-Baidawi

175. **And recite to them** meaning to the Jews. **The report of the one to whom We gave Our signs** is one of the scholars of the Children of Israel, or Umayyah ibn Abi al-Salt, for he had read the books and knew that God, the Most High, would send a messenger at that time, and he hoped that it would be him, but when Muhammad, peace be upon him, was sent, he envied him and disbelieved in him, or Balaam ibn Ba'oura from the Canaanites who was given knowledge of some of God's books. **So he slipped away from them** of the signs by disbelieving in them and turning away from them. **So Satan pursued him** until he caught up with him, and it was said that he followed him. **So he was among the astray** so he became among the misguided. It was narrated that his people asked him to invoke God against Moses and those with him, so he said: How can I invoke God against those who have angels with him? They persisted until he invoked God against them, so they remained in the wilderness.

## Surat al-A'raf 7:176

And if We willed, We could have raised him thereby, but he clung to the earth and followed his own desire. So his example is like that of the dog: if you chase him, he pants, or if you leave him alone, he pants. That is the example of the people who deny Our signs. So relate the stories that perhaps they will give thought.

## Surat al-A'raf 7:176

And if We willed, We could have raised him thereby, but he clung to the earth and followed his own desire. So his example is like that of the dog: if you chase him, he pants, or if you leave him alone, he pants. That is the example of the people who deny Our signs. So relate the stories that perhaps they will give thought.

## Tafsir al-Jalalayn

176 - **And if We had willed, We could have raised him** to the ranks of scholars *therein* by granting him success in work **but he clung to** he settled **on the earth** meaning the world and inclined towards it **and followed his desire** in calling to it, so We put him down **so his example** his description (is like that of a dog: if you chase him) by driving him away and reprimanding him **he pants** he sticks out his tongue *or* if you leave him alone he pants) and no other animal is like that, and the two clauses of the condition are a state, meaning panting and humiliated in every state, and the intention is to liken the situation and the baseness with the evidence of the fa' indicating the arrangement of what comes after it on what comes before it of inclination towards the world and following desires and with the evidence of His saying **That is the example of the people who denied Our signs, so relate the story** to the Jews **perhaps they will reflect** ponder it and believe.

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And if We had willed, We could have elevated this one to whom We gave Our signs with the signs that We gave him, **but he clung to the earth**, meaning: he settled in the worldly life on earth and what is in it, and preferred its pleasures and desires over the Hereafter, **and followed his own desire**, and rejected the obedience of God and disobeyed His command.

The story of this man whose story God described in this verse, despite the differences among scholars regarding his story and his affair, was:

Muhammad ibn Abd al-A'la told us, he said, al-Mu'tamir told us, on the authority of his father, that he was asked about the verse: **And recite to them the report of him to whom We gave Our signs, but he slipped away**. So he narrated on the authority of Sayyar that there was a man called Balaam, and he had been given prophethood, and his prayers were answered. He said: And Moses came with the Children of Israel, intending the land in which Balaam was - or he said: Ash-Sham - he said: The people were terrified of him with intense fear. He said: So they went to

Balaam and said: Invoke God against this man and his army! He said: Even according to the commands of my Lord - or until I am commanded - he said: So he was commanded to invoke God against them, and it was said to him: Do not invoke God against them, for they are My servants, and among them is their prophet! He said: So he said to his al-Nas 114: I have commanded my Lord to invoke God against them, and I have forbidden it. He said: So they brought him a gift and he accepted it, then they returned to him and said: Invoke God against him! He said: Even according to the commands! He was commanded, but nothing came to him. He said: So he said: I was commanded, but nothing came to me! They said: If your Lord had disliked that you should supplicate against them, He would have forbidden you as He had forbidden you the first time! He said: So he began to supplicate against them, and when he supplicated against them, his tongue would supplicate against his people, and when he wanted to supplicate for victory for his people, he would supplicate for victory for Moses and his army, or something like that, God willing. He said: They said: We do not see you supplicating except against us! He said: It only comes out of my mouth like this, and if I supplicate against him, my prayer would not be answered. But I will show you something that may lead to their destruction: God hates adultery, and if they commit adultery, they will perish. I hope that God will destroy them, so bring out the women and let them meet them, for they are a people traveling, so perhaps they will commit adultery and perish. He said: So they did, and brought out the women to meet them. He said: The king had a daughter, and he mentioned about her greatness what God knows best! He said: Her father, or Balaam, said: Do not let yourself be with anyone except Moses! He said: And they committed adultery. He said: And the head of one of the tribes of the Children of Israel came to her and wanted to have intercourse with her. He said: She said: I will not allow myself to be with anyone except Moses! He said: So he said: My position is such and such, and my condition is such and such! He said: So she sent to her father to ask him, and he said to her: So let him be with her. He said: And a man from the sons of Aaron came to them with a spear and stabbed them. He said: And God supported him with strength, so he strung them both together and raised them on his spear. He said: So the people saw them, or something like that. He said: And God sent the plague upon them. He said: And seventy thousand of them died.

He said: Abu Al-Mu'tamir said: Sayyar told me: Balaam rode his donkey, and when he came to the remnants - or he said: a path between the remnants - he began to beat it and it would not move forward. He said: And it stood up to him and said: Why are you beating me? Do you not see this who is in front of you? He said: And behold, Satan is in front of him. He said: So he got down and prostrated to him, and God said: **And recite to them the report of the one to whom We gave Our signs, but he slipped out of them, so Satan pursued**



him, and he was among the deviators until His saying: **Perhaps they will give thought.** Sayyar told me this, and I do not know, perhaps something from someone else's hadith was included in it.

Ibn Abd al-A'la told us, he said, al-Mu'tamir told us, on the authority of his father, he said: I was informed of the hadith of a man from the People of the Book who said: Moses asked God to stamp him and make him one of the people of Hell. He said: So God did. He said, I was informed that Moses killed him later.

Ibn Humayd narrated that Salamah narrated on the authority of Muhammad ibn Ishaq on the authority of Salim Abu al-Nadr that he narrated: When Moses descended to the land of the Canaanites in the land of Ash-Sham, Balaam was in Bal'ah, a village in Balqa. When Moses descended to that place with the Israelites, Balaam's people came to Balaam and said to him: O Balaam, this is Moses, son of Imran, among the Israelites. He has come to expel us from our land and kill us and settle the Israelites in it and inhabit it. We are your people and we have no home, and you are a man whose supplications are answered, so go out and supplicate to God against them! He said: Woe to you! The Prophet of God has with him the angels and the believers. How can I go and supplicate against them, while I know from God what I know!! They said: We have no home! They kept on beseeching him and supplicating him until they tempted him and he was tempted. He rode his donkey towards the mountain that overlooked the camp of the Children of Israel, which was Mount Hisban. After he had walked on it for a short time, it lay down with him, so he got off and hit it. When he made it slippery, it stood up and he mounted it. It did not walk with him for long until it lay down with him, so he hit it. When he made it slippery, God gave it permission and it spoke to him as an argument against him. It said: Woe to you, Balaam, where are you going? Don't you see the angels in front of me, preventing me from this path? Are you going to the Prophet of God and the believers to invoke curses upon them? But he did not stop hitting it, so God let it go when He had done that to it. He said: So she set off until she overlooked the top of Mount Hisban, over the camp of Moses and the Children of Israel. He kept invoking curses upon them, and he did not invoke anything against them except that he turned his tongue to his people, and he did not invoke anything good for his people except that he turned his tongue to the Children of Israel. His people said to him: Do you know, Balaam, what you are doing? You only pray for them and against us! He said: This is something I do not own, this is something that God has overcome! He said: His tongue stuck out and cracked on his chest, and he said to them: Now the world and the hereafter have gone from me, and nothing remains but deceit and trickery, so I will deceive and scheme for you. Beautify the women and give them the goods, then send them to the camp to sell them there, and order them that no woman should refuse herself to a man who wants her, for if one of them commits adultery, you will be spared them! So they did. When the women entered the camp, a Canaanite woman named **(Kasba the daughter of Sur)**, the head of his nation, passed by a man from the nobles of the Children of Israel, and he was Zimri son of Shallum, the head of the tribe of Simeon son of Jacob son of Isaac son of

Abraham. He stood up to her, took her by the hand when he admired her beauty, then he brought her until he stood with her in front of Moses, peace be upon him, and he said: I think you will say this is forbidden to you? He said: Yes, it is forbidden to you, do not go near her! He said: By God, we will not obey you in this! So he entered his tent with her and fell upon her. And God sent the plague upon the children of Israel. And Phinehas the son of Eleazar the son of Aaron, the one who was in charge of Moses, was a man who had been given the breadth of character and the power to strike. He was absent when Zimri the son of Shallum did what he did. Then he came while the plague was raging among the children of Israel. He reported the report, and took his spear, which was all iron, and entered the tent upon them while they were lying down. He strung them together with his spear, and then he went out with them, raising them to heaven, and he held the spear in his arm, and leaned his elbow on his waist, and leaned the spear on his jaw - and he was the firstborn of Eleazar - and he began to say: O God, this is how we deal with those who disobey you! And the plague was lifted. So he calculated how many of the children of Israel had perished in the plague between the time Zimri afflicted the woman and Phinehas killed him, and they found that seventy thousand of them had perished - and the lesser says: twenty thousand - in one hour of the day. From there the children of Israel gave to the son of Phinehas, son of Eleazar, son of Aaron, from every sacrifice they slaughtered: the cloak, the forearm, and the jawbone, because he leaned the grain on his waist, took it with his forearm, and supported it on his jawbone, and the firstborn of all their wealth and their lives, because he was the firstborn of Eleazar. So concerning Balaam, son of Ba'ur, God revealed to Muhammad, may God bless him and grant him peace: **And recite to them the report of the one to whom We gave Our signs, but he slipped out of them, meaning Balaam, and Satan pursued him, and he was among the deviators, until His saying: that they might reflect.**

Musa told me, Amr told us, Asbat told us, on the authority of Al-Suddi, who said: A man from the Children of Israel called Balaam set out and went to the tyrants and said: Do not be afraid of the Children of Israel, for if you go out to fight them, I will invoke a curse upon them and they will perish. So Joshua went out to fight the tyrants among the people, and Balaam went out with the tyrants on his donkey, and he wanted to curse the Children of Israel. So whenever he wanted to invoke a curse upon the Children of Israel, he invoked a curse upon the tyrants. The tyrants said: You are only invoking a curse upon us! But he said: I only meant the Children of Israel! When he reached the gate of the city, an angel took hold of the donkey by the tail and held her back. He tried to move her but she would not move. When he beat her more, she spoke and said: You have intercourse with me at night and ride me during the day! Woe to me from you! If I had the power to go out, I would have, but this king is holding me back! And about Balaam, God says: **And recite to them the report of the one to whom We gave Our signs, the verse.**

Al-Harith told me, he said, Abdul Aziz told us, he said, a man told me that he heard Ikrimah say: A woman among them said: Show me Moses, so I may tempt

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him! He said: So she perfumed herself and passed by a man who looked like Moses, and he had intercourse with her. Then Ibn Harun was brought and informed, so he took a sword and stabbed him in his urethra until he pulled it out and pulled it out from before her, then he raised them so that the people could see them, and they knew that he was not Moses. So the family of Harun was given preference in sacrifice over the family of Moses in terms of the shoulder, the upper arm, and the thigh. He said: **He is the one to whom We gave Our signs, but he slipped out of them**, meaning Balaam.

The interpreters differed in their interpretation of His statement: **And if We had willed, We could have raised him thereby**.

Some of them said: It means: We raised him with his knowledge of it.

Who said that?

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said, Ibn Abbas said: **And if We had willed, We could have raised him thereby**, meaning God Almighty raised him by His knowledge.

Others said: Its meaning is: We removed from him the state he had reached of disbelief in God, through Our verses.

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **And if We had willed, We could have raised him thereby**, meaning We could have pushed him away from it.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid: **And if We had willed, We could have raised him thereby**, meaning We could have pushed him away from it.

Abu Ja'far said: The most correct interpretation of this is that God made the report general with His statement, **And if We had willed, We could have elevated him thereby**, meaning that if He had willed, He could have elevated him by His signs that He gave him. And *elevation* includes many meanings: including elevation in status with Him, elevation in the honor and bounties of this world, and elevation in beautiful mention and high praise. It is possible that God meant all of that: that if He had willed, He could have elevated him and given him all of that, by enabling him to act upon His signs that He had given him. Since that is possible, the correct statement about it is that nothing is specific to it, since there is no evidence of its specificity from the report or the mind.

As for his saying: **with it**, Ibn Zayd said about that the

same as we said.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And if We had willed, We could have raised him thereby**, with those verses.

As for his saying: **But he clung to the earth**, the people of interpretation said about it something similar to what we said about it.

Who said that?

Ibn Wakee' told us, he said, my father told us, on the authority of Israel, on the authority of Abu Al-Haitham, on the authority of Saeed bin Jubair: **But he leaned on the ground**, meaning: he leaned on the ground.

... He said, Yahya bin Adam told us, on the authority of Sharik, on the authority of Salim, on the authority of Saeed bin Jubair: **But he inclined to the ground**, he said: He was drawn to the ground.

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: *akhlaad* means to remain still.

Al-Qasim told us, Al-Hussein told us, Abu Tamila told us, on the authority of Abu Hamza, on the authority of Jabir, on the authority of Mujahid and Ikrimah, on the authority of Ibn Abbas, who said: There was among the Children of Israel Balaam bin Ba'er, who was given a book, but he was inclined to the desires of the earth, its pleasures and its wealth. He did not benefit from what the book brought.

Musa told us, Amr told us, Asbat told us, on the authority of Al-Suddi: **But he clung to the earth and followed his desires**. As for **clung to the earth**, he followed the world and relied on it.

Abu Jaafar said: The root of *ikhlaad* in Arabic speech is to slow down and stay. It is said: **So-and-so stayed in a place**, if he stayed there, and **he stayed himself in a place**, if he came to it from another place. From this is the saying of Zuhair:

Whose home is it that you have covered with the rain like a revelation in the slope of the eternal stream?

It means the resident, and from it is the saying of Malik bin Nuwairah:

With the sons of a neighborhood from the tribes of Malik and Amr bin Yarbu' they settled and became immortal

Some Basrans used to say: The meaning of his saying, *Ikhlaad*, is to adhere to, be lazy, and be slow.

*Al-Mukhlad* also means the man whose gray hair is slow to appear, and he is one of the animals whose front teeth remain until his two front teeth emerge.

As for his saying: **And he followed his desires**, Ibn Zayd said in its interpretation, what:

Yunus told me that Ibn Wahb told us that Ibn Zayd said about his statement: **And he followed his desire**, he said: His desire was with the people.

The statement in the interpretation of his saying: "His example is like that of a dog: if you chase him, he pants, or if you leave him, he pants."

Abu Ja'far said: God Almighty says: The example of this one to whom We gave Our signs, but he slipped away from them, is like that of a panting dog, whether you chase him away or leave him alone. Then the people of interpretation differed about the reason why God made his example like that of a dog.

Some of them said: His example is like that of the panting, because he neglected to act according to the Book of God and His verses that He gave him, and his turning away from the admonitions of God, which are the turning away of one to whom God has not given anything of that. So God, the Most High, said about him, since it was the same as his command, whether he was admonished by the verses of God that He gave him or not, in that he would not be admonished by them, nor would he abandon disbelief in them: So his example is like that of the dog, whose command is the same as his panting, whether he was chased away or not, since he would never stop panting.

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: **Like a dog, if you chase it, it pants**, he said: You chase it away, it is like the one who reads the book but does not act upon it.

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, Ibn Jurayj said, Mujahid said: "His example is like that of a dog: if you chase him, he pants," he said: You chase him with your mount and your foot, **He pants**, he said: Like the one who reads a book but does not act upon what is in it. Ibn Jurayj said: The dog is one whose heart is cut off, he has no heart. If you chase him, he pants, or if you leave him, he pants. He said: Like the one who abandons guidance, he has no heart, his heart is cut off.

Ibn Abd al-A'la told me, he said, Ibn Thawr told us, on the authority of Muammar, on the authority of some of them: "His example is like that of a dog: if you attack him, he pants, or if you leave him, he pants." Therefore, he is the disbeliever. He is astray whether you admonish him or not.

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: **His example is like that of a dog**, if wisdom is imposed on him, he will not carry it, and if he is left alone, he will not be guided to good, like a dog that, if it is lying down, it pants, and if it is chased, it pants.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, he said: God gave him His signs, but he abandoned them, so God made his example like that of a dog: **If you attack him, he pants, or if you leave him alone, he pants**.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **And recite to them the report of the one to whom We gave Our signs, but he slipped out of them, so Satan pursued him**, the verse. This is a parable that God gave for the one to whom guidance was offered but he refused to accept it and abandoned it. He said: Al-Hasan used to say: He is the hypocrite. "And if We had willed, We could have elevated him thereby, but he clung to the earth and followed his own desire. So his example is like that of the dog: if you chase him, he pants, or if you leave him, he pants," he said: This is the example of the disbeliever, dead of heart.

Others said: He, may His praise be glorified, is like a dog, because he was panting like a dog.

Who said that?

Musa told us, Amr told us, Asbat told us, on the authority of Al-Suddi: "His example is like that of a dog: if you attack him, he pants, or if you leave him alone, he pants." Balaam used to pant like a dog. As for **attack him**, it means you force him.

Abu Ja'far said: The more correct of the two interpretations of this is the interpretation of the one who said: It is only an example of his abandoning the work of the verses of God that He gave him, and that its meaning is: whether he was admonished or not, in that he does not abandon what he is doing of disobeying the command of his Lord, just as whether he attacked a dog and chased it away or left it and did not chase it away, in that it does not stop panting in either of its states.

We said: This is the more correct of the two statements, because of the evidence of the Almighty's saying: **That is the example of the people who denied Our signs**, so He made that an example of those who deny His signs. And we know that panting is not in the nature of every denier who is destined to abandon repentance from his denial of the signs of God, and that this is only an example that God has given them. So it was known from this that it is for the one whose description God described in this verse, as it is for all those who deny the signs of God, an example.

The saying in the interpretation of his saying: **That is the example of the people who denied Our signs, so relate the stories that perhaps they will give thought**.

Abu Ja'far said: God Almighty says: This example that I have given for this one to whom We gave Our signs and then he detached himself from them is like the example of the people who denied Our proofs, signs and evidence, and followed in that the path of this one who detached himself from Our signs that We gave him, in his abandonment of acting upon what We gave him of that.

As for His saying: **So relate the stories**, He is saying to His Prophet Muhammad, may God bless him and grant him peace: So relate, O Muhammad, this story that I have related to you, from the report of the one to whom We gave Our signs and the report of the nations whose report I have told you in this Surah, and I have related to you their report and the report of their likes, and what befell them of Our punishment, and what descended upon them when they denied Our

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And if We willed, We could have raised him thereby, but he clung to the earth and followed his own desire. So his example is like that of the dog: if you chase him, he pants, or if you leave him alone, he pants. That is the example of the people who deny Our signs. So relate the stories that perhaps they will give thought.

messengers of Our vengeance upon your people from Quraysh, and those before you from the Jews of the Children of Israel, so that they may reflect on that, and take heed and turn to Our obedience, lest the same vengeance and punishment that befell those before them befall them, and the Jews of the Children of Israel may ponder it, and know the truth of your matter and the truth of your prophethood, since the report of **the one to whom We gave Our signs** was from the hidden knowledge of theirs, and the hidden report of them, and none knows it except their rabbis, and those of them who read and studied the books. And in your knowledge of this, while you are illiterate and do not write, nor read, nor study books, and you have not sat with people of knowledge, is the clear proof for you against them, that you are a Messenger of God, and that you did not know what you know of this and your condition as you are, except by revelation from heaven.

Abu Al-Nadr used to say something similar.

Ibn Hamid told us, he said, Salamah told us, on the authority of Muhammad, on the authority of Salim Abu al-Nadr: **So relate the stories that perhaps they will give thought**, meaning the Children of Israel, when you came to them with report of what had happened to them that they had hidden from you, **that perhaps they will give thought**, and know that no one brought this report of what had happened to them except a prophet to whom report from heaven came.

## Tafsir al-Qurtubi

The Almighty said: **And if We willed, We could have raised him up** meaning Balaam. That is, if We willed, We could have killed him before he disobeyed, so We raised him up to Paradise. **With it** means by working with it. **But he clung to the earth** meaning he leaned on it, according to Ibn Jubayr and Al-Suddi. Mujahid: He settled in it, meaning he settled in its pleasures. The root of ikhlaad is adherence. It is said: So-and-so settled in a place if he resided in it and stuck to it. Zuhair said:

Whose home is it that you covered with gharqad like a revelation in the stone of the eternal stream?

Meaning the resident, so the meaning is that he adhered to the pleasures of the earth, so he expressed it as the earth, because the pleasures of this world are on the face of the earth. **And he followed his desires** meaning what Satan made attractive to him. It was also said: He was with the disbelievers. It was also said: He followed the pleasure of his wife, and she desired money until she made him pray against Moses. **His example is like that of a dog** is subject and predicate. **If you attack him, he pants** is a condition and its answer. It is in the place of the state, meaning his example is like that of a dog, panting. The meaning

is: He is on one thing and does not desist from disobedience, like a dog that is in this state, so the meaning is: He is panting in every case, whether you chase him or not. Ibn Jurayj said: The dog is cut off from his heart, he has no heart, if you attack him, he pants or leave him, he pants, likewise the one who abandons guidance has no heart, his heart is cut off. Al-Qatibi said: Everything that pants only pants from exhaustion or thirst, except the dog, which pants when tired, at rest, sick, healthy, quenched, or thirsty. So God made an example of one who denies His signs, saying: If you admonish him, he goes astray, and if you leave him, he goes astray. So he is like a dog: if you leave him, he pants, and if you chase him, he pants, as God says: "And if you invite them to guidance, they will not follow you. It is all the same to you whether you invite them or whether you are silent" (al-A'raf 7:193). Al-Jawhari said: The dog pants **with the fat-ha** panting or panting **with the damma** if he sticks out his tongue from exhaustion or thirst, and the same applies to a man when he becomes exhausted. And His statement: **If you attack him, he pants** is because if you attack a dog, he barks and turns away, fleeing, and if you leave him, he attacks you and barks, tiring himself out facing you and turning away from you, and he is afflicted by what afflicts him when he is thirsty, sticking out his tongue. Al-Tirmidhi Al-Hakim said in Nawader Al-Usul: He likened it to a dog among wild beasts because the dog has a dead heart, and its panting is because its heart is dead. All other wild beasts are not like that, so they do not pant. The dog became like that because when Adam (peace be upon him) came down to earth, the enemy rejoiced at him, so he went to the wild beasts and paralyzed them on Adam, so the dog was the most aggressive of them. Then Gabriel came down with the staff that was given to Moses in Madyan and made it a sign for him to Pharaoh and his people, and he put great authority in it and it was from the myrtle of Paradise, so he gave it to Adam (peace be upon him) on that day to drive away the wild beasts from himself, and he ordered him, as was narrated, to come close to the dog and put his hand on its head, so the dog became accustomed to it and its heart died from it because of the power of the staff, and it became accustomed to it and its children until this day, because of putting his hand on its head and it became a guard among the guards of his children. And if he is disciplined and taught to hunt, he will be disciplined and accept teaching, and that is what He said: **You will learn them from what God has taught you** (al-Ma'idah 5:5). As-Suddi: Balaam after that was panting like a dog. This example, according to many scholars of interpretation, is general for everyone who was given the Qur'an but did not act upon it. It was also said that it is for every hypocrite. The first is more correct. Mujahid said about the verse: "His example is that of a dog: if you attack him, he pants, or if you leave him, he pants." That is, if you chase him with your mount or foot, he pants, or if you leave him, he pants. The same is true for someone who reads the Book and does not act upon what is in it.



Another said: This is the worst example, because his example is that his desires have overcome him until he no longer has the power to harm or benefit himself, like a panting dog, whether he attacks him or not, he does not have the power to stop panting. It was also said that one of the characteristics of a dog is to fall upon someone who does not fear him, starting with rudeness, then his recklessness calms down by obtaining every vile reward. God made him an example of someone who accepts bribes in religion until he is stripped of the signs of his Lord. The verse indicates to those who ponder it that no one should be deceived by his actions or knowledge, because no one knows what will happen to him. It indicates the prohibition of taking bribes to nullify or change a right. This has been explained in Al-Ma'idah. It also indicates the prohibition of imitating a scholar except with a clear argument, because God the Most High informed us that He gave this one His signs and then he withdrew from them, so it is necessary to fear the same for others and not accept them except with a proof.

God Almighty says: "That is the example of the people who denied Our signs. So relate the story that perhaps they will give thought." That is, it is the example of all the disbelievers.

### Tafsir Ibn Kathir

Abdul Razzaq said: On the authority of Sufyan al-Thawri, on the authority of al-A'mash and Mansur, on the authority of Abu al-Dhaha, on the authority of Masruq, on the authority of Abdullah ibn Mas'ud, may God be pleased with him, regarding the words of God Almighty: **And recite to them the report of the one to whom We gave Our signs, but he slipped out of them** the verse, he said: He is a man from the Children of Israel called Balaam ibn Ba'oura. Shu'bah and others narrated it in this way on the authority of Mansur. Sa'id ibn Abi 'Aruba said on the authority of Qatada on the authority of Ibn Abbas: He is Saifi ibn al-Rahib. Qatada said: Ka'b said: He was a man from the people of Balqa' and he knew the Greatest Name and he was residing in Jerusalem with the tyrants. Al-A'wfi said on the authority of Ibn Abbas, may God be pleased with him: He is a man from the people of Yemen called Balaam. God gave him His signs, but he abandoned them. Malik ibn Dinar said: He was one of the scholars of the Children of Israel and his prayers were answered. They would put him forward in times of hardship. The Prophet of God, Moses, peace be upon him, sent him to the king of Madyan to call him to God, so he gave him a land and gave him, so he followed his religion and abandoned the religion of Moses, peace be upon him. Sufyan ibn 'Uyaynah said on the authority of Hisayn on the authority of Imran ibn Al-Harith on the authority of Ibn Abbas: He is Balaam bin Ba'oura, and this is what Mujahid and Ikrimah said. Ibn Jarir said: Al-Harith told me, Abdul Aziz told us, Israel told us, on the authority of Mughirah, on the authority of Mujahid, on the authority of Ibn Abbas, who said: He is Balaam. Thaqeef said: He is Umayyah bin Abi Al-Salt. Shu'bah said on the authority of Ya'la bin Ata' on the authority of Nafi' bin Asim on the

authority of Abdullah bin Amr, regarding His statement, **And recite to them the report of him to whom We gave Our signs 1:13**, the verse, he said: He is your companion Umayyah bin Abi Al-Salt. It has been narrated from other sources on his authority, and it is authentically attributed to him. It seems that he only meant that Umayyah bin Abi Al-Salt resembled him, for he had attained much knowledge of the knowledge of the previous laws, but he did not benefit from his knowledge, for he lived during the time of the Messenger of God, may God bless him and grant him peace, and his signs, signs, and miracles reached him, and they were apparent to everyone who had insight. Despite this, he met with him and did not follow him, and he turned to befriending, supporting, and praising the polytheists. He mourned the polytheists who fought at Badr with an eloquent elegy. May God curse him. It was mentioned in some hadiths that he who believed in his tongue but did not believe in his heart, has divine poetry, wisdom and eloquence, but God did not open his chest to Islam. Ibn Abi Hatim said: My father told us, Ibn Abi Namir told us, Sufyan told us, on the authority of Abu Saeed Al-Awar, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding his statement, **And recite to them the report of the one to whom We gave Our signs, but he slipped out of them**, he said: He is a man who was given three supplications that were answered for him, and he had a wife with whom he had a child. She said, **Give me one of them**. He said, "You have one. What do you want?" She said, **Pray to God to make me the most beautiful woman among the Children of Israel**. So he prayed to God, and He made her the most beautiful woman among the Children of Israel. When she knew that there was no one like her among them, she turned away from him and wanted something else. So he prayed to God to make her a dog, and she became a dog. Then two prayers were made. Then her sons came and said, "We cannot stay here. Our mother has become a dog that people will taunt us with. So pray to God to return her to the state she was in." So he prayed to God, and she returned to what she was, and the three prayers were made. She was called Al-Basooos. Strange. As for the well-known reason for the revelation of this noble verse, it is a man from the early generations in the time of the Children of Israel, as Ibn Masoud and others of the Salaf said. Ali bin Abi Talha said on the authority of Ibn Abbas: He is a man from the city of the tyrants called Balaam, and he knew the greatest name of God. Abd al-Rahman bin Zaid bin Aslam and others of the scholars of the Salaf said: His prayers were answered, and he did not ask God for anything except that He gave it to him. Stranger, even more distant, even mistaken is he who said: He had been given prophethood and then stripped himself of it. Ibn Jarir narrated it on the authority of some of them, and it is not correct. Ali bin Abi Talha on the authority of Ibn Abbas: When Moses descended upon them, meaning the tyrants and those with him, his cousins and people came to him - meaning Balaam - and said: Moses is a man of iron and has many soldiers, and if he prevails over us he will destroy us, so pray to God to turn Moses and those with him away from us. He said: If I pray to God to turn Moses and those with him away, my world and my afterlife will be lost. So they kept on at him until he prayed against them, and God stripped him of what he was wearing. This is what God



And if We willed, We could have raised him thereby, but he clung to the earth and followed his own desire. So his example is like that of the dog: if you chase him, he pants, or if you leave him alone, he pants. That is the example of the people who deny Our signs. So relate the stories that perhaps they will give thought.

Almighty said: **So he slipped away from it, and Satan pursued him** 7:10. Al-Suddi said: When the forty years had passed, of which God said, **It is forbidden to them for forty years**, He sent Joshua bin Nun as a prophet. He called the Children of Israel and informed them that he was a prophet and that God had commanded him to fight the tyrants, so they pledged allegiance to him and believed him. A man from the Children of Israel called Balaam set out, and he was a scholar who knew the Greatest Hidden Name. He disbelieved, may God curse him, and went to the tyrants and said to them: Do not terrorize the Children of Israel, for if you go out to fight them, I will call down a curse upon them and they will perish. He had whatever he wanted of this worldly life with them, except that he was unable to approach women because of their great size, so he would marry a female donkey of his, and this is what God Almighty said: **So he slipped out of her**. God Almighty said: **So Satan pursued him**, meaning he took control of him and his affairs, so whatever he commanded him, he complied and obeyed. For this reason, He said: **So he was among the astray**, meaning among the perished, confused, and lost. A hadith was narrated in the meaning of this verse by Al-Hafiz Abu Ya'la Al-Mawsili in his Musnad, where he said: Muhammad bin Marzuq narrated to us Muhammad bin Bakr on the authority of Al-Salt bin Bahram, on the authority of Al-Hasan, on the authority of Jundub Al-Bajali in this mosque that Hudhayfah, meaning Ibn Al-Yaman, may God be pleased with him, narrated to him that the Messenger of God, may God bless him and grant him peace, said: "Among the things I fear for you is a man who recites the Qur'an until its brilliance is seen upon him and his cloak is Islam, which of them wills to be removed and cast behind his back, and attack his neighbor with the sword and accuse him of polytheism." I said: O Prophet of God, which of the two is more deserving of polytheism, the one who is accused or the one who is accused? He said: **Rather, the one who is accused**. The chain of transmission is good. Al-Salt bin Bahram was one of the trustworthy people of Kufa and he was not accused of anything except Irja'. Imam Ahmad bin Hanbal, Yahya bin Ma'in, and others authenticated him.

And the Almighty said: **And if We willed, We could have elevated him thereby, but he clung to the earth and followed his own desire**. The Almighty says: **And if We willed, We could have elevated him thereby**, meaning, We could have elevated him from the defilement of the filth of this world with the signs that We gave him, **but he clung to the earth**, meaning, he inclined toward the adornments and adornments of this worldly life and turned to its pleasures and delights, and it deceived him as it deceived others who were not people of insight and reason. Abu al-Rahawayh said about the Almighty's statement: **but he clung to the earth**, he said: Satan appeared to him on a high place on the Baniyas Bridge, so the donkey prostrated to God and Balaam prostrated to Satan. And Abd

al-Rahman ibn Jubayr ibn Nufayr and others said the same. Imam Abu Ja'far ibn Jarir, may God have mercy on him, said: And from the story of this man was what Muhammad ibn Abd al-A'la told us, al-Mu'tamir told us on the authority of his father that he was asked about this verse: **And recite to them the report of the one to whom We gave Our signs**, so he narrated on the authority of Sayyar that there was a man called Balaam and his prayers were answered. He said: And Moses came with the Children of Israel, wanting the land that In it was Balaam, or he said: Ash-Sham. He said: The people were terrified of him with great fear, so they came to Balaam and said: Pray to God against this man and his army. He said: Until I command my Lord, or until I am commanded. He said: So command to pray against them. It was said to him: Do not pray against them, for they are My servants and among them is their prophet. He said: So he said to his al-Nas 114:I have commanded my Lord to pray against them, and I have forbidden them. So they gave him a gift and he accepted it. Then they returned to him and said: Pray against them. He said: Until I command my Lord. So he commanded, but he did not command him to do anything. He said: I have been commanded, but he did not command me to do anything. They said: If your Lord had hated that you pray against them, He would have forbidden you as He forbade you the first time. He said: So he began to pray against them, and when he prayed against them, the prayer against his people came from his tongue, and when he wanted to pray for his people to be granted victory, he prayed for Moses and his army to be granted victory, or something like that, God willing. He said: So they said: We do not see you praying except against us. He said: It only comes from my tongue like this, and if I prayed against him also, I would not be answered, but I will guide you to a matter. Perhaps it will be their destruction. Indeed, God hates adultery, and if they commit adultery, they will perish. I hoped that God would destroy them, so they brought out the women to meet them, for they are a people traveling, so perhaps they will commit adultery and perish. He said: So they did, and they brought out the women to meet them. He said: The king had a daughter, and he mentioned her greatness, which God knows best. He said: Her father or Balaam said: Do not let me have power over anyone except Moses. He said: And they committed adultery. He said: Then the head of one of the tribes of the Children of Israel came to her and wanted to have sex with her, but she said: I will not have power over anyone except Moses: a man from the sons of Aaron, and he had a spear with him, so he thrust them. He said: And God supported him with strength, so he strung them together and raised them on his spear, and the people saw them - or something like that - He said: And God sent a plague upon them, and seventy thousand of them died. Abu Al-Mu'tamir said: Sayyar told me that Balaam rode his donkey until he reached Al-Ululi, or he said a road from Al-Ululi. He started hitting it but it would not move forward. It stood up to him and said: Why are you hitting me? Don't you see what is in front

of you? Then Satan was before him. He said: So he descended and prostrated to him. God Almighty said: "And recite to them the report of the one to whom We gave Our signs, but he slipped out of them. So Satan pursued him, and he was among the deviators. And if We had willed, We could have elevated him thereby, but he clung to the earth and followed his own desire. So his example is that of the dog: if you chase him, he pants, or if you leave him, he pants. That is the example of the people who deny Our signs. So relate the story that perhaps they will give thought." He said: So Sayyar told me this, and I do not know, perhaps something from someone else's hadith has entered into it. **I said** He is Balaam, and it is said Balaam bin Ba'oura, and it is said Ibn Aber, and it is said Ibn Ba'our bin Shahtum bin Qushtum bin Mab bin Lot bin Haran, and it is said Ibn Haran bin Azar, and he lived in a village in Balqa. Ibn Asakir said: He is the one who knew the greatest name of God, but he slipped out of his religion. He is mentioned in the Qur'an. Then he mentioned from his story something similar to what we mentioned here, he mentioned it from Wahb and others, and God knows best. Muhammad bin Ishaq bin Sayyar said: On the authority of Salim Abu Al-Nadr, that he narrated that when Moses, peace be upon him, descended to the land of the Canaanites in the land of Ash-Sham, the people of Balaam came to him and said to him: This is Moses bin Imran among the Children of Israel. He has come to expel us from our country and kill us and make it the Children of Israel. We are your people and we have no home, and you are a man whose supplications are answered, so go out and supplicate to God against them. He said: Woe to you, the Prophet of God has with him the angels and the believers. How can I go and supplicate against them while I know from God what I know? They said to him: We have no home. So they kept on beseeching him and supplicating him until they tempted him, so he was tempted and rode his donkey towards the mountain that overlooked the army of the Children of Israel, which was Mount Hisban. After he had walked on it for some time, it lay down with him, so he got off it and hit it until he made it slip, then it stood up and he mounted it. It did not walk with him for long until it lay down with him and he hit it until he made it slip, so he gave it permission, so it spoke to him as an argument against him and said: Woe to you, Balaam, where are you going? Do you not see the angels in front of me preventing me from this path of mine? She went to the Prophet of God and the believers to pray against them, but he did not stop hitting her, so God let her go when he did that to her. She went with him until she brought him to the top of Hisban, over the army of Moses and the Children of Israel. He began to pray against them, and he did not pray against them for evil except that God turned his tongue to his people, and he did not pray for his people for good except that he turned his tongue to the Children of Israel. His people said to him: Do you know, O Balaam, what you are doing? He said: This is something I do not own, this is something that God has overcome. He said: His tongue stuck out and fell on his chest and he said to them: Now the world and the hereafter have gone from me and nothing remains but deceit and trickery, so I will deceive and scheme for you. Beautify the women and give them goods, then send them to the camp to sell them there and order them that no woman should withhold herself

from a man who wants her, for if one man among them commits adultery, you will be spared them. So they did. When the women entered the camp, a Canaanite woman named Kasbi - the daughter of Tyre, the head of his nation - passed by a man from the leaders of the Children of Israel, who was Zimri, the son of Shallum, the head of the tribe of Simeon, the son of Jacob, the son of Isaac, the son of Abraham, peace be upon him. When he saw her, he was pleased, so he stood up, took her by the hand, and brought her to Moses and said: I think you will say this is forbidden to you? He said: Yes, it is forbidden to you, do not come near her. He said: By God, I will not obey you in this. So he entered his tent with her and fell upon her. God Almighty sent the plague upon the Children of Israel. Phinehas, son of Eleazar, son of Aaron, was the one in charge of Moses and was absent when Zimri, son of Shallum, did what he did. He came while the plague was raging among them and reported the report. He took his spear, which was all iron. Then he entered the tent while they were lying down and strung them together with his spear. Then he went out with them, raising them to the sky, holding the spear in his arm and leaning his elbow on his waist and resting the spear on his jaw. He was the firstborn of Eleazar. He kept saying: O God, this is how we deal with those who disobey you and lift the plague. So he calculated how many of the Children of Israel had perished in the plague between the time Zimri struck the woman and Phinehas killed him. They found that seventy thousand of them had perished, and the one who underestimated them said twenty thousand in one hour of the day. From there, the Children of Israel would give Phinehas' son from every sacrifice they had slaughtered the neck, the arm, the jaw, and the firstborn from all their wealth. And the same because he was the firstborn of his father, Eleazar. So regarding Balaam bin Ba'oura, God revealed: "And recite to them the report of the one to whom We gave Our signs, but he slipped out of them, so Satan pursued him, and he was among the deviators. And if We had willed, We could have elevated him thereby, but he clung to the earth and followed his own desire. So his example is like that of a dog: if you attack him, he pants, or if you leave him, he pants. That is the example of the people who deny Our signs. So relate the story that perhaps they will give thought." And the Almighty's saying: "So his example is like that of a dog: if you attack him, he pants, or if you leave him, he pants." The commentators differed in its meaning. According to the context of Ibn Ishaq, on the authority of Salim, on the authority of Abu al-Nadr, that Balaam's tongue stuck out on his chest, so his likeness to a dog in its panting in both its states, whether it is rebuked or left alone, is apparent. And it was said that its meaning is that he became like him in his misguidance and his persistence in it and his lack of benefit to faith and lack of supplication like a dog in its panting in both its states: if you attack him or leave him, he pants in both states, so likewise this one does not benefit. By preaching and calling to faith or not, as God Almighty said: **It is the same for them whether you warn them or do not warn them - they will not believe.** "Ask forgiveness for them or do not ask forgiveness for them. If you ask forgiveness for them seventy times, God will not forgive them." and the like. It was said that its meaning is that the heart of the disbeliever,

And if We willed, We could have raised him thereby, but he clung to the earth and followed his own desire. So his example is like that of the dog: if you chase him, he pants, or if you leave him alone, he pants. That is the example of the people who deny Our signs. So relate the stories that perhaps they will give thought.

hypocrite, and misguided person is weak and empty of guidance, so he is often obliged. This was expressed in this way, something similar was transmitted from Al-Hasan Al-Basri and others. God Almighty's statement: **So relate the stories that perhaps they will give thought.** God Almighty says to His Prophet Muhammad, may God bless him and grant him peace, **So relate the stories that perhaps they** meaning perhaps the Children of Israel who knew the state of Balaam and what happened to him in God's misguidance and distancing him from His mercy, because he used God's blessing upon him in teaching him the Greatest Name, which if he was asked by it, he would give, and if he was called by it, he would answer, in disobedience to his Lord. Rather, he called by it upon the party of the Most Merciful and the people of faith, the followers of His servant and Messenger at that time, the one who spoke to God, Moses, son of Imran, peace be upon him. For this reason, He said, **Perhaps they will give thought,** meaning that they would beware of being like him, for God had given them knowledge. And He distinguished them from the rest of the Arabs, and He placed in their hands the description of Muhammad, may God bless him and grant him peace, so that they would know it as they know their own sons. They are the people most deserving and most worthy of following him, supporting him, and backing him, as their prophets informed them of that and commanded them to do. For this reason, whoever among them disobeys what is in His Book and conceals it so that the servants do not know about it, God will make humiliation in this world connected to humiliation in the Hereafter. And His statement, **Evil is the example of the people who deny Our signs,** God Almighty says, **Evil is the example of the people who deny Our signs,** meaning, evil is their example that they are likened to dogs that have no concern except to obtain a meal or a desire. So whoever goes beyond the realm of knowledge and guidance and turns to his own desires and follows his whims becomes like a dog, and what an evil example he is. For this reason, it is established in the Sahih that the Messenger of God, may God bless him and grant him peace, said, **We do not have a bad example, the one who takes back his gift is like a dog that returns to his vomit.** And His statement, **And they were wronging themselves,** meaning, God did not wrong them, but they wronged themselves by turning away from following guidance and obeying their Master, and instead inclining to the abode of decay, and turning to obtaining pleasures and complying with whims.

## Fath al-Qadir

His saying: 176- **And if We willed, We could have elevated him thereby.** The pronoun refers to the one who was given the signs, and the meaning is: If We willed to elevate him: by the signs We gave him, We could have elevated him thereby: that is, because of them, but We did not will that because of his turning away from them and abandoning acting upon them. It

was said that the meaning is: If We willed, We could have caused him to die before he disobeyed, so We raised him to Paradise thereby: that is, by acting upon them. **But he clung to the earth.** The root of ikhlaad is adherence. It is said: So-and-so clung to a place if he resided there and adhered to it. The meaning here is that he inclined toward the world and desired it and preferred it over the Hereafter. **And he followed his desires,** that is, he followed what he desired and abandoned acting upon what the knowledge that God taught him required, which is the debris of the world. It was said: His desires were with the infidels, and it was said: He followed the pleasure of his wife, and she was the one who led him to turn away from the signs of God. His saying: **His likeness is like that of a dog** means that when he has abandoned the verses and has not acted upon them, he has descended to the lowest rank, resembling the most vile of animals in baseness, resembling them in the ugliest of characteristics, which is that he pants in both cases, whether a person intends to attack him or leaves him. He is panting whether he is reprimanded or left alone, chased or not chased, attacked or not attacked. There is nothing more vile and base than this. The phrase **If you attack him, he pants, or if you leave him, he pants** is in the accusative case as a state: meaning, his likeness is like that of a dog when he is described with this characteristic. The meaning is that this one who has abandoned the verses does not desist from disobedience in all his states, whether the preacher admonishes him, the one who reminds him reminds him, the one who warns him reprimands him, or nothing of that happens. Al-Qatibi said: Everything that pants only pants from exhaustion or thirst, except the dog, which pants when tired, at rest, sick, healthy, quenched, and thirsty. So God made it an example for those who deny His signs, saying: If you admonish it, it will go astray, and if you leave it, it will go astray. So it is like a dog, if you leave it, it will pant, and if you drive it, it will pant, as God the Almighty said: **And if you invite them to guidance, they will not follow you - it is all the same to you whether you invite them or are silent.** Panting is sticking out the tongue due to exhaustion, thirst, or something else. Al-Jawhari said: The dog pants with the fat-ha, panting, and panting with the damma, if it sticks out its tongue due to exhaustion or thirst, and the same is true for a man when he becomes exhausted. It was said that the meaning of the verse is: If you attack a dog, it will bark and run away, and if you leave it alone, it will attack you and bark, tiring itself out by coming towards you and turning away from you, and it will suffer from what happens to it when it is thirsty, sticking out its tongue. The reference in his saying that is to what was mentioned previously about the example of that vile state. It is a subject and its predicate is **The parable of the people who denied Our signs** meaning that this vile example is like the people who denied Our signs from the Jews after they knew about them and recognized them, so they distorted and changed and concealed the description of the Messenger of God, may God

bless him and grant him peace, and denied it. **So relate the story** meaning relate to them this story, which is the description of the man who has abandoned the signs, for his example mentioned is like the example of these people who denied from the Jews, whom you relate to, **Perhaps they will reflect** on that and use their understandings in it, so they will be deterred from misguidance and turn to the truth.

## Tafsir al-Baghawi

176 - **And if We had willed, We could have elevated him thereby**, meaning: We could have elevated his status and position by those verses. Ibn Abbas **may God be pleased with him** said: We elevated him by his knowledge of them. Mujahid and Ata' said: We removed disbelief from him and protected him by the verses. **But he clung to the earth**, meaning: He settled in the world and inclined towards it. Al-Zajjaj said: *Khalada* and *Akhlad* are one and the same. Its origin is from *khulud* which means permanence and residence. It is said: **So-and-so clung to a place** if he resided in it. The earth here refers to the world, because all the deserts and wildernesses in it are earth, and all its goods are extracted from the earth. **And he followed his desire**, he submitted to what his desires called him to. Ibn Zayd said: His desires were with the people. Ata' said: He wanted the world and obeyed his Satan. This is the most severe sign for scholars, for God informed us that He gave him a sign from His greatest name, answered prayers, knowledge and wisdom. Thus, by being content with the world and following desires, he deserved to change the blessing upon him and to be stripped of it. Who is safe from these two characteristics except for the one whom God has protected?

Abu Bakr Muhammad ibn Abdullah ibn Abi Tawbah told us, on the authority of Muhammad ibn Ahmad ibn al-Harith, on the authority of Muhammad ibn Yaqub al-Kisa'i, on the authority of Abdullah ibn Mahmud, on the authority of Ibrahim ibn Abdullah al-Khalal, on the authority of Abdullah ibn al-Mubarak, on the authority of Zakariya ibn Abi Zaid, on the authority of Muhammad ibn Abd al-Rahman ibn Sa'd ibn Zarah, on the authority of Ka'b ibn Malik al-Ansari, on the authority of his father, who said: The Messenger of God, may God bless him and grant him peace, said: **Two hungry wolves sent among sheep are not more destructive to them than a man's greed for wealth and honor is to his religion.**

God Almighty said: "His example is that of a dog: if you chase him, he pants, or if you leave him alone, he pants." It is said: The dog pants, panting, if he sticks out his tongue. Mujahid said: He is like the one who reads the Book but does not act upon it.

Meaning: If you reprimand this infidel, he will not desist, and if you leave him alone, he will not be guided. The two states are the same to him, like the states of a dog: if he is chased and attacked, he will pant, and if he is left alone and satisfied, he will pant. Al-Qatibi said: Everything that pants only pants from exhaustion or thirst, except the dog, which pants when tired, at rest, and thirsty. So God made it an example for those who

deny His signs, saying: If you admonish it, it is lost, and if you leave it, it is lost, like a dog. If you chase it, it pants, and if you leave it as it is, it pants. Similar to this is the saying of God Almighty: "And if you call them to guidance, they will not follow you. It is the same for you whether you call them or are silent" (al-A'raf 7:193). Then He made this example general for all those who deny the signs of God, saying: "That is the example of the people who denied Our signs. So relate the story that perhaps they will give thought." It was said: This is an example for the infidels of Mecca, because they wished for a guide to guide them and call them to obey God, but when a prophet came to them whose truthfulness they had no doubt, they denied him, so they were not guided, whether they left him or left him.

## Tafsir al-Baidawi

176. **And if We had willed, We could have raised him** to the ranks of the righteous among the scholars. **With it** because of those verses and their adherence, **but he clung to the earth** he inclined to the world or to baseness. **And followed his desire** in preferring the world and appeasing his people and turned away from the requirements of the verses. He only made his elevation dependent on the will of God the Most High, then he made up for it with the action of the servant, to draw attention to the fact that the will is the cause of his action that necessitates his elevation and that its absence is evidence of its absence, as the absence of the effect indicates the absence of its cause, and that the real cause is the will and that what we see of the causes are considered intermediaries in the occurrence of the effect in that the will is attached to it in this way. It would have been right for him to say, but he turned away from it and so he fell into place. **He clung to the earth and followed his desire**, exaggerating and drawing attention to what led him to do and that the love of the world is the root of every sin. **So his example** is his description which is an example in baseness. **Like a dog** is its description in the worst of its properties, which is **if you attack it, it pants, or if you leave it, it pants** meaning it always pants, whether you attack it with reprimand and expulsion or leave it and do not deal with it, unlike other animals due to the weakness of its heart. Panting is the protrusion of the tongue from heavy breathing, and the conditional is in the position of the state and meaning. Panting in both cases, and the metaphor is in the position of the necessary structure, which is the negation of the nominative and the placement of the status for exaggeration and clarification. It was said that when he invoked against Moses, peace be upon him, his tongue stuck out and fell on his chest and he began to pant like a dog. **That is the example of the people who denied Our signs, so relate the story** the story mentioned about the Jews, for it is similar to their stories. **Perhaps they will reflect** reflection that will lead them to take heed.



Surat al-A'raf 7:177

Evil is the example of the people who deny Our signs and wrong themselves.

## Surat al-A'raf 7:177

Evil is the example of the people who deny Our signs and wrong themselves.

## Tafsir al-Jalalayn

177 - *Evil* wretched **is the example of the people** that is, the example of the people **who denied Our signs and were wronging themselves** by denying.

## Tafsir al-Suyuti

## Tafsir al-Tabari

Ayu Ja'far said: God Almighty says: Evil is the example of the people who denied God's proofs and evidence, and rejected them, while they themselves were reducing their portions and depriving themselves of their benefits, by denying them, and nothing else.

It was said: **Bad example**, from *saw*, meaning: bad example - like the people - and **the people** was used in place of **the example** and **the example** was deleted, since the meaning of the speech was understood, as God Almighty said: **But righteousness is of him who believes in God** (al-Baqarah 2:177), for its meaning is: but righteousness is of him who believes in God. We have explained similar examples in other places, so there is no need to repeat it.

## Tafsir al-Qurtubi

God Almighty says: **Evil is the example of the people who deny Our signs and were wronging themselves.**

His saying: **The example of the people is bad** It is said: The thing is bad, ugly, so it is intransitive, and it is bad, it is bad, so it is transitive, meaning their example is bad. And its meaning is: Bad example like the people, so the added word was deleted, and like is made accusative as a specification. Al-Akhfash said: So he made the example of the people a metaphor. And the people is raised by the beginning or by the implication of the subject. The meaning is: Bad example is like the people. Abu Ali estimated it: Bad example like the people. Asim Al-Jahdary and Al-A'mash read Bad like the people, raising like with bad.

## Tafsir Ibn Kathir

Abdul Razzaq said: On the authority of Sufyan al-Thawri, on the authority of al-A'mash and Mansur, on the authority of Abu al-Dhaha, on the authority of Masruq, on the authority of Abdullah ibn Mas'ud, may God be pleased with him, regarding the words of God Almighty: **And recite to them the report of the one to whom We gave Our signs, but he slipped out of them**

the verse, he said: He is a man from the Children of Israel called Balaam ibn Ba'oura. Shu'bah and others narrated it in this way on the authority of Mansur. Sa'id ibn Abi 'Aruba said on the authority of Qatada on the authority of Ibn Abbas: He is Saifi ibn al-Rahib. Qatada said: Ka'b said: He was a man from the people of Balqa' and he knew the Greatest Name and he was residing in Jerusalem with the tyrants. Al-A'wfi said on the authority of Ibn Abbas, may God be pleased with him: He is a man from the people of Yemen called Balaam. God gave him His signs, but he abandoned them. Malik ibn Dinar said: He was one of the scholars of the Children of Israel and his prayers were answered. They would put him forward in times of hardship. The Prophet of God, Moses, peace be upon him, sent him to the king of Madyan to call him to God, so he gave him a land and gave him, so he followed his religion and abandoned the religion of Moses, peace be upon him. Sufyan ibn 'Uyaynah said on the authority of Hisayn on the authority of Imran ibn Al-Harith on the authority of Ibn Abbas: He is Balaam bin Ba'oura, and this is what Mujahid and Ikrimah said. Ibn Jarir said: Al-Harith told me, Abdul Aziz told us, Israel told us, on the authority of Mughirah, on the authority of Mujahid, on the authority of Ibn Abbas, who said: He is Balaam. Thaqeef said: He is Umayyah bin Abi Al-Salt. Shu'bah said on the authority of Ya'la bin Ata' on the authority of Nafi' bin Asim on the authority of Abdullah bin Amr, regarding His statement, **And recite to them the report of him to whom We gave Our signs 1:13**, the verse, he said: He is your companion Umayyah bin Abi Al-Salt. It has been narrated from other sources on his authority, and it is authentically attributed to him. It seems that he only meant that Umayyah bin Abi Al-Salt resembled him, for he had attained much knowledge of the knowledge of the previous laws, but he did not benefit from his knowledge, for he lived during the time of the Messenger of God, may God bless him and grant him peace, and his signs, signs, and miracles reached him, and they were apparent to everyone who had insight. Despite this, he met with him and did not follow him, and he turned to befriending, supporting, and praising the polytheists. He mourned the polytheists who fought at Badr with an eloquent elegy. May God curse him. It was mentioned in some hadiths that he who believed in his tongue but did not believe in his heart, has divine poetry, wisdom and eloquence, but God did not open his chest to Islam. Ibn Abi Hatim said: My father told us, Ibn Abi Namir told us, Sufyan told us, on the authority of Abu Saeed Al-Awar, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding his statement, **And recite to them the report of the one to whom We gave Our signs, but he slipped out of them**, he said: He is a man who was given three supplications that were answered for him, and he had a wife with whom he had a child. She said, **Give me one of them**. He said, "You have one. What do you want?" She said, **Pray to God to make me the most beautiful woman among the Children of Israel**. So he prayed to God, and He made her the most beautiful woman among the Children of Israel. When she knew that there was no one like her among them, she turned away from him and wanted something else. So he prayed to God to make her a dog, and she became a dog. Then two



prayers were made. Then her sons came and said, "We cannot stay here. Our mother has become a dog that people will taunt us with. So pray to God to return her to the state she was in." So he prayed to God, and she returned to what she was, and the three prayers were made. She was called Al-Basoos. Strange. As for the well-known reason for the revelation of this noble verse, it is a man from the early generations in the time of the Children of Israel, as Ibn Masoud and others of the Salaf said. Ali bin Abi Talha said on the authority of Ibn Abbas: He is a man from the city of the tyrants called Balaam, and he knew the greatest name of God. Abd al-Rahman bin Zaid bin Aslam and others of the scholars of the Salaf said: His prayers were answered, and he did not ask God for anything except that He gave it to him. Stranger, even more distant, even mistaken is he who said: He had been given prophethood and then stripped himself of it. Ibn Jarir narrated it on the authority of some of them, and it is not correct. Ali bin Abi Talha on the authority of Ibn Abbas: When Moses descended upon them, meaning the tyrants and those with him, his cousins and people came to him - meaning Balaam - and said: Moses is a man of iron and has many soldiers, and if he prevails over us he will destroy us, so pray to God to turn Moses and those with him away from us. He said: If I pray to God to turn Moses and those with him away, my world and my afterlife will be lost. So they kept on at him until he prayed against them, and God stripped him of what he was wearing. This is what God Almighty said: **So he slipped away from it, and Satan pursued him 1:10.** Al-Suddi said: When the forty years had passed, of which God said, **It is forbidden to them for forty years,** He sent Joshua bin Nun as a prophet. He called the Children of Israel and informed them that he was a prophet and that God had commanded him to fight the tyrants, so they pledged allegiance to him and believed him. A man from the Children of Israel called Balaam set out, and he was a scholar who knew the Greatest Hidden Name. He disbelieved, may God curse him, and went to the tyrants and said to them: Do not terrorize the Children of Israel, for if you go out to fight them, I will call down a curse upon them and they will perish. He had whatever he wanted of this worldly life with them, except that he was unable to approach women because of their great size, so he would marry a female donkey of his, and this is what God Almighty said: **So he slipped out of her.** God Almighty said: **So Satan pursued him,** meaning he took control of him and his affairs, so whatever he commanded him, he complied and obeyed. For this reason, He said: **So he was among the astray,** meaning among the perished, confused, and lost. A hadith was narrated in the meaning of this verse by Al-Hafiz Abu Ya'la Al-Mawsili in his Musnad, where he said: Muhammad bin Marzouq narrated to us Muhammad bin Bakr on the authority of Al-Salt bin Bahram, on the authority of Al-Hasan, on the authority of Jundub Al-Bajali in this mosque that Hudhayfah, meaning Ibn Al-Yaman, may God be pleased with him, narrated to him that the Messenger of God, may God bless him and grant him peace, said: "Among the things I fear for you is a man who recites the Qur'an until its brilliance is seen upon him and his cloak is Islam, which of them wills to be removed and cast behind his back, and attack his neighbor with the sword and accuse him of polytheism." I said: O

Prophet of God, which of the two is more deserving of polytheism, the one who is accused or the one who is accused? He said: **Rather, the one who is accused.** The chain of transmission is good. Al-Salt bin Bahram was one of the trustworthy people of Kufa and he was not accused of anything except Irja'. Imam Ahmad bin Hanbal, Yahya bin Ma'in, and others authenticated him.

And the Almighty said: **And if We willed, We could have elevated him thereby, but he clung to the earth and followed his own desire.** The Almighty says: **And if We willed, We could have elevated him thereby,** meaning, We could have elevated him from the defilement of the filth of this world with the signs that We gave him, **but he clung to the earth,** meaning, he inclined toward the adornments and adornments of this worldly life and turned to its pleasures and delights, and it deceived him as it deceived others who were not people of insight and reason. Abu al-Rahawayh said about the Almighty's statement: **but he clung to the earth,** he said: Satan appeared to him on a high place on the Baniyas Bridge, so the donkey prostrated to God and Balaam prostrated to Satan. And Abd al-Rahman ibn Jubayr ibn Nufayr and others said the same. Imam Abu Ja'far ibn Jarir, may God have mercy on him, said: And from the story of this man was what Muhammad ibn Abd al-A'la told us, al-Mu'tamir told us on the authority of his father that he was asked about this verse: **And recite to them the report of the one to whom We gave Our signs,** so he narrated on the authority of Sayyar that there was a man called Balaam and his prayers were answered. He said: And Moses came with the Children of Israel, wanting the land that in it was Balaam, or he said: Ash-Sham. He said: The people were terrified of him with great fear, so they came to Balaam and said: Pray to God against this man and his army. He said: Until I command my Lord, or until I am commanded. He said: So command to pray against them. It was said to him: Do not pray against them, for they are My servants and among them is their prophet. He said: So he said to his al-Nas 114: I have commanded my Lord to pray against them, and I have forbidden them. So they gave him a gift and he accepted it. Then they returned to him and said: Pray against them. He said: Until I command my Lord. So he commanded, but he did not command him to do anything. He said: I have been commanded, but he did not command me to do anything. They said: If your Lord had hated that you pray against them, He would have forbidden you as He forbade you the first time. He said: So he began to pray against them, and when he prayed against them, the prayer against his people came from his tongue, and when he wanted to pray for his people to be granted victory, he prayed for Moses and his army to be granted victory, or something like that, God willing. He said: So they said: We do not see you praying except against us. He said: It only comes from my tongue like this, and if I prayed against him also, I would not be answered, but I will guide you to a matter. Perhaps it will be their destruction. Indeed, God hates adultery, and if they commit adultery, they will perish. I hoped that God would destroy them, so they brought out the women to meet them, for they are a people traveling, so perhaps they will commit adultery and perish. He said: So they did, and they brought out the women to meet them. He said: The

Evil is the example of the people who deny Our signs and wrong themselves.

king had a daughter, and he mentioned her greatness, which God knows best. He said: Her father or Balaam said: Do not let me have power over anyone except Moses. He said: And they committed adultery. He said: Then the head of one of the tribes of the Children of Israel came to her and wanted to have sex with her, but she said: I will not have power over anyone except Moses: a man from the sons of Aaron, and he had a spear with him, so he thrust them. He said: And God supported him with strength, so he strung them together and raised them on his spear, and the people saw them - or something like that - He said: And God sent a plague upon them, and seventy thousand of them died. Abu Al-Mu'tamir said: Sayyar told me that Balaam rode his donkey until he reached Al-Ululi, or he said a road from Al-Ululi. He started hitting it but it would not move forward. It stood up to him and said: Why are you hitting me? Don't you see what is in front of you? Then Satan was before him. He said: So he descended and prostrated like that - God Almighty said: "And recite to them the report of the one to whom We gave Our signs, but he slipped out of them. So Satan pursued him, and he was among the deviators. And if We had willed, We could have elevated him thereby, but he clung to the earth and followed his own desire. So his example is that of the dog: if you chase him, he pants, or if you leave him, he pants. That is the example of the people who deny Our signs. So relate the story that perhaps they will give thought." He said: So Sayyar told me this, and I do not know, perhaps something from someone else's hadith has entered into it. **I said** He is Balaam, and it is said Balaam bin Ba'oura, and it is said Ibn Aber, and it is said Ibn Ba'our bin Shahtum bin Qushtum bin Mab bin Lot bin Haran, and it is said Ibn Haran bin Azar, and he lived in a village in Balqa. Ibn Asakir said: He is the one who knew the greatest name of God, but he slipped out of his religion. He is mentioned in the Qur'an. Then he mentioned from his story something similar to what we mentioned here, he mentioned it from Wahb and others, and God knows best. Muhammad bin Ishaq bin Sayyar said: On the authority of Salim Abu Al-Nadr, that he narrated that when Moses, peace be upon him, descended to the land of the Canaanites in the land of Ash-Sham, the people of Balaam came to him and said to him: This is Moses bin Imran among the Children of Israel. He has come to expel us from our country and kill us and make it the Children of Israel. We are your people and we have no home, and you are a man whose supplications are answered, so go out and supplicate to God against them. He said: Woe to you, the Prophet of God has with him the angels and the believers. How can I go and supplicate against them while I know from God what I know? They said to him: We have no home. So they kept on beseeching him and supplicating him until they tempted him, so he was tempted and rode his donkey towards the mountain that overlooked the army of the Children of Israel, which was Mount Hisban. After he had walked on it for some time, it lay down with him, so he got off it and hit it until he made it slip, then it stood up and he mounted it. It did not walk with him for long until it lay down with him and he hit it until he made it slip, so he gave it permission, so it spoke to him as an argument against him and said: Woe to you, Balaam, where are

you going? Do you not see the angels in front of me preventing me from this path of mine? She went to the Prophet of God and the believers to pray against them, but he did not stop hitting her, so God let her go when he did that to her. She went with him until she brought him to the top of Hisban, over the army of Moses and the Children of Israel. He began to pray against them, and he did not pray against them for evil except that God turned his tongue to his people, and he did not pray for his people for good except that he turned his tongue to the Children of Israel. His people said to him: Do you know, O Balaam, what you are doing? He said: This is something I do not own, this is something that God has overcome. He said: His tongue stuck out and fell on his chest and he said to them: Now the world and the hereafter have gone from me and nothing remains but deceit and trickery, so I will deceive and scheme for you. Beautify the women and give them goods, then send them to the camp to sell them there and order them that no woman should withhold herself from a man who wants her, for if one man among them commits adultery, you will be spared them. So they did. When the women entered the camp, a Canaanite woman named Kasbi - the daughter of Tyre, the head of his nation - passed by a man from the leaders of the Children of Israel, who was Zimri, the son of Shallum, the head of the tribe of Simeon, the son of Jacob, the son of Isaac, the son of Abraham, peace be upon him. When he saw her, he was pleased, so he stood up, took her by the hand, and brought her to Moses and said: I think you will say this is forbidden to you? He said: Yes, it is forbidden to you, do not come near her. He said: By God, I will not obey you in this. So he entered his tent with her and fell upon her. God Almighty sent the plague upon the Children of Israel. Phinehas, son of Eleazar, son of Aaron, was the one in charge of Moses and was absent when Zimri, son of Shallum, did what he did. He came while the plague was raging among them and reported the report. He took his spear, which was all iron. Then he entered the tent while they were lying down and strung them together with his spear. Then he went out with them, raising them to the sky, holding the spear in his arm and leaning his elbow on his waist and resting the spear on his jaw. He was the firstborn of Eleazar. He kept saying: O God, this is how we deal with those who disobey you and lift the plague. So he calculated how many of the Children of Israel had perished in the plague between the time Zimri struck the woman and Phinehas killed him. They found that seventy thousand of them had perished, and the one who underestimated them said twenty thousand in one hour of the day. From there, the Children of Israel would give Phinehas' son from every sacrifice they had slaughtered the neck, the arm, the jaw, and the firstborn from all their wealth. And the same because he was the firstborn of his father, Eleazar. So regarding Balaam bin Ba'oura, God revealed: "And recite to them the report of the one to whom We gave Our signs, but he slipped out of them, so Satan pursued him, and he was among the deviators. And if We had willed, We could have elevated him thereby, but he clung to the earth and followed his own desire. So his example is like that of a dog: if you attack him, he pants, or if you leave him, he pants. That is the

example of the people who deny Our signs. So relate the story that perhaps they will give thought." And the Almighty's saying: "So his example is like that of a dog: if you attack him, he pants, or if you leave him, he pants." The commentators differed in its meaning. According to the context of Ibn Ishaq, on the authority of Salim, on the authority of Abu al-Nadr, that Balaam's tongue stuck out on his chest, so his likeness to a dog in its panting in both its states, whether it is rebuked or left alone, is apparent. And it was said that its meaning is that he became like him in his misguidance and his persistence in it and his lack of benefit to faith and lack of supplication like a dog in its panting in both its states: if you attack him or leave him, he pants in both states, so likewise this one does not benefit. By preaching and calling to faith or not, as God Almighty said: **It is the same for them whether you warn them or do not warn them - they will not believe.** "Ask forgiveness for them or do not ask forgiveness for them. If you ask forgiveness for them seventy times, God will not forgive them." and the like. It was said that its meaning is that the heart of the disbeliever, hypocrite, and misguided person is weak and empty of guidance, so he is often obliged. This was expressed in this way, something similar was transmitted from Al-Hasan Al-Basri and others. God Almighty's statement: **So relate the stories that perhaps they will give thought.** God Almighty says to His Prophet Muhammad, may God bless him and grant him peace, **So relate the stories that perhaps they** meaning perhaps the Children of Israel who knew the state of Balaam and what happened to him in God's misguidance and distancing him from His mercy, because he used God's blessing upon him in teaching him the Greatest Name, which if he was asked by it, he would give, and if he was called by it, he would answer, in disobedience to his Lord. Rather, he called by it upon the party of the Most Merciful and the people of faith, the followers of His servant and Messenger at that time, the one who spoke to God, Moses, son of Imran, peace be upon him. For this reason, He said, **Perhaps they will give thought,** meaning that they would beware of being like him, for God had given them knowledge. And He distinguished them from the rest of the Arabs, and He placed in their hands the description of Muhammad, may God bless him and grant him peace, so that they would know it as they know their own sons. They are the people most deserving and most worthy of following him, supporting him, and backing him, as their prophets informed them of that and commanded them to do. For this reason, whoever among them disobeys what is in His Book and conceals it so that the servants do not know about it, God will make humiliation in this world connected to humiliation in the Hereafter. And His statement, **Evil is the example of the people who deny Our signs,** God Almighty says, **Evil is the example of the people who deny Our signs,** meaning, evil is their example that they are likened to dogs that have no concern except to obtain a meal or a desire. So whoever goes beyond the realm of knowledge and guidance and turns to his own desires and follows his whims becomes like a dog, and what an evil example he is. For this reason, it is established in the Sahih that the Messenger of God, may God bless him and grant him peace, said, **We do not have a bad example, the one who takes back his gift is like a dog that returns to**

**his vomit.** And His statement, **And they were wronging themselves,** meaning, God did not wrong them, but they wronged themselves by turning away from following guidance and obeying their Master, and instead inclining to the abode of decay, and turning to obtaining pleasures and complying with whims.

### Fath al-Qadir

His saying: 177- **A bad example is the people who denied Our signs.** This sentence includes a description of the state of these people who reached the extreme in ugliness: It is said: The thing became bad, it is ugly, so it is intransitive, and it became bad, it is transitive and is from the verbs of blame, like *ba'isa*, and its subject is a hidden pronoun, and an example is a specification explaining it and the one specifically blamed is those who denied Our signs, and it is necessary to estimate a deleted complement for the sake of conformity, i.e. a bad example like the people who denied. Al-Akhfash said: He made the example of the people a metaphor, and the people is raised by the beginning or by the implication of the subject, the estimate: The example is bad, it is like the people, so he said. Abu Ali Al-Farisi estimated it: A bad example like the people as we mentioned. Al-Jahdary and Al-A'mash read: **A bad example is the people.** His statement: **And they were wronging themselves** means that they were wronging themselves by denying it. Their wrongdoing did not extend beyond it to others, nor did it go beyond it. The sentence is connected to the one before it, meaning that they combined the denial of God's verses with wrongdoing themselves.

### Tafsir al-Baghawi

177 - **Evil is the example of the people who denied Our signs,** meaning: Evil is the example of the people who denied Our signs. The meaning is: Evil is the example of the people, so *like* was deleted and **the people** was put in its place, so it was raised, **and they were wronging themselves.**

### Tafsir al-Baidawi

177. **The example of the people is bad** meaning the example of the people, and it was read **the example of the people is bad** with the deletion of the specific blame. **Those who denied Our signs** after the proof was established against them and they knew about them. **And they were wronging themselves** either it was included in the relative clause conjoined with it meaning: And they did not wrong by denying except themselves, for its consequences do not go beyond them, and therefore the object is not present.

## Surat al-A'raf 7:178

He whom God guides is the one who is guided, and he whom He sends astray - it is those who are the losers.

## Surat al-A'raf 7:178

He whom God guides is the one who is guided, and he whom He sends astray - it is those who are the losers.

## Tafsir al-Jalalayn

178 - **He whom God guides is the guided one, and he whom He sends astray - it is those who are the losers.**

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Guidance and misguidance are in the hand of God, and the *guided* - who is the one who follows the path of truth, riding the straight path - in his religion, is the one whom God guides to that and makes him successful in achieving it, and the misguided is the one whom God lets down and does not make him successful in obeying Him. And the one to whom God does that is the *loser*, meaning the one who is doomed.

We have explained the meaning of *loss*, "guidance," and *misguidance* in more than one place in this book, so there is no need to repeat it here.

## Tafsir al-Qurtubi

Its meaning has been presented in more than one place. This verse responds to the Qadarites as mentioned above, and responds to those who say that God Almighty has guided all those who are accountable and that it is not permissible for Him to lead anyone astray.

## Tafsir Ibn Kathir

God Almighty says: Whoever God guides, none can misguide him, and whoever He misguides, he has certainly failed, lost, and gone astray. For God Almighty, whatever He wills will happen, and whatever He does not will will not happen. For this reason, it was stated in the hadith of Ibn Masoud: "Indeed, all praise is due to God. We praise Him, seek His aid, ask for His guidance, and ask His forgiveness. We seek refuge in God from the evils of our souls and the badness of our deeds. Whoever God guides, none can misguide him, and whoever God misguides, none can guide him. I bear witness that there is no god but God alone, without partner, and I bear witness that Muhammad is His servant and Messenger." The hadith in its entirety was narrated by Imam Ahmad, the scholars of Sunan, and others.

## Fath al-Qadir

178- **He whom God guides is the one who is guided** to what He has commanded and legislated for His servants. **And he whom He sends astray - those are the losers** the complete losers. He whom He guides, none can lead astray, and he whom He sends astray, none can guide him: whatever He wills happens, and whatever He does not will does not happen.

Al-Faryabi, Abd al-Razzaq, Abd bin Hamid, al-Nasa'i, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, al-Tabarani, Abu al-Shaykh and Ibn Mardawayh narrated on the authority of Ibn Mas'ud regarding his statement: **And recite to them the report of the one to whom We gave Our signs**, he said: He is a man from the Children of Israel called Balaam bin Abiz. Ibn Hamid, Ibn Jarir, Abu al-Shaykh and Ibn Mardawayh narrated through various chains of narration on the authority of Ibn Abbas who said: He is Balaam bin Ba'oura. In another version: Balaam bin Ba'er who was given the name was from the Children of Israel. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: {And recite to them the report of him to whom We gave Our signs}, he said: He is a man from the city of the tyrants called Balaam, he learned the greatest name of God, and when Moses descended upon them, his cousins and his people came to him and said: Moses is a man of iron and has many soldiers, and if he prevails over us he will destroy us, so pray to God to repel Moses and those with him from us, he said: If I pray to God to repel Moses and those with him, my world and the hereafter will pass, so they kept on at him until he prayed to God and he stripped him of what he was in. And regarding his statement: {If you attack him, he pants, or leave him alone, he pants}, he said: If he is charged with wisdom, he does not carry it, and if he is left alone, he does not seek good, like a dog that if it lies down, it pants, and if it is chased, it pants. Ibn Abi Hatim and Abu Al-Shaykh narrated on his authority regarding the verse, he said: He is a man who was given three supplications that were answered for him, and he had a wife with whom he had a child, so she said: Make one for me from her, he said: You have one, so what do you want? She said: Ask God to make me the most beautiful woman among the Children of Israel. So he asked God and He made her the most beautiful woman among the Children of Israel. When she knew that there was no one like her among them, she turned away from him and wanted something else. So he asked God to make her a dog, and she became a dog. Then two prayers were fulfilled. Then her sons came and said: We cannot stay here. Our mother has become a dog that people taunt us about. Ask God to return her to the state she was in. So he asked God and she returned to the way she was, and the three prayers were fulfilled. And she was called Al-Basoo. Abd bin Hamid, Al-Nasa'i, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Tabarani, Abu Al-Shaykh and Ibn Mardawayh narrated on the authority of Abdullah bin Amr regarding the verse. He said: He is Umayyah bin Abi Al-Salt Al-Thaqafi. And in another version: It was revealed about your companion Umayyah bin Abi

Al-Salt. Abd bin Hamid, Ibn Abi Hatim, Ibn Mardawayh and Ibn Asakir narrated something similar on his authority. Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Al-Sha'bi regarding this verse. He said: Ibn Abbas said: He is a man from the Children of Israel called Balaam bin Ba'oura. The Ansar used to say: He is the son of the monk who built the mosque of Al-Shaqaq for him. The Thaqeef used to say: He is Umayya bin Abi Al-Salt. Ibn Abi Hatim narrated on the authority of Ibn Abbas. He said: He is Saifi bin Al-Raheb. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on his authority regarding his statement: **Then he slipped out of it** he said: Knowledge was taken from him. And regarding his statement: **And if We had willed, We could have elevated him thereby** he said: God elevated him with His knowledge. Muslim, Al-Nasa'i, Ibn Majah, Ibn Mardawayh, and Al-Bayhaqi in Al-Asma' wa Al-Sifat narrated on the authority of Jabir ibn Abdullah who said: "The Messenger of God, may God bless him and grant him peace, would praise God in his sermon and extol Him as He deserves, then he would say: 'He whom God guides, none can misguide him, and he whom He misguides, none can guide him. The most truthful speech is the Book of God, and the best guidance is the guidance of Muhammad, may God bless him and grant him peace. The worst of matters are their innovations, and every innovation is misguidance, and every misguidance is in the Fire.' Then he would say: 'I and the Hour were sent like these two.'"

### Tafsir al-Baghawi

178 - **He whom God guides is the guided one, and he whom He sends astray - it is those who are the losers.**

### Tafsir al-Baidawi

178. **He whom God guides is the guided one, and he whom He sends astray - those are the losers.** This is a statement that guidance and misguidance are from God, and that God's guidance is specific to some and not others, and that it necessitates guidance and the singular in the first and the plural in the second based on the wording, and the meaning is to alert that the guided are as one because their path is united, unlike those who are astray, and limiting the information about whom God has guided to the guided one is to magnify the importance of guidance, and alert that it is in itself a great perfection and a great benefit, if he did not obtain it, it would be enough for him, and that it is the necessitator of winning the blessings of the hereafter and the title for them.



Surat al-A'raf 7:179

And We have certainly created for Hell many of the jinn and mankind. They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is those who are the heedless.

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### Tafsir al-Jalalayn

179 - (And We have certainly created for Hell many of the jinn and mankind. They have hearts with which they do not understand) the truth **and they have eyes with which they do not see** evidence of God's power, sight of consideration **and they have ears with which they do not hear** verses and sermons, listening, contemplation and admonition **Those are like livestock** in their lack of understanding, sight and listening **rather, they are more astray** than livestock because they seek its benefits and flee from its harms, and these people go to the Fire in defiance **those are the heedless ones**

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Jaafar said: God Almighty says: And We have certainly created for Hell many of the jinn and mankind.

It is said: **God scattered His creation, scattered them.**

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

Who said that?

Ali bin Al-Hussein Al-Azdi told me, he said, Yahya bin Yaman told us, on the authority of Mubarak bin Fadala, on the authority of Al-Hasan, regarding his statement: **And We have certainly created for Hell many of the jinn and mankind**, he said: From what We created.

Abu Kuraib told us, he said, Ibn Abi Zaydah told us, on the authority of Mubarak, on the authority of Al-Hasan, regarding his statement: **And We have certainly created for Hell**, he said: We created.

... He said: Zakariya told us, on the authority of Atab bin Bashir, on the authority of Ali bin Badhima, on the authority of Saeed bin Jubair, who said: The children of fornication are among what God has created for Hell.

... He said: Zakariya bin Adi and Uthman Al-Ahwal told us, on the authority of Marwan bin Muawiyah, on the authority of Al-Hasan bin Amr, on the authority of Muawiyah bin Ishaq, on the authority of a companion of his in Taif, on the authority of Abdullah bin Amr, on

the authority of the Prophet, may God bless him and grant him peace, who said: When God created for Hell what He created, the child of fornication was among those created for Hell.

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 have certainly created for Hell**, meaning: We created.

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 We have certainly created for Hell**, he said: We have certainly created for Hell many of the jinn and mankind.

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 We have certainly created for Hell**, we created.

Abu Ja'far said: And God Almighty said: **And We have certainly created for Hell many of the jinn and mankind**, because His knowledge penetrated them that they would go there because of their disbelief in their Lord.

As for His statement: **They have hearts with which they do not understand**, its meaning is: For those of His creation whom God has created for Hell, there are hearts with which they do not reflect on the verses of God, nor do they ponder His proofs for His Oneness, nor do they consider His arguments for His Messengers, so that they may know the Oneness of their Lord and recognize the truth of the prophethood of their Prophets. So our Lord, may He be glorified and exalted, described them as: **with which they do not understand**, because of their turning away from the truth, and their failure to ponder the truth of the prophethood of the Messengers, and because of their long periods of disbelief.

Likewise, His statement: **And they have eyes with which they do not see**, means: And they have eyes with which they do not look at the signs and evidence of God, so they do not contemplate them and reflect on them, so they know with them the truth of what their messengers call them to, and the corruption of what they are abiding upon, of associating partners with God and denying His messengers. So God described them by their abandonment of their actions in the truth, that they do not see with them.

Likewise, His statement: **And they have ears with which they do not hear**, the verses of the Book of God, so they consider them and reflect on them, but they turn away from them and say: **Do not listen to this Qur'an and speak noisily during it that you may overcome** (Fussilat 41:26).

This is similar to God's description of them in another place, when He says: **Deaf, dumb and blind, so they do not understand** (al-Baqarah 2:171). The Arabs say this to someone who has abandoned the use of some of his limbs in a way that is good for him. An example

of this is the saying of Miskeen Al-Darimi:

Blind if my neighbor goes out until my neighbor is covered by the curtain

And my hearing is deaf to what is between them, and there is no dignity in my hearing

He described himself as blind and deaf because he had abandoned sight and hearing. Another said:

The one-eyed, mean ones are deaf to it, and if I wish, I am All-Hearing of it.

And the initiative distributed the soul about it and the ribs were filled with anger

This is common in Arabic speech and poetry.

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

Who said that?

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, **They have hearts with which they do not understand**, he said: They do not understand with them anything about the matter of the Hereafter, **And they have eyes with which they do not see**, the guidance, **And they have ears with which they do not hear**, the truth. Then He made them like livestock, equal, then He made them worse than livestock, and said: **Rather, they are more astray**, then He informed that they are the heedless.

The statement in the interpretation of his saying: "Those are like livestock, rather, they are more astray. It is those who are the heedless."

Abu Ja'far said: What God, the Most High, means by His statement, **Those are like livestock**, is that these are the ones He has created for Hell. They are like livestock, which are beasts that do not understand what is said to them, nor do they comprehend what they see, what is good and what is not good, nor do they reason in our hearts between good and evil, so that they can distinguish between them. So God likened them to them, since they do not remember what they see with their eyes of His proofs, nor do they ponder what they hear from the verses of His Book. Then He said, **Rather, they are more astray**, meaning: These unbelievers whom He has created for Hell are more astray from the truth, and more committed to the path of falsehood, than the beasts, because beasts have no choice or discernment, so they can choose and distinguish, but they are subjugated, and despite that they flee from harm, and seek for themselves the best food. Those whom God described in this verse, with what they were given of understanding and minds that distinguish between benefits and harms, abandon what is good for their worldly life and the hereafter, and seek what is harmful to them. Among the beasts, there are lions, and there are more astray than them, as our Lord, may His praise be glorified, described them.

And His statement: **Those are the heedless ones**. God Almighty says: These are the ones whose description I have described, the people who were heedless - meaning: inadvertently - of My signs and proofs, and left contemplating them and considering them and

deducing what they indicate of the oneness of their Lord, not the animals whose Lord has made them aware of what He has subjected them to.

## Tafsir al-Qurtubi

God the Almighty informed us that He created people for Hell with His justice, then He described them and said: **They have hearts with which they do not understand** meaning they are like those who do not understand, because they do not benefit from them, nor do they understand reward or fear punishment. **Eyes with which they do not see** means guidance. **Ears with which they do not hear** means sermons. The purpose is not to deny their senses perceptions altogether, as we explained in Al-Baqarah. **Those are like livestock, nay, they are more astray** because they are not guided to reward. They are like livestock, meaning their concern is eating and drinking, and they are more astray because livestock see their benefits and harms and follow their Owner, while they are the opposite. Ata' said: Livestock know God, while the disbeliever does not know Him. It was said: Livestock are obedient to God the Almighty, while the disbeliever is disobedient. **Those are the heedless** meaning they abandoned contemplation and turned away from Paradise and Hell.

## Tafsir Ibn Kathir

God Almighty says: **And We have certainly created for Hell** meaning We created and made for Hell **many of the jinn and mankind** meaning We prepared them for it and the deeds of its people they will do, for when God Almighty wanted to create the creation He knew what they would do before they came into being, so He wrote that down with Him in a book fifty thousand years before He created the heavens and the earth, as was reported in Sahih Muslim on the authority of Abdullah bin Amr that the Messenger of God, may God bless him and grant him peace, said: **God determined the measures of creation fifty thousand years before He created the heavens and the earth, and His Throne was over the water**.

In Sahih Muslim also: From the hadith of Aisha bint Talha, from her aunt Aisha, the Mother of the Believers, may God be pleased with her, that she said: The Prophet, may God bless him and grant him peace, was invited to the funeral of a boy from the Ansar, so I said: O Messenger of God, blessed is he, a bird from the birds of Paradise, he did not do evil nor did he reach it, so the Messenger of God, may God bless him and grant him peace, said: "Or something else, O Aisha, God created Paradise and created its people while they were in the loins of their fathers, and He created Hell and created its people while they were in the loins of their fathers." And in the two Sahihs from the hadith of Ibn Masoud: **Then God sends an angel to him and he is commanded with four words, and he writes down his provision, his life span, his deeds, and whether he will be wretched or happy**. And it was mentioned that when God extracted the descendants of Adam from his loins and made them into two groups, the people of

And We have certainly created for Hell many of the jinn and mankind. They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is those who are the heedless.

the right and the people of the left, He said: **These are for Paradise and I do not care, and these are for Hell and I do not care.** And the hadiths on this are many, and the issue of destiny is great, and this is not the place to elaborate on it. And the Almighty's saying: **They have hearts with which they do not understand, and they have eyes with which they do not see, and they have ears with which they do not hear** means not... They benefit from some of these organs that God made a cause of guidance, as God Almighty said: **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** *verse*, and God Almighty said: **Deaf, dumb, and blind, so they will not return** *verse* regarding the hypocrites. And He said about the disbelievers, **Deaf, dumb, and blind, so they do not understand.** They were not deaf, dumb, or blind except to guidance, as God Almighty said, "And if God had known any good in them, He would have made them hear. And if He had made them hear, they would have turned away while they were averse." And He said, **For indeed, it is not the eyes that are blind, but blind are the hearts which are within the breasts.** And He said, "And whoever turns away from the remembrance of the Most Merciful - We appoint for him a devil, and he is to him a companion. And indeed, they avert them from the way, while they think that they are guided." And God Almighty said, **Those are like livestock**, meaning those who do not hear the truth, nor understand it, nor see guidance, like the grazing livestock that do not benefit from these senses except in what sustains them in the outward appearance of worldly life, as God Almighty said, **And the example of those who disbelieve is like the example of one who calls to that which hears nothing but a call and a cry.** That is, their example when they are called to faith is like the example of livestock when their shepherd calls them, they do not hear anything but his voice, and do not understand what he says. And for this reason He said about these people, **Rather, they are more astray**, meaning than the animals, because they may respond to their shepherd if he becomes familiar with them, even if they do not understand his speech, unlike these people, and because they do what they were created for, either by their nature or by being subjugated, unlike the disbeliever, for he was only created to worship God and make Him One, so he disbelieved in God and associated others with Him. And for this reason, whoever obeys God from among the humans is more honorable than his like from the angels in his afterlife, and whoever disbelieves in Him from among the humans, the animals are more perfect than him. And for this reason, the Most High said, "Those are like livestock, rather, they are more astray. It is those who are the heedless."

## Fath al-Qadir

179- **And We have certainly created** meaning We have created. The original meaning of this has been fully explained, and this sentence confirms the content of

what preceded it **for Hell** meaning for torture therein *many* meaning many **of the jinn and mankind** meaning from the two groups of jinn and mankind He, glory be to Him, made them for the Fire by His justice and by the deeds of its people. And He knew what they were doing before they were, as was proven in the authentic hadiths. Then He described these people and said: **They have hearts with which they do not understand**, just as others understand with their minds. The phrase **they do not understand with them** is in the nominative case as an attribute of hearts, and the phrase **they have hearts** is in the accusative case as an attribute of many. God Almighty made their hearts, since they were not understanding what benefits them and guides them, not understanding at all, even if they understand what does not benefit or guide them, then it is as if they do not exist. And this is the meaning of **They have eyes with which they do not see and they have ears with which they do not hear.** What is absent from the eyes is seeing what contains guidance through contemplation and consideration, even if they see in other than that. What is absent from the ears is hearing beneficial sermons and laws that are included in the revealed books and what the Messengers of God brought, even if they hear other than that. The reference in His saying: *those* is to those described by these descriptions like livestock in the absence of their benefit from these feelings. Then He ruled on them. That they are more astray than her, because she perceives in these matters what benefits and harms her, so she benefits from what benefits and avoids what harms. These people do not distinguish between what benefits and what harms in consideration of what God has asked of them and charged them with. Then He judged them to be completely heedless of what they are upon in terms of the lack of discrimination that is the nature of one who has a mind, sight, and hearing.

Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And We have certainly created** he said: We created. Ibn Jarir and Abu Al-Shaykh narrated on the authority of Al-Hasan regarding the *verse*: He said: We created for Hell. Ibn Jarir, Ibn Abi Hatim, Abu Al-Shaykh, Ibn Mardawayh and Ibn Al-Najjar narrated on the authority of Abdullah bin Umar who said: The Messenger of God, may God bless him and grant him peace, said: **When God created for Hell from creation, the offspring of fornication were among those created for Hell.** Ibn Jarir narrated on the authority of Mujahid regarding his statement: **And We have certainly created for Hell** he said: We have certainly created for Hell. **They have hearts with which they do not understand** he said: They do not understand anything of the affairs of life. **And they have eyes with which they do not see** guidance. **And they have ears with which they do not hear** truth. Then He made them like livestock. Then He made them worse than livestock, saying: **Rather, they are more astray** then He informed that they are the heedless.

## Tafsir al-Baghawi

179 - **And We have certainly created for Hell many of the jinn and mankind.** God Almighty informed us that He created many of the jinn and mankind for the Fire, and they are the ones upon whom the eternal word of misery has come true, and whoever God created for Hell has no way of escaping from it.

Abu Bakr Yaqub bin Ahmad bin Muhammad bin Ali al-Sayrafi told us, Abu Muhammad al-Hasan bin Ahmad al-Mukhalladi told us, Ahmad bin Muhammad bin Abi Hamza al-Balkhi told us, Musa bin Muhammad bin al-Hakam al-Shatawi told us, Hafs bin Ghayath told us, on the authority of Talha bin Yahya, on the authority of Aisha bint Talha, on the authority of Aisha, the Mother of the Believers, who said: "The Prophet, may God bless him and grant him peace, witnessed the funeral of a boy from the boys of the Ansar, and Aisha said: 'Blessed is he, a bird from the birds of Paradise.' The Messenger of God, may God bless him and grant him peace, said: 'And how do you know? God created Paradise and created its people while they were in the loins of their fathers, and He created Hell and created its people while they were in the loins of their fathers.'" It was said: The lam in His statement, **for Hell** is the lam of consequence, meaning: We created them, and the consequence of their affair is Hell, like the statement of the Most High: **So the family of Pharaoh picked him up, that he might be to them an enemy and a grief** (al-Qasas 28:8). Then He described them and said: **They have hearts with which they do not understand**, meaning they do not know goodness and guidance. **And they have eyes with which they do not see**, the path of truth and the way of right guidance. **And they have ears with which they do not hear**, the admonitions of the Qur'an, so they reflect on them and take heed from them. Then He gave them an example of ignorance and limiting themselves to eating and drinking, saying: **Those are like livestock; rather, they are more astray**, meaning: like livestock in that their concern is eating, drinking, and enjoying desires, rather, they are more astray because livestock distinguish between harm and benefit, so they do not go ahead with harm, while these go ahead with the Fire in defiance, knowledge of destruction has passed. **Those are the heedless.**

livelihood and are limited to them. **Rather, they are more astray** because they perceive what they can perceive of benefits and harms and strive to bring them and repel them with the utmost effort, but they are not like that, rather most of them know that they are stubborn and so they rush into the Fire. **Those are the heedless** who are complete in heedlessness.

## Tafsir al-Baidawi

179. **And We have certainly created for Hell many of the jinn and mankind** meaning those who persist in disbelief in His knowledge. **They have hearts with which they do not understand** because they do not direct them to knowing the truth and looking into its evidence. **And they have eyes with which they do not see** meaning they do not look at what God has created with consideration. **And they have ears with which they do not hear** the verses and sermons are listening, contemplating and remembering. **Those are like livestock** in their lack of understanding and sight for consideration and listening for contemplation, or in that their feelings and powers are directed to the causes of

Surat al-A'raf 7:180

And to God belong the best names, so invoke Him by them and leave those who deviate concerning His names. They will be recompensed for what they used to do.

## Surat al-A'raf 7:180

And to God belong the best names, so invoke Him by them and leave those who deviate concerning His names. They will be recompensed for what they used to do.

## Tafsir al-Jalalayn

180 - **And to God belong the best names** the ninety-nine mentioned in the hadith, and the best is the feminine of the best **so invoke Him** name Him **by them** **and leave** abandon **those who deviate** from ahlād and lahād, deviating from the truth **in His names** as they derived from them names for their gods like al-Lat from God and al-'Uzza from al-'Aziz and Manāt from al-Mannān **they will be recompensed** in the Hereafter with a recompense **for what they used to do** and this was before the command to fight.

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Jaafar said: God Almighty says: **And to God belong the best names**, and they are as Ibn Abbas said:

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 to God belong the best names, so invoke Him by them**, and among His names is: **(The Almighty, the Compeller)**, and all of His names are good.

Yaqub told me, he said, Ibn Ulayyah told us, on the authority of Hisham ibn Hassan, on the authority of Ibn Sirin, on the authority of Abu Hurayrah, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "God has ninety-nine names, one hundred minus one. Whoever counts them all will enter Paradise."

As for his saying: **And leave those who blaspheme concerning His names**, he means the polytheists.

Their blasphemy regarding the names of God was that they changed them from what they were, so they named their gods and idols with them, and they added to them and subtracted from them. They named some of them *Al-Lat*, deriving them from the name of God, which is *God*, and they named some of them *Al-Uzza*, deriving them from the name of God, which is *Al-Aziz*.

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

Who said that?

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

me, on the authority of his father, on the authority of Ibn Abbas: **And leave those who blaspheme concerning His names**, he said: The blasphemy of the blasphemers is that they invoke *al-Lat* among the names of God.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid: **And leave those who blaspheme concerning His names**, he said: They derived *Al-Uzza* from *Al-Aziz*, and they derived *Al-Lat* from *God*.

The interpreters differed in their interpretation of his statement: **They commit heresy**.

Some of them said: They are lying.

Who said that?

Al-Muthanna told me, he said, Abdullah told us, he said, Muawiyah told me, on the authority of Ibn Abbas, regarding his statement: **And leave those who blaspheme concerning His names**, he said: *Blindness* means denial.

Others said: The meaning of this is: they associate others with God.

Who said that?

Muhammad bin Abdul A'la told me, he said, Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **They commit blasphemy**, he said: they associate others with God.

The root of *ilhad* in Arabic is to deviate from the intended goal, to go against it, and to turn away. It is then used for everything that is crooked and not straight. That is why the grave's boundary is called *lahd* because it is on one side of it, not in the middle. It is said from it: **So-and-so ilhad ilhadan, Walhad yalhadan lahad wa lahudan** The boundary is a grave, not a tomb.

It was mentioned about Al-Kisa'i that he differentiated between *ilhad* and *lahd*, saying that *ilhad* means deviating from the intended purpose, and *lahd* means leaning towards something. He used to read everything in the Qur'an as *yalhadun* with a damma on the ya' and a kasra on the ha', except for the one in *An-Nahl* [verse 103], as he used to read it as *yalhadun* with a fatha on the ya' and the ha', and he claimed that it means leaning towards something.

As for the rest of the people who know the Arabic language, they see that their meaning is one, and that they are two languages that came in one letter with one meaning.

There are different readings of this.

The majority of the people of Medina, some of the Basrans, and the Kufians read it as *yalhadun*, with a damma on the ya' and a kasra on the ha', from **alhad yalhad**, in the entire Qur'an.

The majority of the people of Kufa read it as: *Yalhadun* with the opening of the *ya* and the *ha*, from **lahd**



yalhad.

Abu Ja'far said: The correct thing to say about this is that they are two languages with one meaning, so whichever one the reader recites, he is correct in that, except that I choose the reading with a damma on the ya', according to the language of the one who said: (*alhad*), because it is the most famous of the two languages and the most eloquent of them.

Ibn Zayd used to say about his statement: **And leave those who blaspheme concerning His names**, that it was abrogated.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And leave those who blaspheme concerning His names**, he said: These are the people of disbelief, and it has been abrogated, abrogated by fighting.

Ibn Zayd's statement that it is abrogated does not make sense, because his statement, **And leave those who blaspheme concerning His names**, is not a command from God to His Prophet, may God bless him and grant him peace, to leave the polytheists to say that until He gives him permission to fight them. Rather, it is a threat from God to those who blaspheme concerning His names, and a warning from Him to them, as He said in another place, **Leave them to eat and enjoy themselves, and let hope delude them** (al-Hijr 15:3), and as He said, **That they may disbelieve in what We have given them and enjoy themselves, for they are going to know** (al-Ankabut 29:66). These are statements that were issued in the form of a command in the sense of a warning and a warning, and its meaning is: O Muhammad, those who blaspheme concerning the names of God will be given a respite until a term they reach, so they will be recompensed, when the term that God has given them comes to them, for the deeds that they used to do before that, of disbelief in God, blaspheming concerning His names, and denying His Messenger.

## Tafsir al-Qurtubi

The Almighty's saying: **And to God belong the best names, so invoke Him by them**. There are six issues in this:

First: The Almighty's saying: **And to God belong the best names, so invoke Him by them**. This is a command to sincerely worship God and to avoid polytheists and atheists. Muqatil and other commentators said: The verse was revealed about a Muslim man who used to say in his prayer: **O Most Gracious, O Most Merciful**. A polytheist from Mecca said: Didn't Muhammad and his companions claim that they worshipped one Lord, so why does this man invoke two Lords? Then God the Almighty revealed: **And to God belong the best names, so invoke Him by them**.

Second: It was mentioned in the book of Al-Tirmidhi, Sunan Ibn Majah and others, a hadith "On the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, in which he stated: God has ninety-nine names, one of

which has what is not in the other." We have explained that in the book *Al-Asna fi Sharh Asma God Al-Husna*. Ibn Atiyyah said - and mentioned the hadith of Al-Tirmidhi - that hadith is not mutawatir, even though Abu Eisa said about it: This is a strange hadith that we do not know except from the hadith of Safwan bin Salih, and he is trustworthy according to the people of hadith. What is mutawatir from it is the saying of the Prophet, may God bless him and grant him peace:

"God has ninety-nine names, one hundred minus one. Whoever enumerates them will enter Paradise." The meaning of *enumerate* is to count and memorize them. Others have been said, which we have explained in our book. We mentioned there the authenticity of the hadith of al-Tirmidhi, and we mentioned the names that were agreed upon and those that were disputed, which we have come across in the books of our Imams, which number more than two hundred names. Before specifying them, we mentioned in the introduction to the book thirty-two chapters regarding their rulings, so whoever wants them can find them there and in other books written on this subject. And God is the Guide to what is right, there is no Lord but Him.

Third: The scholars differed in this regard regarding the name and the named. We have mentioned what the scholars have said about this in the book *Al-Asna*. Ibn Al-Hisar said: In this verse, the name is used for the named and it is used for the designation. His saying, **And to God** is used for the named, and his saying, **the names** is the plural of a name used for the designations. Evidence of the correctness of what we have said is his saying, **So call upon Him by them**. The *ha* in his saying, **So call upon Him** refers to the named, glory be to Him, so He is the one called upon. The *ha* in his saying, **by them** refers to the names, which are the designations by which He is called upon, and not by anything else. This is what the Arabic language requires. Similar to that is the saying of the Messenger of God, may God bless him and grant him peace:

**I have five names, I am Muhammad and Ahmad**. The hadith. Something of this was mentioned in Surat Al-Baqarah. What the people of truth believe is that the name is the named, or an attribute of it related to it, and that it is not the name. Ibn Al-Arabi said when discussing the Almighty's statement, **And to God belong the best names**: There are three opinions on this. Some of our scholars said: This is evidence that the name is the named, because if it were other than Him, then the names would have to be for other than God Almighty. Second: Others said: What is meant by it are the names, because He, glory be to Him, is One and the names are plural.

I said: Ibn Atiyyah mentioned in his interpretation that the names in the verse mean the designations, unanimously agreed upon by the interpreters, and nothing else is permissible. Judge Abu Bakr said in the book *Al-Tamhid*: The interpretation of the Prophet's statement, may God bless him and grant him peace: **God has ninety-nine names, whoever counts them will enter Paradise** means that He has ninety-nine designations without dispute, and they are expressions about God Almighty having various descriptions, some of which He deserves for Himself and some of which He deserves for a description

## Surat al-A'raf 7:180

And to God belong the best names, so invoke Him by them and leave those who deviate concerning His names. They will be recompensed for what they used to do.

related to Him, and His names that refer to Himself are Him, and what is related to a description of Him are His names. Some of them are descriptions of His essence. Some of them are descriptions of actions. This is the interpretation of the statement of God Almighty: **And to God belong the best names, so invoke Him by them** meaning the best designations. Third: Others among them said: And to God belong the attributes.

Fourth: God Almighty called His names the Most Beautiful because they are beautiful to the ears and hearts, as they indicate His Oneness, Generosity, Goodness, Mercy and Bounty. The Most Beautiful is a source of description. It is permissible to estimate the Most Beautiful as the feminine of the best, like the greatest is the feminine of the greatest, and the plural is the greatest and the best. According to the first, it is singular as the description of what is not rational is singular, as God Almighty said: **Other purposes** (Ta-Ha: 18) and **O mountains, echo with him** (Saba': 10).

Fifth: The Almighty said: **So call upon Him by them**, meaning ask Him by His names, and ask for each name what is appropriate for Him. You say: O Most Merciful, have mercy on me, O Most Wise, judge for me, O Provider, provide for me, O Guide, guide me, O Opener, open for me, O Acceptor of Repentance, accept my repentance, like this. If you call upon Him by a general name, you say: O Owner, have mercy on me, O Mighty, judge for me, O Kind, provide for me. If you call upon Him by the most general and greatest name, you say: O God, then it includes every name. Do not say: O Provider, guide me, unless you mean: O Provider, provide me with good. Ibn al-Arabi said: And thus, arrange your supplication and you will be among the sincere. The conditions of supplication were mentioned in Surat al-Baqarah, and in this Surah as well. Praise be to God.

Sixth - Judge Abu Bakr Ibn Al-Arabi included several names among His names, such as the Perfecter of His Light, the Best of Inheritors, the Best of the Deceivers, the Fourth of Three, the Sixth of Five, the Good, the Teacher, and the like. Ibn Al-Hisar said: He followed Ibn Burjan in this, as he mentioned among the names the Cleanser and other things that were not mentioned in the Book or the Sunnah.

I said: As for what was mentioned of his saying that was not mentioned in the Book or the Sunnah, it came in Sahih Muslim at-Tayyib. And at-Tirmidhi at-Tirmidhi narrated it. And he narrated on the authority of Ibn Abbas that "the Prophet, may God bless him and grant him peace, used to say in his supplication:

O Lord, help me and do not help against me, support me and do not support against me, and plot for me and do not plot against me." The hadith. He said about it: A good and authentic hadith. Based on this, it is permissible to say: O best of plotters, plot for me and do not plot against me. And God knows best. We have mentioned the good and the clean in our book and other than it, which was mentioned in the report, and

from the good predecessors, and what is permissible to be called and claimed, and what is permissible to be called and not claimed, and what is not permissible to be called and not claimed, according to what Sheikh Abu al-Hasan al-Ash'ari mentioned. And there it will become clear to you, God willing.

The Almighty's saying: "And leave those who blaspheme concerning His names. They will be recompensed for what they used to do." There are two issues in this:

First: The Almighty said: **They blaspheme**. Blasphemy means inclination and abandoning the right path. It is said: A man blasphemed in religion. And blasphemy means he deviated. And from this comes the grave's grave, because it is on its side. And blasphemy is read in two languages, and blasphemy can be in three ways: The first is by changing it as the polytheists did, and that is because they deviated from it from what it was and named their idols with it, so they derived Al-Lat from God, Al-Uzza from Al-Aziz, and Manat from Al-Mannan, as Ibn Abbas and Qatada said. The second is by adding to it. The third is by subtracting from it, as the ignorant do who invent supplications in which they call God Almighty by names other than His, and mention Him by actions other than those mentioned, and other things that are not befitting of Him. Ibn Al-Arabi said: So beware of it, and do not call upon any of you except with what is in the Book of God and the five books, which are Al-Bukhari, Muslim, Al-Tirmidhi, Abu Dawud, and Al-Nasa'i. These are the books that Islam revolves around, and what is in Al-Muwatta', which is the origin of the books, has been included in them. Leave aside everything else, and let none of you say, **I have chosen such-and-such a supplication**, for God has chosen for him and sent His Messenger, may God bless him and grant him peace, to creation with that.

Second: The meaning of addition to the names is likening, and the meaning of reduction is nullification. The anthropomorphists described Him with what He did not permit, and the nullifiers deprived Him of what He was described with. Therefore, the people of truth said: Our religion is a path between two paths, neither by likening nor by nullification. Sheikh Abu al-Hasan al-Bushanji was asked about monotheism and he said: Affirming an essence that is not likened to essences, nor is it nullified from the attributes. It has been said that the meaning of the Almighty's statement: **And leave those who blaspheme** is leave them, do not argue with them, and do not confront them. So, according to this, the verse was abrogated by fighting, as Ibn Zayd said. It has been said that its meaning is a threat, like the Almighty's statement: **Leave Me and he whom I created alone** (al-Muddathir: 11) and His statement: **Leave them to eat and enjoy themselves** (al-Hijr 15:3). This is what is apparent from the verse, because the Almighty said: **They will be recompensed for what they used to do**. And God knows best.

## Tafsir Ibn Kathir

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: "God has ninety-nine names, one hundred minus one. Whoever counts them will enter Paradise. He is odd and loves odd numbers." They included it in the two Sahihs from the hadith of Sufyan ibn Uyaynah, on the authority of Abu al-Zinad, on the authority of al-A'raj, on his authority. Al-Bukhari narrated it on the authority of Abu al-Yaman, on the authority of Shu'ayb, on the authority of Abu Hamza, on the authority of Abu al-Zinad, on his authority. Al-Tirmidhi included it in his Jami', on the authority of al-Jawzjani, on the authority of Safwan ibn Salih, on the authority of al-Walid ibn Muslim, on the authority of Shu'ayb, and he mentioned with his chain of transmission something similar. He added after his statement: **He loves odd numbers:** He is God, other than whom there is no god, the Most Gracious, the Most Merciful, the King, the Holy, the Peace, the Faithful, the Guardian, the Almighty, the Compeller, the Majestic, the Creator, the Maker, the Fashioner, the Forgiving, the Subduer, the Giver, the Provider, the Opener, the Knowing, the Constrictor, the Expander, the Abaser, the Exalter, the Honorer, the Humiliator, the All-Hearing, the All-Seeing, the Judge, the Just, the Kind, the All-Aware, the Forbearing, the Great, the Forgiving, the Appreciative, the High, the Great, the Preserver, the Honorer, the Reckoner, the Majestic. The Generous, the Watchful, the Responsive, the Vast, the Wise, the Loving, the Glorious, the Resurrector, the True Witness, the Trustee, the Strong, the Firm, the Guardian, the Praiseworthy, the Counting, the Beginner, the Restorer, the Giver of Life, the Giver of Death, the Living, the Self-Sustaining, the Finder, the Glorious, the One, the Unique, the Eternal, the Able, the Powerful, the Forerunner, the Delayer, the First, the Last, the Manifest, the Hidden, the Guardian, the Most High, the Righteous, the Acceptor of Repentance, the Avenger, the Forgiving, the Compassionate, the Owner of the Kingdom, the Possessor of Majesty and Honor, the Just, the Gatherer, the Rich, the Enricher, the Preventer, the Harmful, the Beneficial, the Light, the Guide, the Incomparable, the Eternal, the Inheritor, the Rightly Guided, the Patient." Then Al-Tirmidhi said: This is a strange hadith, and it has been narrated from other sources on the authority of Abu Hurayrah, and we do not know in many of the narrations the mention of names except in this hadith, and Ibn Hibban narrated it in his Sahih on the authority of Safwan with it.

Ibn Majah narrated it in his Sunan through another chain of transmission on the authority of Musa ibn Uqbah on the authority of Al-A'raj on the authority of Abu Hurayrah, with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace. He listed the names in a manner similar to what was mentioned above, with additions and subtractions. What a group of hadith scholars relied on is that the listing of the names in this hadith is inserted into it. Rather, that is as Al-Walid ibn Muslim and Abd Al-Malik ibn Muhammad Al-San'ani narrated on the authority of Zuhair ibn Muhammad, that he heard from more than one of the people of knowledge that they said that, meaning that they collected them from the

Qur'an. It was also narrated on the authority of Ja'far ibn Muhammad, Sufyan ibn Uyaynah, and Abu Zayd Al-Lughawi, and God knows best.

Then let him know that the beautiful names are not limited to ninety-nine, as evidenced by what Imam Ahmad narrated in his Musnad on the authority of Yazid bin Harun, on the authority of Fadil bin Marzuq, on the authority of Abu Salamah al-Juhani, on the authority of al-Qasim, on the authority of Abd al-Rahman, on the authority of his father, on the authority of Abdullah bin Masoud, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "No one has ever been afflicted with worry or sadness and said: O God, I am Your servant, the son of Your female servant, my forelock is in Your hand, Your command over me is carried out, and Your judgment over me is just. I ask You by every name that is Yours, with which You have named Yourself, or revealed in Your Book, or taught to any of Your creation, or kept to Yourself in the knowledge of the unseen with You, to make the Noble Qur'an the life of my heart, the light of my chest, the dispeller of my sadness, and the remover of my worry, except that God removes his sadness and worry and replaces it with joy." It was said: O Messenger of God, should we not learn it? He said, **Yes, everyone who hears it should learn it.** Imam Abu Hatim ibn Hibban al-Busti included it in his Sahih with a similar wording. The jurist Imam Abu Bakr al-Arabi, one of the Imams of the Maliki school, mentioned in his book al-Ahwadhi in his commentary on al-Tirmidhi that some of them collected from the Qur'an and Sunnah a thousand names of God. And God knows best.

Al-Awfi said on the authority of Ibn Abbas regarding the words of God the Almighty: **And leave those who blaspheme concerning His names**, he said: The blasphemy of the blasphemers is that they invoke Al-Lat among the names of God. Ibn Jurayj said on the authority of Mujahid: **And leave those who blaspheme concerning His names**, he said: They derived Al-Lat from God, and Al-Uzza from Al-Aziz. Qatada said: They blaspheme and associate partners with God in His names. Ali bin Abi Talha said on the authority of Ibn Abbas: Blasphemy is denial. The root of blasphemy in the speech of the Arabs is deviation from the intended path, inclination, injustice and deviation. From this comes the word *lahd* in the grave, because it deviates toward the direction of the qiblah from the direction of the grave.

## Fath al-Qadir

This verse includes information from God Almighty about His names in general without detail, and Al-Husna is the feminine of Al-Ahsan: meaning that they are the best names because they indicate the best named and the most honorable meaning. Then He ordered them to call upon Him with them when needed, because if one calls upon Him with His best names, that is one of the reasons for the prayer to be answered. It has been proven in the Sahih: **God has ninety-nine names, whoever counts them will enter Paradise.** And an explanation of their number will also come at the end of the research, God willing. His

And to God belong the best names, so invoke Him by them and leave those who deviate concerning His names. They will be recompensed for what they used to do.

saying: 180- **And leave those who blaspheme concerning His names.** Blasphemy means inclination and abandonment of the right path. It is said: **A man blasphemed in religion** and *al-lahd* means if he deviated. From this comes the word *lahd* in the grave because it is on a side. It was also read *yal-lahdun* and they are two languages. Blasphemy concerning His names, glory be to Him, can be of three types: either by changing them as the polytheists did, for they took the name al-Lat from God, al-Uzza from al-Aziz, and Manat from al-Mannan, or by adding to them by inventing names from themselves that God did not permit, or by subtracting from them by calling Him by some of them and not others. The meaning of **And leave those who blaspheme** is leave them and do not argue with them or expose yourself to them. According to this meaning, the verse was abrogated by the verses of fighting. It was said that its meaning is: the threat as God the Most High said: **Leave Me and he whom I created alone**, and His saying: **Leave them to eat and enjoy themselves.** This is more appropriate for His saying: **They will be recompensed for what they used to do**, for it is a threat to them with the punishment descending and a warning to the Muslims not to do as they did. Muqatil and other commentators have mentioned that this verse was revealed about a Muslim man who used to say in his prayer, **O Most Gracious, O Most Merciful.** A polytheist said, **Does Muhammad and his companions not claim that they worship one Lord? Why does this man call upon two Lords?** Al-Qurtubi narrated this.

Ahmad, Al-Bukhari, Muslim, Al-Tirmidhi, Al-Nasa'i, Ibn Majah, Ibn Khuzaymah, Abu 'Awanah, Ibn Jarir, Ibn Abi Hatim, Al-Tabarani, Ibn Mandah, Ibn Mardawayh, Abu Nu'aym and Al-Bayhaqi narrated on the authority of Abu Hurayrah who said: The Messenger of God, may God bless him and grant him peace, said: "God has ninety-nine names, one hundred minus one. Whoever counts them will enter Paradise. He is odd and loves odd numbers." In the wording of Ibn Mardawayh and Abu Nu'aym: **Whoever calls upon God with them, God will answer his call.** And Al-Tirmidhi added in his Sunan after saying that he loves the odd number: "He is God, other than whom there is no god, the Most Gracious, the Most Merciful, the King, the Holy, the Peace, the Faithful, the Guardian, the Preserver, the Almighty, the Compeller, the Proud, the Expander, the Abaser, the Rafid, the Giver of Honor, the Humiliator, the Hearer, the Seeing, the Judge, the Just, the Kind, the All-Knowing, the Forbearing, the Great, the Forgiving, the Appreciative, the High, the Great, the Preserver, the Supporter, the Reckoner, the Majestic, the Generous, the Watchful, the Responder, the Vast, the Wise, the Loving, the Glorious, the Resurrector, the Witness, the Truth, the Agent, the Strong, the Firm, the Guardian, the Praiseworthy, the Counter, the Beginner, the Restorer, the Giver of Life, the Giver of Death, the Living, the Self-Sustaining, the Finder, the Majestic, the One, the Eternal Refuge, the Able, the Powerful, the Advanced, the Delayer, the First, the Last, the Manifest, the Hidden, the Guardian, the Most High, the Righteous, the Acceptor of Repentance, the Avenger, the

Pardoner, the Kind, the Possessor of Sovereignty, the Possessor of Majesty and Honor, the Just, the Gatherer." The Rich, the Enricher, the Preventer, the Harmful, the Beneficial, the Light, the Guide, the Ingenious, the Eternal, the Inheritor, the Rightly Guided, the Patient.

Thus, Al-Tirmidhi narrated this addition on the authority of Al-Jawzajani on the authority of Safwan bin Salih on the authority of Al-Walid bin Muslim on the authority of Shuaib bin Abi Hamza on the authority of Abi Al-Zinad on the authority of Al-Araj on the authority of Abu Hurairah, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace. He said: This is a strange hadith. It has been narrated from Abu Hurairah through other chains of transmission, and it is not known in many narrations that the names are mentioned except in this hadith. It was narrated by Ibn Hibban in his Sahih, Ibn Khuzaymah and Al-Hakim on the authority of Safwan with his previous chain of transmission. It was narrated by Ibn Majah in his Sunan through another chain of transmission on the authority of Musa bin Uqbah on the authority of Al-Araj on the authority of Abu Hurairah, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace. He listed the names mentioned above with additions and omissions. Ibn Kathir said in his Tafsir, which a group of Hafiz relied upon, that the listing of the names in this hadith is inserted in it. Rather, it is as Al-Walid bin Muslim and Abdul Malik bin Muhammad Al-San'ani narrated on the authority of Zuhair bin Muhammad that he heard from more than one of the people of knowledge that they said that: meaning that they collected them from the Qur'an, as was narrated on the authority of Ja'far bin Muhammad, Sufyan bin Uyaynah and Abu Zayd Al-Lughawi. He said: Then let it be known that the beautiful names are not limited to the ninety-nine, as evidenced by what Imam Ahmad narrated in his Musnad on the authority of Yazid ibn Harun on the authority of Fadil ibn Marzuq on the authority of Abu Salamah al-Juhani on the authority of al-Qasim ibn Abd al-Rahman on the authority of his father on the authority of Abdullah ibn Masoud on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "No one is ever afflicted with worry or grief and says, 'O God, I am Your servant and the son of Your servant and Your female servant. My forelock is in Your hand. Your command over me is carried out, and Your judgment over me is just. I ask You by every name that is Yours, with which You have named Yourself, or revealed in Your Book, or taught to any of Your creation, or have kept to Yourself in the knowledge of the unseen with You, to make the Noble Qur'an the life of my heart, the light of my chest, the dispeller of my grief, and the remover of my grief and sorrow,' except that God removes his worry and grief and replaces it with relief. It was said, O Messenger of God, should we not learn it? He said, 'Yes, whoever hears it should learn it.'" Imam Abu Hatim ibn Hibban narrated it in his Sahih with a similar wording. Al-Bayhaqi also included it in Al-Asma' wa'l-Sifat. Ibn Hazm said: There are confused hadiths about their enumeration, meaning the beautiful names, none of



which are authentic at all. He included them with the same number that Al-Tirmidhi, Ibn Mardawayh, and Abu Nu'aym included on the authority of Ibn Abbas and Ibn Umar, who said: The Messenger of God, may God bless him and grant him peace, said, and they mentioned it, and I do not know how its chain of transmission is. Ibn Abi Al-Dunya and Al-Tabarani, both of them in Al-Du'aa', and Abu Al-Shaykh, Al-Hakim, Ibn Mardawayh, Abu Nu'aym and Al-Bayhaqi narrated on the authority of Abu Hurayrah: "God has ninety-nine names, whoever counts them will enter Paradise: I ask God, the Most Gracious, the Most Merciful, the God, the Lord, the King, the Holy, Peace, the Faithful, the Guardian, the Almighty, the Compeller, the Proud, the Creator, the Maker, the Fashioner, the Forbearing, the Knowing, the All-Hearing, the All-Seeing, the Living, the Self-Sustaining, the Vast, the Kind, the All-Aware, the Compassionate, the Generous, the Innovator, the Forgiving, the Loving, the Appreciative, the Glorious, the Originator, the Restorer, the Light, the Maker. In another version: the Qa'im, the First, the Last, the Manifest, the Hidden, the Pardoner, the Forgiving, the Giver, the Unique. In another version: the Able, the One, the Self-Sufficient, the Agent, the Sufficient, the Eternal, the Helper, the Eternal, the Most High, the Possessor of Majesty and Honor, the Master, the All-Seeing, the Truth, the Firm, the Inheritor, the Illuminator, the Resurrector, the Powerful. In another version: the Responder, the Giver of Life, the Giver of Death, the Praiseworthy." In other words: The Beautiful, the Truthful, the Preserver, the All-Encompassing, the Great, the Near, the Watchful, the Opener, the Acceptor of Repentance, the Eternal, the Odd, the Creator, the Provider, the All-Knowing, the Most High, the Great, the Rich, the King, the Powerful, the Most Generous, the Compassionate, the Manager, the Owner, the Subduer, the Guide, the Grateful, the Generous, the Exalted, the Witness, the One, the Possessor of Heights, the Possessor of Grace, the Creator, the Guarantor, the Majestic.

Abu Naim narrated on the authority of Muhammad bin Jaafar who said: I asked Abu Jaafar bin Muhammad al-Sadiq about the ninety-nine names that whoever counts them will enter Paradise? He said: They are in the Qur'an. In Al-Fatihah there are five names: O God, O Lord, O Most Gracious, O Most Merciful, O King. In Al-Baqarah there are thirty-three names: O All-Encompassing, O Powerful, O All-Knowing, O All-Wise, O Most High, O Great, O Acceptor of Repentance, O All-Seeing, O Guardian, O Vast, O Sufficient, O Kind, O Creator, O Creator of Blessings, O One, O All-Hearing, O Withholder, O Responder, O Mighty, O Helper, O Strong, O Severe, O Swift, O All-Aware. In Al-Imran there are: O Giver, O Qa'im, O Truthful, O Resurrector, O Bestower, O Generous, and in An-Nisa' there are: O Watcher, O Reckoner, O Witness, O Assured, O Trustee, O High, O Great. In Al-An'am there are: O Creator, O Subduer, O Subtle, O Proof. In Al-A'raf there are: O Reviver, O Death. In Al-Anfal there are: O Best Master, O Best Helper. In Hud there are: O Preserver, O Glorious. O Loving One, O Doer of what You will, and in Ar-Ra'd: O Great, O Most High, and in Abraham: O Generous, O Inheritor, and in al-Hijr 15: O Creator, and in Maryam 19: O Unique, and in Ta-Ha: O Forgiver, and in Qad Aflah, O

Generous, and in al-Nur 24: O Truth, O Manifest, and in al-Furqan 25: O Guide, and in Saba 34: O Opener, and in al-Zumar 39: O Knower, and in Ghafir 40: O Acceptor of repentance, O Possessor of magnificence, O Exalted, and in al-Dhariyat 51: O Provider, O Possessor of strength, O Firm, and in al-Tur 52: O Righteous, and in It approached: O Powerful, O King, and in al-Rahman 55: O Possessor of majesty and honor, O Lord of the two Easts, O Lord of the two Wests, O Eternal, O Helper, and in Iron: O First, O Last, O Manifest, O Hidden, and in al-Hashr 59: O King, O Holy, O Peace, O Believer, O Dominant, O Mighty, O Compeller, O Proud, O Creator, O Maker, O Fashioner, and in al-Buruj 85: O Originator, O Repeater, and in Fajr: O Witr, and in al-Ikhlā 112: O One, O Eternal Refuge.

Ibn Hajar mentioned in Al-Talkhees that he traced it from the Noble Book until he had freed ninety-nine of them, then he listed them, so search for it. This is supported by what Abu Naim narrated on the authority of Ibn Abbas and Ibn Umar, who said: The Messenger of God, may God bless him and grant him peace, said: "God has ninety-nine names. Whoever counts them will enter Paradise, and they are in the Qur'an." Al-Bayhaqi narrated on the authority of Aisha, "She said: O Messenger of God, teach me the name of God by which if He is called upon, He answers. He said to her: Get up, perform ablution, enter the mosque, pray two rak'ahs, then supplicate so that I may hear. So she did, and when she sat down to supplicate, the Prophet, may God bless him and grant him peace, said: O God, guide her. So she said: O God, I ask You by all of Your beautiful names, those we know of them and those we do not know, and I ask You by Your great, greatest, great name by which whoever calls upon You, You answer him, and whoever asks You by it, You give him. The Prophet said: You have attained it, You have attained it."

Scholars have discussed the beautiful names at length, to the extent that Ibn al-Arabi, in his commentary on al-Tirmidhi, narrated from some scholars that he had collected a thousand names of God from the Qur'an and Sunnah. Ibn Jarir and Ibn Abi Hatim narrated from Ibn Abbas regarding his statement, **And leave those who err in His names**, he said: Err is to call upon al-Lat and al-Uzza among the names of God. Ibn al-Mundhir and Ibn Abi Hatim narrated from him that he said: Err is to deny. Ibn Jarir, Ibn al-Mundhir and Abu al-Shaykh narrated from Ibn Jurayj regarding the verse that he said: They derived al-Uzza from al-Aziz, and they derived al-Lat from God. Ibn Abi Hatim narrated from Ata regarding the verse that he said: Err is to imitate. Ibn Abi Hatim narrated from al-A'mash that he read yalhadun from lahad, and he said its interpretation is: they include in it what is not from it. Abd al-Razzaq, Ibn Hamid and Ibn Jarir narrated from Qatadah regarding the verse that he said: they associate others with God.

## Tafsir al-Baghawi

180 - The Almighty said: **And to God belong the best names, so invoke Him by them.** Muqatil said: That is because a man called upon God in his prayer and called upon the Most Gracious, so some of the



Surat al-A'raf 7:180

And to God belong the best names, so invoke Him by them and leave those who deviate concerning His names. They will be recompensed for what they used to do.

polytheists of Mecca said: Muhammad, may God bless him and grant him peace, and his companions claim that they worship one Lord, so why does this man call upon two? So God, the Almighty, revealed: **And to God belong the best names, so invoke Him by them.** The best is the feminine of the best, like the greater and the lesser, so invoke Him by them.

Ahmad bin Abdullah Al-Salihi told us, Abu Al-Hussein bin Ali bin Muhammad bin Abdullah bin Bishran told us, Abu Ali Ismail bin Muhammad Al-Saffar told us, Ahmad bin Mansour Al-Ramadi told us, Abdul-Razzaq told us, Muammar bin Hammam bin Munabbih told us, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said: "God has ninety-nine names, one hundred minus one. Whoever counts them will enter Paradise. He is odd and loves odd numbers."

**And leave those who blaspheme concerning His names,** Hamza read: *Yalhadun* - with the opening of the ya' and the ha' wherever it was - Al-Kisa'i agreed with him in An-Nahl, and the rest with the damma of the ya' and the kasra of the ha'. The meaning of blasphemy is: to deviate from {the goal}. It is said: allahad yalhad lahudan: if he deviated. Ya'qub ibn Al-Sikkit said: blasphemy is to deviate from the truth and introduce into it what is not from it. It is said: allahad fi al-din, and lahadd, and Hamza read it with this.

**And leave those who deviate concerning His names:**

They are the polytheists who changed the names of God Almighty from what they are, so they named their idols with them, adding and subtracting, so they derived Al-Lat from *God*, Al-Uzza from *Al-Aziz*, and Manat from *Al-Mannan*. This is the saying of Ibn Abbas and Mujahid.

It was said: It is their calling idols gods. It was narrated on the authority of Ibn Abbas: They blaspheme in His names, meaning they lie. The scholars of meaning said: Blasphemy in the names of God: calling Him by what He was not called by, and was not mentioned in the Book of God or the Sunnah of the Messenger of God, may God bless him and grant him peace.

In sum Maryam 19: The names of God the Most High are based on revelation, for He is called Generous but not Generous, even if it has the same meaning as Generous. He is called Merciful but not Compassionate. He is called All-Knowing but not Wise. God the Most High said: **They seek to deceive God, but He deceives them** (An-Nisa': 142). The Almighty said: **And they plotted, and God plotted** (AAI Imran 3:54). In supplication, one should not say: O Deceiver, O Deceiver. Rather, one should be called by His names that were revealed based on His love for glorification, so one should say: O God, O Most Gracious, O Most Merciful, O Almighty, O Generous, and so on. **They will be recompensed for what they used to do** in the Hereafter.

## Tafsir al-Baidawi

180. **And to God belong the best names** because they indicate meanings that are the best meanings, and what is meant by them are the words and it was said the attributes. **So call upon Him by them** so call Him by those names. **And leave those who blaspheme in His names** and leave the naming of the deviants in them who call Him by what is not proven, because it may suggest a corrupt meaning like their saying O father of noble deeds O white-faced one, or do not care about their denial of what He called Himself like their saying: We do not know anyone but the Most Merciful of Yamamah, or leave them and their blasphemy in them by applying them to idols and deriving their names from them like Al-Lat from *God*, and Al-Uzza from *Al-Aziz* and do not agree with them on that or turn away from them because God will reward them as He said: **They will be rewarded for what they used to do** and Hamza read here and in *Fussilat blaspheme* with the fat-ha. It is said: Lahad and Alhad if he deviated from the right path.

## Surat al-A'raf 7:181

And among those We created is a nation who guides with the truth and dispenses justice thereby.

### Tafsir al-Jalalayn

181 - **And among those We created is a nation who guides with the truth and establishes justice thereby** They are the nation of Muhammad, may God bless him and grant him peace, as in the hadith.

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And among the creation whom We created is a *nation*, meaning a group, **who guide**, meaning: they are guided by the truth, **and by it they do justice**, meaning: and by the truth they judge and treat people fairly, as Ibn Jurayj said.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement: **A nation who guides with the truth and does justice thereby**. Ibn Jurayj said: It was mentioned to us that the Prophet of God, may God bless him and grant him peace, said: **This is my nation!** He said: **With the truth they take, give, and judge**.

Muhammad bin Abdul A'la told us, he said, Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And among those We created is a nation who guide with the truth and do justice thereby....**

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: His statement: **And among those We created is a nation who guide with the truth and do justice thereby**, "It has reached us that the Prophet of God, may God bless him and grant him peace, used to say when he recited it: This is for you, and the people before you have been given something similar: 'And among the people of Moses is a nation who guide with the truth and do justice thereby' (al-A'raf 7:159)."

### Tafsir al-Qurtubi

In the hadith, "The Prophet, may God bless him and grant him peace, said:

They are this nation." It was narrated that he said:

**This is for you, and God has given the like of it to the people of Moses.** And he recited this verse and said:

**There will be people from my nation who will follow the truth until Jesus, son of Mary, descends.** The verse indicates that God Almighty will never leave the world without a caller to the truth at any time.

### Tafsir Ibn Kathir

God Almighty says: **And among those We have created** meaning some of the nations is **a nation** who uphold the truth in word and deed **guiding with the truth** they say it and call to it **and doing justice thereby** they act and judge. It has been reported in the narrations that what is meant by this nation mentioned in the verse is this Muhammadan nation. Saeed said on the authority of Qatada in his interpretation of this verse: It has reached me that the Prophet, may God bless him and grant him peace, used to say when he recited this verse **This is for you and the people before you have been given something similar** "And among the people of Moses is a nation guiding with the truth and doing justice thereby." Abu Ja'far al-Razi said on the authority of al-Rabi' ibn Anas regarding the words of God Almighty: **And among those We have created is a nation who guide with the truth and do justice thereby**, he said: The Messenger of God, may God bless him and grant him peace, said: **Among my nation are people who are on the truth until Jesus, son of Mary, descends whenever he descends.** And in the two Sahihs on the authority of Mu'awiyah ibn Abi Sufyan, he said: The Messenger of God, may God bless him and grant him peace, said: **A group of my nation will continue to be victorious upon the truth, and they will not be harmed by those who let them down or those who oppose them until the Hour comes.** And in another narration: **Until God's command comes and they are still like that.** And in another narration: **And they are in Syria.**

### Fath al-Qadir

His statement: 181- **And of those We created** is an advanced predicate, and **a nation** is a delayed subject, and **they guide** and what follows it is an attribute of it. It is possible that **and of those We created** is the subject, as was mentioned previously in His statement: **And of the people is he who says** and the meaning is: that among those whom God created is a nation who guide the people while wearing the truth or guide them with what they know of the truth **and with the truth they are just** among them. It was said: they are from this nation, and they are the group who continue to be on the truth, apparent, as was mentioned in the authentic hadith.

### Tafsir al-Baghawi

181 - The Almighty said: **And among those We created is a nation**, meaning a group, **who guide with the truth and do justice thereby**. Ata' said on the authority of Ibn Abbas: He means the nation of Muhammad, may God bless him and grant him peace, and they are the emigrants and those who follow them in righteousness. Qatada said: It has reached us that when the Prophet, may God bless him and grant him peace, recited this verse, he would say: "This is for you, and the people before you have been given something similar. And among the people of Moses is a nation who guide with the truth and do justice thereby."

Abdul Wahid Al-Malhi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us,

Surat al-A'raf 7:181

And among those We created is a nation who guides with the truth and dispenses justice thereby.

Muhammad bin Ismail told us, Al-Hamidi told us, Al-Walid told us, Ibn Jaber told me, and he is Abdul Rahman bin Yazid bin Jaber, Umair bin Hani told me that he heard Muawiyah, may God be pleased with him, say: I heard the Messenger of God, may God bless him and grant him peace, say: "There will always be a group of my nation that upholds the command of God, and they will not be harmed by those who fail them or oppose them until the command of God comes and they are still like that." Al-Kalbi said: They are from all of creation.

## Tafsir al-Baidawi

181. **And among those We have created is a nation who guide with the truth and do justice thereby.** This was mentioned after he explained that He created for the Fire a group who were astray and atheists who turned away from the truth, to indicate that He also created for Paradise those who guide with the truth and are just in their commands. He used it as evidence for the validity of consensus, because what is meant by it is that in every century there is a group with this characteristic, based on his saying, may the peace and blessings of God be upon him, **A group of my nation will continue to be upon the truth until the command of God comes.** If it had been limited to the era of the Messenger or someone else, there would have been no benefit, because it is known.

## Surat al-A'raf 7:182

And those who deny Our signs - We will gradually lead them on from where they do not know.

### Tafsir al-Jalalayn

182 - **And those who denied Our verses** the Qur'an from the people of Mecca **We will gradually seize them** We will take them little by little **from where they do not know**

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And those who denied Our proofs and signs, and rejected them, and did not remember by them, We will give them respite by deceiving them, and make their evil deeds seem good to them, until they think that they are doing good to themselves in their denial of God's signs, and until they reach the limit of the respite that was written for them. Then He will seize them with their evil deeds, and will reward them with the punishment that He has prepared for them. And that is God's luring them.

The origin of *luring* is the person being deceived by the kindness of the person who lured him, as the person being lured sees that the person being lured is a good person, until he gets him involved in something unpleasant.

We have previously explained the reason for God's action against the people who disbelieved in Him, so there is no need to repeat it here.

### Tafsir al-Qurtubi

God the Almighty informed about those who denied His signs that He will lead them astray. Ibn Abbas said: They are the people of Mecca. And leading is taking gradually, one station after another. And the ladder: to wrap something, it is said: I led it and its level. And from this the dead is led in his shrouds. And it was said: It is from the degree, so leading is to descend one step after another to the intended goal. Ad-Dahhak said: Whenever they renew their disobedience to Us, We renew their blessings. And it was said to Dhul-Nun: What is the most deceiving thing with which a servant can be deceived? He said: With kindnesses and generosity, so God the Almighty said: **We will lead them astray from where they do not know** We bestow blessings upon them and make them forget to thank Him, and they recited:

You had good thoughts about the days when they were good and you did not fear the bad things that fate would bring.

The nights were safe for you, so you were deceived by them, and when the nights are clear, trouble occurs.

### Tafsir Ibn Kathir

God the Almighty says: **And those who deny Our signs - We will lead them on gradually from where they do not know.** This means that He will open for them the doors of provision and ways of living in this world until they are deceived by what they are in and believe that they are on something, as God the Almighty says: "But when they forgot that by which they had been reminded, We opened to them the doors of every [good] thing until, when they rejoiced in what they had been given, We seized them suddenly, and at once they were in despair. So He cut off the last remnant of the people who did wrong. And praise be to God, Lord of the worlds." For this reason God the Almighty says: **And I will grant them respite** meaning I will grant them respite, meaning I will prolong what they are in, **Indeed, My plan is firm** meaning strong and severe.

### Fath al-Qadir

Then when he explained the state of this righteous nation, he explained the state of those who oppose them, saying: 182- **And those who deny Our signs - We will gradually lead them on from where they do not know.** And *leadership* means taking gradually, one station after another, and *stepping* means **holding something**, it is said: **I guided it** and **his level**, and from this is the burying of the dead in his shrouds, and it is said: it is from *degree*, so *leadership* means taking step after step to the goal, and from this is the daraj of the boy: if he brought his steps closer together, and **idraj al-Kitab** means folding it little by little, and **daraj al-Qawm** means some of them died in the footsteps of others, and the meaning is: We will lead them on gradually to that which will destroy them, and that is by bestowing blessings upon them and making them forget to thank for them, so they become engrossed in misguidance and avoid the paths of guidance because they are deceived by that and that they did not obtain it except through what they have with God of status and closeness.

### Tafsir al-Baghawi

182- **And those who deny Our signs - We will gradually lead them on from where they do not know.** Ata' said: We will plot against them from where they do not know. It was said: We will come to them from their place of safety, as in: **Then God came to them from where they did not expect.** (al-Hashr 59:2). Al-Kalbi said: He will make their deeds seem good to them and destroy them. Ad-Dahhak said: Whenever they commit a sin, We will renew a blessing for them. Sufyan Ath-Thawri said: We bestow blessings upon them and make them forget to thank Him. The scholars of meanings said: Graduation means to gradually do something secretly, little by little, without being surprised or openly. From this comes the word *daraj* **the child walks slowly**, and from this comes the word *daraj* **the book** if he folds it little by little.

Surat al-A'raf 7:182

And those who deny Our signs - We will gradually lead them on from where they do not know.

### Tafsir al-Baidawi

182. **And those who deny Our signs - We will gradually lead them on** We will gradually lead them on to destruction, little by little. The root of *lead* is to ascend or descend, step by step, **from where they do not know** what We want with them, and that is that blessings will be bestowed upon them one after the other, so they will think that it is a kindness from God Almighty to them, and they will become more arrogant and immersed in error until the word of punishment is justified against them.



## Surat al-A'raf 7:183

And I will grant them respite. Indeed, My plan is firm.

### Tafsir al-Jalalayn

183 - **And I will grant them respite** I will give them respite **Indeed, My plan is firm** severe and unbearable.

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Jaafar said: God Almighty says: And those who denied Our signs were delayed.

The origin of *imla'* is from their saying: **A long time has passed for him, and a long time has passed**, with kasra, damma, and fatha, **of time**, which means the time, and from it it is said: I waited for you for a long time.

So that they may attain, through their disobedience to their Lord, the amount of punishment and torment that He has written for them, and then He will take them to Himself.

**My kid.**

**(And the plot)** is deceit.

His saying: *strong*, means: strong and powerful. From this comes the poet's saying:

The most just of people are the most ugly, and the most painful of all is the one who is afflicted with various kinds of evil.

Meaning: a strong, continuous, and uninterrupted journey.

### Tafsir al-Qurtubi

The Almighty said: **And I will grant them respite** meaning I will extend their period of time, give them time, and delay their punishment. **Indeed, My plan** means I am deceitful. *Strong* means very strong. Its origin is from the word *matn*, which is the thick flesh on the side of the back. It was said: It was revealed about the mockers from Quraysh, whom God killed in one night after He granted them time. Similar to it is **Until, when they rejoiced in what they had been given, We seized them suddenly** (Al-An'am: 44). It has been mentioned before.

### Tafsir Ibn Kathir

God the Almighty says: **And those who deny Our signs - We will lead them on gradually from where they do not know.** This means that He will open for them the doors of provision and ways of living in this world until they are deceived by what they are in and believe that

they are on something, as God the Almighty says: "But when they forgot that by which they had been reminded, We opened to them the doors of every [good] thing until, when they rejoiced in what they had been given, We seized them suddenly, and at once they were in despair. So He cut off the last remnant of the people who did wrong. And praise be to God, Lord of the worlds." For this reason God the Almighty says: **And I will grant them respite** meaning I will grant them respite, meaning I will prolong what they are in, **Indeed, My plan is firm** meaning strong and severe.

### Fath al-Qadir

His statement: 183- **And I will grant them respite** is in apposition to **We will lead them on**: that is, I will extend their period and give them respite and delay their punishment. The phrase **Indeed, My plan is firm** confirms and emphasizes what came before it of leading on and giving them respite. Kayd means deceit, and matn means strong and powerful. Its origin is from matn, which is the thick flesh on the side of the back. He said in Al-Kashshaf: He called it Kayd because it is similar to Kayd in that it is apparently kindness but in reality it is betrayal.

### Tafsir al-Baghawi

183 - **And I will give them respite**, meaning: I will give them time and extend their lifespan so that they will persist in sins. **Indeed, My plan is firm**, meaning: My punishment is strong and severe. Ibn Abbas said: My plot is severe. It was said: It was revealed about the mockers, so God killed them in one night.

### Tafsir al-Baidawi

183. **And I will give them respite** and **I will give them respite** is in apposition to **We will lead them on**. "Indeed, My plan is firm" indeed, My punishment is severe, and He only called it a plan because its outward appearance is kindness but its inward essence is failure.

Surat al-A'raf 7:184

Have they not considered that their companion is not possessed by madness? He is only a clear warner.

### Surat al-A'raf 7:184

Have they not considered that their companion is not possessed by madness? He is only a clear warner.

### Tafsir al-Jalalayn

184 - **Have they not reflected** and known **what is in their companion** Muhammad, may God bless him and grant him peace **of madness** madness **He is only a clear warner** a clear warning

### Tafsir al-Suyuti

As for the Almighty's saying, **Or have they not considered the verse?** Ibn Abi Hatim and Abu al-Sheikh narrated on the authority of Qatada, who said: It was mentioned to us that the Prophet, may God bless him and grant him peace, stood on al-Safa and called the Quraysh, calling them clan by clan, **O sons of so-and-so, O sons of so-and-so**, warning them of God's wrath and its events. Then one of them said, **Indeed, this companion of yours is a madman who spent the night in a state of delusion until morning.** Then God revealed, "Or have they not considered? There is no madness in their companion. He is only a clear warner."

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Did not these people who denied Our signs reflect, ponder with their minds, and know that Our Messenger whom We sent to them is neither mad nor insane, and that what he called them to is the correct opinion, the upright religion, and the clear truth?

This verse was revealed, as it was said, as follows:

Bishr bin Muadh narrated to us, he said: Yazid narrated to us, he said: Saeed narrated to us, "On the authority of Qatada, he said: It was mentioned to us that the Prophet of God, may God bless him and grant him peace, was on Al-Safa, and he called the Quraysh and began to strike them thigh by thigh: O sons of so-and-so, O sons of so-and-so! So he warned them of the wrath of God and the events of God, and one of them said: This companion of yours is mad! He kept shouting until morning - or: until morning! So God, the Blessed and Exalted, revealed: "Have they not considered? There is no madness in their companion. He is only a clear warner."

What he means by his saying: **He is only a clear warner**, is that he is only a warner warning you of God's punishment for your disbelief in Him, if you do not repent to believing in Him.

By his saying: *clear*, he means that he has made clear to you, O people, his warning of what he warned you of of God's punishment for your disbelief in Him.

### Tafsir al-Qurtubi

The Almighty said: **Have they not thought** meaning what Muhammad, may God bless him and grant him peace, brought to them. Stopping at **they think** is good. Then He said: **There is no madness in their companion** in response to their saying: **O you to whom the message has been sent down, indeed you are mad** (al-Hijr 15:6). It was also said:

It was revealed because "the Messenger of God, may God bless him and grant him peace, stood one night on Al-Safa, calling the Quraysh, one tribe after another, saying: O sons of so-and-so, warning them of God's wrath and punishment. Then one of them said: This companion of theirs is mad, he kept making noise until morning."

### Tafsir Ibn Kathir

God the Almighty says: **Have these disbelievers not considered** "that their companion" meaning Muhammad, may God bless him and grant him peace, "is not mad **meaning he is not mad, rather he is truly the Messenger of God, calling to the truth** He is only a clear warner" meaning apparent to whoever has a mind and a heart that understands and comprehends, as God the Almighty says: "And your companion is not mad" and God the Almighty says: "Say, "I only admonish you of one thing: that you stand before God in pairs or individually and then reflect. There is no madness in your companion. He is only a warner to you before a severe punishment" He says: I only ask you to stand up sincerely for God, without fanaticism or stubbornness **in pairs or individually** meaning: together and separately, **then reflect** on this one who came to you with the message from God, whether he is mad or not, for if you do that, it will become clear to you and become apparent that he is truly and truthfully the Messenger of God. Qatada bin Di'amah said: It was mentioned to us that the Prophet of God The Messenger of God, may God bless him and grant him peace, was on Al-Safa and called the Quraysh, and he began to strike them thigh by thigh, saying, **O sons of so-and-so, O sons of so-and-so**, and he warned them of God's punishment and the events of God. Then one of them said, **This companion of yours is mad; he kept making noise until morning, or until morning.** Then God Almighty revealed: "Have they not considered? There is no madness in their companion. He is only a clear warner."

### Fath al-Qadir

And the question in 184- **Did they not reflect** is to denounce them since they did not reflect on the matter of the Messenger of God, may God bless him and grant him peace, and what he brought, and what is in **what is with their companion** is for the rhetorical question, and it is in the place of raising as the subject and the predicate is with their companion, and the paradise is a source: meaning they committed the

denial and did not reflect on any madness that is with their companion as they claim, because if they had reflected they would have found their claim to be false, and their statement false and slanderous, and it was said that what is negative and its subject is **from paradise** and its predicate is with their companion: meaning there is nothing in their companion of what they claim of madness, so this is a response to their saying: **O you to whom the message has been sent down, you are mad** and the speech would have been completed when he said: **Did they not reflect** and stopping at it is one of the good stops, and the phrase **He is only a clear warner** confirms the content of what preceded it, and explains the true state of the Messenger of God May God bless him and grant him peace.

### Tafsir al-Baghawi

184 - The Almighty said: **Have they not considered what is in their companion?** Qatada said: "It was mentioned to us that the Prophet, may God bless him and grant him peace, stood on Safa at night and began calling out to the Quraysh, clan by clan: O sons of so-and-so, warning them of God's wrath and its events. Then one of them said: Your companion is mad, he kept shouting until morning. Then God Almighty revealed: "Have they not considered what is in their companion?" Muhammad, may God bless him and grant him peace: "of madness" madness. "He is, **what he is**, only a clear warner", then he urged them to look to the path that leads to knowledge, saying:

### Tafsir al-Baidawi

184. "Have they not considered what is with their companion?" meaning Muhammad, may God bless him and grant him peace. "Of madness." Of insanity. It was narrated that he, may God bless him and grant him peace, ascended the Safa and called them, group by group, warning them of the wrath of God Almighty. One of them said, "Your companion is mad and has spent the night in a state of confusion until morning. **Then the verse was revealed**, He is only a clear warner," making his warning clear so that it is not hidden from the observer.

Surat al-A'raf 7:185

Have they not considered the dominion of the heavens and the earth and all things that God has created and that perhaps their term has drawn near? Then in what statement after that will they believe?

### Surat al-A'raf 7:185

Have they not considered the dominion of the heavens and the earth and all things that God has created and that perhaps their term has drawn near? Then in what statement after that will they believe?

### Tafsir al-Jalalayn

185 - **Have they not considered the kingdom of the heavens the kingdom and the earth and whatever God has created** an explanation of what, so that they may use it as evidence of the power of its Creator and His Oneness *and in that* meaning that **perhaps their term has drawn near** has drawn near **so that they may die as disbelievers and go to the Fire, so that they hasten to believe (then in what statement after it** meaning the Qur'an **will they believe**

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Have these deniers of God's signs not looked at God's kingdom and His authority in the heavens and the earth, and at what He, the Most High, has created in them, so that they may reflect on that, take heed of it, and know that this is for One who has no equal or likeness, and from the actions of One to whom worship and pure religion should not be except, so that they may believe in Him, believe in His Messenger, turn to His obedience, renounce rivals and idols, and beware that their appointed times may be approaching, so that they may perish in their disbelief and be subject to God's punishment and painful chastisement.

And his saying: **So in what statement after this will they believe?** He says: So in what frightening and warning and terror after the warning and terror of Muhammad, may God bless him and grant him peace, which he brought to them from God in the verses of his book, will they believe, if they do not believe in this book that Muhammad, may God bless him and grant him peace, brought to them from God Almighty?

### Tafsir al-Qurtubi

The Almighty's saying: **Have they not considered the dominion of the heavens and the earth?** contains four issues:

First: The Almighty's saying: **Have they not looked?** It is a wonder that they turned away from looking at His signs, to know the perfection of His power, according to what we explained in Surat Al-Baqarah. The word *malakut* is one of the structures of exaggeration, and its meaning is the great king. It was mentioned

previously.

Second: This verse - and what is similar to it - was used as evidence by those who said that it is obligatory to look at His signs and consider His creations. They said: In the censure of God Almighty of those who do not look, and He deprives them of the benefit of their senses, He said: **They have hearts with which they do not understand** (Qaf: 6) and His saying: **Do they not look at the sky above them, how We have constructed it?** (al-Ghashiyah 88:17) and His saying: **And in yourselves, so will you not see?** (al-Dhariyat 51:21).

Scholars have differed on the first duty: is it contemplation and reasoning, or faith, which is the belief that occurs in the heart, the validity of which is not conditional on knowledge? Al-Qadi and others have held that the first duty is contemplation and reasoning, because God, the Blessed and Exalted, does not know by necessity, but rather He knows by contemplation and reasoning through the evidence that He has established for His knowledge. Al-Bukhari, may God have mercy on him, went to this, where he titled his book (Chapter: Knowledge before speech and action, based on the statement of God, the Almighty: **So know that there is no god but God** (Muhammad 47:19). Al-Qadi said: Whoever is not knowledgeable about God is ignorant, and the ignorant of Him is a disbeliever. Ibn Rushd said in his introductions: This is not clear, because faith is valid with the certainty that may be obtained by the one whom God has guided through imitation, and at first glance from considering what God has guided to consider in more than one verse. He said: Al-Baji has provided evidence for those who said that contemplation and reasoning are the first duties with the consensus of Muslims in all ages on calling the common people and the imitators believers. He said: If what they went to was correct, it would not be correct to call a believer except the one who has knowledge through contemplation and reasoning. He said: Also, if faith was not valid except after contemplation and reasoning, it would be permissible for the disbelievers, if the Muslims prevailed over them, to say to them: It is not permissible for you to kill us, because it is part of your religion that faith is not valid except after contemplation and reasoning, so delay us until we contemplate and reason. He said: This leads to leaving them on Their disbelief, and that they should not be killed until they have seen and proven.

I said: This is the correct view in this chapter. The Messenger of God, may God bless him and grant him peace, said:

I was ordered to fight people until they say there is no god but God and believe in me and what I have brought. If they do that, their blood and wealth are protected from me except for what is rightfully due, and their reckoning is with God." Ibn al-Mundhir translated in his book al-Ashraf (mentioning the description of the perfection of faith) that all the people of knowledge who have memorized from him agreed that if a

disbeliever says: I bear witness that there is no god but God and I bear witness that Muhammad is His slave and Messenger, and that everything that Muhammad brought is true, and I absolve myself from every religion that contradicts the religion of Islam - and he is an adult of sound mind - then he is a Muslim. If he returns after that and shows disbelief, then he is an apostate and what is required of an apostate is obligatory upon him. Abu Hafs al-Zanjani said: Our Sheikh, the judge Abu Ja'far Ahmad ibn Muhammad al-Samnani, used to say: The first of the obligations is belief in God and in His Messenger and in all that he brought, then contemplation and reasoning that lead to knowledge of God the Most High. So the obligation of belief in God the Most High takes precedence in his view over knowledge of God. He said: This is closer to the truth and easier for people, because most of them do not know the reality of knowledge, contemplation and reasoning. So if we say: The first of the obligations is Knowing God would lead to the excommunication of many and many, and that only a few people would enter Paradise. This is unlikely, because the Messenger, may God bless him and grant him peace, has stated that the majority of the people of Paradise are his nation, and that the nations of all the prophets are one row, while his nation is eighty rows. This is clear and there is no doubt about it. Praise be to God.

Third: Some of the later and earlier theologians went to the view that whoever does not know God Almighty through the methods they have used and the research they have written, his faith is not valid and he is an unbeliever. Accordingly, it is necessary to declare most Muslims unbelievers, and the first to start declaring them unbelievers are their fathers, ancestors and neighbors. Some of them were criticized for this and said: Do not criticize me for the large number of people in Hell. Or something like that.

I said: This statement can only be made by someone who is ignorant of the Book of God and the Sunnah of His Prophet, because he has restricted the vast mercy of God to a small group of theologians, and they have rushed to declare the general Muslims infidels. Where is this in comparison to the statement of the Bedouin who uncovered his private parts to urinate, and the companions of the Prophet, may God bless him and grant him peace, rebuked him:

O God, have mercy on me and Muhammad, and do not have mercy on anyone with us. The Prophet, may God bless him and grant him peace, said: **You have restricted what is vast.** Narrated by Al-Bukhari, Al-Tirmidhi, and other imams. Do you see that this Bedouin knew God through evidence, proof, argument, and explanation? And that His mercy encompasses everything, and how many like him are judged to have faith. Rather, the Prophet, may God bless him and grant him peace, was satisfied with many of those who converted to Islam by uttering the two testimonies of faith, and he even was satisfied with a gesture in that. Do you not see when he said to the black woman:

Where is God? She said: In the sky. He said: Who am I? She said: You are the Messenger of God. He said: Free her, for she is a believer. There was no contemplation or reasoning, rather he judged their faith from the first glance, even though there was some

negligence regarding contemplation and knowledge. And God knows best.

Fourth: Looking and contemplating should also not be done at the beautiful faces of beardless men and women. Abu al-Faraj al-Jawzi said: Abu al-Tayyib Tahir ibn Abdullah al-Tabari said: I have been informed about this group that listens to hearsay that they add to it looking at the face of a beardless man, and perhaps they adorn it with jewelry and dyed clothes, and they claim that they intend by it to increase faith through looking and contemplating and deducing the craftsmanship from the Creator. This is the ultimate in following desires, deceiving the mind and contradicting knowledge. Abu al-Faraj said: Imam Abu al-Wafa ibn Aqil said: God did not permit looking except at a form that the soul has no inclination towards, nor does desire have a share in it, but rather a lesson that is not mixed with desire, nor does it include pleasure. For this reason, God Almighty did not send a woman as a messenger, nor did He make her a judge, nor an imam, nor a muezzin, all because she is a place of desire and temptation. So whoever says: I find lessons in beautiful images, we call him a liar. And whoever distinguishes himself with a nature that takes him out of our nature, we call him a liar, and these are only the tricks of Satan for the claimants. Some wise men said: Everything in the macrocosm has a counterpart in the microcosm. That is why God Almighty said: **Indeed, We created man in the best of stature** (al-Tin 95:4) and said: **And in yourselves - then will you not see?** (al-Dhariyat 51:21). We have already explained the analogy at the beginning of Al-An'am. So the wise man should look at himself and reflect on his creation from the perspective of his being gushing water to his being a sound creation, aided by nourishment, raised by kindness, and preserved by milk until he gains strength and reaches maturity. And if he says: I, I, and forgets that when a period of time came upon him, he was nothing worth mentioning, and he will return buried, then woe to him if he is regretful. God the Almighty said: "And We have certainly created man from an extract of clay. Then We placed him as a sperm-drop in a secure lodging" - until His saying - **You will be resurrected** (al-Mu'minun 23:12-16). So he sees that he is a servant who is being cared for and charged with responsibility, frightened with punishment if he falls short, and hoping for reward if he obeys. So he is less devoted to worshipping his Master, for even though he does not see Him, He does not fear people, and God is more deserving of being feared, and not even one of God's servants is arrogant, for he is composed of destinies, loaded with filth, destined for Paradise if he obeys, or to Hell. Ibn al-Arabi said: Our sheikhs liked for a person to look at the wise verses that gathered these scientific descriptions:

How can he be proud of his return, his companion forever?

He is from him, to him, his brother and his foster son.

He invites him to the Hashish while he is young, and he obeys him.

God the Almighty said: **And God has not created anything** is in apposition to what preceded it, meaning in what God created of things. **And that perhaps their term has drawn near** meaning in their terms that may



Surat al-A'raf 7:185

Have they not considered the dominion of the heavens and the earth and all things that God has created and that perhaps their term has drawn near? Then in what statement after that will they believe?

have drawn near, so it is in the accusative case in apposition to what preceded it. Ibn Abbas said: What he meant by the approaching of the term was the Day of Badr and the Day of Uhud. **Then in what statement after it will they believe?** meaning in what Qur'an other than what Muhammad, may God bless him and grant him peace, brought will they believe? It was said: The *ha* is for the term, meaning in what statement after the term will they believe when belief will be of no benefit, because the Hereafter is not a place of obligation.

### Tafsir Ibn Kathir

God the Almighty says: Have these deniers of Our signs not looked at God's dominion and authority in the heavens and the earth, and in what He has created in them, so that they may ponder that and take heed from it, and know that this is for the One who has no equal or likeness, and from the actions of the One for whom worship and pure religion should be only for Him, so that they may believe in Him and believe in His Messenger, and turn to His obedience, and renounce rivals and idols, and beware that their appointed times may have drawn near and they may perish in their disbelief and be subject to God's punishment and painful chastisement. And His statement, **Then in what statement after this will they believe?** means, then in what frightening, warning, and terror after the warning and terror of Muhammad, may God's prayers and peace be upon him, which he brought to them from God in the verses of His Book will they believe if they do not believe in this statement that Muhammad brought to them from God the Almighty? Imam Ahmad narrated: On the authority of Hasan bin Musa, Affan bin Muslim, and Abd al-Samad bin Abd al-Warith, all of them on the authority of Hammad bin Salamah, on the authority of Ali bin Zaid bin Jadaan, on the authority of Abu al-Salt, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "I saw such and such on the night of my ascension. When we reached the seventh heaven, I looked above me and saw thunder, lightning, and thunderbolts. I came upon a people whose stomachs were like houses, in which were snakes that could be seen from outside their stomachs. I said: Who are these, O Gabriel? He said: These are the usurers. When I descended to the lowest heaven and looked below me, I saw a thunderstorm, smoke, and sounds. I said: What is this, O Gabriel? He said: These are the devils hovering over the eyes of the children of Adam so that they do not contemplate the kingdom of the heavens and the earth. If it were not for that, they would have seen wonders." Ali bin Zaid bin Jadaan has some strange sayings. Then God the Almighty said:

### Fath al-Qadir

And the question in 185- **Have they not considered the kingdom of the heavens and the earth?** is for denial,

rebuke, and rebuke, and for the purpose of expressing astonishment at their turning away from considering the clear signs indicating the perfection of His power and His uniqueness in divinity. The kingdom is one of the structures of exaggeration, and its meaning is the great kingdom, and its explanation has been presented. The meaning is: These people did not think so that they would benefit from thinking, nor did they look at the creations of God so that they would be guided thereby to faith in Him. Rather, they are lost in their misguidance, immersed in their error, not working with thought nor contemplating deeply. His statement: **And God has not created anything** means that they did not look at the kingdom of the heavens and the earth, nor at what God has created of things, whatever they may be. Indeed, in all of His creations there is a lesson for those who consider and an admonition for those who reflect, whether they are from the great things of His creations, such as the kingdom of the heavens and the earth, or from the small things of the rest of His creations. His saying: **And that perhaps their time has drawn near** is in apposition to *kingdom*. And *that* is the lightened form of the heavy one, and its subject is the pronoun of the matter, and its predicate is *perhaps* and what follows it: meaning, or have they not considered that the matter and the discussion is that perhaps their time has drawn near, so they will die soon? The meaning is: if they are going to pass the nearness of their times, why do they not consider what will guide them and benefit them from by contemplating and considering it? **Then in what statement after it will they believe?** The pronoun refers to what came before of contemplating and considering the matters mentioned: meaning, then in what statement after this statement that was explained above will they believe? In this question there is a rebuke and rebuke that cannot be estimated. It was said that the pronoun refers to the Qur'an, and it was said to Muhammad, may God bless him and grant him peace, and it was said to the term mentioned before it.

### Tafsir al-Baghawi

185 - **Have they not considered the dominion of the heavens and the earth and what God has created in them of anything,** meaning: and do they not consider what God has created of things to prove His Oneness. **And that perhaps their time has drawn near,** meaning: perhaps their time has drawn near and they die before they believe and are sent to the punishment, **Then in what statement after it will they believe?** meaning: after the Qur'an will they believe? He says: in what book other than what Muhammad, may God bless him and grant him peace, brought will they believe, and there is no prophet or book after him, then he mentioned the reason for their turning away from belief and said:

## Tafsir al-Baidawi

185. **Have they not considered** a look of evidence. **In the dominion of the heavens and the earth and what God has created of things** of the kinds that cannot be counted to indicate to them the perfection of the power of its Creator, the unity of its originator and the great status of its Owner and the One in charge of its affairs, to show the truth of what He is calling them to. **And that perhaps their time has drawn near** is in apposition to *kingdom* and *that* is a source or a lightened form of the heavy *n* and its subject is the pronoun of the matter and so is the subject of *be* and the meaning is: Or have they not considered the approaching of their times and the expectation of their coming so that they hasten to seek the truth and turn to what will save them before death overtakes them and the punishment descends. **Then in what statement after it** meaning after the Qur'an. **They will believe** if they do not believe in it, and it is the end of the statement as if it is informing about them by nature and determination to disbelieve after the obligation of the argument and guidance to consider. It was said that it is related to his saying: **Perhaps it will be**, as if it was said: **Perhaps their time has drawn near**. So why do they not hasten to believe in the Qur'an? And what are they waiting for after its clarity? If they do not believe in it, then what hadith is more true than it that they want to believe in? And his saying:

Surat al-A'raf 7:186

He whom God sends astray - there is no guide for him, and He leaves them wandering blindly in their transgression.

### Surat al-A'raf 7:186

He whom God sends astray - there is no guide for him, and He leaves them wandering blindly in their transgression.

### Tafsir al-Jalalayn

186 - **He whom God sends astray, there is no guide for him, and He leaves them** with the letter ya and the letter nun with the nominative case as a resumption and the jussive case as an apposition to the place after the letter fa **in their transgression they wander blindly** they hesitate in confusion

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says: The aversion of those who denied Our signs, who abandoned contemplating and thinking about God's proofs, is because God has led them astray. If God had guided them, they would have considered and pondered and seen their right path. But God has led them astray, so they do not see right path nor are they guided to a path. And whoever He leads astray from right path, there is no guide for him to it. But God leaves them in their persistence in their disbelief and their rebellion in their polytheism, wavering, so that they may deserve the goal that God has written for them of His punishment and painful chastisement.

### Tafsir al-Qurtubi

He explained that their turning away was because God led them astray. This is a refutation of the Qadarites. **And leaves them in their transgression** in the nominative case as a resumption. It was also read in the jussive case based on the position of the fa' and what follows it. **They are blind** means they are confused. It was also said: they are hesitating. This has already been fully discussed at the beginning of Surat Al-Baqarah.

### Tafsir Ibn Kathir

God Almighty says: Whoever is destined to go astray, no one will guide him, and if he looks at himself in what he looks at, it will not suffice him at all. **And he whom God intends to test, you will not possess for him anything from God.** And as God Almighty said: **Say, 'Look at what is in the heavens and the earth.'** But signs and warners do not avail a people who do not believe.

### Fath al-Qadir

And the sentence 186 - **He whom God sends astray, there is no guide for him** confirms what came before it: that is, this heedlessness on their part regarding these clear and evident matters is only because they are among those whom God has sent astray, and he whom He sends astray, there is no guide for him: that is, there is no one to guide him to the truth and remove him from misguidance at all. **And He leaves them wandering blindly in their transgression.** It was read in the nominative case as a resumption and in the jussive case in apposition to the place of the penalty. It was read with the nun, and the meaning of they wander blindly is they are confused, and it was said they hesitate, and it is in the accusative case as a state.

Ibn Jarir, Ibn Al-Mundhir and Abu Al-Shaykh narrated on the authority of Ibn Jurayj regarding his statement: **And among those We have created is a nation guiding with the truth,** he said: It was mentioned to us that the Prophet, may God bless him and grant him peace, said: **This is my nation with the truth; they judge and decide, take and give.** Abd bin Hamid, Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Qatadah regarding the verse, he said: It has reached us that the Prophet of God, may God bless him and grant him peace, used to say when he recited it: **This is for you, and the people before you have been given something similar to it, 'And among the people of Moses is a nation guiding with the truth and doing justice thereby.'** Ibn Abi Hatim narrated on the authority of Al-Rabi' regarding the verse, he said: The Messenger of God, may God bless him and grant him peace, said: **Among my nation are people who are on the truth until Jesus, son of Mary, descends when he descends.** Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Al-Suddi regarding his statement: **We will gradually seize them from where they do not know,** he said: We will seize them from where they do not know. He said: The punishment of Badr. Abu Al-Sheikh narrated on the authority of Yahya bin Al-Muthanna regarding the verse, he said: Every time they commit a sin, We renew for them a blessing that makes them forget to seek forgiveness. Ibn Abi Al-Dunya, Abu Al-Sheikh and Al-Bayhaqi narrated in Al-Asma' wa Al-Sifat on the authority of Sufyan regarding the verse, he said: We bestow blessings upon them and prevent them from being grateful for them. Ibn Abi Al-Dunya and Al-Bayhaqi narrated on the authority of Thabit Al-Banani that he was asked about enticement and he said: That is God's plan for the negligent servants. Abu Al-Sheikh narrated on the authority of His statement, **And I grant them respite,** meaning: I restrain myself from them. **Indeed, My plan is firm,** meaning: My plan is severe. Then God abrogated it and revealed: **So kill the polytheists wherever you find them.** Ibn Abi Hatim narrated on the authority of Ibn Abbas, he said: God's plan is punishment and vengeance. And Abd bin Hamid, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and Abu al-Shaykh narrated on the authority of Qatada, who said: It was mentioned to us that "the Prophet of God, may God bless him and grant him peace, stood on al-Safa and called out to the Quraysh, clan by clan:

O sons of so-and-so, O sons of so-and-so, warning them of God's wrath and the events of God until morning, until someone said: This companion of yours is mad, he has been making noise all night until morning, so God revealed: 'Have they not considered? There is no madness in their companion. He is only a clear warner.'"

### Tafsir al-Baghawi

186 - **He whom God sends astray, there is no guide for him, and He abandons them.** The people of Basra and Asim read it with the letter *ya* and raising the letter *ra*. Hamza and Al-Kisa'i read it with the letter *ya* and making the letter *ra* in the subjunctive mood, because the mention of God had come before it, and making the letter *ra* in the subjunctive mood is a response to *misleads*. Others read it with the letter *noon* and raising the letter *ra* as if it were a new statement. **In their transgression they wander blindly**, they hesitate and are perplexed.

### Tafsir al-Baidawi

186. **He whom God sends astray, there is no guide for him** as a statement and explanation for it. **And We left them in their transgression** in the nominative case as a resumption. Abu Amr, Asim, and Yaqub read it with the *ya*' because of his saying **He whom God sends astray** and Hamza and Al-Kisa'i with it and with the jussive in apposition to the place of **He has no guide for him** as if it was said: No one guides him but Him. **And We left them "blindly"** is a state of those who are.

## Surat al-A'raf 7:187

They ask you about the Hour: when is its appointed time? Say, "The knowledge thereof is only with my Lord. None can reveal its time except Him. It is heavy in the heavens and the earth. It will not come upon you except suddenly." They ask you as if you were anxious about it. Say, "The knowledge thereof is only with God, but most of the people do not know."

## Surat al-A'raf 7:187

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## Tafsir al-Jalalayn

187 - **They ask you** that is, the people of Mecca **about the Hour** the Resurrection *when* when (its arrival will be. Say) to them **its knowledge** when it will be (is only with my Lord. None will reveal it) make it apparent **at its time** the lam has the meaning of in (except Him. It is heavy) great **in the heavens and the earth** for its people because of its terror **it will not come to you except suddenly** suddenly **they ask you as if you were anxious** exaggerating in your question **about it** until you know it **say, its knowledge is only with God** emphasis **but most people do not know** that its knowledge is with Him, the Most High

## Tafsir al-Suyuti

God Almighty said: They ask you about the Hour, etc. Ibn Jarir and others narrated, and Ibn Abbas said: Haml bin Abi Shira and Samuul bin Zaid said to the Messenger of God, may God bless him and grant him peace: Tell us when the Hour will be, if you are a prophet as you say, then we know what it is. So God revealed: They ask you about the Hour: when will it arrive? The verse. And he also narrated on the authority of Qatada that he said: Quraysh said, and he mentioned something similar.

## Tafsir al-Tabari

Abu Jaafar said: The people of interpretation differed about those meant by his saying: **They ask you about the Hour.**

Some of them said: This refers to the people of the Messenger of God, may God bless him and grant him peace, from Quraysh, and they had asked the Messenger of God, may God bless him and grant him peace, 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 Qatada, he said: Quraysh said to Muhammad, may God bless him and grant him peace: There is a kinship between us and you, so tell us secretly when the Hour will be! God said: **They ask you as if you were anxious about it.**

Others said: Rather, he meant a group of Jews.

Who said that?

Abu Kuraib narrated, Yunus bin Bakir narrated, Muhammad bin Ishaq narrated, Muhammad bin Abi Muhammad Musa Zaid bin Thabit narrated, Saeed bin Jubair or Ikrimah narrated, on the authority of Ibn Abbas, who said: Jabal bin Abi Qushair and Shamul bin Zaid said to the Messenger of God, may God bless him and grant him peace: O Muhammad, tell us when the Hour will be, if you are a prophet as you say, for we know when it will be! Then God, the Blessed and Exalted, revealed: "They ask you about the Hour: when is its appointed time? Say, 'The knowledge thereof is only with my Lord,'" until His saying: **But most of the people do not know.**

Ibn Wakee' told us, he said, my father told us, on the authority of Ismail bin Abi Khalid, on the authority of Tariq bin Shihab, he said: The Prophet, may God bless him and grant him peace, kept mentioning the matter of the Hour until this verse was revealed: "They ask you about the Hour: when is its arrival?" Abu Ja'far said: The correct thing to say about that is that some people asked the Messenger of God, may God bless him and grant him peace, about the Hour, so God revealed this verse. It is possible that they were from Quraysh, and it is possible that they were from the Jews, but we do not have any information about that, so it is permissible to say with certainty which one it was.

Abu Jaafar said: The interpretation of the verse is: The people who ask you about the Hour ask you: **When is its arrival?** He says: When will it occur?

The meaning of *Ayan* is: when, in Arabic speech, and from it the rajaz poet said:

When will my need be met? Don't you see that her success is ours?

The meaning of his saying: **its anchorage** is its standing, from the saying of the speaker: **God anchored it, so it is an anchor, and the people anchored it, if they detained it, and it anchored, they anchored, an anchor.**

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: "They ask you about the Hour: when is its arrival?" He said: When will it come?

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: "They ask you about the Hour: when is its arrival?" When will it come?

Others said: The meaning of that is: its end, and that is close in meaning to the meaning of the one who said: Its meaning is: **(its establishment)**, because its end is



its reaching its time.

We have shown that the origin of this is: imprisonment and standing.

Who said that?

Al-Muthanna told us, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, his saying: "They ask you about the Hour: when is its arrival?" meaning: its end.

As for his saying: "Say: Its knowledge is only with my Lord. None can reveal its time except Him," then it is a command from God to His Prophet Muhammad, may God bless him and grant him peace, to answer those who ask him about the Hour by saying that none knows the time of its occurrence except God, who knows the unseen, and that He does not reveal its time and none knows it except Him, may He be glorified and exalted, as:

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada: "Say: Its knowledge is only with my Lord. None can reveal it at its time except Him." He says: Its knowledge is with God, He will reveal it at its time, none knows that except God.

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 does not reveal it**, he brings it.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said, Mujahid said: **He does not reveal it**, he said: No one brings it except Him.

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **None can reveal it at its time except Him**, meaning: None can send it at its time except Him.

The statement in the interpretation of his saying: "It is heavy in the heavens and the earth. It will not come upon you except suddenly."

Abu Jaafar said: The interpreters differed in their interpretation of that.

Some of them said: The meaning of this is: The Hour is too difficult for the people of the heavens and the earth to know its time and coming, because it is hidden from them, and God has kept its knowledge to Himself.

Who said that?

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi, regarding his statement: **It is heavy in the heavens and the earth**, meaning: It is hidden in the heavens and the earth, so no close angel or sent prophet knows when it will rise.

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, and al-Hasan ibn Yahya told us, he said, Abd al-Razzaq told us, all of them, on the authority of Muammar, on the authority of some of the people of interpretation: **It is heavy in the heavens and the earth**, he said: Its knowledge is

heavy for the people of the heavens and the people of the earth, they do not know.

Others said: The meaning of this is that it became great when it came upon the people of the heavens and the earth.

Who said that?

Muhammad ibn Abd al-A'la told me, he said, Muhammad ibn Thawr told us, and al-Hasan ibn Yahya told us, he said, Abd al-Razzaq told us, all of them, on the authority of Muammar, he said, al-Hasan said regarding His statement: **It is heavy in the heavens and the earth**, meaning: When it comes, it is heavy on the people of the heavens and the people of the earth. He says: It is too great for them.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj: **It is heavy in the heavens and the earth**, he said: When it comes, the sky will split, the stars will scatter, the sun will be rolled up, the mountains will move, and what God said will happen. That is its weight.

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi, who said: Some people said about *thaqalat* it became great.

Others said: The meaning of his saying: **in the heavens and the earth** is the heavens and the earth.

Who said that?

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **It is heavy in the heavens and the earth**, meaning: on the heavens and the earth.

Abu Ja'far said: The most correct of these, in my opinion, is the statement of the one who said: The meaning of this is: The Hour in the heavens and the earth will be too heavy for its inhabitants to know its time and its occurrence, because God has hidden that from His creation, and has not informed any of them of it. This is because God informed of this after His statement: "Say, 'Its knowledge is only with my Lord. None can reveal its time except He.'" And He informed after that that it will not come except suddenly. So what is more correct is that what is between that also be report of the concealment of its knowledge from creation, since what came before it and what came after it was like that.

As for his saying: **It will not come to you except suddenly**, he is saying: The Hour will not come except suddenly, you will not feel its coming, 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: **It will not come to you except suddenly**, meaning: Its occurrence will take them by surprise, it will come to them unawares.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **It will not come to you except suddenly**, God has decreed that it will not come to you except suddenly. He said: It was mentioned to us that the Prophet of God, may God bless him and grant him peace, used to say: "The Hour will come upon the people while a man is repairing his cistern, while a

## Surat al-A'raf 7:187

They ask you about the Hour: when is its appointed time? Say, "The knowledge thereof is only with my Lord. None can reveal its time except Him. It is heavy in the heavens and the earth. It will not come upon you except suddenly." They ask you as if you were anxious about it. Say, "The knowledge thereof is only with God, but most of the people do not know."

man is watering his livestock, while a man is displaying his merchandise in the market, while a man is lowering his scales and raising them."

The statement in the interpretation of His saying: "They ask you as if you are knowledgeable about it. Say, 'The knowledge thereof is only with God, but most people do not know.'"

Abu Jaafar said: God Almighty says: These people ask you about the Hour, as if you are aware of it.

The interpreters differed in their interpretation of his saying: **He was protected from it.**

Some of them said: They ask you about it as if you are aware of them. They said: The meaning of his saying: **about it** is to bring it forward, even if it is delayed.

Who said that?

Muhammad ibn Sa'd told us, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn 'Abbas, regarding his statement: **They ask you as if you were aware of it**, meaning: as if there was love between you and them, as if you were their friend. Ibn 'Abbas said: "When the people asked Muhammad, may God bless him and grant him peace, about the Hour, they asked him the question of people who thought that Muhammad was aware of them, so God revealed to him: Its knowledge is with Him alone. He has kept its knowledge to Himself, and has not informed any angel or messenger of it."

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, he said, Qatada said: The Quraysh said to Muhammad, peace and blessings be upon him: There is a kinship between us and you, so tell us in secret when the Hour will be! God said: **They ask you as if you were aware of it.** Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **They ask you as if you were aware of it**, meaning: aware of them. He said: The Quraysh said: O Muhammad, tell us in secret the knowledge of the Hour, because of the kinship between us and you, because of our kinship to you.

Ibn Wakee' told us, he said, Abu Khalid Al-Ahmar and Hani' bin Saeed told us, on the authority of Hajjaj, on the authority of Khasif, on the authority of Mujahid and Ikrimah: **They ask you as if you were aware of it**, he said: Be aware of them when they ask you.

Al-Harith told me, he said, Abdul Aziz told us, he said, Israel told us, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas: **They ask you as if you were aware of them**, he said: Close to them, and you are aware of them. He said: Abu Malik said: As if you were aware of them. He said: Close to them, and you are aware of them. He said: Abu Malik said: As if you were aware of them, so you talk to 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: **They ask you as if you are aware of it**, as if you are a friend of theirs.

Others said: Rather, the meaning of this is: It is as if you had been too shy to ask about it, so you learned 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: **As if you were careful about it**, you were careful about asking about it until you knew it.

Al-Harith told me, he said, Abdul Aziz told us, he said, Abu Saad told us, on the authority of Mujahid, regarding his statement: **As if you were afraid of it**, he said: I was afraid of asking about it until I knew its time.

Ibn Wakee' told us, he said, Al-Maharibi told us, on the authority of Juwaybir, on the authority of Al-Dahhak: **They ask you as if you are knowledgeable about it**, he said: As if you are knowledgeable about it.

... He said: Jabir bin Nuh told us, on the authority of Abu Rawq, on the authority of Ad-Dahhak: **They ask you as if you are well-versed in it**, he said: As if you know it.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh say: Ubayd bin Sulayman narrated to me, on the authority of Al-Dahhak, regarding his statement: **They ask you as if you are aware of it**, meaning: They ask you about the Hour, as if you have knowledge of it. Say: Its knowledge is only with my Lord.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of some of them: **As if you are aware of it**, as if you are knowledgeable about it.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement, **As if you were well-versed in it**, he said: As if you were knowledgeable about it. And he said: He concealed its knowledge from His creation. And he recited: **Indeed, with God is knowledge of the Hour** (Luqman 31:34), until he finished the surah.

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: **They ask you as if you are aware of it**, meaning: as if you are pleased with their questioning of you, **Say, 'Its knowledge is only with God.'**

And his saying: **As if you were gentle with her**, means: gentle with her.

These people interpreted his statement: **As if you were a thief about it**, as meaning he was a thief about it. They said: The Arabs say: **I was a thief to him in the**

**matter** and **I was a thief about him**. They said: That is why it was said: **We came to so-and-so to ask him**, meaning: we asked about him.

Abu Jaafar said: The more correct of the two opinions on this matter is the opinion of the one who said: Its meaning is: As if you are keen on asking about it and learning it.

If someone says: How was it said: **He was protected from it**, and not: **He was protected by it**, if that is the interpretation of the statement?

It was said: That was said in this way, because (*al-hafwah*) is only in the question, and it is the cheerfulness to the one being asked when asked, and asking a lot about him, and (*al-salah*) is connected with (*an*) once, and with (*ba*) once. So it is said: (**I asked about him**), and (**I asked about him**). So when he put his saying (*hafy*) in place of (*al-salah*), he connected with most of the two letters that (*al-salah*) is connected with, which is (*an*), as the poet said:

A sincere question about his brother, as if he mentioned him and Sinan or they are equal

As for his saying: "Say: Its knowledge is only with God," its meaning is: Say, O Muhammad, to those who ask you about the time of the Hour and the time of its coming: I have no knowledge of that, and no knowledge of it is with God who knows the unseen of the heavens and the earth, **but most people do not know**, meaning: But most people do not know that only God knows that, rather they think that knowledge of that is with some of His creation.

## Tafsir al-Qurtubi

God Almighty says: "They ask you about the Hour: when will it come?" When is a question about time, like when. The rajaz poet said:

When will my need be met? When? Don't you see that it is time for her to succeed?

The Jews used to say to the Prophet, peace and blessings be upon him: If you are a prophet, then tell us about the Hour, when will it occur? It was narrated that the polytheists said that out of extreme denial. And its anchorage is in the nominative case according to Sibawayh, and the predicate is *when*. It is a circumstance built on the fat-ha, built because it has the meaning of interrogation. And its anchorage with the damma on the meem, from **God has established it**, meaning He has made it firm, meaning when will it occur. And with the fat-ha on the meem, from *Rasta*, meaning it has become firm and stopped, and from it **and firm pots** (Saba': 13). Qatada said: meaning firm. **Say, 'The knowledge thereof is only with my Lord,'** subject and predicate, meaning He has not made it clear to anyone, so that the servant is always on guard. **He does not reveal it**, meaning He does not make it apparent. *Lawwaqtuha*, meaning at its time, **except Him**. And manifestation means making something apparent. It is said: So-and-so revealed the report to me if he revealed it and made it clear. The meaning of **its knowledge is heavy in the heavens and the earth** is

that its knowledge is hidden from the people of the heavens and the earth. And everything whose knowledge is hidden is heavy on the heart. It was said: Its coming is too great for the people of the heavens and the earth, according to Al-Hasan and others. Ibn Jurayj and Al-Suddi: Its description is too great for the people of the heavens and the earth. Qatada and others said: The meaning is that the heavens and the earth cannot bear it because of its greatness: because the sky is split, the stars are scattered, and the seas are dried up. It was said: The meaning is that the question is too heavy for it. **It will not come to you except suddenly** meaning suddenly, a source in the place of a state. **They ask you as if you are knowledgeable about it** meaning knowledgeable about it and ask a lot about it. Ibn Faris said: Al-Hafi is the one who knows something. And Al-Hafi is the one who investigates the question. Al-A'sha said:

If you ask about me, then, O Lord, ask me about Al-A'sha, where he ascended.

It is said: He is *afhā* in the question and in the request, so he is *ḥaḥf* and *ḥaḥfi* in the form of multiplication, like *ḥaḥb* and *ḥaḥfi*. Muhammad ibn Yazid said: The meaning is that they ask you as if you are *afhā* in the question about it, i.e. urgent. He believes that there is no precedence or delay in the speech. Ibn Abbas and others said: It is a precedence or delay, and the meaning is: They ask you about it as if you are *afhā* with them, i.e. eager to be kind to them and happy with their question. This is because they said: There is kinship between us and you, so tell us the time of the Hour. "Say: Its knowledge is only with God, but most people do not know." This is not a repetition, but one of the two knowledges is for its occurrence and the other is for its absence.

## Tafsir Ibn Kathir

God Almighty says: **They ask you about the Hour** as God Almighty said: **People ask you about the Hour** It was said that it was revealed about the Quraysh, and it was said about a group of Jews, and the first is more likely because the verse was revealed in Mecca, and they were asking about the time of the Hour, ruling out its occurrence and denying its existence, as God Almighty said: **And they say, 'When will this promise be, if you should be truthful?'** And God Almighty said: "Those who do not believe in it urge it on, while those who believe are fearful of it and know that it is the truth. Unquestionably, those who dispute about the Hour are in extreme error."

And His saying, **When will it be anchored?** Ali bin Abi Talha said on the authority of Ibn Abbas: Its end, meaning when will it be its final destination and when will be the last period of this world, which is the beginning of the time of the Hour. "Say, 'The knowledge thereof is only with my Lord. None can reveal its time except Him.'" God Almighty commanded His Messenger, may God bless him and grant him peace, when he was asked about the time of the Hour, to refer its knowledge to God Almighty, for He is the One who will reveal its time, meaning He knows the details of its matter and when it will be,

They ask you about the Hour: when is its appointed time? Say, "The knowledge thereof is only with my Lord. None can reveal its time except Him. It is heavy in the heavens and the earth. It will not come upon you except suddenly." They ask you as if you were anxious about it. Say, "The knowledge thereof is only with God, but most of the people do not know."

specifically. None knows that except He Almighty. For this reason He said, **Its burden is heavy upon the heavens and the earth**. Abd al-Razzaq said on the authority of Muammar on the authority of Qatadah regarding His saying, **Its burden is heavy upon the heavens and the earth**, he said: Its knowledge is heavy upon the people of the heavens and the earth because they do not know. Muammar said: Al-Hasan said: When it comes, it will be heavy upon the people of the heavens and the earth, meaning: it will be too great for them.

Ad-Dahhak said on the authority of Ibn Abbas regarding the words of God Almighty: **It is heavy in the heavens and the earth**, he said: There is nothing in creation that will not be affected by harm on the Day of Resurrection. Ibn Jurayj said: **It is heavy in the heavens and the earth**, he said: When it comes, the heaven will split and the stars will scatter, the sun will be rolled up, and the mountains will move, and what God Almighty said will happen, so that is its weight. Ibn Jarir, may God have mercy on him, chose that what is meant is the weight of knowledge of its time on the people of the heavens and the earth, as Qatadah said, and it is as they said, like the words of God Almighty: **It will not come to you except suddenly**, and that does not negate the weight of its coming on the people of the heavens and the earth, and God knows best.

Al-Suddi said: **It is heavy in the heavens and the earth** meaning: It is hidden in the heavens and the earth, so no close angel or sent prophet knows when it will rise. **It will not come to you except suddenly** its rising will take them by surprise. Qatada said about the Almighty's statement: **It will not come to you except suddenly** God has decreed that **It will not come to you except suddenly** He said: It was mentioned to us that the Prophet of God used to say: **The Hour will stir up people, while a man is fixing his cistern, a man is watering his livestock, a man is setting out his merchandise in the market, lowering his scales and raising them**. Al-Bukhari said: Abu Al-Yaman told us, Shu'ayb told us, Abu Al-Zinad told us, on the authority of 'Abd Al-Rahman, on the authority of Abu Hurayrah, that 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. At that time, no soul will benefit from its faith if it did not believe before or earn any good through its faith. The Hour will come while two men have spread their garments between them, but they will neither buy it nor fold it. The Hour will come while a man has taken the milk of his she-camel away, but he will not eat it. The Hour will come while he is cleaning his trough, but he will not water it. The Hour will come while a man has raised his food to his mouth, but he will not eat it." Muslim said in his Sahih: Zuhayr bin Harb told me, Sufyan bin 'Uyaynah told us, on the authority of Abu Al-Zinad, on the authority of Al-A'raf, on the authority of Abu Hurayrah, and he transmitted it, saying: The Hour will come while a man is milking his she-camel, but the

vessel will not reach his mouth until the Hour comes. Two men are selling a garment, but they will not sell it until the Hour comes. A man... He rubs his basin and does not come out until you get up.

And his saying, **They ask you as if you were aware of it**, the commentators differed about its meaning. It was said that its meaning is as Al-Awfi said on the authority of Ibn Abbas, **They ask you as if you were aware of it**, meaning: As if there is affection between you and them, as if you were their friend. Ibn Abbas said: When the people asked the Prophet, may God bless him and grant him peace, about the Hour, they asked him the question of people as if they thought that Muhammad was aware of them, so God revealed to him that its knowledge was with Him alone and He kept it to Himself, so God did not inform any close angel or messenger about it. Qatada said: Quraysh said to Muhammad, may God bless him and grant him peace: There is kinship between us and you, so confide in us, when is the Hour? God Almighty said: **They ask you as if you were knowledgeable about it**. This is also narrated on the authority of Mujahid, Ikrimah, Abu Malik, and As-Suddi. This is one statement, and the correct one is narrated on the authority of Mujahid from the narration of Ibn Abi Nujayh and others: **They ask you as if you were knowledgeable about it**. He said: You were knowledgeable about it until you knew its time. This is also what Ad-Dahhak said on the authority of Ibn Abbas: **They ask you as if you were knowledgeable about it**. He said: As if you were knowledgeable about it, but you did not know it. "Say: Its knowledge is only with God."

Muammar said on the authority of some of them: **As if you are aware of it** as if you are knowledgeable about it. Abdurrahman bin Zaid bin Aslam said: **As if you are aware of it** as if you are knowledgeable about it, and God has hidden its knowledge from His creation, and he recited: **Indeed, God has knowledge of the Hour 7:13**. This statement is more correct in this regard than the first, and God knows best. That is why He said: "Say: Its knowledge is only with God, but most people do not know." That is why when Gabriel, peace be upon him, came in the form of a Bedouin to teach people about their religion, he sat with the Messenger of God, may God bless him and grant him peace, in the seat of a questioner seeking guidance. He, may God bless him and grant him peace, asked him about Islam, then about faith, then about ihsan, then he said: When is the Hour? The Messenger of God, may God bless him and grant him peace, said to him: **The one asked about it does not know more than the one asking**, meaning I do not know it more than you, and no one knows it more than anyone else. Then the Prophet, may God bless him and grant him peace, recited: **Indeed, God has knowledge of the Hour 7:13**.

In another narration, he asked him about the signs of the Hour, so he explained to him the signs of the Hour, then he said, **In five that none knows but God**, and he recited this verse, and in all of this he would say to him



after every answer: You have spoken the truth, and for this reason the companions were amazed at this questioner asking him and believing him, then when he left, the Messenger of God, may God bless him and grant him peace, said, **This is Gabriel, he came to you to teach you your religion**, and in another narration he said, **And he did not come to me in any form except that I recognized him in it except this form of his**. I have mentioned this hadith with its chains of transmission and wordings from the Sahihs, Hassans, and Musnads at the beginning of my commentary on Al-Bukhari, praise and thanks be to God. When that Bedouin asked him and called him in a loud voice, saying, **O Muhammad**, the Messenger of God, may God bless him and grant him peace, said to him, **Come here**, in a voice similar to his own. He said, **O Muhammad, when is the Hour?** The Messenger of God (peace and blessings of God be upon him) said to him, **Woe to you! The Hour is coming, but you have not prepared for it**. He said, **I have not prepared for it much prayer or fasting, but I love God and His Messenger**. The Messenger of God (peace and blessings of God be upon him) said to him, **A person will be with those he loves**. The Muslims have never rejoiced at anything as much as they rejoiced at this hadith. This has many chains of transmission in the two Sahihs and elsewhere on the authority of a group of the Companions on the authority of the Messenger of God (peace and blessings of God be upon him) that he said, **A person will be with those he loves**. It is mutawatir among many of the memorizers of hadith who are proficient in hadith. It states that when the Prophet (peace and blessings of God be upon him) was asked about something that they did not need to know, he would guide them to what was most important for them, which was to prepare for it to happen and get ready for it before it came, even if they did not know when it would happen. For this reason, Muslim said in his Sahih: Abu Bakr ibn Abi Shaybah and Abu Kurayb narrated to us: Usamah narrated to us on the authority of Hisham on the authority of his father on the authority of Aisha **may God be pleased with her**, she said: When the Bedouins came to the Messenger of God (peace and blessings of God be upon him) they would ask him about the Hour: When will the Hour be? He would look at the youngest of them and say, **If this young man lives, he will not be overtaken by old age until your Hour comes upon you**, meaning by that their death which will lead them to the intermediate state of the Hereafter. Then Muslim said: Abu Bakr ibn Abi Shaybah told us, Yunus ibn Muhammad told us, on the authority of Hammad ibn Salamah, on the authority of Thabit, on the authority of Anas, that a man asked the Messenger of God, may God bless him and grant him peace, about the Hour, so the Messenger of God, may God bless him and grant him peace, said, **If this young man lives, perhaps old age will not overtake him until the Hour comes**. This is narrated only by Muslim.

Hajjaj bin Al-Sha'ir told me, Sulayman bin Harb told us, Hammad bin Zaid told us, Saeed bin Abi Hilal Al-Masry told us, on the authority of Anas bin Malik, may God be pleased with him, that a man asked the Prophet, may God bless him and grant him peace, saying: When will the Hour come? The Messenger of God, may God bless him and grant him peace, was silent for a while, then he looked at a young boy from

Azd Shanu'ah who was in front of him and said: **This Umar will not reach old age until the Hour comes**. Anas said: That boy is of my age. He said: Harun bin Abdullah told us, Affan bin Muslim told us, Hammam told us, Qatada told us, on the authority of Anas, who said: A young boy of Al-Mughirah bin Shu'bah passed by, and he was of my age. The Prophet, may God bless him and grant him peace, said: **If this one is delayed, old age will not reach him until the Hour comes**. Al-Bukhari narrated it in the Book of Etiquette in his Sahih on the authority of Amr bin Asim, on the authority of Hammam bin Yahya, on the authority of Qatada, on the authority of Anas, that a man from the desert said: O Messenger of God, when is the Hour? He mentioned the hadith, and at the end of it: A young boy of Al-Mughira bin Shuba passed by and he mentioned him. This generality in these narrations is based on the restriction to your time in the hadith of Aisha, may God be pleased with her.

Ibn Jurayj said: Abu al-Zubayr told me that he heard Jabir ibn Abdullah say: I heard the Messenger of God, may God bless him and grant him peace, say a month before he died: "You ask me about the Hour, but its knowledge is with God alone. I swear by God that there is not a soul on the face of the earth today that will live to be a hundred years old." Narrated by Muslim. In the two Sahihs, on the authority of Ibn Umar, something similar is narrated. Ibn Umar said: The Messenger of God, may God bless him and grant him peace, only meant the end of that century. Imam Ahmad said: Hisham told us, Al-A'war told us, on the authority of Jabalah bin Suhaim, on the authority of Muthir bin Afara, on the authority of Ibn Masoud, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: "On the night of my Night Journey, I met Abraham, Moses, and Jesus, and they discussed the matter of the Hour. He said: They referred their matter to Abraham, peace be upon him, and he said: I have no knowledge of it. They referred their matter to Moses, and he said: I have no knowledge of it. They referred their matter to Jesus, and Jesus said: As for its occurrence, no one knows about it except God Almighty. And among what my Lord Almighty has entrusted to me is that the Antichrist will emerge. He said: And with me are two sticks, and when he sees me he will melt like lead. He said: Then God Almighty will destroy him when he sees me, until the trees and stones will say: O Muslim, there is an unbeliever beneath me, so come and kill him. He said: Then God Almighty will destroy them, and then the people will return to their lands and homelands. He said: Then at that time Gog and Magog will emerge, and they will swarm from every hill, and they will tread upon their lands, and they will not come upon anything except that they will destroy it, and They do not pass by any water without drinking it. He said: Then the people come back to me and complain about them, so I call upon God Almighty against them, so He destroys them and makes them die until the earth becomes filthy with the stench of their stench, meaning it stinks. He said: Then God Almighty sends down rain and sweeps away their bodies until He throws them into the sea. Imam Ahmad said: Yazid bin Harun said: Then the mountains will be blown away and the earth will be stretched out like a hide. Then he returned to the



## Surat al-A'raf 7:187

They ask you about the Hour: when is its appointed time? Say, "The knowledge thereof is only with my Lord. None can reveal its time except Him. It is heavy in the heavens and the earth. It will not come upon you except suddenly." They ask you as if you were anxious about it. Say, "The knowledge thereof is only with God, but most of the people do not know."

hadith of Hisham, saying: In what my Lord, the Almighty, has entrusted to me, if that is the case, then the Hour will be like a pregnant woman whose people do not know when she will surprise them with her birth, at night or during the day. Ibn Majah narrated it on the authority of Bandar on the authority of Yazid bin Harun on the authority of Al-Awam bin Hawshab with his chain of transmission similarly. These are the greatest of the resolute messengers who do not have knowledge of the exact time of the Hour. Rather, they referred the matter to Jesus, peace be upon him, so he spoke about its signs because he will descend at the end of this nation, implementing the rulings of the Messenger of God, may God bless him and grant him peace, and he will kill the Antichrist, and God will cause the destruction of Gog and Magog by the blessing of his supplication. So he informed him of what God, the Almighty, informed him of.

Imam Ahmad said: Yahya bin Abi Bakr told us, Ubayd bin Iyad bin Laqeet told us, he said: I heard my father mention on the authority of Hudhayfah who said: The Messenger of God, may God bless him and grant him peace, was asked about the Hour, and he said: "Its knowledge is with my Lord, the Almighty and Majestic. None can reveal its time except Him. But I will inform you of its signs and what will be before it. Before it, there will be tribulation and chaos." They said: O Messenger of God, we know about the tribulation, but what is the chaos? He said: **In the language of the Abyssinians, it means killing.** He said: **And there will be discord among the people, and hardly anyone will recognize anyone.** None of the authors of the six books narrated it from this source. And Wakee' said: Ibn Abi Khalid told us on the authority of Tariq bin Shihab who said: The Messenger of God, may God bless him and grant him peace, kept mentioning the matter of the Hour until the verse was revealed: "They ask you about the Hour: when is its appointed time?" And Al-Nasa'i narrated it on the authority of Isa bin Yunus on the authority of Ismail bin Abi Khalid with it, and this is a good and strong chain of transmission. So this unlettered Prophet, the master of the Messengers and their Seal, Muhammad, may God bless him and grant him peace, is the Prophet of Mercy, the Prophet of Repentance, the Prophet of the Epic, the Last, the One Who Follows, and the Gatherer at whose feet the people will be gathered, with his saying in what is proven from him in the Sahih from the hadith of Anas and Sahl bin Sa'd, may God be pleased with them both, **I and the Hour were sent like these two**, and he joined his index finger and the one next to it. And with all of this, God commanded him to refer the knowledge of the time of the Hour to Himself if he was asked about it, so He said: "Say: Its knowledge is only with God, but most people do not know."

## Fath al-Qadir

His saying: 187- **They ask you about the Hour.** The questioners: are the Jews, and it was said the Quraysh,

and the Hour: the Resurrection, and it is one of the most common names, and its application to the Resurrection is because it occurs suddenly or because of the speed of its reckoning, and Ayan is a time adverb built on the Fatha. The rajaz poet said:

When will my need be fulfilled? Don't you see that it is time for its success?

Its meaning is the meaning of when, and its derivation is from *any*: and it was said **from where**. Al-Salami read *ayan* with a kasra on the hamza, and it is in the nominative case as a predicate, and *marsaha* is the subject according to Sibawayh, and *marsaha* with a damma on the meem: meaning the time of its anchoring from **arsaha God**: meaning He made it firm, and with a fatha on the meem from *rasat*: meaning it was fixed, and from it **wa qadur rasayyat pots are firmly fixed**, and from it the mountain was anchored. Meaning: When will God establish it? That is, establish it and make it happen. The apparent meaning of **They ask you about the Hour** is that the question is about the Hour itself, and the apparent meaning of **When will it be established** is that the question is about its time. Thus, it was concluded from all of them that the aforementioned question is about the Hour in terms of its occurrence at the appointed time for that. Then God, the Exalted, commanded him to answer them by saying: "Say: Its knowledge is only with my Lord." That is, its knowledge in terms of its occurrence is with God. No one knows it or is guided to it except Him. **None reveals it at its time except Him.** That is, no one reveals it at its time or reveals it except God, the Exalted. Manifestation means revealing something. It is said: So-and-so revealed the report to me, meaning he made it clear and evident. In God, the Exalted, keeping the knowledge of the Hour to Himself, there is great wisdom and profound planning, like all the things that God has hidden and kept the knowledge of to Himself. This sentence confirms the meaning of the one before it. His saying: **It is heavy in the heavens and the earth.** It was said that the meaning of this is that since its knowledge was hidden from the people of the heavens and the earth, it was heavy, because everything whose knowledge is hidden is heavy on the hearts. It was also said that the meaning is: The heavens and the earth cannot bear it because of its greatness, because the sky splits, the stars scatter, and the seas dry up. It was also said that its description was heavy for them. It was also said that the question was heavy for them. This sentence also confirms the meaning of what preceded it. **It will not come to you except suddenly.** Except suddenly, without warning. *Suddenly* is a source in the place of a state. This sentence is like the one before it in confirming. His saying: **They ask you as if you are knowledgeable about it.** Ibn Faris said: The knowledgeable is the one who knows about something, and the knowledgeable is the one who investigates the question. From this is the saying of Al-A'sha:

If you ask about me, then, O Lord, ask me about

Al-A'sha, where he ascended.

It is said: He is afḥā in the question and in the request, so he is afḥāf, and afḥā is for multiplication like mukḥṣab and khāṣib. The meaning is: They ask you about the Hour as if you know about it, or as if he is investigating the question about it and multiplying it. The simile sentence is in the accusative case as a state, meaning they ask you likening your state to the state of one who is afḥāf about it. It was also said that the meaning is: They ask you about it as if you are afḥāf of them: meaning afḥāf of their righteousness and happy with their question. The first is the meaning of the Qur'anic arrangement according to the Arabic approach. His statement: **Say, 'Its knowledge is only with my Lord.'** God Almighty commanded him to repeat what he had answered them previously to confirm and emphasize the ruling. It was also said that it is not a repetition, but rather one of them means to monopolize its occurrence, and the other is to monopolize its essence itself. **But most people do not know**, with God monopolizing this and His creation not knowing about it. No close angel or sent prophet knew it.

### Tafsir al-Baghawi

187 - The Almighty said: "They ask you about the Hour: when will it come to pass?" Qatada said: Quraysh said to the Messenger of God, may God bless him and grant him peace: There is kinship between us and you, so tell us, when will the Hour come?" So God, the Almighty, revealed: "They ask you about the Hour," meaning: the Resurrection. "When will it come to pass?" Ibn Abbas, may God be pleased with them both, said: its end. Qatada said: its establishment, and its root is steadfastness, meaning: when will it be established? "Say, **O Muhammad**, its knowledge is only with my Lord," He has kept its knowledge to Himself and no one knows it except Him. "He will not reveal it," He will not uncover it or make it apparent. Mujahid said: No one will bring it about, "its time except Him. It is heavy in the heavens and the earth," meaning: its knowledge is heavy and its matter is hidden from the people of the heavens and the earth, and everything hidden is heavy. Al-Hasan said: He says that when it comes, it will be heavy and overwhelming for the people of the heavens and the earth, **It will not come to you except suddenly**, suddenly, without warning.

Abdul Wahid Al-Malhi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Abu Al-Yaman told us, Shuaib told us, Abu Al-Zinad told us on the authority of Abdul Rahman Al-Araj, on the authority of Abu Hurairah that the Messenger of God, may God bless him and grant him peace, said: "The Hour will come while two men have spread their garments between them, but they will neither buy nor fold them. The Hour will come while a man has brought milk from his she-camel, but he will not eat it. The Hour will come while he is cleaning his trough, but he will not water his camel from it. The Hour will come while a man has raised his food to his mouth, but he will not eat it."

**They ask you as if you were knowledgeable about it**, meaning: you are knowledgeable about it, from their saying **you exaggerated in the question**, meaning: you went to extremes in asking about it until you knew it. "Say: Its knowledge is only with God, but most people do not know," that its knowledge is with God until they asked Muhammad, may God bless him and grant him peace, about it.

### Tafsir al-Baidawi

187. "They ask you about the Hour" meaning about the Resurrection, and it is one of the most common names and it is given to it either because it will happen suddenly or because of the speed of its reckoning, or because it is as long as an hour with God. "When will it be anchored?" When will it be anchored, meaning it will be established and settled? The anchoring of something means its stability and firmness, and from this the mountain anchored and the ship anchored. The derivation of "Ayyan is from Ay which means any time, and it is from Awwat ilayhi" because some people take refuge in all. "Say, 'Its knowledge is only with my Lord'" He has kept it to Himself, and no close angel or sent prophet has been informed of it. "None will reveal it at its time" Its matter will not be revealed at its time. "Except Him" and the meaning is that it will remain hidden from others until the time of its occurrence, and the lam is for timing like the lam in His statement: "Establish prayer at the decline of the sun. It is heavy in the heavens and the earth" It is great for its people from the angels and the two heavy ones because of its terror, and it is as if it is an indication of the wisdom in concealing it. "It will not come to you except suddenly" except suddenly, by surprise, as the Prophet (peace and blessings of God be upon him) said: "The Hour will stir up people while a man is repairing his cistern, a man is watering his livestock, a man is setting his merchandise in his market, and a man is lowering his scales. They ask you as if you are knowledgeable about it" The verb is from hafa 'an al-shay' if he asks about it. For the one who goes to great lengths in asking about something and searching for it, his knowledge of it is perfected, and for this reason it is transitive with 'an. It is said that it is a conjunction of "they ask you" and it is said that it is from hafawah meaning compassion, for the Quraysh said to him: There is a kinship between us and you, so tell us when is the Hour, and the meaning is that they ask you about it as if you are knowledgeable, you are kind to them and you urge them because of their kinship by teaching them its time. It was said that its meaning is as if you love it by asking about it, from the root hafa bi al-shay', meaning to be happy that you increase it because it is from the unseen that God has kept knowledge of. **Say, 'Its knowledge is only with God.'** He repeated it to repeat **they ask you** because of what was attached to it of this increase and for emphasis. **But most people do not know**. That its knowledge is with God, He did not give it to any of His creation.

Surat al-A'raf 7:187

They ask you about the Hour: when is its appointed time? Say, "The knowledge thereof is only with my Lord. None can reveal its time except Him. It is heavy in the heavens and the earth. It will not come upon you except suddenly." They ask you as if you were anxious about it. Say, "The knowledge thereof is only with God, but most of the people do not know."

## Surat al-A'raf 7:188

Say, "I do not possess for myself any benefit or harm except what God wills. And if I had known the unseen, I would have increased in good, and no evil would have touched me. I am only a warner and a bringer of good tidings to a people who believe."

### Tafsir al-Jalalayn

188 - (Say: I do not possess for myself any benefit) to bring **nor harm** to repel (except what God wills. And if I knew the unseen) what is hidden from me **I would have acquired much good, and no harm would have touched me** from poverty and other things because I have guarded against it by avoiding harm. **I am only a warner** of the Fire to the disbelievers **and a bringer of good tidings** of Paradise **to a people who believe**.

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to those who ask you about the Hour: **When will it come?** "I do not possess for myself benefit or harm," meaning: I am not able to bring benefit to myself, nor to ward off harm that befalls it, except what God wills that I possess of that, by strengthening me and helping me. **And if I knew the unseen**, meaning: if I knew what would happen of what has not yet happened, **I would have multiplied good**, meaning: I would have prepared much good.

Then the people of interpretation differed regarding the meaning of *good* that God meant by His saying: **I would have increased in good**.

Some of them said: The meaning of this is: I would have done many good deeds.

Who said that?

Al-Qamis told us, he said, Al-Husayn told us, he said, Hajjaj told me, he said, Ibn Jurayj said, his statement: **Say, 'I do not control for myself any benefit or harm,'** he said: guidance and misguidance, **And if I knew the unseen, I would have increased in good**, he said: (I know the unseen), when I will die, I would have increased in righteous deeds.

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.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement: **And if I had known the unseen, I would have increased in good, and no evil would have touched me**, he said: I would have avoided what is evil and guarded against it.

Others said: The meaning of this is: **If I knew the unseen**, I would have prepared for the barren year from the fertile one, and I would have known the high prices from the low prices, and I would have prepared

for it in the low prices.

And His statement: **And no harm has touched me**, meaning: And no harm has touched me. **I am only a warner and a bringer of good tidings**, meaning: I am only a messenger of God who sent me to you, warning of His punishment to those of you who disobey Him and go against His command, and giving good tidings of His reward and honor to those of you who believe in Him and obey Him.

And His saying: **For a people who believe**, means: They believe that I am a Messenger of God, and they acknowledge the truth of what I have brought to them from Him.

### Tafsir al-Qurtubi

The Almighty said: "Say: I do not possess for myself any benefit or harm." That is, I do not possess the ability to bring good to myself or ward off evil from myself, so how can I possess knowledge of the Hour? It was also said: I do not possess for myself guidance or misguidance. **Except what God wills** is in the accusative case as an exception. The meaning is: Except what God wills to possess me and enable me to do. Sibawayh recited:

He does whatever he wants to people

**And if I had known the unseen, I would have increased in goodness**. The meaning is, if I had known what God Almighty wanted from me before He made it known to me, I would have done it. It was also said: If I had known when I would be victorious in war, I would have fought and not been defeated. Ibn Abbas said: If I had known the year of famine, I would have prepared enough for it in the time of abundance. It was also said: The meaning is, if I had known the trade that would be profitable, I would have bought it when it was in decline. It was also said: The meaning is, if I had known when I would die, I would have increased in good deeds, according to Al-Hasan and Ibn Jurayj. It was also said: The meaning is, if I had known the unseen, I would have answered all those asked about. All of this is intended, and God knows best. "And no harm has touched me. I am only a warner and a bringer of good tidings to a people who believe." This is a new statement, meaning I am not mad, because they attributed it to madness. It was also said: It is connected, and the meaning is, if I had known the unseen, no harm would have touched me and I would have been cautious. This is indicated by the Almighty's statement: **I am only a warner and a bringer of good tidings**.

### Tafsir Ibn Kathir

God the Almighty commanded him to entrust matters to Him, and to inform about himself that he does not know the future unseen and has no knowledge of any of that except what God has informed him of, as God the Almighty said: **He is the Knower of the unseen, and He reveals His unseen to none** (al-An'am 2:10). And His statement, **And if I knew the unseen, I would have**

Say, "I do not possess for myself any benefit or harm except what God wills. And if I had known the unseen, I would have increased in good, and no evil would have touched me. I am only a warner and a bringer of good tidings to a people who believe."

**increased in goodness**, Abd al-Razzaq said on the authority of al-Thawri on the authority of Mansur on the authority of Mujahid, **And if I knew the unseen, I would have increased in goodness**, he said: If I knew when I would die, I would have done a righteous deed. Ibn Abi Nujayh narrated the same on the authority of Mujahid, and Ibn Jurayj said the same, and there is a view in it because the work of the Messenger of God, may God bless him and grant him peace, was continuous, and in another narration: If he did a deed, he would have recorded it, so all of his work was on the same pattern as if he was looking to God the Almighty in all his circumstances, unless what is meant is that he guides others to prepare for that, and God knows best. And the best in this is what al-Dahhak narrated on the authority of Ibn Abbas, **And if I knew the unseen, I would have increased in goodness**, meaning money. In another narration: I would have known that if I bought something I would make a profit from it, so I would not sell anything without making a profit from it. **And no harm has touched me** and poverty has not befallen me. Ibn Jarir said: Others said: The meaning of this is that if I knew the unseen, I would have prepared for the barren year with a fertile one and for the time of high prices with cheap things, so I would have prepared for it with cheap things. Abd al-Rahman ibn Zayd ibn Aslam said: **And no harm has touched me** means: I would have avoided what would be of evil before it happened and guarded against it. Then he informed that he is only a warner and a bringer of good tidings, meaning a warner of the punishment and a bringer of good tidings to the believers of Paradise, as God the Almighty said: **We have only made it easy in your language that you may give good tidings thereby to the righteous and warn thereby a hostile people.**

### Fath al-Qadir

His saying: 188- "Say: I do not possess for myself any benefit or harm except what God wills." This sentence includes confirmation of what was mentioned before about his not knowing the Hour, when it will be and when it will occur, because if he is not able to bring benefit to himself or ward off harm from himself except what God, the Most High, wills of benefit for him and ward off from him, then it is more appropriate that he be able to know what God has kept to Himself in knowledge. In this there is a manifestation of servitude and an admission of inability to do things that are not the concern of slaves and an admission of weakness in claiming what he does not have, may God bless him and grant him peace, in which there is the greatest deterrent and the most eloquent admonition for whoever claims for himself what is not his concern, and claims knowledge of the unseen through astrology, geomancy, or knocking on pebbles or warning. Then he confirmed this and decided it by saying: **And if I knew the unseen, I would have increased in goodness.** That is, if I knew the kind of unseen, I would have exposed myself to what is good and brought it to myself and timed what is bad so that it would not touch me, but I am a slave who does not know what is with

my Lord, nor what He decreed it for me and predestined it for me, so how can I know anything other than that and take the trouble to know it? It was said that the meaning is: If I knew what God Almighty wanted from me before He made it known to me, I would have done it. It was said: If I knew when I would be victorious in war, I would have fought and not been defeated. It was said: If I knew the unseen, I would have answered everything I was asked about. It is better to take the verse as general, so that these matters and others are included under it. It was said that **and no harm has touched me** is a new statement, meaning that I do not have what you claim of madness. It is better that it is connected to what came before it. The meaning is: If I knew the unseen, harm would not have touched me and I would have been wary of it, as we have mentioned. His statement: **I am only a warner and a bringer of good tidings to a people who believe.** That is, I am only a conveyor of God's rulings, warning some people with them and giving good tidings to others with them, and I do not know the unseen of God, the Most High. The *I am in to a people* is related to both attributes: that is, a bringer of good tidings to a people, and a warner to a people. It was said that it is related to a bringer of good tidings, and what is related to a warner is omitted: that is, a warner to a people who disbelieve, and a bringer of good tidings to a people who believe.

### Tafsir al-Baghawi

188 - "Say: I do not possess for myself any benefit or harm except what God wills." Ibn Abbas, may God be pleased with him, said: The people of Mecca said: O Muhammad, does not your Lord inform you of the cheap price before it increases so that you can buy it and profit from it when it increases? And of the land that He wants to become barren so that you can travel to a land that has become fertile? So God, the Most High, revealed: "Say: I do not possess for myself any benefit," meaning: I do not have the power to bring benefit for myself, i.e. to gain benefit by making a profit, nor to cause harm, i.e. to repel harm by moving from a land that is about to become barren, except what God wills that I possess.

**And if I had known the unseen, I would have increased in good, and no harm would have touched me,** meaning: if I had known fertility and drought, I would have increased in good, meaning: money, during the year of famine, **and no harm would have touched me,** meaning: harm, poverty, and hunger.

Ibn Jurayj said: "Say: I do not possess for myself any benefit or harm," meaning: guidance or misguidance. **And if I had known the unseen,** meaning: when death would be, I would have increased in goodness, meaning: righteous deeds, and no harm would have touched me.

Ibn Zayd said: I avoided evil and guarded against it.



It was said: Its meaning is, **And if I knew the unseen, when the Hour will be, I would have informed you so that you would believe, and no harm would have touched me because of your denial.** It was said: **No harm would have touched me** is the beginning, meaning: **No madness would have touched me** because they attributed it to madness. **I am only a warner** to those who do not believe in what I have brought, **and a bringer of good tidings** of Paradise, **for a people who believe** who believe.

### Tafsir al-Baidawi

188. **Say, 'I do not possess for myself any benefit or harm.'** Bringing benefit or repelling harm, which is a demonstration of servitude and disavowal of claiming knowledge of the unseen. **Except what God wills.** Of that, He inspires me with it and grants me success in it. **And if I knew the unseen, I would have increased in good, and no harm would have touched me.** If I knew it, my condition would have been different from what it is, which is increasing in benefits and avoiding harm, so that no harm would have touched me. **I am only a warner and a bringer of good tidings.** I am only a servant sent to warn and bring good tidings. **For a people who believe.** For they are the ones who benefit from them. It is possible that it is related to **bringer of good tidings** and the related to *warnar* is omitted.

## Surat al-A'raf 7:189

It is He who created you from one soul and created from it its mate that he might dwell in tranquility with her. But when He covered her, she conceived a light burden and passed about with it. But when she became heavy, they both called upon God, their Lord, "If You should give us a good one, we will surely be among the grateful."

## Surat al-A'raf 7:189

It is He who created you from one soul and created from it its mate that he might dwell in tranquility with her. But when He covered her, she conceived a light burden and passed about with it. But when she became heavy, they both called upon God, their Lord, **If You should give us a good one, we will surely be among the grateful.**

## Tafsir al-Jalalayn

189 - *He* meaning God **is the One who created you from one soul** meaning Adam **and made created from it its mate** Eve **that he might dwell in tranquility with her** and be intimate with her **and when he had intercourse with her** had intercourse with her **she carried a light burden** which is the sperm **and passed by it** she went and came because of its lightness **and when it became heavy** with the growth of the child in her womb and they feared that it would be an animal **they called upon God, their Lord, If You should give us a good (child healthy we will surely be among the grateful** to You for it

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **It is He who created you from one soul**, meaning by **one soul**, Adam, as:

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: **He created you from one soul**, he said: Adam, peace be upon him.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: regarding his statement: He is the One who created you from a single soul from Adam.

What he means by his saying: **And made from her her mate**, is that he made from the single soul, which is Adam, **her mate**, Eve, as:

Bishr told me, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **And made from her her mate**, Eve, so she was made from one of his ribs, so that he might find peace with her.

What he means by his saying: "to find peace in it" is to take refuge in it, to satisfy his need and enjoy it.

What he means by his saying: **So when he covered her**, is that when he covered her to satisfy his need from her, and he satisfied his need from her, **she bore a light burden**. There is something omitted in the

speech, and he left mentioning it in order to suffice with what is apparent from what was omitted, and that is his saying: **So when he covered her, she bore**, but the speech is: So when he covered her - and satisfied his need from her - she bore.

His saying: **She carried a light load**, he means by **light load**, the water that Eve carried in her womb from Adam, that it was a light load, and likewise the woman's carrying of the man's water, it is light for her.

As for his saying: **She passed by it**, it means: She continued in the water, stood and sat in it, and completed the pregnancy, as:

Ibn Wakee' told us, he said, Abu Usamah told us, on the authority of Abu Umair, on the authority of Ayoub, he said, I asked Al-Hasan about his saying: **She carried a light load and passed by with it**. He said: If I were an Arab, I would know what it means. It is: She continued with it.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **So when he covered her, she carried a light burden and passed around with it**, her pregnancy became apparent.

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 she passed by him**, he said: Her pregnancy continued.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi, regarding his statement: **She carried a light load**, he said: It is the sperm, and his statement: **So it passed by him**, he said: It continued with him.

Others said: The meaning of that is, she doubted it.

Who said that?

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **So she passed by him**, he said: So she doubted whether she was pregnant or not?

What he means by his saying: **When she became heavy**, is when what was in her womb of the pregnancy that was light became heavy, and her birth was near.

It is said: **So-and-so became heavy with her load**, if she became heavy with her load, just as it is said: **So-and-so became heavy**, if he became heavy with her load, just as:

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **When she became heavy**, meaning the child grew in her womb.

Abu Ja'far said: **They called upon God, their Lord**, meaning: Adam and Eve called upon their Lord and

said: O our Lord, **If You give us something good, we will surely be among the grateful.**

The people of interpretation differed regarding the meaning of *righteousness*, which Adam and Eve, peace be upon them, swore that if He gave them a righteous pregnancy, then we would be among the grateful.

Some of them said: That means the pregnancy will be a boy.

Who said that?

Muhammad bin Abdul A'la told me, he said, Muhammad bin Thawr told us, on the authority of Muammar, he said, Al-Hasan said regarding his statement: **If you give us a righteous person**, he said: A boy.

Others said: Rather, it is that the newborn is a normal human being like them, and not an animal.

Who said that?

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Zaid bin Jubayr al-Jashmi, on the authority of Abu al-Bukhtari, regarding his statement: **If You give us something good, we will surely be among the grateful**, he said: They feared that it would be something less than a human being.

... He said, Yahya bin Yaman told us, on the authority of Sufyan, on the authority of Zaid bin Jubair, on the authority of Abu Al-Bukhtari, who said: They feared that he would not be human.

... He said, Muhammad bin Ubaid told us, on the authority of Ismail, on the authority of Abu Salih, who said: When Adam's wife became pregnant and became heavy, they were afraid that he would be an animal, so they called upon their Lord: **If You give us a good child**, the verse.

... 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: They feared that it would be an animal.

Al-Qasim told me, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj, who said, Saeed bin Jubair said: When Adam and Eve descended, lust was cast into his soul, so he had intercourse with her. As soon as he had intercourse with her, she became pregnant. As soon as she became pregnant, her child began to stir in her womb. She said: What is this? Then Satan came to her and said to her: You have become pregnant, so will you give birth? She said: What do I give birth to? He said: Do you see on earth anything but a she-camel, a cow, a sheep, a goat, or some of that? And it comes out of your nose, or your ear, or your eye. She said: By God, there is nothing in me that is not too narrow for that! He said: Then obey me and name him *Abdul-Harith* - and his name among the angels was *Al-Harith* - and she will give birth to someone similar to you, like you. He said: So I mentioned that to Adam, peace be upon him, and he said: He is our companion whom you did! Then he died, and she became pregnant with another. He came and said: Obey me and name him Abd al-Harith

- and his name among the angels was al-Harith - or else I will give birth to a camel, a cow, a sheep, or a goat, or I will kill him, for I am the one who killed the first! He said: So I mentioned that to Adam, and it was as if he did not hate it, so she named him Abd al-Harith. That is what His saying: **If you give us a righteous child**, means: We will be like us. **So when He gave them both a righteous child**, means: He will make them like us.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **And when she became heavily pregnant**, meaning the child grew in her womb, Satan came to her and frightened her and said to her: How do you know what is in your womb? Perhaps it is a dog, or a pig, or a donkey! And how do you know from where it will come out? From your back to kill you, or from your front, or your belly to split open and kill you? So that was when **they called upon God, their Lord, 'If You should give us a good thing,'** he said: like us, **we will surely be among the grateful.**

Abu Jaafar said: The correct thing to say about this is that God informed us about Adam and Eve that they called upon God, their Lord, to conceive Eve, and they swore that if He gave them what was in Eve's womb, good, they would be among those who are grateful to God.

And *righteousness* may include many meanings: including *righteousness* in the perfection of creation, *righteousness* in religion, and *righteousness* in reason and management.

Since this is the case, and there is no report from the Messenger that requires proof that this is for some meanings of *righteousness* and not others, and there is no evidence for it from reason, it must be general as God made it general, so it is said: They said: **If you bring us something good**, with all meanings of *righteousness*.

As for the meaning of his saying: **We will surely be among the grateful**, it is: We will surely be among those who thank You for the righteous child You have given them.

## Tafsir al-Qurtubi

It contains seven issues:

First: The Almighty's saying: **It is He who created you from one soul**. The majority of commentators said: What is meant by the one soul is Adam. **And made from it its mate** meaning Eve. **That he might dwell in tranquility with her** so that he might be comforted and reassured by her, and all of this was in Paradise. Then He began with another state in this world after their descent, saying: **So when he had covered her** as a metaphor for intercourse. **She bore a light burden** Everything that is in the belly or on the top of a tree is a burden with the fat-ha. And if it is on the back or on the head, it is a burden with the kasra. Yaqub narrated the kasra regarding the burden of the palm tree. Abu Saeed al-Sirafi said: It is said about a woman's pregnancy, *pregnancy* and *pregnancy*, sometimes likening it to a woman's pregnancy because of its

It is He who created you from one soul and created from it its mate that he might dwell in tranquility with her. But when He covered her, she conceived a light burden and passed about with it. But when she became heavy, they both called upon God, their Lord, "If You should give us a good one, we will surely be among the grateful."

internalization, and sometimes because of its emergence and appearance to the pregnancy of an animal. Pregnancy is also a source of *pregnancy* meaning **to carry** meaning **to carry** if it is strong. **So she passed by it** meaning the semen, meaning she continued with that light burden. He says: She stands and sits and turns over, and does not care about its burden until it becomes heavy, from al-Hasan, Mujahid and others. It was said: The meaning is that the pregnancy continued with her, so it is from the inverted form, as you say: I put the cap on my head. Abdullah bin Omar read: *Fa-mara-ta-bih* with an alif and with a light pronunciation, from *mar-ya-mur* if he went and came and moved around. Ibn Abbas and Yahya bin Ya'mar read: *Fa-mara-ta-bih* with a light pronunciation from *al-mariyah*, meaning she doubted what had happened to her, whether it was pregnancy or illness, or something like that.

Second: The Almighty's saying: **So when it became heavy** means it became heavy, as you say: the palm tree bore fruit. It was also said: it entered into the heavy, as you say: it became morning and evening. **They called upon God, their Lord** The pronoun in **called upon** refers to Adam and Eve. According to this saying, what was narrated in the stories of this verse is that when Eve became pregnant for the first time, she did not know what it was. This strengthens the reading of the one who read **so she passed by it** with the lightening. So she was alarmed by that, and Satan found a way to her. Al-Kalbi said: Satan came to Eve in the form of a man when she became heavily pregnant in the first place, and he said: What is this that is in your belly? She said: I do not know! He said: I am afraid that it is an animal. So she said that to Adam, peace be upon him. They were always worried about that. Then he returned to her and said: It is from God in a position, so if I call upon God and she gives birth to a human, will you name him after me? She said: Yes. He said: Then I will call upon God. So he came to her after she had given birth and said: Name him after me. She said: What is your name? He said: Al-Harith - if he had named himself to her, she would have known him - so she named him Abd al-Harith. Something similar to this is mentioned in the weak hadith, in al-Tirmidhi and others. And in the Israelite stories there are many that are not reliable, so no one with a heart should rely on them, because Adam and Eve, peace be upon them, even if the deceiver deceived them about God, the believer is not stung by the same stone twice, although it was written and recorded. He said, "The Messenger of God, may God bless him and grant him peace, said:

He deceived them twice, he deceived them in heaven and deceived them on earth." This was supported by Al-Salami's reading of *Atishrikoon* with the letter *ta*. The meaning of *righteous* is a healthy child.

## Tafsir Ibn Kathir

God the Almighty points out that He created all people from Adam, peace be upon him. And that He created from him his wife Eve, and then people spread out from them, as God the Almighty said: "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of God is the most righteous of you." And God the Almighty said: **O mankind, fear your Lord, who created you from one soul and created from it its mate** 3:13, and He said in this noble verse: **And made from it its mate that he might dwell in tranquility with her**, meaning to be intimate with her and live with her, as God the Almighty said: **And among His signs is that He created for you from yourselves mates that you may dwell in tranquility with them, and He put between you affection and mercy** 3:13. There is no greater affection between two souls than that between spouses. For this reason God the Almighty mentioned that the magician may, through his trickery, reach a separation between a man and his wife. **Then when he covers her** 3:13, **she bears a light burden** 3:13. This is the beginning of pregnancy, and the woman does not feel pain from it. Rather, it is the sperm, then the clot, then the lump of flesh.

And his saying, **So she passed by him** Mujahid said: She continued carrying him. Something similar was narrated from Al-Hasan, Ibrahim Al-Nakha'i and Al-Suddi. Maymun bin Mihran said from his father: She took him lightly. Ayoub said: I asked Al-Hasan about his saying, **So she passed by him** He said: If I were an Arab man, I would know what it is, it is only so she continued with him. Qatadah said: **So she passed by him** Her pregnancy became clear. Ibn Jarir said: Its meaning is she continued with the water, she stood and sat with it. Al-Awfi said from Ibn Abbas: She continued with him and then doubted whether she was pregnant or not? **So when she became heavy** meaning she became heavy with her pregnancy. Al-Suddi said: The child grew in her belly. **They called upon God, their Lord, 'If You give us a righteous one'** meaning a healthy human being, as Ad-Dahhak said from Ibn Abbas: They feared that he would be an animal. And Abu Al-Bukhtari and Abu Malik said the same: They feared that he would not be a human.

Al-Hasan Al-Basri said: **If You give us a boy, we will surely be among the grateful.** But when He gave them both a good son, they attributed to Him partners in what He had given them. So exalted is God above what they associate with Him." The commentators mention here traces and hadiths that I will cite and explain what is in them, then we will follow that with explaining the correct hadith in that, God willing, and in Him is trustworthy. Imam Ahmad said in his Musnad: Abd Al-Samad told us: Umar bin Ibrahim told us, Qatadah told us, on the authority of Al-Hasan, on the authority of Samurah, on the authority of the Prophet, may God bless him and grant him peace, who said:

"When Eve gave birth, Satan circled around her, and she did not have a child who would live. He said: Name him Abd Al-Harith, for he will live. So she named him Abd Al-Harith, and he lived. That was from the inspiration and command of Satan." And thus Ibn Jarir narrated it on the authority of Muhammad bin Bashir on the authority of Bandar on the authority of Abd Al-Samad bin Abd Al-Warith on his authority, and Al-Tirmidhi narrated it in his interpretation of this verse on the authority of Muhammad bin Al-Muthanna on the authority of Abd Al-Samad on his authority, and he said: This is a good and strange hadith that we do not know except from the hadith of Umar bin Ibrahim, and some of them narrated it on the authority of Abd Al-Samad and he did not... He raised it, and Al-Hakim narrated it in his Mustadrak from the hadith of Abd Al-Samad, with a chain of transmission traceable to the Prophet, then he said: This hadith has a sound chain of transmission, and they did not include it. Imam Abu Muhammad bin Abi Hatim narrated it in his interpretation on the authority of Abu Zur'ah Al-Razi on the authority of Hilal bin Fayyad on the authority of Umar bin Ibrahim on his authority with a chain of transmission traceable to the Prophet.

And likewise, Al-Hafiz Abu Bakr Ibn Mardawayh narrated it in his interpretation from the hadith of Shadh Ibn Fayyad from Umar Ibn Ibrahim, with a chain of transmission traceable to the Prophet. I said: Shadh is Hilal, and Shadh is his nickname. The point is that this hadith is defective for three reasons: *One* that this Umar Ibn Ibrahim is from Basra, and Ibn Ma'een authenticated him, but Abu Hatim Al-Razi said: He cannot be relied upon. But Ibn Mardawayh narrated it from the hadith of Al-Mu'tamir from his father from Al-Hasan from Samurah, with a chain of transmission traceable to the Prophet. And God knows best. *Second* that it has been narrated from Samurah himself, but it is not with a chain of transmission traceable to the Prophet, as Ibn Jarir said: Ibn Abd Al-A'la told us, Al-Mu'tamir told us from his father, Bakr Ibn Abd God Ibn Sulayman Al-Taymi told us from Abu Al-Ala Ibn Al-Shakheer from Samurah Ibn Jundub, who said: Adam named his son Abd Al-Harith. *Third* that Al-Hasan himself interpreted the verse differently, so if he had this chain of transmission traceable to the Prophet from Samurah, he would not have deviated from it. Ibn Jarir said: Ibn Wakee' told us, Sahl bin Yusuf told us, on the authority of Amr, on the authority of Al-Hasan: **They made for Him partners in what He gave them.** He said: This was with some of the people of religions and was not with Adam.

Muhammad ibn Abd al-A'la told us, Muhammad ibn Thawr told us on the authority of Mu'ammal, who said: Al-Hasan said: He meant by it the descendants of Adam and those who associated partners with God after him, meaning **they made partners for Him in what He gave them.** Bishr told us, Yazid told us, Sa'id told us on the authority of Qatada, who said: Al-Hasan used to say: They are the Jews and Christians, God gave them children and they became Jews and Christians. These are authentic chains of transmission on the authority of Al-Hasan, may God be pleased with him, that he interpreted the verse in this way, and it is one of the best interpretations and the most appropriate way to interpret the verse. If this hadith had been preserved in his possession from the

Messenger of God, may God bless him and grant him peace, he would not have deviated from it, nor would anyone else, especially with his fear of God and his piety. This indicates that it is attributed to the Companion, and it is possible that he received it from some of the People of the Book who believed among them, such as Ka'b or Wahb ibn Munabbih and others, as will be explained, God willing, except that we are innocent of the responsibility of the marfu' (upon him be peace) hadith, and God knows best.

As for the narrations, Muhammad bin Ishaq bin Yasar said on the authority of Dawud bin Al-Hussain on the authority of Ikrimah on the authority of Ibn Abbas, who said: Eve used to give birth to children for Adam, peace be upon him, and he would worship them for God and name them Abdullah and Ubaidullah and the like, and then death would befall them. Then Satan came to them and said: If you had named him with something other than what you named him, he would have lived. He said: So she gave birth to a man for him and he named him Abdul Harith. In this regard, God revealed His saying: "It is He who created you from one soul and created from it its mate that he might find tranquility in her. Then when he covered her, she conceived a light burden and passed by with it. But when it became heavy, they both cried out to God, their Lord, 'If You should give us a good [child], we will surely be among the grateful.' But when He gave them both a good [child], they ascribed to Him partners in what He had given them." to the end of the verse. Al-Awfi said on the authority of Ibn Abbas, his saying about Adam: "It is He who created you from one soul and created from it its mate that he might find tranquility in her. Then when he covered her, she conceived a light burden and passed by with it." She doubted whether she was pregnant or not? **So when she became heavy, they both called upon God, their Lord, [saying], 'If You should give us a good child, we will surely be among the grateful.'** Then Satan came to them and said, **Do you know what will be born to you? Or do you know whether it will be a beast or not?** And he made falsehood seem good to them. Indeed, it is clear error. Before that, she had given birth to two boys who died. Then Satan said to them, **If you do not name him by my name, he will not come out sound and will die as the first one died.** So they named their son Abd al-Harith. This is what God the Most High said, **But when He gave them both a good child, they ascribed to Him partners in what He had given them.**

Abdullah bin Al-Mubarak said on the authority of Sharik on the authority of Khasif on the authority of Saeed bin Jubair on the authority of Ibn Abbas regarding his statement, **And when He gave them both a righteous woman, they ascribed to Him partners in what He had given them,** he said: God Almighty said, "It is He who created you from one soul and created from it its mate that he might dwell in tranquility with her. But when he had covered her" Adam, **she conceived**, so Satan, may God curse him, came to them and said, "I am your companion who brought you out of Paradise. Either you obey me or I will make for him two camel horns and he will come out of your belly and split it open, or I will do this and I will do that," frightening them. So they named him Abd Al-Harith, but they refused to obey him, so he came out dead. Then the second woman became pregnant, so he



It is He who created you from one soul and created from it its mate that he might dwell in tranquility with her. But when He covered her, she conceived a light burden and passed about with it. But when she became heavy, they both called upon God, their Lord, "If You should give us a good one, we will surely be among the grateful."

came to them again and said, "I am your companion who did what I did. Either you do that or I will do that," frightening them. But they refused to obey him, so he came out dead. Then the third woman became pregnant, so he came to them again and mentioned it to them, and they were overcome by the love of a child, so they named him Abd Al-Harith. So that is what God Almighty said, **They ascribed to Him partners in what He had given them**, narrated by Ibn Abi Hatim.

This trace was received from Ibn Abbas from his companions, such as Mujahid, Saeed bin Jubair, and Ikrimah, and from the second class, Qatada, Al-Suddi, and more than one of the predecessors and a group of the successors, and from the interpreters of the later generations, groups that cannot be counted, and it seems - and God knows best - that its origin was taken from the People of the Book, for Ibn Abbas narrated it from Abi bin Kaab, as Ibn Abi Hatim narrated it: My father told us, Abu Al-Jamahir told us, Saeed told us, meaning Ibn Bashir, from Uqbah, from Qatada, from Mujahid, from Ibn Abbas, from Abi bin Kaab, who said: When Eve became pregnant, Satan came to her and said to her: Will you obey me and your child will be safe, name him Abdul-Harith, but she did not do so, so he was born and died, then she became pregnant and he said to her the same thing but she did not do so, then she became pregnant for the third time, so he came to her and said: If you obey me, he will be safe, otherwise he will be an animal, so he feared them and they obeyed.

These traces appear - and God knows best - to be traces of the People of the Book. It has been authenticated from the Messenger of God, may God bless him and grant him peace, that he said, **If the People of the Book tell you something, do not believe them or disbelieve them**. Then their reports are divided into three categories. Some of them we know to be authentic based on evidence from the Book of God or the Sunnah of His Messenger. Some of them we know to be false based on evidence to the contrary from the Book and the Sunnah as well. Some of them are silent, so it is the one permitted to narrate, based on his saying, peace be upon him, **Narrate from the Children of Israel and there is no blame**. This is the one that is neither believed nor disbelieved based on his saying, **Do not believe them or disbelieve them**. This trace is from the second or third category, and there is a problem with it. As for the one who narrated it from a Companion or a Follower, he sees it as being from the third category. As for us, we follow the school of thought of Al-Hasan Al-Basri, may God have mercy on him, in this, and that what is meant by this context is not Adam and Eve, but rather what is meant by that are the polytheists from his descendants. It is like a digression from mentioning a person to a species, like his saying, **And We have certainly adorned the lowest heaven with lamps**. The verse, and it is known that the lamps, which are the stars with which the heaven is adorned, are not the ones that... It is thrown away, but this is a digression from the person of the lamps to

their type, and there are parallels to this in the Qur'an, and God knows best.

## Fath al-Qadir

His saying: 189- **It is He who created you from one soul**. This is an introductory statement that includes mentioning God's blessings upon His servants and not rewarding them for them, which is required in terms of gratitude and acknowledgment of servitude and that He is the only One with divinity. The majority of commentators said: What is meant by the single soul is Adam, and His statement: **And made from it its mate** is connected to **He created you**, meaning He is the One who created you from the soul of Adam and made from this soul its mate, which is Eve, He created her from one of his ribs. It was said that the meaning is **He made from it** of its kind as in His statement: **He made for you from yourselves mates**, and the first is more appropriate. **So that he may dwell in tranquility with her** is a reason for the making: meaning He made him from it so that he may dwell in tranquility with her, feel comfortable with her and be reassured by her, for the kind is more comfortable with its kind and more comfortable with it. This was in Paradise as the reports have reported. Then the Almighty began with another state that was between them in this world after their descent, so He said: **So when he covered her**, and covering her is a metaphor for intercourse: meaning when he had intercourse with her, **she bore a light burden**, she became attached to him after intercourse. He described it as light because when the sperm is emitted it is lighter than when it is a clot, and when it is a clot it is lighter than when it is a lump of flesh, and when it is a lump of flesh it is lighter than what comes after it. It was said that this burden was made light for her from From its beginning to its end, and she did not find it burdensome as pregnant women find it, because of his saying: **So she passed by it**, meaning she continued with that pregnancy, standing and sitting and going about her business, not finding it burdensome. The first interpretation is more appropriate because of his saying: **So when she became heavy**, because its meaning is: So when she became heavy due to the growth of the child in her belly. It was read **So she passed by it** with a light pronunciation, meaning she was distressed by it. It was read **So she passed by it** from *mawr*, which is coming and going. It was said that the meaning is: So she continued with it. The reading of alleviation has been narrated from Ibn Abbas and Yahya bin Ya'mar, and the reading of Fa-Marat has been narrated from Abdullah bin Omar, and it has been narrated from Ibn Abbas that he read Fa-Mat-ar-Rahmat with his saying: **They called upon God, their Lord** is the answer to *when*: meaning Adam and Eve called upon their Lord and the owner of their affair **If You give us a righteous child** meaning a righteous child, and the lam is the answer to an omitted oath, and **We will surely be among the grateful** is the answer to the oath that took the place of the answer to the condition: meaning

among those who are grateful to You for this blessing, and in this supplication there is evidence that they knew that what happened in Eve's belly as a result of that intercourse was of their kind and they knew that the offspring affected by that cause would be established.

### Tafsir al-Baghawi

189 - The Almighty said: **It is He who created you from one soul**, meaning Adam, **and made**, and created **from it its mate**, meaning Eve, **that he might dwell in tranquility with her**, so that he might find comfort in her and take refuge with her. **Then when he covered her**, meaning he had intercourse with her and had sexual intercourse with her, **she bore a light burden**, which is the first thing a woman bears from the sperm that is light for her. **She passed through it**, meaning she continued with it, stood and sat with it, it did not burden her. **Then when it became heavy**, meaning the child grew in her womb and she became heavy with her pregnancy and her birth was near, **they called upon God, their Lord**, meaning Adam and Eve, **If You should give us**, O our Lord, **a good one**, meaning a normal human being like us, **we will surely be among the grateful**. The commentators said: When Eve became pregnant, Satan came to her in the form of a man and said to her: What is in your womb? She said: I do not know. He said: I fear that it may be an animal, a dog, or a pig. How do you know where it will come out from? From your anus and kill you, or from your front and rip your belly open? Eve was afraid of that and mentioned that to Adam, peace be upon him, and they were both worried about that. Then he came back to her and said: I am in a position with God, so if you ask God to make him a well-mannered person like you and make his exit easy for you, you will name him Abd al-Harith? Iblis's name among the angels was al-Harith. She mentioned that to Adam, and he said to her: Perhaps he is our friend whom you know. Iblis came back to her and kept on at them until he deceived them. When she gave birth, they named him Abd al-Harith.

Al-Kalbi said: Satan said to her: If I call upon God and give birth to a human being, will you name him after me? She said: Yes. So when she gave birth, he said: Name him after me. She said: What is your name? Al-Harith said: If he had named himself for her, she would have known him, so she named him Abd al-Harith.

It was narrated on the authority of Ibn Abbas, may God be pleased with him, who said: Eve would give birth to Adam's children and he would name them Abdullah, Ubaidullah, and Abd al-Rahman. Then death would overtake them. Then Satan came to them and said: If you wish for a child to live, name him Abd al-Harith. So she gave birth and they named him Abd al-Harith, and he lived. It was stated in the hadith: Satan deceived them twice, once in Paradise and once on Earth.

Ibn Zayd said: A son was born to Adam, and he named him Abdullah. Then Satan came to them and said: What did you name your son? They said: Abdullah. A son had been born to them before that, and they named him Abdullah, but he died. Satan said: Do you

think that God will leave His servant with you? No, by God, He will take him away as He took the other, but I will show you a name that will remain with you as long as you live. So they named him Abd Shams, and the first is more correct. That is what He said:

### Tafsir al-Baidawi

189. **It is He who created you from a single soul** is Adam. **And made from it** from its body from one of its ribs, or from its kind, as He says: **He made for you from yourselves mates**. "His mate" is Eve. "To find tranquility in her" to be comforted by her and reassured by her as something reassures itself with its part or kind. The pronoun was mentioned in order to go to the meaning to suit. "So when he covered her" means he had intercourse with her. "She bore a light burden" was easy for her and did not encounter from it what pregnant women usually encounter of harm, or a light load, which is the sperm. "So she passed by it" means she continued with it, meaning she stood and sat. "So she passed by **is read with a light vowel** and she continued with it **and** she passed by **is from mawr which means coming and going, or from mariyah**" meaning she thought the pregnancy and doubted it. "So when it became heavy" became heavy due to the size of the child in her belly. It was read in the passive form, meaning that its load weighed them down. **They called upon God, their Lord, 'If You give us a good child', we will surely be among the grateful ones,'** a healthy child with a healthy body.

Surat al-A'raf 7:190

But when He gave them a righteous child, they attributed to Him partners in what He had given them. So exalted is God above what they associate with Him.

## Surat al-A'raf 7:190

But when He gave them a righteous child, they attributed to Him partners in what He had given them. So exalted is God above what they associate with Him.

## Tafsir al-Jalalayn

190 - **So when He gave them** a righteous son, **they ascribed to Him partners** and in a reading with a kasra on the shin and the tanween, meaning a partner **in what He gave them** by naming him Abd al-Harith, and he should not be a slave except to God, and it is not a partnership in servitude due to the infallibility of Adam. Samurah narrated on the authority of the Prophet, may God bless him and grant him peace, who said: "When Eve gave birth, Satan went around her and she did not have a living child, so he said: Name him Abd al-Harith, for he will live. So she named him, and that was from the inspiration and command of Satan." Narrated by al-Hakim, who said it was authentic, and by al-Tirmidhi, who said it was good and strange. **So God is exalted above what they associate** meaning the people of Mecca with Him of idols. The sentence is a cause, in apposition to your creation, and what is between them is an objection.

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Jaafar said: God Almighty says: When God blessed them with a righteous child as they asked, **they ascribed to Him partners in what He had given them**, and He provided for them.

Then the people of interpretation differed regarding the *partners* that they made in what they were given of the newborn.

Some of them said: They made partners with Him in the name.

Who said that?

Muhammad bin Bashir told us, Abd al-Samad told us, Umar bin Ibrahim told us, on the authority of Qatada, on the authority of al-Hasan, on the authority of Samurah bin Jundub, on the authority of the Prophet, may God bless him and grant him peace, who said: "Eve did not have a child who lived, so she vowed that if she had a child who lived, she would name him 'Abd al-Harith.'" So she had a child who lived, so she named him 'Abd al-Harith.'" But that was due to the inspiration of Satan."

Muhammad bin Abdul Ala told me, he said, Mu'tamir told us, on the authority of his father, he said, Abu Ala' told us, on the authority of Samra bin Jundub, that he said: Adam, peace be upon him, named his son **Abdul Harith**.

... He said, Al-Mu'tamir told us, on the authority of his father, who said, Ibn Ulayyah told us, on the authority of Sulayman Al-Taymi, on the authority of Abu Al-Ala' Ibn Al-Shakheer, on the authority of Samra Ibn Jundub, who said: Adam named his son *Abdul-Harith*.

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, who said: Eve would give birth to children for Adam and they would worship God, and she would name them *Ubaidullah* and *Abdullah* and the like, and then death would befall them. Then Satan came to her and Adam and said: If you named him something other than what you named him, he would live! So she gave birth to a man for him and he named him *Abdul-Harith*. And about him God, the Blessed and Exalted, revealed: **It is He who created you from one soul**, to His saying: **They attributed to Him partners in what He has given them**, to the end of the verse.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement about Adam: **It is He who created you from one soul**, to His statement: **So she passed by him**, and she doubted whether she had conceived or not, **But when she became heavy, they called upon God, their Lord, 'If You give us a righteous child,'** the verse. Then Satan came to them and said: Do you know what will be born to you? Or do you know what will be? Will it be an animal or not? And he made falsehood seem good to them, for it is clearly a deviant. And before that she had given birth to two boys who died, so Satan said to them: If you do not name him by my name, he will not come out sound, and he will die as the first two died! So they named their son **Abd al-Harith**, and that is what He said: **But when He gave them both a righteous child, they ascribed to Him partners in what He had given them**, the verse.

Al-Qasim narrated to us, Al-Husayn narrated to us, Hajjaj narrated to me, on the authority of Ibn Jurayj, who said: Ibn Abbas said: When his first son was born, Satan came to him and said: I will advise you regarding this son of yours, name him *Abdul-Harith*. Adam said: I seek refuge in God from obeying you! - Ibn Abbas said: His name in heaven was *Al-Harith*. Adam said: I seek refuge in God from obeying you, I obeyed you in eating from the tree and you expelled me from Paradise, so I will not obey you! So his son died! Then another son was born to him after that, and he said: Obey me or he will die as the first one died! So he disobeyed him. So he died, and he said: I will continue killing them until you name him *Abdul-Harith*! So he kept on at him until he named him *Abdul-Harith*. So that is what His statement: **They have attributed to Him partners in what He has given them**, made him share in His obedience in something other than worship, and he did not associate partners with God, but he obeyed Him.

Ibn Hamid told us, he said, he told us..., on the

authority of Harun, he said, Al-Zubayr ibn Al-Kharit told us, on the authority of Ikrimah, he said: Adam and Eve did not associate partners, and they did not have any children who lived. Then Satan came to them and said: If you want a child to live, then name him **Abd Al-Harith!** So this is what He said: **They attributed to Him partners in what He gave them.**

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 when he covered her, she conceived a light burden.** He said: Adam, peace be upon him, never had a son born to him except that he died. Then Satan came and said: If you want this son of yours to live, then name him **Abdul-Harith!** So he did. He said: So they associated partners in the name, but they did not associate partners in the worship.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatalidah: **But when He gave them both a son who was righteous, they attributed to Him partners in what He had given them.** He told us that they had no surviving children, so Satan came to them and said to them: Name him **Abd al-Harith!** This was from Satan's inspiration and command, and it was a form of polytheism in obedience, but it was not a form of polytheism in worship.

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: "But when He gave them both a righteous child, they ascribed to Him partners in what He had given them. So exalted is God above what they associate with Him." He said: Adam and his wife would not have a child living. So Satan said to them: If a child is born to you, name him **Abd al-Harith!** So they did and obeyed him, and that is what God said: **But when He gave them both a righteous child, they ascribed to Him partners.**

Ibn Wakee' narrated that Ibn Fadil narrated on the authority of Salim ibn Abi Hafsah on the authority of Saeed ibn Jubayr, regarding his statement: **They became heavy, so call upon God, their Lord** until His statement: **So exalted is God above what they associate with Him,** he said: When Eve became pregnant with the first child she gave birth to when she became heavy, Satan came to her before she gave birth and said: O Eve, what is this that is in your belly? She said: I do not know! He said: Where does it come out from? From your nose, or from your eye, or from your ear? She said: I do not know! He said: Tell me if it comes out healthy, will you obey me in what I command you? She said: Yes! He said: Name him **Abdul-Harith** - and Satan was called **Al-Harith** - She said: Yes! Then she said after that to Adam: Someone came to me in my sleep and said to me such and such! He said: That is Satan, so beware of him, for he is our enemy who expelled us from Paradise! Then Satan came to her and repeated it to her, and she said: Yes! When she gave birth to him, God brought him out safe and sound, and she named him **Abd al-Harith**. This is what He said: "They attributed to Him partners in what He had given them. So exalted is God above what they associate with Him."

Ibn Wakee' told me, he said, Jarir and Ibn Fadil told us, on the authority of Abdul Malik, on the authority of

Saeed ibn Jubair, he said: It was said to him: Adam committed shirk. He said: I seek refuge in God from claiming that Adam committed shirk. But when Eve became ill, Satan came to her and said: Where did this come from? From your nose, or from your eye, or from your mouth? So he made her despair, then he said: Tell me, if it comes out healthy - Ibn Fadil added: it will not harm you or kill you - will you obey me? She said: Yes! He said: Then name him **Abdul Harith**, so she did. Jarir added: His shirk was only in the name.

Musa bin Harun told me, Amr told us, Asbat told us, on the authority of Al-Suddi, who said: So she gave birth to a boy - meaning Eve - and Satan came to them and said: Name him My slave or I will kill him! Adam, peace be upon him, said to him: I obeyed you and you expelled me from Paradise! But he refused to obey him, so he named him **Abd al-Rahman**. So God empowered Satan over him and he killed him. So she became pregnant with another, and when she gave birth to him, he said to her: Name him My slave or I will kill him! Adam said to him: I obeyed you and you expelled me from Paradise! But he refused, so he named him **Salih**, so he killed him. When the third came, he said to them: So since you have overcome me, name him **Abd al-Harith**. This was Satan's name, and he was only named Iblis when he became a loser, so they meant it, and that is when God, the Blessed and Exalted, says: **They attributed to Him partners in what He had given them,** meaning in naming.

Others said: Rather, what is meant by this is a man and a woman from the people of disbelief from the children of Adam, who made partners for God from the gods and idols when He provided them with what He provided them of children. They said: The meaning of the statement: "It is He who created you from one soul and created from it its mate that he might dwell in tranquility with her. But when he covered her," meaning: this disbelieving man, **she carried a light burden and passed through it, but when it became heavy,** you called upon God, your Lord. They said: This is one of the things with which the statement begins in the form of address, then returns to reporting on the absent, as was said: **It is He who guides you on land and sea until, when you are in ships and they sail with them with a good wind** (Yunus 10:22). We have already explained similar examples of this with their evidence in what came before.

Who said that?

Ibn Wakee' told us, he said, Sahl bin Yusuf told us, on the authority of Amr, on the authority of Al-Hasan: **They made partners for Him in what He gave them.** He said: This was with some of the people of religions, and it was not with Adam.

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, he said, al-Hasan said: What is meant by this are the descendants of Adam, those of them who associated partners with God after him, meaning by His statement: **So when He gave them [someone] good, they ascribed to Him partners in what He had given them.**

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, he said:



Surat al-A'raf 7:190

But when He gave them a righteous child, they attributed to Him partners in what He had given them. So exalted is God above what they associate with Him.

Al-Hasan used to say: They are the Jews and Christians, God gave them children who became Jews and Christians.

Abu Ja'far said: The more correct of the two opinions is the opinion of the one who said: What is meant by his statement: **So when He gave them both a good child, they ascribed to Him partners** is in name, not in worship, and that what is meant by that is Adam and Eve, because of the consensus of the people of interpretation on that.

If someone were to say: What would you say - since the matter is as you described in the interpretation of this verse, and that what is meant by it is Adam and Eve - in His statement: **So exalted is God above what they associate with Him?** Is it a disdain from God to have a partner in names, or in worship? If you say: **In names**, its corruption is indicated by His statement: **Do they associate with Him that which creates nothing and they themselves are created??** If you say: **In worship**, it would be said to you: Did Adam associate with God someone other than Him in worship?

It was said to him: The interpretation of His statement: **So exalted is God above what they associate with Him**, is not what you thought. Rather, the statement is: So exalted is God above what the polytheists of the Arabs, the idol worshippers, associate with Him. As for the report about Adam and Eve, it ended with His statement: **They attributed to Him partners in what He gave them**, then His statement: **So exalted is God above what they associate with Him**, was resumed, 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, regarding his statement: **So God is exalted above what they associate with Him**, he said: This is a virtue from the signs of Adam, especially in the gods of the Arabs.

There is a difference in the reading of his saying: *partners*.

This was read by most of the people of Medina, some of the Meccans and the Kufians: **They made partners for him**, with a kasra on the *shin*, meaning partnership.

Some Meccans, most Kufians, and some Basrans read: **They made partners for him**, with a damma on the *shin*, meaning the plural of *partner*.

Abu Ja'far said: This reading is the more correct of the two readings, because if the reading were correct with the kasra on the *shin*, the statement would have to be: **So when He gave them a righteous child, they attributed to others in it a share**, because Adam and Eve did not believe that their son was a gift from Satan, then they attributed to God a share in naming him *Abdullah*, but they believed, without a doubt, that their son was a provision and gift from God, then they named him **Abd al-Harith**, so they attributed to Satan a share in the name.

If the reading of the one who read: (*association*) was correct, then what we said would be necessary, that the statement should be: they made for someone else

a partner in it. And in the revelation of God's saying: **they made for him**, what clarifies that the correct reading is: *partners*, with a damma on the *shin*, as I explained before.

If someone says: Adam and Eve named their son **Abd al-Harith**, and *al-Harith* is one, and His saying: *partners* is a group, so how did He, the Most High, describe them as **making partners for Him**, when they only associated one person with Him?!

It was said: We have previously demonstrated that the Arabs report the report of one person in the same way as they report the report of a group, if they do not intend a specific person or name him, like His statement: **Those to whom the people said, 'The people have gathered against you'** (Al Imran 3:173). The speaker was only one person, so he reported the report of the same way as he reported the report of a group, since he did not intend his intention. This is widespread in the speech and poetry of the Arabs.

As for his saying: **So God is exalted above what they associate with Him**, it is a purification from God, the Blessed and Exalted, of Himself, and a glorification of Himself above what the falsifiers say about Him, and what they call upon with Him of gods and idols, as:

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj: **So God is exalted above what they associate with Him**, he said: It is turning away. He turned away from Himself, may He be glorified and exalted - he says: He magnified Himself - and the angels turned away from Him, and they did not glorify Him.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Ibn Uyyaynah told us, he said, I heard Sadaqah narrating, on the authority of al-Suddi, he said: This is from the relative and the separated, his statement: **They attributed to Him partners in what He gave them**, in the matter of Adam and Eve, then God Almighty said: **So exalted is God above what they associate**, he said: above what the polytheists associate, and He did not mean them.

## Tafsir al-Qurtubi

**So when He gave them a good child, they attributed to Him partners in what He had given them.** Scholars differed in the interpretation of the polytheism attributed to Adam and Eve, which is:

Third: The commentators said: It was polytheism in the name and description, not in worship and lordship. The scholars of meanings said: They did not go to the point that Al-Harith was their Lord by naming their son Abd Al-Harith, but they intended that Al-Harith was the reason for the son's salvation, so they named him thus as a man names himself the servant of his guest out of submission to him, not that the guest is his Lord, as Hatim said:

I am the guest's slave as long as he is staying, and



there is nothing in me but that from the nature of the slave

Some people said: This refers to the gender of the humans and the clarification of the state of the polytheists from the descendants of Adam, peace be upon him, which is what is relied upon. So his saying: **They made for him** means the male and female disbelievers, and he means both genders. And the evidence for this is **So exalted is God above what they associate with Him** and he did not say they associate with Him. This is a good statement. And it was said: The meaning is **He is the One who created you from one soul** from one form and one shape **And made from it its mate** meaning from its gender **And when he covered her** meaning the two genders. According to this statement, there is no mention of Adam and Eve in the verse, so if He gave them a child who was good, sound and perfect as they wanted him, they turned him away from the fitrah to polytheism, and this is the action of the polytheists. The Prophet, peace and blessings be upon him, said:

There is no newborn except that he is born upon the fitrah - in a narration on this religion - his parents make him a Jew, a Christian, or a Zoroastrian. Ikrimah said: It was not specific to Adam, but rather made it general for all creation after Adam. Al-Husayn ibn al-Fadl said: This is more surprising to the people of insight, because of the great things in the first statement regarding the Prophet of God, Adam. The people of Medina and Asim read shirk on the basis of monotheism. Abu Amr and the rest of the people of Kufa read it in the plural, like fa'la', the plural of partner. Al-Akhfash Sa'id rejected the first reading, which is correct with the deletion of the genitive, meaning they made him a partner, like **And ask the town** (Yusuf 12:82), so the meaning goes back to that they made partners for him.

Fourth: The verse indicates that pregnancy is a disease. Ibn Al-Qasim and Yahya narrated on the authority of Malik who said: The beginning of pregnancy is ease and joy, and its end is a disease. What Malik said, that it is a disease, is given by the apparent meaning of his statement: **They called upon God, their Lord**. This state is seen in pregnant women, because of the seriousness of the matter and the severity of the situation.

He made her death a martyrdom, as mentioned in the hadith:

If this is proven from the apparent meaning of the verse, then the pregnant woman is like the sick person in his actions. There is no disagreement among the scholars of the countries that the actions of the sick person in what he gives and favors are in his third. Abu Hanifa and Al-Shafi'i said: This only applies to the pregnant woman in the case of labor, but not before that. They argued that pregnancy is a normal condition and most often it is safe. We said: Likewise, most illnesses are mostly safe, and someone who is not sick may die.

Fifth: Malik said: If a pregnant woman has been pregnant for six months, she is not permitted to make up for her wealth except for one-third. And whoever divorces his wife while she is pregnant with an

irrevocable divorce, and when six months have passed, he wants to take her back, he is not permitted to do so, because she is sick and the marriage of a sick woman is not valid.

Sixth: Yahya said: I heard Malik say about a man who attends combat: If he marches in the ranks to fight, he is not permitted to spend anything on his money except a third, and he is like a pregnant woman or a sick person who is in fear of being in that condition. And the one imprisoned for killing is included in this in retaliation. Abu Hanifa, Al-Shafi'i and others disagreed on this. Ibn Al-Arabi said: If you look closely, you will not find that the one imprisoned for killing is in a worse condition than the sick person, and denying that is a negligence in looking, because the cause of death is present in both of them, just as sickness is the cause of death. God the Almighty said: "And you were wishing for death before you met it. But now you have seen it while you are looking." Ruwashed Al-Ta'i said:

O rider, mixing your mount, ask the Banu Asad, what is this sound?

And tell them to hasten to make an excuse and seek a word that will acquit you, for I am death.

What indicates this is the saying of God the Almighty: **When they came upon you from above you and from below you, and when the eyes turned away and the hearts reached to the throats** (al-Ahzab 33:10). So how can Al-Shafi'i and Abu Hanifa say that the severe situation is only a duel, when God the Almighty has informed us about resisting the enemy and the two parties coming together in this great situation of hearts reaching to the throats, and of bad thoughts about God, and of the hearts shaking and turmoil, is this a situation that is seen in the sick person or not? This is something that is undoubtedly fair, and this is for the one who is steadfast in his belief, and strives in the way of God with the right striving, and witnesses the Messenger and his signs, so what about us?

Seventh - Our scholars have differed regarding the one who rides the sea during times of fear, is his ruling the same as the ruling of the healthy or the pregnant person? Ibn Al-Qasim said: His ruling is the same as the ruling of the healthy person. Ibn Wahb and Ashab said: His ruling is the same as the ruling of the pregnant woman if she reaches the age of six months. Judge Abu Muhammad said: Their statement is more reasonable, because it is a state of fear for the soul, like the burden of pregnancy. Ibn Al-Arabi said: Ibn Al-Qasim did not ride the sea, nor did he see a worm on a stick. Whoever wants to be certain that God alone is the doer, with no doer with Him, and that causes are weak and have no connection to the one who is certain of them, and to realize trust and delegation, then let him ride the sea.

## Tafsir Ibn Kathir

God the Almighty points out that He created all people from Adam, peace be upon him. And that He created from him his wife Eve, and then people spread out from them, as God the Almighty said: "O mankind, indeed We have created you from male and female

But when He gave them a righteous child, they attributed to Him partners in what He had given them. So exalted is God above what they associate with Him.

and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of God is the most righteous of you." And God the Almighty said: **O mankind, fear your Lord, who created you from one soul and created from it its mate 3:13**, and He said in this noble verse: **And made from it its mate that he might dwell in tranquility with her**, meaning to be intimate with her and live with her, as God the Almighty said: **And among His signs is that He created for you from yourselves mates that you may dwell in tranquility with them, and He put between you affection and mercy 3:13**. There is no greater affection between two souls than that between spouses. For this reason God the Almighty mentioned that the magician may, through his trickery, reach a separation between a man and his wife. **Then when he covers her 3:13, she bears a light burden 3:13**. This is the beginning of pregnancy, and the woman does not feel pain from it. Rather, it is the sperm, then the clot, then the lump of flesh.

And his saying, **So she passed by him** Mujahid said: She continued carrying him. Something similar was narrated from Al-Hasan, Ibrahim Al-Nakha'i and Al-Suddi. Maymun bin Mihran said from his father: She took him lightly. Ayoub said: I asked Al-Hasan about his saying, **So she passed by him** He said: If I were an Arab man, I would know what it is, it is only so she continued with him. Qatadah said: **So she passed by him** Her pregnancy became clear. Ibn Jarir said: Its meaning is she continued with the water, she stood and sat with it. Al-Awfi said from Ibn Abbas: She continued with him and then doubted whether she was pregnant or not? **So when she became heavy** meaning she became heavy with her pregnancy. Al-Suddi said: The child grew in her belly. **They called upon God, their Lord, 'If You give us a righteous one'** meaning a healthy human being, as Ad-Dahhak said from Ibn Abbas: They feared that he would be an animal. And Abu Al-Bukhtari and Abu Malik said the same: They feared that he would not be a human.

Al-Hasan Al-Basri said: **If You give us a boy, we will surely be among the grateful**. But when He gave them both a good son, they attributed to Him partners in what He had given them. So exalted is God above what they associate with Him." The commentators mention here traces and hadiths that I will cite and explain what is in them, then we will follow that with explaining the correct hadith in that, God willing, and in Him is trustworthy. Imam Ahmad said in his Musnad: Abd Al-Samad told us: Umar bin Ibrahim told us, Qatadah told us, on the authority of Al-Hasan, on the authority of Samurah, on the authority of the Prophet, may God bless him and grant him peace, who said: "When Eve gave birth, Satan circled around her, and she did not have a child who would live. He said: Name him Abd Al-Harith, for he will live. So she named him Abd Al-Harith, and he lived. That was from the inspiration and command of Satan." And thus Ibn Jarir narrated it on the authority of Muhammad bin Bashir on the authority of Bandar on the authority of Abd Al-Samad bin Abd Al-Warith on his authority, and Al-Tirmidhi narrated it in his interpretation of this verse

on the authority of Muhammad bin Al-Muthanna on the authority of Abd Al-Samad on his authority, and he said: This is a good and strange hadith that we do not know except from the hadith of Umar bin Ibrahim, and some of them narrated it on the authority of Abd Al-Samad and he did not... He raised it, and Al-Hakim narrated it in his Mustadrak from the hadith of Abd Al-Samad, with a chain of transmission traceable to the Prophet, then he said: This hadith has a sound chain of transmission, and they did not include it. Imam Abu Muhammad bin Abi Hatim narrated it in his interpretation on the authority of Abu Zur'ah Al-Razi on the authority of Hilal bin Fayyad on the authority of Umar bin Ibrahim on his authority with a chain of transmission traceable to the Prophet.

And likewise, Al-Hafiz Abu Bakr Ibn Mardawayh narrated it in his interpretation from the hadith of Shadh Ibn Fayyad from Umar Ibn Ibrahim, with a chain of transmission traceable to the Prophet. I said: Shadh is Hilal, and Shadh is his nickname. The point is that this hadith is defective for three reasons: *One* that this Umar Ibn Ibrahim is from Basra, and Ibn Ma'een authenticated him, but Abu Hatim Al-Razi said: He cannot be relied upon. But Ibn Mardawayh narrated it from the hadith of Al-Mu'tamir from his father from Al-Hasan from Samurah, with a chain of transmission traceable to the Prophet. And God knows best. *Second* that it has been narrated from Samurah himself, but it is not with a chain of transmission traceable to the Prophet, as Ibn Jarir said: Ibn Abd Al-A'la told us, Al-Mu'tamir told us from his father, Bakr Ibn Abd God Ibn Sulayman Al-Taymi told us from Abu Al-Ala Ibn Al-Shakheer from Samurah Ibn Jundub, who said: Adam named his son Abd Al-Harith. *Third* that Al-Hasan himself interpreted the verse differently, so if he had this chain of transmission traceable to the Prophet from Samurah, he would not have deviated from it. Ibn Jarir said: Ibn Wakee' told us, Sahl bin Yusuf told us, on the authority of Amr, on the authority of Al-Hasan: **They made for Him partners in what He gave them**. He said: This was with some of the people of religions and was not with Adam.

Muhammad ibn Abd Al-A'la told us, Muhammad ibn Thawr told us on the authority of Muammar, who said: Al-Hasan said: He meant by it the descendants of Adam and those who associated partners with God after him, meaning **they made partners for Him in what He gave them**. Bishr told us, Yazid told us, Sa'id told us on the authority of Qatada, who said: Al-Hasan used to say: They are the Jews and Christians, God gave them children and they became Jews and Christians. These are authentic chains of transmission on the authority of Al-Hasan, may God be pleased with him, that he interpreted the verse in this way, and it is one of the best interpretations and the most appropriate way to interpret the verse. If this hadith had been preserved in his possession from the Messenger of God, may God bless him and grant him peace, he would not have deviated from it, nor would anyone else, especially with his fear of God and his piety. This indicates that it is attributed to the Companion, and it is possible that he received it from

some of the People of the Book who believed among them, such as Ka'b or Wahb ibn Munabbih and others, as will be explained, God willing, except that we are innocent of the responsibility of the marfu' (upon him be peace) hadith, and God knows best.

As for the narrations, Muhammad bin Ishaq bin Yasar said on the authority of Dawud bin Al-Hussain on the authority of Ikrimah on the authority of Ibn Abbas, who said: Eve used to give birth to children for Adam, peace be upon him, and he would worship them for God and name them Abdullah and Ubaidullah and the like, and then death would befall them. Then Satan came to them and said: If you had named him with something other than what you named him, he would have lived. He said: So she gave birth to a man for him and he named him Abdul Harith. In this regard, God revealed His saying: "It is He who created you from one soul and created from it its mate that he might find tranquility in her. Then when he covered her, she conceived a light burden and passed by with it. But when it became heavy, they both cried out to God, their Lord, 'If You should give us a good [child], we will surely be among the grateful.' But when He gave them both a good [child], they ascribed to Him partners in what He had given them." to the end of the verse. Al-Awfi said on the authority of Ibn Abbas, his saying about Adam: "It is He who created you from one soul and created from it its mate that he might find tranquility in her. Then when he covered her, she conceived a light burden and passed by with it." She doubted whether she was pregnant or not? **So when she became heavy, they both called upon God, their Lord, [saying], 'If You should give us a good child, we will surely be among the grateful.'** Then Satan came to them and said, **Do you know what will be born to you? Or do you know whether it will be a beast or not?** And he made falsehood seem good to them. Indeed, it is clear error. Before that, she had given birth to two boys who died. Then Satan said to them, **If you do not name him by my name, he will not come out sound and will die as the first one died.** So they named their son Abd al-Harith. This is what God the Most High said, **But when He gave them both a good child, they ascribed to Him partners in what He had given them.**

Abdullah bin Al-Mubarak said on the authority of Sharik on the authority of Khasif on the authority of Saeed bin Jubair on the authority of Ibn Abbas regarding his statement, **And when He gave them both a righteous woman, they ascribed to Him partners in what He had given them,** he said: God Almighty said, "It is He who created you from one soul and created from it its mate that he might dwell in tranquility with her. But when he had covered her" Adam, **she conceived,** so Satan, may God curse him, came to them and said, "I am your companion who brought you out of Paradise. Either you obey me or I will make for him two camel horns and he will come out of your belly and split it open, or I will do this and I will do that," frightening them. So they named him Abd Al-Harith, but they refused to obey him, so he came out dead. Then the second woman became pregnant, so he came to them again and said, "I am your companion who did what I did. Either you do that or I will do that," frightening them. But they refused to obey him, so he came out dead. Then the third woman became pregnant, so he came to them again and mentioned it

to them, and they were overcome by the love of a child, so they named him Abd Al-Harith. So that is what God Almighty said, **They ascribed to Him partners in what He had given them,** narrated by Ibn Abi Hatim.

This trace was received from Ibn Abbas from his companions, such as Mujahid, Saeed bin Jubair, and Ikrimah, and from the second class, Qatada, Al-Suddi, and more than one of the predecessors and a group of the successors, and from the interpreters of the later generations, groups that cannot be counted, and it seems - and God knows best - that its origin was taken from the People of the Book, for Ibn Abbas narrated it from Abi bin Kaab, as Ibn Abi Hatim narrated it: My father told us, Abu Al-Jamahir told us, Saeed told us, meaning Ibn Bashir, from Uqbah, from Qatada, from Mujahid, from Ibn Abbas, from Abi bin Kaab, who said: When Eve became pregnant, Satan came to her and said to her: Will you obey me and your child will be safe, name him Abdul-Harith, but she did not do so, so he was born and died, then she became pregnant and he said to her the same thing but she did not do so, then she became pregnant for the third time, so he came to her and said: If you obey me, he will be safe, otherwise he will be an animal, so he feared them and they obeyed.

These traces appear - and God knows best - to be traces of the People of the Book. It has been authenticated from the Messenger of God, may God bless him and grant him peace, that he said, **If the People of the Book tell you something, do not believe them or disbelieve them.** Then their reports are divided into three categories. Some of them we know to be authentic based on evidence from the Book of God or the Sunnah of His Messenger. Some of them we know to be false based on evidence to the contrary from the Book and the Sunnah as well. Some of them are silent, so it is the one permitted to narrate, based on his saying, peace be upon him, **Narrate from the Children of Israel and there is no blame.** This is the one that is neither believed nor disbelieved based on his saying, **Do not believe them or disbelieve them.** This trace is from the second or third category, and there is a problem with it. As for the one who narrated it from a Companion or a Follower, he sees it as being from the third category. As for us, we follow the school of thought of Al-Hasan Al-Basri, may God have mercy on him, in this, and that what is meant by this context is not Adam and Eve, but rather what is meant by that are the polytheists from his descendants. It is like a digression from mentioning a person to a species, like his saying, **And We have certainly adorned the lowest heaven with lamps.** The verse, and it is known that the lamps, which are the stars with which the heaven is adorned, are not the ones that.. It is thrown away, but this is a digression from the person of the lamps to their type, and there are parallels to this in the Qur'an, and God knows best.

### Fath al-Qadir

190- **So when He gave them** what they asked for of a righteous son and answered their prayer, **they attributed to Him partners in what He had given them.** Many commentators said: Satan came to Eve and said to her: If you give birth to a son, name him after me.

## Surat al-A'raf 7:190

But when He gave them a righteous child, they attributed to Him partners in what He had given them. So exalted is God above what they associate with Him.

She said: What is your name? He said: Al-Harith. If he had named himself for her, she would have known him. So she named him Abd al-Harith. This was polytheism in the name, but not polytheism in the worship. Rather, they meant that Al-Harith was the reason for the son's salvation, just as a man names himself the slave of his guest, as Hatim al-Ta'i said:

I am the guest's slave as long as he is staying, and that is the only characteristic of a slave.

A group of commentators said: The one who made a partner in what he gave them is the same race as the children of Adam, as happened with the polytheists among them, and it was not from Adam and Eve. This is indicated by the plural of the pronoun in his statement: **So exalted is God above what they associate with Him**. A group of commentators went to the meaning of **from one soul** from one form and one shape, **and made from it its mate** meaning from its own race, **and when it covered her** meaning the male race and the female race, and based on this, there is no mention of Adam and Eve in the verse and the dual pronouns refer to both genders. We have already indicated something like this and mentioned that it is not preferable for matters including **and made from it its mate** that this is for Eve, and including **they called upon God, their Lord** because every child born between the two genders is not from them when this call is made. The people of Medina and Asim read *shirk* in the singular form, and Abu Amr and the rest of the people of Kufa read it in the plural form. Al-Akhfash Saeed rejected the first reading, and it was answered that it is correct with the deletion of the complement: that is, they made for him a partner, or people of polytheism.

## Tafsir al-Baghawi

190 - **So when He gave them both a righteous man, a well-proportioned human being, they made partners for Him in what He had given them**, the people of Medina and Abu Bakr read: *partnership* with a kasra on the sheen and the tanween, meaning: partnership. Abu Ubaidah said: meaning a portion and share, and others read: *partners* with a damma on the sheen and extended on the plural of partner, meaning: Iblis, he informed about the singular in the plural form. That is: they made a partner for Him when they named him Abd al-Harith, and this was not a partnership in worship nor that al-Harith was their Lord, for Adam was a prophet who was protected from polytheism, but what was meant was that al-Harith was the reason for the child's salvation and the safety of his mother, and the name slave may be given to someone who is not meant to be owned, just as the name Lord is given to someone who is not meant to be worshipped, like a man who, when a guest visits him, calls himself Abd al-Daif, out of submission, not because the guest is his Lord, and he says to others: I am your slave. Joseph said to the Aziz of Egypt: He is my Lord, but he did not mean that he was his god. This is the same.

And his saying: **So God is exalted above what they associate with Him**, it was said: This is the beginning of a statement and he meant by it the association of the people of Mecca, and if he meant by it what precedes, then it is correct in that it would have been better for them not to have done what they did of associating partners with God in the name.

There is another saying about the verse: It refers to all the polytheists from the descendants of Adam, and this is the saying of Al-Hasan and Ikrimah, and its meaning is: He made their children partners, so He omitted the children and put them in their place, just as He added the actions of the fathers to the children in reproaching them for the actions of the fathers, so He said: **Then you took the calf**, "And when you killed a soul," He addressed the Jews who were in the time of the Prophet, may God bless him and grant him peace, and that action was from their fathers. It was said: They are the Jews and Christians, God gave them children who became Jews and Christians. Ibn Kaysan said: They are the infidels who named their children Abd Al-Uzza, Abd Al-Lat, Abd Manat, and the like.

And Ikrimah said: He addressed each one of creation by saying, **He created you**, meaning He created each one from his father and made from her his mate, meaning He made from her her mate. This is a good statement, were it not for the statement of the predecessors, such as Abdullah ibn Abbas, may God be pleased with them both, and Mujahid and Saeed ibn al-Musayyab and a group of commentators, that it was about Adam and Eve.

God Almighty said: **So God is exalted above what they associate with Him**.

## Tafsir al-Baidawi

190. **So when He gave them a righteous child, they attributed to Him partners in what He had given them**. That is, He attributed to Him their children partners in what He had given their children, so they named him Abd al-Uzza and Abd Manaf, deleting the noun and replacing it with the noun to which it was attributed. This is indicated by His statement: **So exalted is God above what they associate with Him**.



## Surat al-A'raf 7:191

Do they associate with Him that which does not create anything, while they themselves are created?

### Tafsir al-Jalalayn

191 - **Do they associate** with Him in worship **that which does not create anything and they themselves are created?**

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Jaafar said: God Almighty says: Do they associate partners in the worship of God, so that they worship with Him **that which does not create anything**, while God creates and brings it into being? And pure worship is for the Creator, not for the created.

Ibn Zayd used to say about this:

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: A son was born to Adam and Eve, and they named him *Abdullah*. Then Satan came to them and said: What did you name your son, O Adam and Eve? He said: They had a son before that, and they named him *Abdullah*, but he died. They said: We named him *Abdullah*. Satan said: Do you think that God will leave His servant with you? No, by God, He will take him away as He took the other! But I will show you a name that will remain for you as long as you live. So they named him **Abd Shams**. He said: That is the statement of God, the Most High: **Do they associate with Him that which creates nothing and is created?** Does the sun create anything so that it could have a servant? It is created! And the Messenger of God, may God bless him and grant him peace, said: **He deceived them twice, he deceived them in Paradise, and he deceived them on Earth.** It was said: **And they create**, so He brought out their metaphor in the same way as the metaphor of the sons of Adam. He said: **Do they associate with what?** So He brought out their mention with *what* and not with *whom* as a report about other than the sons of Adam because what they worshipped was only stone or wood or copper or some of the things that are reported about with *what* and not with *whom*. So it was said for that reason: *what*, then it was said **and they**, so He brought out their metaphor in the same way as the metaphor of the sons of Adam, because the report about it is about the polytheists' glorification of it, similar to the report about people's glorification of one another.

### Tafsir al-Qurtubi

The Almighty said: **Do they associate with Him that which creates nothing?** That is, do they worship that which is not capable of creating anything? **And they themselves are created** That is, the idols are created. He said: **They create** with the waw and the nun

because they believed that idols can harm and benefit, so it was treated like people, like His saying: **In an orbit they float** (al-Anbiya 21:33). And His saying: **O ants, enter your dwellings** (Al-Naml: 18).

### Tafsir Ibn Kathir

This is a denial from God to the polytheists who worshipped other than God, from rivals, idols and statues, which are created by God, are man-made and manufactured, do not possess any command, do not harm or benefit, do not see or support their worshippers, rather they are inanimate and do not move, do not hear or see, and their worshippers are more perfect than them in their hearing, sight and strength, and for this reason He said: **Do they associate with Him that which does not create anything and they are created?** That is, do they associate with Him from the deities that do not create anything and are not able to do so, as God the Almighty said: "O mankind, an example is presented, so listen to it. Indeed, those you invoke besides God could never create a fly, even if they banded together for that purpose. And if the fly should steal from them something, they could not rescue it from it. Weak are the pursuer and the pursued. They do not esteem God with His true esteem. Indeed, God is Powerful and Exalted in Might." God the Almighty informed us that if all their gods banded together, they would not be able to create a fly. Rather, if the fly stole from them something of insignificant food and flew away, they would not be able to rescue it from it. So who is this in His description? How can he be worshipped to be provided for and supported? That is why God Almighty said: **He does not create anything, but they are created.** That is, they are created and made, as Al-Khalil said: **Do you worship what you carve?** *verse*.

Then the Almighty said: **And they are not able to help them** meaning their worshippers **nor can they help themselves** meaning they are not able to help themselves from those who want to harm them, just as Abraham, peace be upon him, used to break the idols of his people and humiliate them to the utmost degree, as the Almighty informed us about in His statement: **So he struck them with his right hand** and the Almighty said: **So he made them into fragments, except for one of their biggest, that perhaps they would return to it** and just as Muadh ibn Amr ibn al-Jamuh and Muadh ibn Jabal, may God be pleased with them, were two young men who had converted to Islam when the Messenger of God, peace be upon him, came to Medina. They used to attack the idols of the polytheists at night, break them, destroy them, and use them as firewood for the widows so that their people would take heed and see for themselves. Amr ibn al-Jamuh, who was a leader among his people, had an idol that he worshipped and perfumed. They used to come at night, turn it over his head, and smear it with dung. Then Amr ibn al-Jamuh would come and see what had been done to it, so he would wash it, perfume it, and put it on his head. He had a sword and said to him: Win, then they did the same thing again, and he did the same thing again, until they took him once and paired him with a dead dog, and lowered him by a rope into a well



Surat al-A'raf 7:191

Do they associate with Him that which does not create anything, while they themselves are created?

there, so when Amr ibn al-Jamuh came and saw that, he looked and knew that what he was on of religion was false, and he said:

By God, if you were a god, you and the dog would not be in the same horn.

Then he converted to Islam and his conversion was good, and he was killed as a martyr on the day of Uhud, may God be pleased with him and make Paradise his abode. His saying, **And if you call them to guidance, they will not follow you**, the verse, means that these idols do not hear the call of those who call upon them, and it is the same to them who calls upon them and who pushes them aside, as Abraham said, **O my father, why do you worship that which does not hear and does not see and does not avail you at all?** Then God Almighty mentioned that they are slaves like their worshippers, that is, creatures like them. Rather, people are more perfect than them because they hear, see and strike, while those do not do any of that. His saying, **Say, 'Call upon your partners,'** the verse, means seek their help against me, do not delay me for the blink of an eye, and strive your best. **Indeed, my ally is God, who has sent down the Book, and He is the Guardian of the righteous**, meaning God is sufficient for me and He is my supporter, and upon Him I rely and to Him I turn, and He is my guardian in this world and the hereafter, and He is the guardian of every righteous person after me. This is like what Hud, peace be upon him, said when his people said to him, **We say nothing except that some of our gods have afflicted you with evil.** He said, **Indeed, I bear witness.** God, and bear witness that I am innocent of what you associate with Him. So plot against me all together and then give me no 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. And like the words of Abraham, "Have you seen what you used to worship? You and your forefathers of old. Indeed, they are an enemy to me, except for the Lord of the worlds, Who created me and He guides me." The verses, and like his words to his father and his people, "Indeed, I am innocent of what you worship. Except for He who created me, for He will guide me." And He made it a word remaining among his descendants that perhaps they would return.

And His saying, **And those you call upon besides Him**, to the end of the verse, confirms what came before, except that it is in the form of address, which is in the form of the third person. That is why He said, **They are not able to help you, nor are they able to help themselves.** And His saying, "And if you call them to guidance, they do not hear. And you see them looking at you, but they do not see." Like His saying, **If you call upon them, they do not hear your call.** And His saying, **And you see them looking at you, but they do not see**, He only said, **looking at you**, meaning they meet you with visualized eyes as if they were watching, even though they are inanimate. That is why He treated them as if they were rational, because they are in the form of a human being, and you see them looking at you, so He expressed it with the pronoun of rational

being. Al-Suddi said: What is meant by this are the polytheists. Something similar was narrated from Mujahid, but the first is better, and it is the choice of Ibn Jarir, and Qatada said the same.

### Fath al-Qadir

And the question in 191- **Do they associate with Him that which does not create anything?** is for rebuke and rebuke: that is, how do they make a partner for God that does not create anything and is not able to benefit them or protect them? His statement: **And they create** is in apposition to **that which does not create** and the pronoun refers to the partners who do not create anything: that is, and those whom they made partners from the idols or devils are created, and their plural is the plural of rational people because those who made them partners believe that they are so.

### Tafsir al-Baghawi

191 - The Almighty's saying: **Do they associate with Him that which does not create anything?** meaning: Satan and the idols, **and they themselves are created**, meaning: they are created.

### Tafsir al-Baidawi

191. **Do they associate with Him that which creates nothing, and they themselves are created?** meaning idols. It was said: When Eve became pregnant, Satan came to them in the form of a man and said to her: How do you know what is in your belly? Perhaps it is an animal or a dog, and how do you know where it comes from? She was afraid of that and mentioned it to Adam, so they understood it. Then he returned to her and said: I am in a position with God, so if you ask God to make him a creation like you and make his exit easy for you, then name him Abd al-Harith. His name was Harith among the angels, so she accepted it. When she gave birth, they named him Abd al-Harith. Such things are not befitting of prophets. It is possible that the address in **your creation** was to the family of Qusayy from Quraysh, for they were created from the same Qusayy, and there was a husband from his tribe, an Arab Quraysh, and they asked God for a child, so He gave them four sons, and they named them: Abd Manaf, Abd Shams, Abd Qusayy, and Abd al-Dar. The pronoun in *associate* refers to them and their descendants who follow their example. Nafi' and Abu Bakr read *association* meaning partnership, by associating others with Him or those who associate partners with Him, and they are the partners, and they are the pronoun for the idols, which was brought because they called them gods.

## Surat al-A'raf 7:192

And they cannot help them, nor can they help themselves.

### Tafsir al-Jalalayn

192 - **And they cannot help them** meaning their worshippers **nor can they help themselves** by preventing them from those who want to harm them by breaking or otherwise, and the question is for rebuke.

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Do these polytheists thank in the worship of God that which does not create any of God's creation, and is not able to help them if God wills evil for them or inflicts punishment on them, nor is it able if God wills evil for it to help itself or ward off harm from itself? Rather, the worshipper worships what he worships to bring benefit from it or to ward off harm from it from himself, and their gods that they worship and doubt in the worship of God, neither benefit them nor harm them, rather they do not bring benefit to themselves nor ward off harm from themselves, so they are further from benefiting other than themselves or warding off harm from themselves? God Almighty amazes His creation at the enormity of the error of these people who associate others with God in their worship.

### Tafsir al-Qurtubi

**And they cannot help them, nor can they help themselves.** That is, the idols cannot help nor are they victorious.

### Tafsir Ibn Kathir

This is a denial from God to the polytheists who worshipped other than God, from rivals, idols and statues, which are created by God, are man-made and manufactured, do not possess any command, do not harm or benefit, do not see or support their worshippers, rather they are inanimate and do not move, do not hear or see, and their worshippers are more perfect than them in their hearing, sight and strength, and for this reason He said: **Do they associate with Him that which does not create anything and they are created?** That is, do they associate with Him from the deities that do not create anything and are not able to do so, as God the Almighty said: "O mankind, an example is presented, so listen to it. Indeed, those you invoke besides God could never create a fly, even if they banded together for that purpose. And if the fly should steal from them something, they could not rescue it from it. Weak are the pursuer and the pursued. They do not esteem God

with His true esteem. Indeed, God is Powerful and Exalted in Might." God the Almighty informed us that if all their gods banded together, they would not be able to create a fly. Rather, if the fly stole from them something of insignificant food and flew away, they would not be able to rescue it from it. So who is this in His description? How can he be worshipped to be provided for and supported? That is why God Almighty said: **He does not create anything, but they are created.** That is, they are created and made, as Al-Khalil said: **Do you worship what you carve?** *verse.*

Then the Almighty said: **And they are not able to help them** meaning their worshippers **nor can they help themselves** meaning they are not able to help themselves from those who want to harm them, just as Abraham, peace be upon him, used to break the idols of his people and humiliate them to the utmost degree, as the Almighty informed us about in His statement: **So he struck them with his right hand** and the Almighty said: **So he made them into fragments, except for one of their biggest, that perhaps they would return to it** and just as Muadh ibn Amr ibn al-Jamuh and Muadh ibn Jabal, may God be pleased with them, were two young men who had converted to Islam when the Messenger of God, peace be upon him, came to Medina. They used to attack the idols of the polytheists at night, break them, destroy them, and use them as firewood for the widows so that their people would take heed and see for themselves. Amr ibn al-Jamuh, who was a leader among his people, had an idol that he worshipped and perfumed. They used to come at night, turn it over his head, and smear it with dung. Then Amr ibn al-Jamuh would come and see what had been done to it, so he would wash it, perfume it, and put it on his head. He had a sword and said to him: Win, then they did the same thing again, and he did the same thing again, until they took him once and paired him with a dead dog, and lowered him by a rope into a well there, so when Amr ibn al-Jamuh came and saw that, he looked and knew that what he was on of religion was false, and he said:

By God, if you were a god, you and the dog would not be in the same horn.

Then he converted to Islam and his conversion was good, and he was killed as a martyr on the day of Uhud, may God be pleased with him and make Paradise his abode. His saying, **And if you call them to guidance, they will not follow you**, the verse, means that these idols do not hear the call of those who call upon them, and it is the same to them who calls upon them and who pushes them aside, as Abraham said, **O my father, why do you worship that which does not hear and does not see and does not avail you at all?** Then God Almighty mentioned that they are slaves like their worshippers, that is, creatures like them. Rather, people are more perfect than them because they hear, see and strike, while those do not do any of that. His saying, **Say, 'Call upon your partners,'** the verse, means seek their help against me, do not delay me for the blink of an eye, and strive your best. **Indeed, my ally is God, who has sent down the Book, and He is the Guardian of the righteous**, meaning God is sufficient for me and He is my supporter, and upon Him I rely and to Him I turn, and He is my guardian in this world and the hereafter, and He is the guardian of

And they cannot help them, nor can they help themselves.

every righteous person after me. This is like what Hud, peace be upon him, said when his people said to him, **We say nothing except that some of our gods have afflicted you with evil.** He said, **Indeed, I bear witness.** God, and bear witness that I am innocent of what you associate with Him. So plot against me all together and then give me no 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. And like the words of Abraham, "Have you seen what you used to worship? You and your forefathers of old. Indeed, they are an enemy to me, except for the Lord of the worlds, Who created me and He guides me." The verses, and like his words to his father and his people, "Indeed, I am innocent of what you worship. Except for He who created me, for He will guide me." And He made it a word remaining among his descendants that perhaps they would return.

And His saying, **And those you call upon besides Him**, to the end of the verse, confirms what came before, except that it is in the form of address, which is in the form of the third person. That is why He said, **They are not able to help you, nor are they able to help themselves.** And His saying, "And if you call them to guidance, they do not hear. And you see them looking at you, but they do not see." Like His saying, **If you call upon them, they do not hear your call.** And His saying, **And you see them looking at you, but they do not see,** He only said, **looking at you**, meaning they meet you with visualized eyes as if they were watching, even though they are inanimate. That is why He treated them as if they were rational, because they are in the form of a human being, and you see them looking at you, so He expressed it with the pronoun of rational being. Al-Suddi said: What is meant by this are the polytheists. Something similar was narrated from Mujahid, but the first is better, and it is the choice of Ibn Jarir, and Qatada said the same.

## Fath al-Qadir

192- **And they cannot help them** meaning those whom He made partners **nor can they help themselves** if He demands it from them **nor can they help themselves** if something happens to them from someone other than them, and whoever is unable to help himself is even more unable to help someone else.

Ibn Ishaq, Ibn Jarir and Abu Al-Shaykh narrated on the authority of Ibn Abbas who said: Haml bin Abi Qais and Shamul bin Zaid said to the Messenger of God, may God bless him and grant him peace: Tell us when the Hour will be, if you are a prophet as you say, for we know what it is. So God revealed: "They ask you about the Hour: When will it come? Say: The knowledge thereof is only with my Lord." until His saying: **But most people do not know.** Abd bin Hamid and Ibn Jarir narrated on the authority of Qatada: **When will it come?** meaning when will it come? "Say: The knowledge thereof is only with my Lord. None can reveal its time except Him." He said: Quraysh said: O Muhammad, tell us about the Hour, because of the kinship between us and you? He said: "They ask you as if you are

aware of it. Say: The knowledge thereof is only with God." He mentioned to us that the Prophet of God, may God bless him and grant him peace, used to say: "The Hour will come upon the people while a man is watering his livestock, while a man is repairing his trough, while a man is lowering his scales and raising them, while a man is displaying his merchandise in the market. The decree of God will not come upon you except suddenly." Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **When will it be anchored?** He said: Its end. Ibn Abi Shaybah, Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Mujahid: **None can reveal it at its time except Him.** He said: None can bring it about except God. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Qatada regarding the verse: He will reveal it at its time, and none knows that except God. Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ibn Abbas regarding his statement: **Its burden is heavy upon the heavens and the earth.** He said: There is nothing among creation that will not be afflicted with harm on the Day of Resurrection. Abd Al-Razzaq, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatada regarding his statement: **Its burden is heavy upon the heavens and the earth.** He said: Its knowledge is heavy upon the people of the heavens and the earth, meaning it is too great for them. Ibn Jarir, Ibn Al-Mundhir, and Abu Al-Shaykh narrated on the authority of Ibn Jurayj regarding his statement: **It is heavy in the heavens and the earth**, he said: When it comes, the heaven will split, the stars will scatter, the sun will be rolled up, the mountains will move, and whatever befalls the earth will happen, and what God, the Most High, said will happen, so that is its weight in them. Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement: **It will not come to you except suddenly**, he said: Suddenly, while you are safe. Ibn Abi Shaybah, Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Al-Shaykh, and Al-Bayhaqi narrated in Al-Baath on the authority of Mujahid regarding his statement: **As if you were aware of it**, he said: You were afraid to ask about it until you knew it. Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ibn Abbas regarding his statement: **As if you were aware of it**, he said: As if you knew about it, meaning you do not know it. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Al-Shaykh, and Al-Bayhaqi narrated on his authority: **As if you were aware of it**, he said: Gentle with it. Ibn Jarir, Ibn Abi Hatim, Ibn Mardawayh, and Al-Bayhaqi also narrated from him, **As if you are well-versed in it**, meaning: As if there is love between you and them, as if you are their friend. He said: When the people asked Muhammad, peace and blessings be upon him, about the Hour, they asked him the question of people as if they thought that Muhammad was well-versed in them, so God revealed to him, **The knowledge thereof is with God only**, He kept its knowledge to Himself and did not reveal it to any angel or messenger. Abd bin Hamid narrated from Amr bin Dinar who said: Ibn Abbas used to recite, **As if you are well-versed in it.** Ibn Jarir and Abu Al-Shaykh narrated from Ibn Jurayj, **Say, 'I do not control for myself any benefit or harm,'** he said: guidance and misguidance.

**And if I knew the unseen**, meaning when I would die, I would have increased in good, meaning righteous deeds. Ibn Abi Hatim and Abu Al-Shaykh narrated from Ibn Abbas regarding his statement, **And if I knew the unseen, I would have increased in good**, he said: I would know that if I bought something I would not profit from it, so I would not sell something in which there is no profit. **And no harm would have touched me**, he said: I would avoid whatever evil would happen before it happens. Ahmad, Al-Tirmidhi **who authenticated it**, Abu Ya'la, Ibn Jarir, Ibn Abi Hatim, Al-Ruwayani, Al-Tabarani, Abu Al-Shaykh, Al-Hakim **who authenticated it**, and Ibn Mardawayh narrated on the authority of Samurah on the authority of the Prophet (peace and blessings of God be upon him), who said: "When Eve gave birth, Satan went around her, and she did not have a living child. He said: 'Name him Abd Al-Harith, for he will live.' So she named him Abd Al-Harith, and he lived. This was from the inspiration and command of Satan." Abd ibn Humayd, Ibn Jarir, and Ibn Mardawayh narrated on the authority of Samurah, regarding the statement of God, 'But when He gave them both a good child, they ascribed to Him partners.' He said: They named him Abd Al-Harith. Abd ibn Humayd and Abu Al-Shaykh narrated on the authority of Abi ibn Ka'b a similar hadeeth of Samurah, with a chain of transmission traceable back to the Prophet (peace and blessings of God be upon him). Saeed bin Mansour, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas who said: Eve became pregnant and Satan came to her and said: I am your companion who expelled you from Paradise. You must obey me or I will make for him two horns of a deer and he will come out of your belly and split it open. I will do this and I will do that, frightening them. They named him Abd Al-Harith, but they refused to obey him and he came out dead. Then she became pregnant and he came to them again and said the same thing. They refused to obey him and he came out dead. Then she became pregnant and he came to them and mentioned it to them. They were overcome by the love of a child and they named him Abd Al-Harith. This is what God said: **They attributed to Him partners in what He has given them**. Ibn Jarir and Abu Al-Shaykh narrated on the authority of Al-Hasan regarding the verse. He said: This was with some of the people of religions and not with Adam. Abu Al-Shaykh and Ibn Mardawayh narrated on the authority of Samurah regarding His statement: **She bore a light burden** that was not obvious **and she passed by it** when her pregnancy was obvious. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **So she passed by him**, he said: So she doubted whether she was pregnant or not. Ibn Jarir and Abu Al-Shaykh narrated on the authority of Ayoub who said: Al-Hasan was asked about his statement: **So she passed by him**, he said: If I were an Arab, I would have known that she only continued to be pregnant. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Suddi regarding his statement: **She carried a light pregnancy**, he said: It is the sperm. **So she passed by him**, he said: She continued with it. Saeed bin Mansour and Ibn Al-Mundhir narrated on the authority of Ibn Abbas regarding his statement: **So she passed by him**, he said: She took it lightly. Abd bin Hamid, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Abu Salih regarding his statement: **If**

**You give us a good one**, he said: They feared that he would be an animal, so they said: If You give us a perfect human being. Ibn Abi Hatim narrated something similar from Mujahid. Abd Al-Razzaq, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Al-Hasan regarding the verse, he said: A perfect boy. And Abd bin Hamid narrated from Ibn Abbas regarding his statement: **They made partners for Him**, he said: He was a partner in obedience, but he was not a partner in worship. And Ibn Al-Mundhir and Ibn Abi Hatim narrated from him, he said: Adam did not associate partners, the beginning of which was gratitude, and the end of which was an example for those who came after him. And Ibn Jarir and Ibn Abi Hatim narrated from Al-Suddi regarding his statement: **So exalted is God above what they associate with Him**, this is a section from the verse about Adam specifically regarding the gods of the Arabs. And Ibn Abi Malik narrated something similar. And Abd bin Hamid and Abu Al-Shaykh narrated from Al-Hasan regarding the verse, he said: This is about the disbelievers who call upon God, and when He gives them goodness, they give them guidance or victory. Then He said: **Do they associate with Him that which does not create anything and they themselves are created?** He said: They obey that which does not create anything, and they are the devils who do not create anything and they themselves are created. **And they are not able to give them victory**, he said: for those who call upon them.

### Tafsir al-Baghawi

192 - **And they cannot help them** meaning: the idols cannot help those who obey them. **Nor can they help themselves**, Al-Hasan said: They cannot protect themselves from harm from those who intend to harm them with a kasra or something similar. Then he addressed the believers and said:

### Tafsir al-Baidawi

192. **And they cannot help them** meaning their servants. **Nor can they help themselves** by repelling what befalls them.



Surat al-A'raf 7:193

And if you invite them to guidance, they will not follow you. It is all the same for you whether you invite them or are silent.

### Surat al-A'raf 7:193

And if you invite them to guidance, they will not follow you. It is all the same for you whether you invite them or are silent.

### Tafsir al-Jalalayn

193 - **And if you call them** meaning the idols **to guidance, they will not follow you** with emphasis and emphasis **it is the same for you whether you call them** to it **or are silent** about their call, they will not follow it because they do not hear.

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says in describing and denouncing what these polytheists associate with Him in their worship of their Lord: And among His descriptions is that you, O people, if you call them to the straight path and the correct and sound matter, they will not follow you, because they do not understand anything, so they abandon the paths that were unfair and unjust, and they adopt what was straight and sound.

God, the Most High, intended by describing their gods with these attributes to alert them to the enormity of their error and the ugliness of their choice. He, the Most High, says: How can He guide you to the right path when He, if He is called to the right path and recognizes it, does not recognize it, and does not distinguish between right and wrong? It is the same whether the one calling him to the right path calls to the right path or whether he remains silent, because he does not understand his call, hear his voice, or comprehend what is said to him. He says: How can one be worshipped who has these attributes? Or how can the great ignorance of one who takes something with these attributes as a god be problematic? The Lord who is worshipped is the One who benefits those who worship Him, harms those who disobey Him, supports His friend, abandons His enemy, guides those who obey Him to the right path, and hears the supplication of those who call upon Him.

It was said: **It is the same to you whether you call them or remain silent**, so he connected his saying: *Silent*, which is a noun, to his saying: **Did you call them**, which is a past tense verb, and he did not say: **Or were you silent**, as the poet said:

It is the same for you to leave or spend the night with the people of the domes of Namir bin Aamer

He may chant: **Or are you staying?**

### Tafsir al-Qurtubi

The Almighty said: **And if you call them to guidance, they will not follow you**. Al-Akhfash said: That is, if you call idols to guidance, they will not follow you. **It is the same for you whether you call them or are silent**.

Ahmad bin Yahya said: Because it is the beginning of a verse. He meant that he said: **Or are you silent?** and he did not say **or have you been silent**. Silent and silent according to Sibawayh are the same. It was said: What is meant is that whoever has already been known by God will not believe. It was read **La ta'aba'ukum** with a shaddah and a lightened one, two languages with the same meaning. Some linguists said: *Itaabahu* - with a lightened one - if he went behind him and did not catch up with him. And *Itaabahu* - with a shaddah - if he went behind him and caught up with him.

### Tafsir Ibn Kathir

This is a denial from God to the polytheists who worshipped other than God, from rivals, idols and statues, which are created by God, are man-made and manufactured, do not possess any command, do not harm or benefit, do not see or support their worshippers, rather they are inanimate and do not move, do not hear or see, and their worshippers are more perfect than them in their hearing, sight and strength, and for this reason He said: **Do they associate with Him that which does not create anything and they are created?** That is, do they associate with Him from the deities that do not create anything and are not able to do so, as God the Almighty said: "O mankind, an example is presented, so listen to it. Indeed, those you invoke besides God could never create a fly, even if they banded together for that purpose. And if the fly should steal from them something, they could not rescue it from it. Weak are the pursuer and the pursued. They do not esteem God with His true esteem. Indeed, God is Powerful and Exalted in Might." God the Almighty informed us that if all their gods banded together, they would not be able to create a fly. Rather, if the fly stole from them something of insignificant food and flew away, they would not be able to rescue it from it. So who is this in His description? How can he be worshipped to be provided for and supported? That is why God Almighty said: **He does not create anything, but they are created**. That is, they are created and made, as Al-Khalil said: **Do you worship what you carve?** *verse*.

Then the Almighty said: **And they are not able to help them** meaning their worshippers **nor can they help themselves** meaning they are not able to help themselves from those who want to harm them, just as Abraham, peace be upon him, used to break the idols of his people and humiliate them to the utmost degree, as the Almighty informed us about in His statement: **So he struck them with his right hand** and the Almighty said: **So he made them into fragments, except for one of their biggest, that perhaps they would return to it**



and just as Muadh ibn Amr ibn al-Jamuh and Muadh ibn Jabal, may God be pleased with them, were two young men who had converted to Islam when the Messenger of God, peace be upon him, came to Medina. They used to attack the idols of the polytheists at night, break them, destroy them, and use them as firewood for the widows so that their people would take heed and see for themselves. Amr ibn al-Jamuh, who was a leader among his people, had an idol that he worshipped and perfumed. They used to come at night, turn it over his head, and smear it with dung. Then Amr ibn al-Jamuh would come and see what had been done to it, so he would wash it, perfume it, and put it on his head. He had a sword and said to him: Win, then they did the same thing again, and he did the same thing again, until they took him once and paired him with a dead dog, and lowered him by a rope into a well there, so when Amr ibn al-Jamuh came and saw that, he looked and knew that what he was on of religion was false, and he said:

By God, if you were a god, you and the dog would not be in the same horn.

Then he converted to Islam and his conversion was good, and he was killed as a martyr on the day of Uhud, may God be pleased with him and make Paradise his abode. His saying, **And if you call them to guidance, they will not follow you**, the verse, means that these idols do not hear the call of those who call upon them, and it is the same to them who calls upon them and who pushes them aside, as Abraham said, **O my father, why do you worship that which does not hear and does not see and does not avail you at all?** Then God Almighty mentioned that they are slaves like their worshippers, that is, creatures like them. Rather, people are more perfect than them because they hear, see and strike, while those do not do any of that. His saying, **Say, 'Call upon your partners,'** the verse, means seek their help against me, do not delay me for the blink of an eye, and strive your best. **Indeed, my ally is God, who has sent down the Book, and He is the Guardian of the righteous**, meaning God is sufficient for me and He is my supporter, and upon Him I rely and to Him I turn, and He is my guardian in this world and the hereafter, and He is the guardian of every righteous person after me. This is like what Hud, peace be upon him, said when his people said to him, **We say nothing except that some of our gods have afflicted you with evil.** He said, **Indeed, I bear witness.** God, and bear witness that I am innocent of what you associate with Him. So plot against me all together and then give me no 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. And like the words of Abraham, "Have you seen what you used to worship? You and your forefathers of old. Indeed, they are an enemy to me, except for the Lord of the worlds, Who created me and He guides me." The verses, and like his words to his father and his people, "Indeed, I am innocent of what you worship. Except for He who created me, for He will guide me." And He made it a word remaining among his descendants that perhaps they would return.

And His saying, **And those you call upon besides Him**, to the end of the verse, confirms what came before,

except that it is in the form of address, which is in the form of the third person. That is why He said, **They are not able to help you, nor are they able to help themselves.** And His saying, "And if you call them to guidance, they do not hear. And you see them looking at you, but they do not see." Like His saying, **If you call upon them, they do not hear your call.** And His saying, **And you see them looking at you, but they do not see,** He only said, **looking at you**, meaning they meet you with visualized eyes as if they were watching, even though they are inanimate. That is why He treated them as if they were rational, because they are in the form of a human being, and you see them looking at you, so He expressed it with the pronoun of rational being. Al-Suddi said: What is meant by this are the polytheists. Something similar was narrated from Mujahid, but the first is better, and it is the choice of Ibn Jarir, and Qatada said the same.

### Fath al-Qadir

His statement: 193- **And if you call them to guidance, they will not follow you.** This is addressed to the polytheists: that is, if you call these partners to guidance and right conduct by asking them to guide you and direct you, they will not follow you nor respond to you in that, and it is less than what you ask of them in terms of bringing benefit, repelling harm, and victory over the enemies. Al-Akhfash said that its meaning is that if you call them, meaning the idols, to guidance, they will not follow you. It was said that what is meant is those who are predetermined in God's knowledge that they will not believe. It was read **they will not follow you** with a shaddah and a light sukoon, and they are two dialects. Some linguists said: **I followed him** in the light form: if he went behind him and did not catch up with him, and **I followed him** in the heavy form: if he went behind him and caught up with him. The sentence **It is the same for you whether you call upon them or are silent** confirms the meaning of what preceded it: that is, your calling upon them in times of hardship or not is the same, there is no difference between them, because they do not benefit or harm, and they do not hear or respond. He said: **Or are you silent** in place of **you were silent** because of the exaggeration in the nominal sentence. Muhammad bin Yahya said: The nominal sentence came because it is the beginning of a verse, meaning to match **nor will they help themselves** and what preceded it.

### Tafsir al-Baghawi

193 - **And if you invite them to guidance**, and if you invite the polytheists to Islam, **they will not follow you**, Nafi' read it with a light emphasis, and so did: **The deviators follow them** (Ash-Shu'ara': 244). Others read it with a heavy emphasis in both of them, and they are two dialects. It is said: **He followed him** and **He followed him**, and **He followed him**, **It is the same for you whether you invite them**, to the religion, **or whether you are silent**, about their invitation, they will not believe, as He said: **It is the same for them whether you warn them or do not warn them, they will not believe** (al-Baqarah 2:6). It was said: **And if you invite them to guidance**, meaning: the idols, they will not

Surat al-A'raf 7:193

And if you invite them to guidance, they will not follow you. It is all the same for you whether you invite them or are silent.

follow you because they are not rational.

### Tafsir al-Baidawi

193. **And if you call them** meaning the polytheists **to guidance** to Islam, **they will not follow you**. Nafi' read it with a light sukoon and a fatha on the ba', and it was said that the address was to the polytheists and they are the pronoun for the idols, meaning that if you call them to guide you, they will not follow you to your desire and they will not answer you as God answers you. **It is the same for you whether you call them or are silent**. He did not say **or are silent** to emphasize the lack of benefit of the call, since it is equal to remaining silent, or because they did not call upon them for their needs, so it is as if it was said: It is the same for you whether you invent their call or continue to remain silent about their call.

## Surat al-A'raf 7:194

Indeed, those you invoke besides God are servants like you, so invoke them and let them respond to you, if you should be truthful.

### Tafsir al-Jalalayn

194 - **Indeed, those you call upon** you worship **besides God** are servants owned like you, **so call upon them and let them respond to you** your call if you should be truthful that they are gods.

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says to these polytheists who worship idols, rebuking them for their worship of idols that neither harm nor benefit them: **Indeed, those whom you call upon**, O polytheists, as gods **besides God**, and you worship them, as polytheism on your part and disbelief in God, **are servants like you**, meaning: They are the property of your Lord, just as you are His slaves. So if you are truthful that they harm and benefit, and that they require your worship because of their benefit to you, then let them respond to your call when you call upon them. If they do not respond to you, because they do not hear your call, then be certain that they neither benefit nor harm, because harm and benefit only come from someone who, when asked, hears the question of the one asking him and gives and is generous, and from someone who, when complained to about something, hears, so he harms the one who deserves punishment, and benefits the one who does not deserve harm.

### Tafsir al-Qurtubi

The Almighty said: **Indeed, those you invoke besides God are servants like you**. He argued with them about the worship of idols. You invoke and worship. It was said: You invoke them as gods **besides God** meaning other than God. Idols are called servants because they are owned and subjugated by God. Al-Hasan: The meaning is that idols are created like you. And when the polytheists believed that idols can harm and benefit, He treated them like people, so He said: **So invoke them** and did not say **So invoke them**. He said: Servants, and He said: **Indeed, those** and did not say **that which**. The meaning of **So invoke them** is so ask them for benefit and harm. **Then let them respond to you, if you should be truthful** that worshipping idols benefits. Ibn Abbas said: The meaning of **So invoke them** is so worship them. Then God rebuked them and belittled their minds, so He said: **Do they have feet with which to walk, or do they have hands with which to strike, or do they have eyes with which to see, or do they have ears with which to hear?** The verse. That is, you are better than them, so how do you worship them? The purpose is to demonstrate their ignorance, because the worshipped is characterized by limbs.

Saeed bin Jubair read: **Indeed, those you call upon besides God are servants like you** by softening *in* and breaking it due to the meeting of two quiescent letters, and accusative *abbadan* with tanween, *amthalakum* with accusative. The meaning is: What are those you call upon besides God as servants like you? That is, they are stones and wood, so you worship what you are more noble than. An-Nahhas said: This reading should not be read with for three reasons: First, it is contrary to the majority. Second, Sibawayh chooses to raise the predicate of *in* if it has the meaning of *what*, so he says: **Indeed, Zaid is leaving**, because the action of *what* is weak, and *in* in its meaning is weaker than it. Third, Al-Kisa'i claimed that *in* hardly comes in the speech of the Arabs with the meaning of *what*, except when it is followed by an affirmation, as God Almighty said: **The disbelievers are only in delusion**. (al-Mulk 67:20) **So let them respond to you** The original is for the *lam* to be broken, so the *kasra* was deleted due to its weight. Then it was said: There is an omission in the speech, the meaning is: So call them to follow you, so let them respond to you if you are truthful that they are gods.

### Tafsir Ibn Kathir

This is a denial from God to the polytheists who worshipped other than God, from rivals, idols and statues, which are created by God, are man-made and manufactured, do not possess any command, do not harm or benefit, do not see or support their worshippers, rather they are inanimate and do not move, do not hear or see, and their worshippers are more perfect than them in their hearing, sight and strength, and for this reason He said: **Do they associate with Him that which does not create anything and they are created?** That is, do they associate with Him from the deities that do not create anything and are not able to do so, as God the Almighty said: "O mankind, an example is presented, so listen to it. Indeed, those you invoke besides God could never create a fly, even if they banded together for that purpose. And if the fly should steal from them something, they could not rescue it from it. Weak are the pursuer and the pursued. They do not esteem God with His true esteem. Indeed, God is Powerful and Exalted in Might." God the Almighty informed us that if all their gods banded together, they would not be able to create a fly. Rather, if the fly stole from them something of insignificant food and flew away, they would not be able to rescue it from it. So who is this in His description? How can he be worshipped to be provided for and supported? That is why God Almighty said: **He does not create anything, but they are created**. That is, they are created and made, as Al-Khalil said: **Do you worship what you carve?** *verse*.

Then the Almighty said: **And they are not able to help them** meaning their worshippers **nor can they help themselves** meaning they are not able to help themselves from those who want to harm them, just as Abraham, peace be upon him, used to break the idols of his people and humiliate them to the utmost degree, as the Almighty informed us about in His statement: **So he struck them with his right hand** and the Almighty

## Surat al-A'raf 7:194

Indeed, those you invoke besides God are servants like you, so invoke them and let them respond to you, if you should be truthful.

said: **So he made them into fragments, except for one of their biggest, that perhaps they would return to it** and just as Muadh ibn Amr ibn al-Jamuh and Muadh ibn Jabal, may God be pleased with them, were two young men who had converted to Islam when the Messenger of God, peace be upon him, came to Medina. They used to attack the idols of the polytheists at night, break them, destroy them, and use them as firewood for the widows so that their people would take heed and see for themselves. Amr ibn al-Jamuh, who was a leader among his people, had an idol that he worshipped and perfumed. They used to come at night, turn it over his head, and smear it with dung. Then Amr ibn al-Jamuh would come and see what had been done to it, so he would wash it, perfume it, and put it on his head. He had a sword and said to him: Win, then they did the same thing again, and he did the same thing again, until they took him once and paired him with a dead dog, and lowered him by a rope into a well there, so when Amr ibn al-Jamuh came and saw that, he looked and knew that what he was on of religion was false, and he said:

By God, if you were a god, you and the dog would not be in the same horn.

Then he converted to Islam and his conversion was good, and he was killed as a martyr on the day of Uhud, may God be pleased with him and make Paradise his abode. His saying, **And if you call them to guidance, they will not follow you**, the verse, means that these idols do not hear the call of those who call upon them, and it is the same to them who calls upon them and who pushes them aside, as Abraham said, **O my father, why do you worship that which does not hear and does not see and does not avail you at all?** Then God Almighty mentioned that they are slaves like their worshippers, that is, creatures like them. Rather, people are more perfect than them because they hear, see and strike, while those do not do any of that. His saying, **Say, 'Call upon your partners,'** the verse, means seek their help against me, do not delay me for the blink of an eye, and strive your best. **Indeed, my ally is God, who has sent down the Book, and He is the Guardian of the righteous**, meaning God is sufficient for me and He is my supporter, and upon Him I rely and to Him I turn, and He is my guardian in this world and the hereafter, and He is the guardian of every righteous person after me. This is like what Hud, peace be upon him, said when his people said to him, **We say nothing except that some of our gods have afflicted you with evil.** He said, **Indeed, I bear witness.** God, and bear witness that I am innocent of what you associate with Him. So plot against me all together and then give me no 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. And like the words of Abraham, "Have you seen what you used to worship? You and your forefathers of old. Indeed, they are an enemy to me, except for the Lord of the worlds, Who created me and He guides me." The verses, and like his words to his father and his people, "Indeed, I am innocent of what you worship. Except for He who

created me, for He will guide me." And He made it a word remaining among his descendants that perhaps they would return.

And His saying, **And those you call upon besides Him**, to the end of the verse, confirms what came before, except that it is in the form of address, which is in the form of the third person. That is why He said, **They are not able to help you, nor are they able to help themselves.** And His saying, "And if you call them to guidance, they do not hear. And you see them looking at you, but they do not see." Like His saying, **If you call upon them, they do not hear your call.** And His saying, **And you see them looking at you, but they do not see,** He only said, **looking at you**, meaning they meet you with visualized eyes as if they were watching, even though they are inanimate. That is why He treated them as if they were rational, because they are in the form of a human being, and you see them looking at you, so He expressed it with the pronoun of rational being. Al-Suddi said: What is meant by this are the polytheists. Something similar was narrated from Mujahid, but the first is better, and it is the choice of Ibn Jarir, and Qatada said the same.

## Fath al-Qadir

His statement: 194- **Indeed, those you call upon besides God are servants like you.** God Almighty informed them that these whom you have made into gods are servants of God just as you are His servants, although you are more perfect than them, because you are alive and speak and walk and hear and see, and these idols are not like that, but they are like you in that they are owned by God and subjected to His command, and in this there is a severe rebuke and a great rebuke to them, and the phrase **So call upon them and let them respond to you** confirms the content of what preceded it that if you call them to guidance they will not follow them, and that they are not able to do anything: that is, call upon these partners, and if they are as you claim, **then let them respond to you if you are truthful** in what you call upon them of their ability to benefit and harm.

## Tafsir al-Baghawi

194 - **Indeed, those you invoke besides God**, meaning the idols, **are servants like you**, meaning that they are owned by people like you. It was said: **Your likes are in subjection**, meaning: they are subjected and humiliated for what is wanted from them. Muqatil said: His statement **Servants like you** meant the angels, and the address was to a people who used to worship the angels. The first is more correct.

**So call upon them and let them respond to you if you should be truthful**, that they are gods. Ibn Abbas said: So worship them, will they reward you or recompense you if you are truthful that you have benefit from them? Then he explained their inability and said:

### **Tafsir al-Baidawi**

194. **Indeed, those you call upon besides God** meaning, you worship them and call them gods. **are servants like you** in that they are owned and subjugated. **So call upon them and let them respond to you if you should be truthful** that they are gods, and it is possible that when they carved them in the images of humans, He said to them: The most they can do is to be living, rational beings like you, so they do not deserve your worship, just as some of you do not deserve the worship of others. Then He returned to refuting him and said:



Surat al-A'raf 7:195

Do they have feet with which they walk, or do they have hands with which they grip, or do they have eyes with which they see, or do they have ears with which they hear? Say, "Call upon your partners, then plot against Me, but do not give Me respite."

### Surat al-A'raf 7:195

Do they have feet with which they walk, or do they have hands with which they grip, or do they have eyes with which they see, or do they have ears with which they hear? Say, **Call upon your partners, then plot against Me, but do not give Me respite.**

### Tafsir al-Jalalayn

195 - Then he explained the extent of their helplessness and the superiority of their worshippers over them, saying: **Do they have legs with which they walk, or rather, do they have hands** the plural of hand **with which they strike, or rather, do they have eyes with which they see, or rather, do they have ears with which they hear** a rhetorical question, meaning they do not have anything of that which you have, so how can you worship them when you are in a more perfect state than them? Say to them, O Muhammad, **Call upon your partners** to my destruction **and then plot, so do not give me respite** give me respite, for I do not care about you.

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says to those who worshipped idols besides Him, their knowledge being their ignorance of what they are established upon: Are these idols of yours, O people, **legs with which they walk**, so that they strive with you and for you in your needs, and use them to benefit you, **or do they have hands with which they strike**, so that they repel you and support you when someone intends to harm you with evil and harm, **or do they have eyes with which they see**, so that they make you aware of what they have witnessed and seen of what you are absent from and do not see, **or do they have ears with which they hear**, so that they inform you of what they have heard but you have not heard. God the Almighty says: If your gods that you worship do not have any of these tools that I mentioned, and most things are only glorified for the benefits that are hoped for from them that some of these meanings lead to with you, then what is the reason for your worshipping your idols that you worship, while they are devoid of all these things that lead to bringing benefit and warding off harm? And His statement: "Say: Call upon your partners, then plot," say, O Muhammad, to these polytheists who worship idols: Call upon your partners whom you have made partners with God in worship, **then plot**, you and they, **and do not wait**, meaning: do not delay with plotting and deceit, but hasten to do so. God the Almighty informs him with this that they will not harm him, and that He has protected him from them, and the disbelievers know with it the inability of their idols to support those who wrong their allies with evil.

### Tafsir al-Qurtubi

Abu Ja'far and Shaiba read **Or do they have hands with which they strike?** with a damma on the ta', which is a language. The hand, the foot, and the ear are feminine and are made diminutive with a ha'. A ya' is added to the hand in the diminutive, and it is returned to its original form and is said: yadiyah with a shaddah because of the two ya's coming together.

God Almighty says: "Say: Call upon your partners," meaning the idols. **Then plot**, you and them. **Do not delay**, meaning do not delay. The original is *kayduni*, the *ya* was deleted because the *kasra* indicates it. And so is **do not delay**. And *kayd* is deceit. And *kayd* is war. It is said: he went on a raid but did not encounter any plot.

### Tafsir Ibn Kathir

This is a denial from God to the polytheists who worshipped other than God, from rivals, idols and statues, which are created by God, are man-made and manufactured, do not possess any command, do not harm or benefit, do not see or support their worshippers, rather they are inanimate and do not move, do not hear or see, and their worshippers are more perfect than them in their hearing, sight and strength, and for this reason He said: **Do they associate with Him that which does not create anything and they are created?** That is, do they associate with Him from the deities that do not create anything and are not able to do so, as God the Almighty said: "O mankind, an example is presented, so listen to it. Indeed, those you invoke besides God could never create a fly, even if they banded together for that purpose. And if the fly should steal from them something, they could not rescue it from it. Weak are the pursuer and the pursued. They do not esteem God with His true esteem. Indeed, God is Powerful and Exalted in Might." God the Almighty informed us that if all their gods banded together, they would not be able to create a fly. Rather, if the fly stole from them something of insignificant food and flew away, they would not be able to rescue it from it. So who is this in His description? How can he be worshipped to be provided for and supported? That is why God Almighty said: **He does not create anything, but they are created.** That is, they are created and made, as Al-Khalil said: **Do you worship what you carve? verse.**

Then the Almighty said: **And they are not able to help them** meaning their worshippers **nor can they help themselves** meaning they are not able to help themselves from those who want to harm them, just as Abraham, peace be upon him, used to break the idols of his people and humiliate them to the utmost degree, as the Almighty informed us about in His statement: **So he struck them with his right hand** and the Almighty

said: **So he made them into fragments, except for one of their biggest, that perhaps they would return to it** and just as Muadh ibn Amr ibn al-Jamuh and Muadh ibn Jabal, may God be pleased with them, were two young men who had converted to Islam when the Messenger of God, peace be upon him, came to Medina. They used to attack the idols of the polytheists at night, break them, destroy them, and use them as firewood for the widows so that their people would take heed and see for themselves. Amr ibn al-Jamuh, who was a leader among his people, had an idol that he worshipped and perfumed. They used to come at night, turn it over his head, and smear it with dung. Then Amr ibn al-Jamuh would come and see what had been done to it, so he would wash it, perfume it, and put it on his head. He had a sword and said to him: Win, then they did the same thing again, and he did the same thing again, until they took him once and paired him with a dead dog, and lowered him by a rope into a well there, so when Amr ibn al-Jamuh came and saw that, he looked and knew that what he was on of religion was false, and he said:

By God, if you were a god, you and the dog would not be in the same horn.

Then he converted to Islam and his conversion was good, and he was killed as a martyr on the day of Uhud, may God be pleased with him and make Paradise his abode. His saying, **And if you call them to guidance, they will not follow you**, the verse, means that these idols do not hear the call of those who call upon them, and it is the same to them who calls upon them and who pushes them aside, as Abraham said, **O my father, why do you worship that which does not hear and does not see and does not avail you at all?** Then God Almighty mentioned that they are slaves like their worshippers, that is, creatures like them. Rather, people are more perfect than them because they hear, see and strike, while those do not do any of that. His saying, **Say, 'Call upon your partners,'** the verse, means seek their help against me, do not delay me for the blink of an eye, and strive your best. **Indeed, my ally is God, who has sent down the Book, and He is the Guardian of the righteous**, meaning God is sufficient for me and He is my supporter, and upon Him I rely and to Him I turn, and He is my guardian in this world and the hereafter, and He is the guardian of every righteous person after me. This is like what Hud, peace be upon him, said when his people said to him, **We say nothing except that some of our gods have afflicted you with evil.** He said, **Indeed, I bear witness.** God, and bear witness that I am innocent of what you associate with Him. So plot against me all together and then give me no 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. And like the words of Abraham, "Have you seen what you used to worship? You and your forefathers of old. Indeed, they are an enemy to me, except for the Lord of the worlds, Who created me and He guides me." The verses, and like his words to his father and his people, "Indeed, I am innocent of what you worship. Except for He who created me, for He will guide me." And He made it a word remaining among his descendants that perhaps they would return.

And His saying, **And those you call upon besides Him**, to the end of the verse, confirms what came before, except that it is in the form of address, which is in the form of the third person. That is why He said, **They are not able to help you, nor are they able to help themselves.** And His saying, "And if you call them to guidance, they do not hear. And you see them looking at you, but they do not see." Like His saying, **If you call upon them, they do not hear your call.** And His saying, **And you see them looking at you, but they do not see,** He only said, **looking at you**, meaning they meet you with visualized eyes as if they were watching, even though they are inanimate. That is why He treated them as if they were rational, because they are in the form of a human being, and you see them looking at you, so He expressed it with the pronoun of rational being. Al-Suddi said: What is meant by this are the polytheists. Something similar was narrated from Mujahid, but the first is better, and it is the choice of Ibn Jarir, and Qatada said the same.

### Fath al-Qadir

And the question in His saying: 195- **Have they inspired legs** and what follows is for rebuke and rebuke: meaning, those whom you have made partners do not have any of the tools that are fixed for you, let alone being able to do what you ask of them, for as you see, these idols that you are devoted to worshiping do not have **legs with which they walk** in benefiting themselves, let alone walking in benefiting you, and they do not have **hands with which they strike** as others among the living strike, and they do not have **eyes with which they see** as you see, and they do not have **ears with which they hear** as you hear, so how do you call those who are in this state of being deprived of tools, and in this state of inability, and the mother in these places is the disconnected one that means rather and the hamza as the imams of grammar mentioned. Saeed bin Jubair read **Indeed those you call upon** with a light *in* and the accusative of *ibbadan* meaning what are those you call upon **besides God, servants like you** on the basis of the negative *in* working as the Hijazi *ma*. This reading was weakened because it contradicts what Sibawayh and others preferred in choosing the nominative in its predicate, and because Al-Kisa'i said: It hardly comes in the speech of the Arabs with the meaning of *ma* unless it is followed by an affirmative as in His statement: **Indeed the disbelievers are only in delusion**, and *batsh* means taking by force. Abu Ja'far read *yabatshun* with a damma on the *ta*, and it is a language, then when he explained to them the state of these idols, and the aspects of their deficiency and inability from every aspect, God commanded him to say to them: Call upon your partners whom you claim have the ability to benefit and harm, **then plot** you and them together with whatever aspects of plotting you wish, **so do not wait** meaning do not give me time or delay in bringing harm upon me from their side, and *kayd* means deceit, and there is nothing after this challenge to them and this incapacitating of their idols.

Surat al-A'raf 7:195

Do they have feet with which they walk, or do they have hands with which they grip, or do they have eyes with which they see, or do they have ears with which they hear? Say, "Call upon your partners, then plot against Me, but do not give Me respite."

### Tafsir al-Baghawi

195 - **Do they have feet with which they walk, or do they have hands with which they strike?** Abu Ja'far read with a damma on the ta' here and in *Al-Qasas* and *Ad-Dukhan*, and others read with a kasra on the ta', **Or do they have eyes with which they see, or do they have ears with which they hear?** He meant that the power of the created beings is through these limbs and tools, and the idols do not have these tools, so you are superior to them with the walking feet, the striking hands, the seeing eyes, and the hearing ears, so how do you worship those who are better and more powerful than you? "Say, 'Call upon your partners,' O group of polytheists, 'Then plot,' you and they, 'and do not wait,' meaning: Do not give me respite, and hasten in my plot.

### Tafsir al-Baidawi

195. "Do they have legs with which they walk, or do they have hands with which they strike? Or do they have eyes with which they see, or do they have ears with which they hear? **It was read** Indeed, those who **with a light an and the accusative ibbad as a negative that worked like the Hijazi ma and nothing like it has been proven, and strike**" with the deaf here and in *Al-Qasas* and *Al-Dukhan*. "Say, call upon your partners" and seek help from them in my enmity. "Then plot" so go to extremes in whatever you are able to of plotting, which is you and your partners. "So do not wait" do not delay, for I do not care about you because of my trust in the guardianship of God Almighty and His protection.

## Surat al-A'raf 7:196

Indeed, my ally is God, who has revealed the Book, and He is the ally of the righteous.

### Tafsir al-Jalalayn

196 - **Indeed, my protector is God** the one who takes care of my affairs **who sent down the Book** the Qur'an **and He takes care of the righteous** by preserving it.

### 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 the polytheists who worship idols, **My Guardian**, my Helper, my Supporter, and my Supporter against you, **is God, who sent down the Book** upon me with the truth, and He is the One who takes care of those of His creation whose deeds are righteous through obedience to Him.

### Tafsir al-Qurtubi

**My protector is God, who revealed the Book** meaning the one who takes care of my support and my protection is God. The protector of something is the one who protects it and prevents harm from it. The Book is the Qur'an. **And He takes care of the righteous** meaning He protects them. In Sahih Muslim, "On the authority of Amr ibn al-'As, he said:

I heard the Messenger of God, may God bless him and grant him peace, say openly, not secretly: "Behold, the family of my father - meaning so-and-so - are not my guardians. My guardian is God and the righteous believers." Al-Akhfash said: It was read: **The guardian of God is the one who revealed the Book** meaning Gabriel. An-Nahhas. This is the reading of Asim al-Jahdari. The first reading is clearer, because of his saying: **And He is the guardian of the righteous.**

### Tafsir Ibn Kathir

This is a denial from God to the polytheists who worshipped other than God, from rivals, idols and statues, which are created by God, are man-made and manufactured, do not possess any command, do not harm or benefit, do not see or support their worshippers, rather they are inanimate and do not move, do not hear or see, and their worshippers are more perfect than them in their hearing, sight and strength, and for this reason He said: "Do they associate with Him that which does not create anything and they are created?" That is, do they associate with Him from the deities that do not create anything and are not able to do so, as God the Almighty said: "O mankind, an example is presented,

so listen to it. Indeed, those you invoke besides God could never create a fly, even if they banded together for that purpose. And if the fly should steal from them something, they could not rescue it from it. Weak are the pursuer and the pursued. They do not esteem God with His true esteem. Indeed, God is Powerful and Exalted in Might." God the Almighty informed us that if all their gods banded together, they would not be able to create a fly. Rather, if the fly stole from them something of insignificant food and flew away, they would not be able to rescue it from it. So who is this in His description? How can he be worshipped to be provided for and supported? That is why God Almighty said: **He does not create anything, but they are created.** That is, they are created and made, as Al-Khalil said: **Do you worship what you carve?** *verse.*

Then the Almighty said: **And they are not able to help them** meaning their worshippers **nor can they help themselves** meaning they are not able to help themselves from those who want to harm them, just as Abraham, peace be upon him, used to break the idols of his people and humiliate them to the utmost degree, as the Almighty informed us about in His statement: **So he struck them with his right hand** and the Almighty said: **So he made them into fragments, except for one of their biggest, that perhaps they would return to it** and just as Muadh ibn Amr ibn al-Jamuh and Muadh ibn Jabal, may God be pleased with them, were two young men who had converted to Islam when the Messenger of God, peace be upon him, came to Medina. They used to attack the idols of the polytheists at night, break them, destroy them, and use them as firewood for the widows so that their people would take heed and see for themselves. Amr ibn al-Jamuh, who was a leader among his people, had an idol that he worshipped and perfumed. They used to come at night, turn it over his head, and smear it with dung. Then Amr ibn al-Jamuh would come and see what had been done to it, so he would wash it, perfume it, and put it on his head. He had a sword and said to him: Win, then they did the same thing again, and he did the same thing again, until they took him once and paired him with a dead dog, and lowered him by a rope into a well there, so when Amr ibn al-Jamuh came and saw that, he looked and knew that what he was on of religion was false, and he said:

By God, if you were a god, you and the dog would not be in the same horn.

Then he converted to Islam and his conversion was good, and he was killed as a martyr on the day of Uhud, may God be pleased with him and make Paradise his abode. His saying, **And if you call them to guidance, they will not follow you**, the verse, means that these idols do not hear the call of those who call upon them, and it is the same to them who calls upon them and who pushes them aside, as Abraham said, **O my father, why do you worship that which does not hear and does not see and does not avail you at all?** Then God Almighty mentioned that they are slaves like their worshippers, that is, creatures like them. Rather, people are more perfect than them because they hear, see and strike, while those do not do any of that. His saying, **Say, 'Call upon your partners,'** the verse, means seek their help against me, do not delay me for the blink of an eye, and strive your best. **Indeed, my**

Indeed, my ally is God, who has revealed the Book, and He is the ally of the righteous.

**ally is God, who has sent down the Book, and He is the Guardian of the righteous**, meaning God is sufficient for me and He is my supporter, and upon Him I rely and to Him I turn, and He is my guardian in this world and the hereafter, and He is the guardian of every righteous person after me. This is like what Hud, peace be upon him, said when his people said to him, **We say nothing except that some of our gods have afflicted you with evil**. He said, **Indeed, I bear witness**. God, and bear witness that I am innocent of what you associate with Him. So plot against me all together and then give me no 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. And like the words of Abraham, "Have you seen what you used to worship? You and your forefathers of old. Indeed, they are an enemy to me, except for the Lord of the worlds, Who created me and He guides me." The verses, and like his words to his father and his people, "Indeed, I am innocent of what you worship. Except for He who created me, for He will guide me." And He made it a word remaining among his descendants that perhaps they would return.

And His saying, **And those you call upon besides Him**, to the end of the verse, confirms what came before, except that it is in the form of address, which is in the form of the third person. That is why He said, **They are not able to help you, nor are they able to help themselves**. And His saying, "And if you call them to guidance, they do not hear. And you see them looking at you, but they do not see." Like His saying, **If you call upon them, they do not hear your call**. And His saying, **And you see them looking at you, but they do not see**, He only said, **looking at you**, meaning they meet you with visualized eyes as if they were watching, even though they are inanimate. That is why He treated them as if they were rational, because they are in the form of a human being, and you see them looking at you, so He expressed it with the pronoun of rational being. Al-Suddi said: What is meant by this are the polytheists. Something similar was narrated from Mujahid, but the first is better, and it is the choice of Ibn Jarir, and Qatada said the same.

### Fath al-Qadir

Then he said to them: 196- "Indeed, my ally is God, who revealed the Book **meaning, how can I fear these idols that have these characteristics when I have a ally to whom I can resort and seek help from, and He is God, the Almighty**, Who revealed the Book" This sentence is an explanation for not caring about them, and the ally of something is the one who protects it, supports it, and prevents harm from it. "And He is the Guardian of the righteous" meaning He protects them and supports them, and comes between them and their enemies. Al-Akhfash said: It was read "Indeed, my ally is God, who revealed the Book" meaning Gabriel. Al-Nahhas said: This is the reading of Asim Al-Jahdary, and the first reading is clearer because of his saying: "And He is the Guardian of the righteous".

### Tafsir al-Baghawi

196 - **Indeed, my ally is God, who revealed the Book**, meaning the Qur'an, meaning that He takes me under His protection and supports me as He supported me by revealing the Book, **and He takes care of the righteous**, Ibn Abbas, may God be pleased with them both, said: He means those who do not equate anything with God, so God takes care of them with His support, and the enmity of those who are hostile to them does not harm them.

### Tafsir al-Baidawi

196. **My protector is God, who revealed the Book** the Qur'an. **And He takes care of the righteous** meaning that it is His habit, the Most High, to take care of the righteous among His servants, in addition to His prophets.



## Surat al-A'raf 7:197

And those whom you call upon besides Him cannot help you, nor can they help themselves.

### Tafsir al-Jalalayn

197 - **And those you call upon besides Him cannot help you, nor can they help themselves.** So how can I care about them?

### Tafsir al-Suyuti

#### Tafsir al-Tabari

Abu Ja'far said: This is also a command from God, the Most High, to His Prophet to say to the polytheists. He, the Most High, says to him: Say to them: God is my Helper and my Supporter, and those gods that you, O polytheists, call upon besides God, cannot help you, nor are they able to help themselves, despite their inability to help you. So which of these two is more deserving of worship and more worthy of divinity? He who helps his friend and protects himself from whoever wants him, or he who is unable to help his friend and is unable to protect himself from whoever wants him and desires harm?

#### Tafsir al-Qurtubi

God Almighty said: **And those whom you call upon besides Him.** He repeated it to show that what they worship neither benefits nor harms.

#### Tafsir Ibn Kathir

This is a denial from God to the polytheists who worshipped other than God, from rivals, idols and statues, which are created by God, are man-made and manufactured, do not possess any command, do not harm or benefit, do not see or support their worshippers, rather they are inanimate and do not move, do not hear or see, and their worshippers are more perfect than them in their hearing, sight and strength, and for this reason He said: **Do they associate with Him that which does not create anything and they are created?** That is, do they associate with Him from the deities that do not create anything and are not able to do so, as God the Almighty said: "O mankind, an example is presented, so listen to it. Indeed, those you invoke besides God could never create a fly, even if they banded together for that purpose. And if the fly should steal from them something, they could not rescue it from it. Weak are the pursuer and the pursued. They do not esteem God with His true esteem. Indeed, God is Powerful and Exalted in Might." God the Almighty informed us that if all their gods banded together, they would not be able to create a fly. Rather, if the fly stole from them something of insignificant food and flew away, they

would not be able to rescue it from it. So who is this in His description? How can he be worshipped to be provided for and supported? That is why God Almighty said: **He does not create anything, but they are created.** That is, they are created and made, as Al-Khalil said: **Do you worship what you carve?** *verse.*

Then the Almighty said: **And they are not able to help them** meaning their worshippers **nor can they help themselves** meaning they are not able to help themselves from those who want to harm them, just as Abraham, peace be upon him, used to break the idols of his people and humiliate them to the utmost degree, as the Almighty informed us about in His statement: **So he struck them with his right hand** and the Almighty said: **So he made them into fragments, except for one of their biggest, that perhaps they would return to it** and just as Muadh ibn Amr ibn al-Jamuh and Muadh ibn Jabal, may God be pleased with them, were two young men who had converted to Islam when the Messenger of God, peace be upon him, came to Medina. They used to attack the idols of the polytheists at night, break them, destroy them, and use them as firewood for the widows so that their people would take heed and see for themselves. Amr ibn al-Jamuh, who was a leader among his people, had an idol that he worshipped and perfumed. They used to come at night, turn it over his head, and smear it with dung. Then Amr ibn al-Jamuh would come and see what had been done to it, so he would wash it, perfume it, and put it on his head. He had a sword and said to him: Win, then they did the same thing again, and he did the same thing again, until they took him once and paired him with a dead dog, and lowered him by a rope into a well there, so when Amr ibn al-Jamuh came and saw that, he looked and knew that what he was on of religion was false, and he said:

By God, if you were a god, you and the dog would not be in the same horn.

Then he converted to Islam and his conversion was good, and he was killed as a martyr on the day of Uhud, may God be pleased with him and make Paradise his abode. His saying, **And if you call them to guidance, they will not follow you,** the verse, means that these idols do not hear the call of those who call upon them, and it is the same to them who calls upon them and who pushes them aside, as Abraham said, **O my father, why do you worship that which does not hear and does not see and does not avail you at all?** Then God Almighty mentioned that they are slaves like their worshippers, that is, creatures like them. Rather, people are more perfect than them because they hear, see and strike, while those do not do any of that. His saying, **Say, 'Call upon your partners,'** the verse, means seek their help against me, do not delay me for the blink of an eye, and strive your best. **Indeed, my ally is God, who has sent down the Book, and He is the Guardian of the righteous,** meaning God is sufficient for me and He is my supporter, and upon Him I rely and to Him I turn, and He is my guardian in this world and the hereafter, and He is the guardian of every righteous person after me. This is like what Hud, peace be upon him, said when his people said to him, **We say nothing except that some of our gods have afflicted you with evil.** He said, **Indeed, I bear witness.** God, and bear witness that I am innocent of what you

## Surat al-A'raf 7:197

And those whom you call upon besides Him cannot help you, nor can they help themselves.

associate with Him. So plot against me all together and then give me no 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. And like the words of Abraham, "Have you seen what you used to worship? You and your forefathers of old. Indeed, they are an enemy to me, except for the Lord of the worlds, Who created me and He guides me." The verses, and like his words to his father and his people, "Indeed, I am innocent of what you worship. Except for He who created me, for He will guide me." And He made it a word remaining among his descendants that perhaps they would return.

And His saying, **And those you call upon besides Him**, to the end of the verse, confirms what came before, except that it is in the form of address, which is in the form of the third person. That is why He said, **They are not able to help you, nor are they able to help themselves**. And His saying, "And if you call them to guidance, they do not hear. And you see them looking at you, but they do not see." Like His saying, **If you call upon them, they do not hear your call**. And His saying, **And you see them looking at you, but they do not see**, He only said, **looking at you**, meaning they meet you with visualized eyes as if they were watching, even though they are inanimate. That is why He treated them as if they were rational, because they are in the form of a human being, and you see them looking at you, so He expressed it with the pronoun of rational being. Al-Suddi said: What is meant by this are the polytheists. Something similar was narrated from Mujahid, but the first is better, and it is the choice of Ibn Jarir, and Qatada said the same.

## Fath al-Qadir

His statement: 197- **And those whom you call upon besides Him cannot help you, nor can they help themselves**. The Almighty repeated this for further emphasis and confirmation, and because the repetition of rebuke and reprimand humiliates and belittles the polytheists, and reveals the foolishness of their minds and the weakness of their dreams.

## Tafsir al-Baghawi

197 - **And those whom you call upon besides Him cannot help you, nor can they help themselves**.

## Tafsir al-Baidawi

197. **And those whom you call upon besides Him cannot help you, nor can they help themselves**. This is a complete explanation of His indifference to them.

## Surat al-A'raf 7:198

And if you call them to guidance, they do not hear, and you see them looking at you while they do not see.

## Tafsir al-Jalalayn

198 - **And if you call them** meaning the idols **to guidance, they do not hear, and you see them** meaning the idols, O Muhammad **looking at you** meaning they face you like a looker **while they do not see**

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say to the polytheists: And if you, O polytheists, call upon your gods to guidance - which is the straight path to the right path - **they will not hear**, meaning they will not hear your call, **and you will see them looking at you, but they do not see.**

This is a speech from God to His Prophet, may God bless him and grant him peace. He says: And you see, O Muhammad, their gods looking at you, but they do not see. And for this reason he is singular. If the Prophet, may God bless him and grant him peace, had been commanded to address the polytheists, he would have said: **(And you see them looking at you).**

Al-Suddi narrated in this regard:

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 you call them to guidance, they will not hear, and you will see them looking at you while they do not see**, he said: These are the polytheists.

Al-Suddi's statement may mean that he meant by his statement: **These are the polytheists**, God's statement: **And if you call them to guidance, they will not listen.**

Mujahid used to say about this:

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 you see them looking at you, but they do not see**, what you are calling them to is guidance. It is as if Mujahid directed the meaning of the statement to mean: And you see the polytheists looking at you, but they do not see, so this is an interpretation, but the statement is in the context of reporting about the gods, so it is more like describing them.

Abu Jaafar said: If someone were to say: What is the meaning of his saying: **And you see them looking at you, but they do not see?** Is it permissible for something to look at something and not see it?

It was said: The Arabs say about something when it faces something or is parallel to it: **(It is looking at such**

**and such)**, and it is said: **(So-and-so's house is looking at my house)**, if it is opposite it. And it was narrated from her: **(If you come to such and such a place and the mountain looks at you, take a right or a left)**, and it was narrated from Abu Ubaid who said: Al-Kisa'i said: **(The wall is looking at you)**, if it is close to you where you can see it, and from this is the saying of the poet:

If you look at the land of Bani Tamim with one eye or the land of Bani Sabab

He wants: to meet its plants and grass and be in line with it.

Abu Ja'far said: The meaning of the statement is: And you see, O Muhammad, the gods of these polytheists who worship idols, facing you and facing you, but they do not see you, because they have no sight.

It was said: **And you see them**, and he did not say: **And you see them**, because they are images depicted in the images of the sons of Adam, peace be upon him.

## Tafsir al-Qurtubi

**And if you call them to guidance** is a condition, and the answer is **they do not hear**. "And you see them" is a new sentence. "Looking at you" is in the place of the state. It means the idols. The meaning of looking is opening the eyes to the one being looked at, that is, and you see them as if they are looking at you. And the report about them is with the waw, and they are inanimate objects that do not see, because the report is based on the action of someone who has a mind. And it was said: They had eyes made of manufactured jewels, and that is why He said: "And you see them looking." And it was said: What is meant by that are the polytheists, He informed about them that they do not see when they did not benefit from their sight.

## Tafsir Ibn Kathir

This is a denial from God to the polytheists who worshipped other than God, from rivals, idols and statues, which are created by God, are man-made and manufactured, do not possess any command, do not harm or benefit, do not see or support their worshippers, rather they are inanimate and do not move, do not hear or see, and their worshippers are more perfect than them in their hearing, sight and strength, and for this reason He said: "Do they associate with Him that which does not create anything and they are created?" That is, do they associate with Him from the deities that do not create anything and are not able to do so, as God the Almighty said: "O mankind, an example is presented, so listen to it. Indeed, those you invoke besides God could never create a fly, even if they banded together for that purpose. And if the fly should steal from them something, they could not rescue it from it. Weak are the pursuer and the pursued. They do not esteem God with His true esteem. Indeed, God is Powerful and Exalted in Might." God the Almighty informed us that if all their gods banded together, they would not be able to create a fly. Rather, if the fly stole from them

And if you call them to guidance, they do not hear, and you see them looking at you while they do not see.

something of insignificant food and flew away, they would not be able to rescue it from it. So who is this in His description? How can he be worshipped to be provided for and supported? That is why God Almighty said: **He does not create anything, but they are created.** That is, they are created and made, as Al-Khalil said: **Do you worship what you carve?** *verse.*

Then the Almighty said: **And they are not able to help them** meaning their worshippers **nor can they help themselves** meaning they are not able to help themselves from those who want to harm them, just as Abraham, peace be upon him, used to break the idols of his people and humiliate them to the utmost degree, as the Almighty informed us about in His statement: **So he struck them with his right hand** and the Almighty said: **So he made them into fragments, except for one of their biggest, that perhaps they would return to it** and just as Muadh ibn Amr ibn al-Jamuh and Muadh ibn Jabal, may God be pleased with them, were two young men who had converted to Islam when the Messenger of God, peace be upon him, came to Medina. They used to attack the idols of the polytheists at night, break them, destroy them, and use them as firewood for the widows so that their people would take heed and see for themselves. Amr ibn al-Jamuh, who was a leader among his people, had an idol that he worshipped and perfumed. They used to come at night, turn it over his head, and smear it with dung. Then Amr ibn al-Jamuh would come and see what had been done to it, so he would wash it, perfume it, and put it on his head. He had a sword and said to him: Win, then they did the same thing again, and he did the same thing again, until they took him once and paired him with a dead dog, and lowered him by a rope into a well there, so when Amr ibn al-Jamuh came and saw that, he looked and knew that what he was on of religion was false, and he said:

By God, if you were a god, you and the dog would not be in the same horn.

Then he converted to Islam and his conversion was good, and he was killed as a martyr on the day of Uhud, may God be pleased with him and make Paradise his abode. His saying, **And if you call them to guidance, they will not follow you**, the verse, means that these idols do not hear the call of those who call upon them, and it is the same to them who calls upon them and who pushes them aside, as Abraham said, **O my father, why do you worship that which does not hear and does not see and does not avail you at all?** Then God Almighty mentioned that they are slaves like their worshippers, that is, creatures like them. Rather, people are more perfect than them because they hear, see and strike, while those do not do any of that. His saying, **Say, 'Call upon your partners,'** the verse, means seek their help against me, do not delay me for the blink of an eye, and strive your best. **Indeed, my ally is God, who has sent down the Book, and He is the Guardian of the righteous**, meaning God is sufficient for me and He is my supporter, and upon Him I rely and to Him I turn, and He is my guardian in this world and the hereafter, and He is the guardian of every righteous person after me. This is like what Hud,

peace be upon him, said when his people said to him, **We say nothing except that some of our gods have afflicted you with evil.** He said, **Indeed, I bear witness.** God, and bear witness that I am innocent of what you associate with Him. So plot against me all together and then give me no 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. And like the words of Abraham, "Have you seen what you used to worship? You and your forefathers of old. Indeed, they are an enemy to me, except for the Lord of the worlds, Who created me and He guides me." The verses, and like his words to his father and his people, "Indeed, I am innocent of what you worship. Except for He who created me, for He will guide me." And He made it a word remaining among his descendants that perhaps they would return.

And His saying, **And those you call upon besides Him**, to the end of the verse, confirms what came before, except that it is in the form of address, which is in the form of the third person. That is why He said, **They are not able to help you, nor are they able to help themselves.** And His saying, "And if you call them to guidance, they do not hear. And you see them looking at you, but they do not see." Like His saying, **If you call upon them, they do not hear your call.** And His saying, **And you see them looking at you, but they do not see**, He only said, **looking at you**, meaning they meet you with visualized eyes as if they were watching, even though they are inanimate. That is why He treated them as if they were rational, because they are in the form of a human being, and you see them looking at you, so He expressed it with the pronoun of rational being. Al-Suddi said: What is meant by this are the polytheists. Something similar was narrated from Mujahid, but the first is better, and it is the choice of Ibn Jarir, and Qatada said the same.

### Fath al-Qadir

198- "And you see them looking at you" is a nominative sentence to show their inability, or a state: that is, while the situation is that you see them looking at you while they do not see, and what is meant is the idols, they resemble the observers, but they do not have eyes with which they see. It was said: They used to make eyes for the idols from manufactured jewels, so they were in the form of observers but did not see. It was said that what is meant by that are the polytheists, God informed about them that they do not see when they do not benefit from their eyes, and if they see with them other than what is of benefit to them.

Abu Al-Sheikh narrated on the authority of Saeed bin Jubair who said: The sun and the moon will be brought and will stand before God Almighty, and those who used to worship them will be brought and it will be said: **Call upon them and let them respond to you if you are truthful.** Ibn Jarir, Ibn Abi Hatim and Abu Al-Sheikh narrated on the authority of Al-Suddi regarding his statement: **And you will see them looking at you**, he said: These are the polytheists. These also narrated

on the authority of Mujahid regarding his statement:  
**And you will see them looking at you, but they do not see**, what he is calling them to of guidance.

### **Tafsir al-Baghawi**

198 - "And if you call them to guidance, they do not hear, **meaning the idols**, and you see them, **O Muhammad**, looking at you, **meaning the idols**, while they do not see." Looking does not mean actually looking, but rather facing. The Arabs say: My house looks at your house, meaning: it faces it. It was said: And you see them looking at you, meaning: as if they are looking at you, like the Almighty's saying: "And you see the people drunk" (al-Hajj 22:2), meaning: as if they are drunk. This is the saying of {most} of the commentators. Al-Hasan said: "And if you call them to guidance," meaning: the polytheists, they do not hear nor do they do that with their hearts, and you see them looking at you with their eyes while they do not see with their hearts.

### **Tafsir al-Baidawi**

198. "And if you call them to guidance, they will not hear, and you will see them looking at you, but they do not see." They are like those looking at you because they are depicted in the image of someone looking at you, at someone facing him.



Surat al-A'raf 7:199

Show forgiveness, enjoin what is right, and turn away from the ignorant.

## Surat al-A'raf 7:199

Show forgiveness, enjoin what is right, and turn away from the ignorant.

## Tafsir al-Jalalayn

199 - **Take the easy way** ease in people's morals and do not look for it **and enjoin what is right** what is right **and turn away from the ignorant** do not meet them with their foolishness

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Jaafar said: The people of interpretation differed in the interpretation of that: Some of them said: Its interpretation is: **Take what is easy** from the morals of people, which is excellence and what does not exhaust them.

Who said that?

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, on the authority of Mujahid, regarding his statement: **Take what is easy**, he said: From the morals and actions of people, without being sensitive.

Yaqub and Ibn Wakee' told us, they said: Ibn Ulayyah told us, on the authority of Layth, on the authority of Mujahid, regarding his statement: **Take what is easy**, he said: Forgiveness of people's morals and forgiveness of their affairs.

Yunus told us, he said, Ibn Wahb told us, he said, Ibn Abi Al-Zinad told me, on the authority of Hisham bin Urwah, on the authority of his father, regarding his statement: **Take what is easy**, the verse, Urwah said: God commanded His Messenger, may God bless him and grant him peace, to take what is easy from people's morals.

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Hisham ibn Urwah, on the authority of his father, on the authority of Ibn al-Zubayr, who said: God did not reveal this verse except regarding people's morals: **Adopt forgiveness and enjoin what is right**, the verse.

Ibn Wakee' told us, he said, Muhammad ibn Bakr told us, on the authority of Ibn Jurayj, he said: It reached me on the authority of Mujahid: Take pardon from people's morals and actions without being sensitive.

... He said: Abu Muawiyah told us, on the authority of Hisham bin Urwah, on the authority of Wahb bin Kaysan, on the authority of Ibn al-Zubayr: **Take what is easy**, he said: It is from the morals of the people, and by God I will take it from them as long as I keep company with them.

... He said, Abda bin Sulayman told us, on the authority of Hisham bin Urwa, on the authority of his father, on the authority of Ibn al-Zubayr, who said: God revealed: **Take what is easy**, because of people's morals.

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: **Take what is easy**, he said: of people's morals and actions, without looking into - or: spying, Abu Asim was not sure.

Others said: Rather, the meaning of this is: Take what is forgiven from people's money, which is the surplus. They said: This was ordered before the revelation of zakat, but when zakat was revealed, it was abrogated.

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: **Take what is easy**, means take what they have forgiven you of their money, and whatever they bring you, take it. This was before the revelation of *Bara'ah* with the obligatory charity and its details, and what the charity ends with.

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: **Take what is easy**. As for **what is easy**, it is the surplus of money, and it was abrogated by zakat.

It was narrated on the authority of Al-Husayn ibn Al-Faraj, who said: I heard Abu Muadh say: Ubayd ibn Sulayman told us: I heard Ad-Dahhak say regarding His statement: **Take what is forgiven**, meaning: Take what is forgiven from their wealth. This was before the obligatory charity was revealed.

Others said: Rather, it is a command from God to His Prophet, may God bless him and grant him peace, to forgive the polytheists and not be harsh with them, before it was imposed on him.

Who said that?

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement, **Take what is easy**, he said: He ordered him to turn away from them for ten years in Mecca. He said: Then he ordered him to be harsh with them, to sit in ambush for them, and to besiege them. Then he said: **But if they repent and establish prayer** (al-Tawbah 9:5, 11) the whole verse. And he recited: **O Prophet, strive against the disbelievers and the hypocrites and be harsh upon them** (al-Tawbah 9:73 - al-Tahrim 66:9). He said: And he ordered the believers to be harsh with them, so he said: **O you who have believed, fight those of the disbelievers who are near you and let them find in you harshness** (al-Tawbah 9:123), after he had ordered them to forgive. And he recited the statement of God, **Tell those who have believed to forgive those who do not expect the days of God** (al-Jathiyah 45:14), then nothing was accepted from them after that except Islam or death, so this verse abrogated forgiveness.

Abu Ja'far said: The most correct of these sayings is

the saying of the one who said: Its meaning is: Be lenient with people's morals, and leave being harsh with them. He said that the Prophet of God, may God bless him and grant him peace, commanded this with regard to the polytheists.

We said that this is more correct, because God Almighty followed that by teaching His Prophet, may God bless him and grant him peace, how to argue with the polytheists in speech, and that is His saying: "Say, 'Call upon your partners, then plot against us, and do not give us respite.' " And He followed it with His saying: "And their brothers extend them in error, then do not stop. And when you do not bring them a sign, they say, 'Why did you not choose it?' " (al-A'raf 7:202-203). So what is between that, that it is from His disciplining His Prophet, may God bless him and grant him peace, in their treatment of him, is more similar and more appropriate than the objection to taking charity from the Muslims.

If someone says: Has this been abrogated?

It was said: We do not have any evidence that it was abrogated, since it was abrogated, since it was permissible that - even though God revealed it to His Prophet, peace be upon him, in defining ten of the polytheists who were not commanded to fight him - it was intended to discipline the Prophet of God and all Muslims in their treatment of people, and to command them to accept the leniency of their morals. So, even though it was revealed for their sake, it was a teaching from God to His creation of the characteristic of treating one another, if it was not necessary to use error and severity towards some of them. So if it was necessary to use that towards them, then the obligatory was used. So His saying: **(Take the leniency)** is a command to take it unless something other than the leniency was necessary. So if something other than the obligatory was necessary, then the obligatory and the non-obligatory were taken if that was possible. So the verse should not be ruled to be abrogated, because we have explained that in its counterparts in more than one place in our books.

As for his saying: **And he commanded what is right**, the people of interpretation differed in their interpretation of it.

Some of them said:

Al-Hasan bin Al-Zubayr Al-Nakha'i told me, he said, Hussain Al-Ja'fi told me, on the authority of Sufyan bin Uyaynah, on the authority of a man whom he named, who said: "When this verse was revealed: 'Show forgiveness, enjoin what is right, and turn away from the ignorant,' the Messenger of God, may God bless him and grant him peace, said: O Gabriel, what is this? He said: I do not know, until I ask the scholar! Then Gabriel said: O Muhammad, God hopes that you will connect with those who have severed you, give to those who have deprived you, and forgive those who have wronged you."

Yunus told me, he said, Sufyan told us, on the authority of my mother, he said: "When God revealed to His Prophet, may God bless him and grant him peace: 'Show forgiveness, enjoin what is right, and turn away from the ignorant,' the Prophet, may God

bless him and grant him peace, said: What is this, O Gabriel? He said: God commands you to forgive those who wrong you, give to those who deprive you, and connect with those who cut you off."

Others said:

Muhammad bin Abdul A'la told me, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Hisham bin Urwah, on the authority of his father: **And he commanded what is right**, meaning: what is right.

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **And he commanded custom**, he said: As for *custom*, it means what is known.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **And he commanded what is right**, meaning: what is right.

Abu Jaafar said: The correct thing to say about this is that God commanded His Prophet, may God bless him and grant him peace, to command people to do good, which is known in the speech of the Arabs, a source in the meaning of *known*.

It is said: **I gave him a certain knowledge, a certain man, and a certain woman**. All of this means: **the known**.

If the meaning of *custom* is that, then *good* includes maintaining family ties with someone who has severed them, giving to someone who has been kind to someone, and forgiving someone who has wronged someone. And everything that God has commanded or encouraged of deeds is from *custom*. God did not specify one meaning over another, so the truth is to say: God commanded His Prophet, may God bless him and grant him peace, to command His servants to do all of good, not just some of its meanings and not others.

As for his saying: **And turn away from the ignorant**, it is a command from God Almighty to His Prophet, may God bless him and grant him peace, to turn away from those who are ignorant. And even though it is a command from God to His Prophet, it is a discipline from Him, may He be glorified, to His creation to tolerate those who wrong them or transgress against them, not by turning away from those who are ignorant of what is required of them from the right of God, nor by forgiving those who disbelieve in God and are ignorant of His Oneness, which is war against the Muslims.

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

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **Adopt forgiveness, enjoin what is right, and turn away from the ignorant**, he said, morals that God commanded His Prophet, may God bless him and grant him peace, to have and guided him to them.

Show forgiveness, enjoin what is right, and turn away from the ignorant.

## Tafsir al-Qurtubi

It has three issues:

First: This verse consists of three words, which include the principles of the Sharia regarding commands and prohibitions. His statement, **Take what is easy**, includes maintaining ties with those who have severed ties, forgiving sinners, being kind to believers, and other morals of the obedient. His statement, **And enjoin what is right**, includes maintaining ties of kinship, fearing God in what is permissible and what is forbidden, lowering the gaze, and preparing for the eternal home. His statement, **And turn away from the ignorant**, encourages people to cling to knowledge, turn away from the people of injustice, and refrain from arguing with fools. He equates the ignorant with the stupid, and other praiseworthy morals and wise actions.

I said: These qualities need to be expanded upon, and the Messenger of God, may God bless him and grant him peace, gathered them for Jabir bin Salim. Jabir bin Salim Abu Jari said:

I got on my camel and came to Mecca and sought the Messenger of God (may God bless him and grant him peace). I dismounted at the door of the mosque and they directed me to the Messenger of God (may God bless him and grant him peace). He was sitting wearing a woollen cloak with red stripes. I said: Peace be upon you, O Messenger of God. He said: And upon you be peace. I said: We, the Bedouins, are harsh people, so teach me a few words by which God will benefit me. He said: Come closer three times. So I came closer and he said: Repeat to me. So I repeated it to him and he said: Fear God and do not belittle any good deed. Meet your brother with a cheerful face and empty your bucket into the vessel of the one who is asking for water. If someone insults you with something he does not know about you, do not insult him with something you know about, for God will reward you and make him bear a burden. Do not insult anything that God has given you. Abu Jari said: By the One in Whose Hand is my soul, I did not insult a sheep or a camel after that." Abu Bakr al-Bazzar included it in his Musnad with the same meaning. Abu Saeed al-Maqburi narrated on the authority of his father on the authority of Abu Hurayrah, "on the authority of the Prophet, may God bless him and grant him peace, that he said:

You cannot satisfy people with your wealth, but you can satisfy them with a cheerful face and good character." Ibn al-Zubayr said: God did not reveal this verse except regarding people's morals. Al-Bukhari narrated from the hadith of Hisham bin Urwah on the authority of his father on the authority of Abdullah bin al-Zubayr regarding his statement: **Show forgiveness and enjoin what is right**. He said: God did not reveal this verse except regarding people's morals. Sufyan bin Uyaynah narrated on the authority of al-Sha'bi that he said:

"Gabriel came down to the Prophet, may God bless him and grant him peace, and the Prophet, may God bless him and grant him peace, said to him: What is

this, O Gabriel? He said: I do not know until I ask the scholar. In another narration: I do not know until I ask my Lord. So he went and stayed for an hour, then returned and said: God Almighty commands you to forgive those who wronged you, give to those who deprived you, and connect with those who cut you off." Some poets composed it and said:

Noble morals are in three, whoever has them is perfect, then that is the young man

Give to those you deprive, connect to those you cut off, and forgive those who transgress.

Jaafar al-Sadiq said: God commanded His Prophet to have good morals in this verse, and there is no verse in the Qur'an that is more comprehensive of good morals than this verse. And the Prophet, may God bless him and grant him peace, said:

**I was sent to perfect good morals.** The poet said:

All things will pass away and end except for praise, for it will remain with you.

Even if I were to choose every virtue, I would choose none but good morals.

Sahl ibn Abdullah said: God spoke to Moses on Mount Sinai. He was asked: What did He command you? He said: Nine things: Fear in secret and in public, speaking the truth in pleasure and anger, moderation in poverty and wealth, and He commanded me to connect with those who cut me off, to give to those who deprived me, to forgive those who wronged me, and for my speech to be remembrance, my silence to be contemplation, and my gaze to be a lesson.

I said: It was narrated on the authority of our Prophet Muhammad, may God bless him and grant him peace, that he said:

My Lord has commanded me to be sincere in secret and in public, to be just in pleasure and anger, to be moderate in wealth and poverty, to forgive those who wrong me, to connect with those who cut me off, to give to those who deprive me, and for my speech to be a reminder, my silence to be a reflection, and my gaze to be a lesson. It has been said that what is meant by his saying: Take what is forgiven is the zakat, because it is a small part of a lot. There is some distance in this, because it is from 'afā if it is studied. It may also be said: Take what is forgiven from him, meaning do not reduce it for him and forgive him. The reason for the revelation is to reject it, and God knows best. For when He commanded him to argue with the polytheists, He guided him to noble morals, because they are the reason for drawing the polytheists to faith. That is, accept from people what they forgive you of their morals and make it easy. You say: I took my right easily and simply.

Second: The Almighty's saying: **And enjoin what is right** meaning what is right. Isa bin Omar read *al-'urf* with two dammahs, like *al-hilm*, and they are two languages. Al-'urf, al-'arūf, and al-'arfah: every good characteristic that the mind approves of and the souls are reassured by.

The poet said:

He who does good will not lose his reward. Customs between God and people will not be lost.

Ata' said: **And turn away from the ignorant**, meaning **There is no god but God**.

Third: The Almighty's saying: **And turn away from the ignorant**. That is, if you establish proof against them and command them to do good and they act ignorantly towards you, then turn away from them, to protect Him from them and to raise His status above their response. Although this was addressed to His Prophet, peace be upon him, it is a discipline for all of His creation. Ibn Zayd and Ata' said: It was abrogated by the verse of the sword. Mujahid and Qatadah said: It is decisive, and this is the correct one, as narrated by Al-Bukhari on the authority of Abdullah bin Abbas, who said: Uaynah bin Hisn bin Hudhayfah bin Badr came and stayed with his nephew Al-Hur bin Qays bin Hisn, and he was one of the men whom Umar brought close to him, and the reciters were the companions of Umar's gatherings and consultations, whether they were old or young. Uaynah said to his nephew: O my nephew, do you have a position with this ruler, so that you may ask permission for me to see him? He said: I will ask permission for you to see him, so he asked permission for Uaynah. When he entered, he said: O son of Al-Khattab, by God, you do not give us enough, nor do you judge between us with justice! Umar became so angry that he was about to attack him. Al-Hurr said: O Commander of the Faithful, God said to His Prophet, peace be upon him: **Show forgiveness, enjoin what is right, and turn away from the ignorant**, and this is one of the ignorant. By God, Omar did not go beyond it when he recited it to him, and he was a reverent adherent of the Book of God Almighty.

I said: The use of this verse by Omar, may God be pleased with him, and the use of it by al-Hurr indicates that it is decisive and not abrogated. Likewise, al-Hasan ibn Ali ibn Abi Talib, may God be pleased with them both, used it, as will be explained. If the rudeness towards the ruler was deliberate and disregarded his rights, then he may punish him. But if it was otherwise, then he may turn away, forgive, and pardon, as the just caliph did.

## Tafsir Ibn Kathir

Ali bin Abi Talha said on the authority of Ibn Abbas that his statement, **Take what is easy** means take what you are forgiven from their money and whatever they bring you, take it. This was before the revelation of Bara'ah with the obligatory charity and its details and what the charity ends with, said Al-Suddi. Ad-Dahhak said on the authority of Ibn Abbas, **Take what is easy** means spend the surplus. Saeed bin Jubair said on the authority of Ibn Abbas, **Take what is easy** means the surplus. Abdur-Rahman bin Zaid bin Aslam said regarding his statement, **Take what is easy**, God commanded him to forgive and pardon the polytheists for ten years, then He commanded him to be harsh with them. Ibn Jarir chose this statement. More than one person said on the authority of Mujahid regarding

his statement, **Take what is easy**, he said: from the morals and actions of people without spying. Hisham bin Urwa said on the authority of his father: God commanded the Messenger of God, may God bless him and grant him peace, to forgive people's behavior. In another narration, he said: Take what you have been forgiven of from their behavior. In Sahih al-Bukhari, on the authority of Hisham, on the authority of his father Urwa, on the authority of his brother Abdullah bin al-Zubayr, he said: It was only revealed: Take forgiveness from people's behavior. In another narration, on the authority of his father, on the authority of Ibn Umar, and in another narration, on the authority of Hisham, on the authority of his father, on the authority of Aisha, that they both said the same for you. And God knows best.

In the narration of Saeed bin Mansour, on the authority of Abu Muawiyah, on the authority of Hisham, on the authority of Wahb bin Kaysan, on the authority of Abu Al-Zubayr: **Take forgiveness**. He said: It is from the morals of people, and by God, I will take it from them as long as I keep company with them. This is the most famous of the sayings, and what is supported by what was narrated by Ibn Jarir and Ibn Abi Hatim, both of them: Yunus told us, Sufyan told us, he is Ibn Uaynah, on the authority of my mother, he said: When God Almighty revealed to His Prophet, may God bless him and grant him peace, **Take forgiveness, enjoin what is right, and turn away from the ignorant**, the Messenger of God, may God bless him and grant him peace, said: **What is this, O Gabriel?** He said: God has commanded you to forgive those who wrong you, give to those who deprive you, and connect with those who cut you off. Ibn Abi Hatim also narrated it in writing on the authority of Abu Yazid Al-Qaratisi, on the authority of Asbagh bin Al-Faraj, on the authority of Sufyan, on the authority of my mother, on the authority of Al-Sha'bi, something similar. This is a mursal in any case, and corroborating evidence has been narrated for it from other sources. It has been narrated with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace, on the authority of Jabir and Qais bin Saad bin Ubadah, on the authority of the Prophet, may God bless him and grant him peace, and Ibn Mardawayh attributed them both to him.

Imam Ahmad said: Abu Al-Mughira told us, Muadh bin Rifa'ah told us, Ali bin Yazid told me, on the authority of Al-Qasim bin Abi Umamah Al-Bahili, on the authority of Uqbah bin Amir, may God be pleased with him, who said: I met the Messenger of God, may God bless him and grant him peace, and I began by taking his hand and saying: O Messenger of God, tell me about the best deeds. He said: O Uqbah, connect with those who cut you off, give to those who deprive you, and turn away from those who wrong you. Al-Tirmidhi narrated something similar on the authority of Ubayd God bin Zahr on the authority of Ali bin Yazid, and he said: It is good. I said: But Ali bin Yazid and his sheikh Al-Qasim Abu Abd Al-Rahman are weak. Al-Bukhari said: His saying, **Accept forgiveness, enjoin what is right, and turn away from the ignorant**. Al-Aref means what is known. Abu Al-Yaman told us, Shuaib told us on the authority of Al-Zuhri, Ubaidullah bin Abdullah bin Utbah told me that Ibn Abbas, may God be pleased with them both, said: Uaynah bin Hisn bin Hudhayfah



Show forgiveness, enjoin what is right, and turn away from the ignorant.

came and stayed with his nephew Al-Hurr bin Qays, and he was one of the men whom Umar brought close to him. The reciters were the companions of Umar's gatherings and consultations, whether they were old or young. Uyaynah said to his nephew: O nephew, you have a position with this emir, so ask permission for me to see him. He said: I will ask permission for you to see him. Ibn Abbas said: Al-Hurr asked permission for Uyaynah, and Umar gave him permission. When he entered upon him, he said: This is it, O son of Al-Khattab. By God, you do not give us enough and you do not judge between us with justice. Umar became angry until he was about to smite him, but Al-Hurr said to him: O Commander of the Faithful, God Almighty said to His Prophet, may God bless him and grant him peace, **Accept forgiveness, enjoin what is right, and turn away from the ignorant**, and this is one of the ignorant. By God, Umar did not go beyond it when he recited it to him, and he was standing at The Book of God Almighty, and it was narrated exclusively by Al-Bukhari.

Ibn Abi Hatim said: Yunus bin Abdul A'la narrated to us, Ibn Wahb narrated to us, Malik bin Anas narrated to me, on the authority of Ubaidullah bin Nafi', that Salim bin Abdullah bin Umar passed by a caravan of the people of Ash-Sham, and it had a bell, so he said: This is forbidden. They said: We know this better than you. Only a large bell is disliked, but as for something like this, there is nothing wrong with it. Salim remained silent and said: **And turn away from the ignorant**.

Al-Bukhari's statement: **The known custom**, was stated by Urwah bin Az-Zubayr, As-Suddi, Qatadah, Ibn Jarir, and others. Ibn Jarir narrated that it is said: **I gave him a known and a known person**, all of which means the known. He said: And God commanded His Prophet, may God bless him and grant him peace, to command His servants to do good, and this includes all acts of obedience and to turn away from the ignorant. And even though it was a command to His Prophet, may God bless him and grant him peace, it is a discipline for His creation to tolerate those who wronged them and transgressed against them, not to turn away from those who were ignorant of the right that is due from God, nor to forgive those who disbelieved in God and were ignorant of His Oneness, and he is at war with the Muslims. Saeed bin Abi Aruba said on the authority of Qatada regarding his statement, **Adopt forgiveness, enjoin what is right, and turn away from the ignorant**, he said: These are morals that God commanded His Prophet, may God bless him and grant him peace, to do and guided him to them. Some of the wise men took this meaning and cast it in two verses that contain alliteration, and he said:

Take forgiveness and enjoin what is right as you were commanded and turn away from the ignorant.

And in speech for all people, it is preferable for the ignorant to be soft

Some scholars said: People are of two types: a good man, so take what he has forgiven you of his goodness and do not burden him beyond his capacity or what embarrasses him. As for a bad man, then order him to do good. If he persists in his misguidance

and is stubborn with you and continues in his ignorance, then turn away from him, for perhaps that will turn back his plot, as God the Almighty said: "Repel evil with that which is best. We know best what they describe. And say, 'My Lord, I seek refuge in You from the insinuations of the devils. And I seek refuge in You, my Lord, lest they be present.'" And God the Almighty said: "And not equal are the good deed and the evil. Repel evil with that which is best, and thereupon he between whom and you there was enmity will become as though he was a devoted friend. And none is granted it except those who are patient, and none is granted it except one having great good fortune." That is, this commandment: "But if an evil suggestion comes to you from Satan, then seek refuge in God. Indeed, He is the Hearing, the Knowing." And He also said in this noble surah: "But if an evil suggestion comes to you from Satan, then seek refuge in God. Indeed, He is the Hearing, the Knowing." So these three verses are in Al-A'raf, Al-Mu'minoon, and Ha-Mim As-Sajdah, and there is no fourth, for He God the Almighty, guides in them to treat the disobedient among mankind with kindness and in the best manner, for that will prevent him from his rebellion, by His permission, the Almighty. For this reason, He said, **Then he between whom and you there was enmity will become as though he was a devoted friend**. Then God the Almighty guides to seek refuge in Him from the devil of the jinn, for if kindness will not prevent him from you, and he only wants your destruction and ruin completely, then he is a clear enemy to you and to your father before you. Ibn Jarir said in his interpretation of His statement, **But if an evil suggestion comes to you from Satan**, or if Satan angers you with an anger that prevents you from turning away from the ignorant person and makes you punish him, **Then seek refuge in God**, meaning: seek refuge in God from his suggestion, **For He is All-Hearing, All-Knowing**, He hears the ignorance of the ignorant person towards you and seeking refuge in Him from his suggestion and other than that from the speech of His creation, nothing of it is hidden from Him, He knows how to remove from you the suggestion of Satan and other matters of His creation.

Abdul Rahman bin Zaid bin Aslam said: When the verse **Adopt forgiveness, enjoin what is right, and turn away from the ignorant** was revealed, he said: O Lord, what about anger? So God revealed: "But if an evil suggestion comes to you from Satan, then seek refuge in God. Indeed, He is the Hearing, the Knowing." I said: The hadith of the two men who insulted each other in the presence of the Prophet (peace and blessings of God be upon him) was mentioned before, and one of them became so angry that his nose was rolling with anger. The Messenger of God (peace and blessings of God be upon him) said: "I know a word that if he said it, what he feels would go away. I seek refuge in God from Satan, the accursed." It was said to him, and he said: I have no madness. The origin of evil is corruption, either through anger or something else. God the Most High said: "And tell My servants to say that which is best. Indeed, Satan induces dissension among them." Seeking refuge is seeking refuge, support, and protection from evil. As for seeking refuge,



it is in seeking good, as Abu Tayyib al-Mutanabbi said in his poetry:

O He in Whom I seek refuge in what I hope for and in Whom I seek refuge from what I fear.

People do not mend a bone that you break, nor do they weaken a bone that you mend.

We have presented the hadiths of seeking refuge at the beginning of the interpretation, which makes it unnecessary to repeat them here.

## Fath al-Qadir

His saying: 199- **Take what is easy** when God enumerated what He enumerated of the conditions of the polytheists and the foolishness of their opinion and the misguidance of their efforts: He ordered His Messenger, may God bless him and grant him peace, to take what is easy from their morals. It is said: I took my right easily: meaning easily, and this is a type of facilitation that the Messenger of God, may God bless him and grant him peace, used to command as it was proven in the Sahih that he used to say: **Make things easy and do not make them difficult and give good tidings and do not repel.** What is meant by forgiveness here is the opposite of effort, and it was said that what is meant is: Take what is easy from their charity and do not be strict with them in it and take what is difficult for them, and this was before the revelation of the obligation of zakat. **And enjoin what is right** meaning what is right. Isa bin Omar read with *al-'urf* with two dammahs, and they are two languages, and *al-'urf*, *al-'aruf*, and *al-'arfah*: every good characteristic that the minds accept and the souls are reassured by, and from it is the saying of the poet:

He who does good will not lose his reward. Customs between God and people will not be lost.

**And turn away from the ignorant** meaning if you establish proof in ordering them to do good and they do not do it, then turn away from them and do not argue with them or be foolish with them as a reward for their argumentation and foolishness. It was said: This verse is among the things that were abrogated by the verse of the sword, as stated by Abd al-Rahman ibn Zayd and Ata'. It was also said: It is decisive, as stated by Mujahid and Qatadah.

## Tafsir al-Baghawi

199 - The Almighty said: **Take what is easy**, Abdullah bin Al-Zubayr said: God commanded his prophet, peace and blessings be upon him, to take what is easy from people's morals. Mujahid said: Take what is easy means taking what is easy from people's morals and actions without spying, such as accepting an apology, pardoning, being lenient, not searching for things, and the like.

It was narrated that when this verse was revealed, the Messenger of God, may God bless him and grant him peace, said to Gabriel: **What is this?** He said: **I do not know until I ask him.** Then he returned and said: **Your Lord commands you to connect with those who have**

**severed ties with you, give to those who have deprived you, and forgive those who have wronged you.**

Ibn Abbas **may God be pleased with him**, As-Suddi, Ad-Dahhak and Al-Kalbi said: It means take what you have been forgiven of wealth, which is what is left over from your family. This is the meaning of His statement: "They ask you, what they should spend. Say: 'The excess.'" (al-Baqarah 2:219). Then this was abrogated by the obligatory charity. God the Almighty said: **And enjoin what is right.** This means what is right, which is everything that is recognized by the Shari'ah. Ata' said: **And enjoin what is right, 'There is no god but God.'** (Al-Bukhari: 107). **And turn away from the ignorant**, Abu Jahl and his companions. This was abrogated by the verse of the sword. It was said: If an ignorant person treats you foolishly, do not respond to him foolishly. This is like His statement: "And when the ignorant address them, they say, 'Peace.'" (al-Furqan 25:63). This is the greeting of abandonment. Ja'far As-Sadiq said: God commanded His Prophet (peace and blessings of God be upon him) to have good morals, and there is no verse in the Quran that is more comprehensive of good morals than this verse.

Abdullah bin Abdul Samad {Al-Jurjani} told us, Abu Al-Qasim Ali bin Ahmad Al-Khuza'i told us, Al-Haitham bin Kulayb told us, Abu Isa Al-Tirmidhi told us, Muhammad bin Bashir told us, Muhammad bin Ja'far told us, Shu'bah told us, on the authority of Abu Ishaq, on the authority of Abu Abdullah Al-Jadali, on the authority of Aisha, may God be pleased with her, that she said: "The Messenger of God, may God bless him and grant him peace, was neither obscene nor vulgar nor loud in the markets, and he did not repay evil with evil, but he pardoned and forgave."

Abu al-Fadl Ziyad bin Muhammad al-Hanafi narrated to us, Abu Saeed Abdul Malik bin Abi Uthman al-Wa'iz narrated to us, Imad bin Muhammad al-Baghdadi narrated to us, Ahmad bin Muhammad narrated to us, on the authority of Saeed al-Hafiz, Muhammad bin Ismail narrated to us, Umar bin Ibrahim, meaning al-Kufi, narrated to us, Yusuf bin Muhammad bin al-Munkadir narrated to us, on the authority of his father, on the authority of Jabir, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **God sent me to perfect noble morals and perfect good deeds.**

## Tafsir al-Baidawi

199. **Take what is easy** means take what is easy for you from people's actions and make it easy and do not ask for what is difficult for them, from forgiveness which is the opposite of effort or **take what is easy** from sinners or the favor and what is easy from their charity, and that is before the obligation of zakat. **And command what is good** the good and desirable actions. **And turn away from the ignorant** do not argue with them and do not reward them with actions similar to theirs. This verse is a collection of noble morals and commands the Messenger to collect them.

Surat al-A'raf 7:199

Show forgiveness, enjoin what is right, and turn away from the ignorant.

## Surat al-A'raf 7:200

And if an evil suggestion comes to you from Satan, then seek refuge in God. Indeed, He is the Hearing, the Knowing.

### Tafsir al-Jalalayn

200 - **And if** in it there is an assimilation of the nun of the conditional inna into the additional ma **and if an evil suggestion from Satan distracts you** meaning if someone distracts you from what you were commanded to do **then seek refuge in God** the answer to the condition and the answer to the command is omitted meaning He repels it from you **He is All-Hearing** of the statement *All-Knowing* of the action

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: What He, the Most High, means by His saying: **And if an evil suggestion comes to you from Satan**, or if Satan angers you with an anger that prevents you from turning away from the ignorant and makes you punish them, **then seek refuge in God**, meaning: seek refuge in God from his suggestion, **He is All-Hearing, All-Knowing**, meaning: God, in whom you seek refuge from the suggestion of Satan, *Hears*, of the ignorance of the ignorant towards you, and of your seeking refuge in Him from his suggestion, and of other speech of His creation, nothing is hidden from Him, *All-Knowing*, of what removes the suggestion of Satan from you, and other matters of His creation, such as:

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **Show forgiveness, enjoin what is right, and turn away from the ignorant**, the Messenger of God said: **How about anger, O Lord?** He said: "But if an evil suggestion comes to you from Satan, then seek refuge in God. Indeed, He is the Hearing, the Knowing."

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: "But if an evil suggestion comes to you from Satan, then seek refuge in God. Indeed, He is the Hearing, the Knowing," he said: God knows that this enemy is powerful and willful.

The root of *nazgh* is corruption. It is said: **The devil has caused corruption among the people**, if he has caused trouble between them and incited some of them against others. It is also said: **Nazagh yanzagh** and **Naghaz yanghaz**.

### Tafsir al-Qurtubi

There are two issues:

First: "When the Almighty's words were revealed: 'Take what is easy,' he, peace be upon him, said:

How, Lord, and anger? Then it was revealed: **And if he tempts you**". The temptation of the devil: his whispers. There are two languages for it, *nazgh* and *naghz*, it is said: Beware of *nazagh* and *naghaz*, and they are the ones who incite. Al-Zajja: *Nazgh* is the slightest movement that can occur, and from the devil the slightest whisper. Saeed bin Al-Musayyab said: I witnessed Uthman and Ali, and there was a temptation between them from the devil, and neither of them left anything for the other, then they did not leave until each of them sought forgiveness for the other. The meaning of *nazghnak* is: it befalls you and presents to you when angry with a temptation that is not permissible. **Seek refuge in God** means seek salvation from that in God. So God commanded that the temptation be repelled by resorting to Him and seeking refuge in Him, and God is the highest example. One should not seek refuge from dogs except with the Lord of dogs. It was narrated from one of the predecessors that he said to his student: What do you do with the devil if he tempts you to sin? He said: I will fight him. He said: What if he returns? He said: I will fight him. He said: What if he returns? He said: I will fight him. He said: This takes a long time. Have you seen if you passed by sheep and their dog barked at you and prevented you from crossing. What should you do? He said: I will struggle with it and try my best to repel it. He said: This will take a long time, but seek help from the owner of the sheep and he will stop him from doing so.

Second: *Nazg*, *Nazg*, *Hamz* and *Waswasah* are the same. God the Almighty said: "And say: My Lord, I seek refuge in You from the incitements of the devils" (al-Mu'minin 23:97) and He said: **From the evil of the retreating whisperer** (al-Nas 114:4). The root of *Nazg* is corruption. It is said: *Nazgha bainaina*, meaning he corrupted. And from this is His statement: **Satan has incited between me and my brothers** (Yusuf 12:100) meaning he corrupted. It is said: *Nazg* is seduction and temptation, and the meanings are close.

I said: Similar to this verse is what is in Sahih Muslim on the authority of Abu Hurairah, who said: "The Messenger of God, may God bless him and grant him peace, said:

The devil comes to one of you and says to him, "Who created such and such?" until he says to him, **Who created your Lord?** When he reaches the point, let him seek refuge in God and stop. And in it, on the authority of Abdullah, he said:

The Prophet (peace and blessings of God be upon him) was asked about whisperings. He said: **That is pure faith**. In the hadith of Abu Hurairah: **That is clear faith**. And the clear and pure. This is not to be taken literally, because it is not correct for whisperings themselves to be faith, because faith is certainty. Rather, the reference is to the fear they found from God, the Most High, that they would be punished for what they did. It is as if he said that your anxiety about this is pure faith and its sincerity, because of the soundness of your faith and your knowledge of its corruption. So he called whisperings faith because repelling them, turning away from them, rejecting them, not accepting them, and being anxious about them all stem from faith. As for his command to seek refuge with God, it is because those whisperings are the effects of Satan. As for the

## Surat al-A'raf 7:200

And if an evil suggestion comes to you from Satan, then seek refuge in God. Indeed, He is the Hearing, the Knowing.

command to stop, it is to refrain from relying on them and turning towards them. So whoever has sound faith and does what his Lord and Prophet have commanded him to do, it will benefit him and he will benefit from it. As for the one who is overcome by doubt and his senses are overwhelmed and he is unable to separate from it, then it is necessary to address him directly with rational evidence, as the Prophet, may God bless him and grant him peace, said to the one who was overcome by doubt about the mangy camels when the Prophet, may God bless him and grant him peace, said,

There is no contagion. An Arab said: What is the matter with camels that are in the sand like gazelles, and when a mangy camel enters them, it makes them mangy? The Prophet (peace and blessings of God be upon him) said: Who infected the first one? Thus, he uprooted the doubt from its roots. When Satan despaired of tempting and misleading the companions of Muhammad (peace and blessings of God be upon him), he began to disturb their time with those whispers. And whispers are: outings, so their hearts were repelled by them and they found their occurrence difficult, so they came - as in the Sahih - and said:

O Messenger of God! We find in ourselves that which one of us would be too ashamed to speak of. He said: Have you found it? They said: Yes. He said: **That is clear faith**, in spite of Satan, according to what the Qur'an says in His saying: **Indeed, My servants - over them you have no authority**. (al-Hijr 15:42). Thoughts that are not settled and are not brought about by doubt are what are repelled by turning away from them, and the name of whispering is applied to such thoughts. And God knows best. This meaning has already been mentioned at the end of Surat Al-Baqarah, and praise be to God.

## Tafsir Ibn Kathir

Ali bin Abi Talha said on the authority of Ibn Abbas that his statement, **Take what is easy** means take what you are forgiven from their money and whatever they bring you, take it. This was before the revelation of Bara'ah with the obligatory charity and its details and what the charity ends with, said Al-Suddi. Ad-Dahhak said on the authority of Ibn Abbas, **Take what is easy** means spend the surplus. Saeed bin Jubair said on the authority of Ibn Abbas, **Take what is easy** means the surplus. Abdur-Rahman bin Zaid bin Aslam said regarding his statement, **Take what is easy**, God commanded him to forgive and pardon the polytheists for ten years, then He commanded him to be harsh with them. Ibn Jarir chose this statement. More than one person said on the authority of Mujahid regarding his statement, **Take what is easy**, he said: from the morals and actions of people without spying. Hisham bin Urwa said on the authority of his father: God commanded the Messenger of God, may God bless him and grant him peace, to forgive people's behavior. In another narration, he said: Take what you have

been forgiven of from their behavior. In Sahih al-Bukhari, on the authority of Hisham, on the authority of his father Urwa, on the authority of his brother Abdullah bin al-Zubayr, he said: It was only revealed: Take forgiveness from people's behavior. In another narration, on the authority of his father, on the authority of Ibn Umar, and in another narration, on the authority of Hisham, on the authority of his father, on the authority of Aisha, that they both said the same for you. And God knows best.

In the narration of Saeed bin Mansour, on the authority of Abu Muawiyah, on the authority of Hisham, on the authority of Wahb bin Kaysan, on the authority of Abu Al-Zubayr: **Take forgiveness**. He said: It is from the morals of people, and by God, I will take it from them as long as I keep company with them. This is the most famous of the sayings, and what is supported by what was narrated by Ibn Jarir and Ibn Abi Hatim, both of them: Yunus told us, Sufyan told us, he is Ibn Uyaynah, on the authority of my mother, he said: When God Almighty revealed to His Prophet, may God bless him and grant him peace, **Take forgiveness, enjoin what is right, and turn away from the ignorant**, the Messenger of God, may God bless him and grant him peace, said: **What is this, O Gabriel?** He said: God has commanded you to forgive those who wrong you, give to those who deprive you, and connect with those who cut you off. Ibn Abi Hatim also narrated it in writing on the authority of Abu Yazid Al-Qaratisi, on the authority of Asbagh bin Al-Faraj, on the authority of Sufyan, on the authority of my mother, on the authority of Al-Sha'bi, something similar. This is a mursal in any case, and corroborating evidence has been narrated for it from other sources. It has been narrated with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace, on the authority of Jabir and Qais bin Saad bin Ubadah, on the authority of the Prophet, may God bless him and grant him peace, and Ibn Mardawayh attributed them both to him.

Imam Ahmad said: Abu Al-Mughira told us, Muadh bin Rifa'ah told us, Ali bin Yazid told me, on the authority of Al-Qasim bin Abi Umamah Al-Bahili, on the authority of Uqbah bin Amir, may God be pleased with him, who said: I met the Messenger of God, may God bless him and grant him peace, and I began by taking his hand and saying: O Messenger of God, tell me about the best deeds. He said: O Uqbah, connect with those who cut you off, give to those who deprive you, and turn away from those who wrong you. Al-Tirmidhi narrated something similar on the authority of Ubayd God bin Zahr on the authority of Ali bin Yazid, and he said: It is good. I said: But Ali bin Yazid and his sheikh Al-Qasim Abu Abd Al-Rahman are weak. Al-Bukhari said: His saying, **Accept forgiveness, enjoin what is right, and turn away from the ignorant**. Al-Aref means what is known. Abu Al-Yaman told us, Shuaib told us on the authority of Al-Zuhri, Ubaidullah bin Abdullah bin Utbah told me that Ibn Abbas, may God be pleased with them both, said: Uyaynah bin Hisn bin Hudhayfah came and stayed with his nephew Al-Hurr bin Qays, and he was one of the men whom Umar brought close

to him. The reciters were the companions of Umar's gatherings and consultations, whether they were old or young. Uyaynah said to his nephew: O nephew, you have a position with this emir, so ask permission for me to see him. He said: I will ask permission for you to see him. Ibn Abbas said: Al-Hurr asked permission for Uyaynah, and Umar gave him permission. When he entered upon him, he said: This is it, O son of Al-Khattab. By God, you do not give us enough and you do not judge between us with justice. Umar became angry until he was about to smite him, but Al-Hurr said to him: O Commander of the Faithful, God Almighty said to His Prophet, may God bless him and grant him peace, **Accept forgiveness, enjoin what is right, and turn away from the ignorant**, and this is one of the ignorant. By God, Umar did not go beyond it when he recited it to him, and he was standing at The Book of God Almighty, and it was narrated exclusively by Al-Bukhari.

Ibn Abi Hatim said: Yunus bin Abdul A'la narrated to us, Ibn Wahb narrated to us, Malik bin Anas narrated to me, on the authority of Ubaidullah bin Nafi', that Salim bin Abdullah bin Umar passed by a caravan of the people of Ash-Sham, and it had a bell, so he said: This is forbidden. They said: We know this better than you. Only a large bell is disliked, but as for something like this, there is nothing wrong with it. Salim remained silent and said: **And turn away from the ignorant**. Al-Bukhari's statement: **The known custom**, was stated by Urwah bin Az-Zubayr, As-Suddi, Qatadah, Ibn Jarir, and others. Ibn Jarir narrated that it is said: **I gave him a known and a known person**, all of which means the known. He said: And God commanded His Prophet, may God bless him and grant him peace, to command His servants to do good, and this includes all acts of obedience and to turn away from the ignorant. And even though it was a command to His Prophet, may God bless him and grant him peace, it is a discipline for His creation to tolerate those who wronged them and transgressed against them, not to turn away from those who were ignorant of the right that is due from God, nor to forgive those who disbelieved in God and were ignorant of His Oneness, and he is at war with the Muslims. Saeed bin Abi Aruba said on the authority of Qatada regarding his statement, **Adopt forgiveness, enjoin what is right, and turn away from the ignorant**, he said: These are morals that God commanded His Prophet, may God bless him and grant him peace, to do and guided him to them. Some of the wise men took this meaning and cast it in two verses that contain alliteration, and he said:

Take forgiveness and enjoin what is right as you were commanded and turn away from the ignorant.

And in speech for all people, it is preferable for the ignorant to be soft

Some scholars said: People are of two types: a good man, so take what he has forgiven you of his goodness and do not burden him beyond his capacity or what embarrasses him. As for a bad man, then order him to do good. If he persists in his misguidance and is stubborn with you and continues in his ignorance, then turn away from him, for perhaps that will turn back his plot, as God the Almighty said: "Repel evil with that which is best. We know best what

they describe. And say, 'My Lord, I seek refuge in You from the insinuations of the devils. And I seek refuge in You, my Lord, lest they be present.'" And God the Almighty said: "And not equal are the good deed and the evil. Repel evil with that which is best, and thereupon he between whom and you there was enmity will become as though he was a devoted friend. And none is granted it except those who are patient, and none is granted it except one having great good fortune." That is, this commandment: "But if an evil suggestion comes to you from Satan, then seek refuge in God. Indeed, He is the Hearing, the Knowing." And He also said in this noble surah: "But if an evil suggestion comes to you from Satan, then seek refuge in God. Indeed, He is the Hearing, the Knowing." So these three verses are in Al-A'raf, Al-Mu'minoon, and Ha-Mim As-Sajdah, and there is no fourth, for He God the Almighty, guides in them to treat the disobedient among mankind with kindness and in the best manner, for that will prevent him from his rebellion, by His permission, the Almighty. For this reason, He said, **Then he between whom and you there was enmity will become as though he was a devoted friend**. Then God the Almighty guides to seek refuge in Him from the devil of the jinn, for if kindness will not prevent him from you, and he only wants your destruction and ruin completely, then he is a clear enemy to you and to your father before you. Ibn Jarir said in his interpretation of His statement, **But if an evil suggestion comes to you from Satan**, or if Satan angers you with an anger that prevents you from turning away from the ignorant person and makes you punish him, **Then seek refuge in God**, meaning: seek refuge in God from his suggestion, **For He is All-Hearing, All-Knowing**, He hears the ignorance of the ignorant person towards you and seeking refuge in Him from his suggestion and other than that from the speech of His creation, nothing of it is hidden from Him, He knows how to remove from you the suggestion of Satan and other matters of His creation.

Abdul Rahman bin Zaid bin Aslam said: When the verse **Adopt forgiveness, enjoin what is right, and turn away from the ignorant** was revealed, he said: O Lord, what about anger? So God revealed: "But if an evil suggestion comes to you from Satan, then seek refuge in God. Indeed, He is the Hearing, the Knowing." I said: The hadith of the two men who insulted each other in the presence of the Prophet (peace and blessings of God be upon him) was mentioned before, and one of them became so angry that his nose was rolling with anger. The Messenger of God (peace and blessings of God be upon him) said: "I know a word that if he said it, what he feels would go away. I seek refuge in God from Satan, the accursed." It was said to him, and he said: I have no madness. The origin of evil is corruption, either through anger or something else. God the Most High said: "And tell My servants to say that which is best. Indeed, Satan induces dissension among them." Seeking refuge is seeking refuge, support, and protection from evil. As for seeking refuge, it is in seeking good, as Abu Tayyib al-Mutanabbi said in his poetry:

O He in Whom I seek refuge in what I hope for and in Whom I seek refuge from what I fear.

People do not mend a bone that you break, nor do



Surat al-A'raf 7:200

And if an evil suggestion comes to you from Satan, then seek refuge in God. Indeed, He is the Hearing, the Knowing.

they weaken a bone that you mend.

We have presented the hadiths of seeking refuge at the beginning of the interpretation, which makes it unnecessary to repeat them here.

## Fath al-Qadir

His saying: 200- **And if an evil suggestion comes to you from Satan** An evil suggestion is a whisper, as well as a nagging or stabbing. Al-Zajjaj said: An evil suggestion is the slightest movement, and from Satan is the slightest whisper. The root of evil is corruption. It is said: He caused corruption between us, meaning he corrupted. It is also said that evil is seduction, and the meanings are close. God the Almighty commanded His Prophet, may God bless him and grant him peace, if he became aware of something from Satan's evil suggestion, to seek refuge in God. It was said: "When His statement, 'Take what is easy' was revealed, the Prophet, may God bless him and grant him peace, said: How about anger, O Lord? So it was revealed. The phrase, 'Indeed, He is All-Hearing, All-Knowing' is the reason for His command to seek refuge, meaning seek refuge in Him and turn to Him, for He hears that from you and knows about it.

## Tafsir al-Baghawi

200 - The Almighty said: "And if an evil suggestion comes to you from Satan," meaning: if an evil suggestion comes to you, befalls you, or comes to you from Satan. The evil suggestion from Satan is a whisper. Al-Zajjaj said: The evil suggestion is the slightest movement from a human being, and from Satan the slightest whisper. Abd al-Rahman ibn Zayd said: "When this verse was revealed: 'Show forgiveness,' the Prophet, may God bless him and grant him peace, said: How, O Lord, and anger? Then the verse was revealed: **And if an evil suggestion comes to you from Satan, then seek refuge in God, meaning: seek refuge in God. For He is All-Hearing, All-Knowing.**

## Tafsir al-Baidawi

200. **And if an evil suggestion comes to you from Satan** He prompts you with a nudge from him, meaning a whisper that leads you to do something contrary to what you were commanded to do, such as the onset of anger and thought. The nudge, the spur, and the thrust are like a whisper to tempt them to commit sins and to disturb them, like the driver thrusting what he drives. **Then seek refuge in God, for He is All-Hearing** He hears your seeking refuge. *All-Knowing* He knows what is good for you and urges you to do it, or *All-Hearing* of the words of those who harmed you with their actions and punishes them for it, making you independent of revenge and following Satan.

## Surat al-A'raf 7:201

Indeed, those who fear God - when an impulse touches them from Satan, they remember [God] and at once they have insight.

## Tafsir al-Jalalayn

201 - **Indeed, those who fear God - when a specter touches them** afflicts them **from Satan**, they remember) God's punishment and reward **and at once they see** the truth from other than it, so they return.

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **Indeed, those who fear** God from among His creation, and fear His punishment by performing His obligations and avoiding His sins, **when an impulse touches them from Satan, they remember**, meaning: when a touch from Satan befalls them, from anger or something else that prevents them from fulfilling the duty of God's right over them, they remember God's punishment and reward, His promise and His threat, and they see the truth and act upon it, and they adhere to obeying God in what He has imposed upon them, and they abandon obeying Satan in it.

There is a difference in the reading of his saying: (**a specter**).

The people of Medina and Kufa generally read it as *Ta'if*, on the pattern of *fa'il*.

Some Meccans, Basrans, and Kufians read it as: **A specter of Satan**.

Scholars of Arabic speech differed on the difference between *al-Ta'if* and *al-Tayf*.

Some Basrans said: *Al-Ta'if* and *Al-Tayf* are the same, and it is something like a phantom or a thing that touches you. He said: **It is possible that Al-Tayf is an abbreviation of "Tayf**, like *Mayyit* and *Mayyit*.

Some Kufians said: *Al-Ta'if* is what surrounds you from the whisperings of Satan. As for *Al-Tayf*, it is from *lamm* and *touch*.

Another of them said: **The ghost**, "the touch," and **the wandering**, are everything that surrounds a person.

It was mentioned on the authority of Abu Amr bin Al-Alaa that he used to say: **The ghost** is the whisper.

Abu Ja'far said: The more correct of the two readings in my opinion is the reading of the one who reads: **A spectre of Satan**, because the people of interpretation interpreted it to mean anger, and the slip is from the one who spectres. If that is its meaning, then it is known, since **the spectre** is only a source from the saying of the speaker: **It spectres**, that this is report from God about what touches those who fear Him from Satan, and what touches them is what spectres them

from its causes, such as anger and whisperings. Satan only spectres around the son of Adam to make him slip away from obeying his Lord, or to whisper to him. And whispering and stumbling is **the spectre of Satan**.

As for (**the ghost**), it is the imagination, and it is the source of (**from tafa yatif**), and he says: I did not hear in that (**tafa yatif**), and he interprets it as meaning (**the dead**), and it is from waw.

The Basrans and some of the Kufians narrated hearing from the Arabs: **taaf yatif** and **tafat atif**, and they recited about that:

Wherever I come across you, my imagination wanders and my memory and feelings for you travel.

As for the interpretation, they differed in its interpretation.

Some of them said: That is **the sect**, which is anger.

Who said that?

Abu Kuraib and Ibn Wakee' told us, they said, Ibn Yaman told us, on the authority of Ash'ath, on the authority of Ja'far, on the authority of Saeed: **When a spectre touches them**, he said: **And 'the spectre' means anger**.

Ibn Hamid told us, he said, Hakam told us, on the authority of Anbasa, on the authority of Muhammad ibn Abd al-Rahman, on the authority of al-Qasim ibn Abi Bazza, on the authority of Mujahid, regarding his statement: (**When a phantom from Satan touches them**), he said: It is anger.

Ibn Wakee' told us, he said, Abdullah bin Raja' told us, on the authority of Ibn Jurayj, on the authority of Abdullah bin Katheer, on the authority of Mujahid, who said: Anger.

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: (**When a phantom of Satan touches them, they remember**), he said: It is anger.

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 spectre of Satan**, he said: Anger.

Others said: It is a slip and a mistake from Satan.

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: **Indeed, those who fear God - when an impulse touches them from Satan, they remember**, and **the impulse** is the gathering from Satan, **and at once they have insight**.

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 fear God - when an impulse touches them from Satan**, he says: an insinuation from Satan, **they remember**.

Surat al-A'raf 7:201

Indeed, those who fear God - when an impulse touches them from Satan, they remember [God] and at once they have insight.

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: **Indeed, those who fear God - when an impulse touches them from Satan, they remember**, meaning: if they slip, they repent.

Abu Ja'far said: These two interpretations are close in meaning, because *anger* is from the devil's temptation, and **the gathering** is also from sin, and all of that is from the devil's group. Since that is the case, there is no reason to make one meaning specific without another, but rather the correct thing is to make it general as He, the Most High, made it general, and to say: Those who fear God, when an obstacle from the causes of Satan arises to them, whatever that obstacle may be, they remember the command of God and abide by His command.

As for his saying: **Then they will see**, he means: Then they will see God's guidance, His explanation, and His obedience in it, so they will refrain from what the devil's sect called them to, as:

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas: **Then they will see**, meaning: if they are desisting from disobedience, taking God's command, and disobeying Satan.

## Tafsir al-Qurtubi

There are two issues:

First: The Almighty's saying: **Indeed, those who fear God** meaning polytheism and sins. **When an impulse from Satan touches them** This is the reading of the people of Basra and Mecca, and the reading of the people of Medina and Kufa is *Ta'if*. It was narrated on the authority of Sa'id bin Jubayr *Tayf* with a shaddah on the *ya*. An-Nahhas said: The speech of the Arabs in such a case is *Tayf* with a light *ya*, as a source from **tafa yatif**. Al-Kisa'i said: It is a light *tayf* like *mayt* and *mayt*. An-Nahhas said: The meaning of *tayf* in the language is what is imagined in the heart or seen in a dream, and this is the meaning of *ta'if*. Abu Hatim said: I asked Al-Asma'i about *tayf*, and he said: There is no *fa'il* in the sources. An-Nahhas said: It is not a source, but it can mean *ta'if*. The meaning is: Indeed, those who fear sins, when something befalls them, they reflect on the power of God Almighty and His blessings upon them, so they abandon sin. It was said: *Tayf* and *ta'if* have two different meanings. The first is imagination. The second is Satan himself. The first is a source of the verb **tāfa al-khayal yatuwwaf tayfan**, and they did not say *ta'if* in the active participle from this. Al-Suhayli said that it is because it is an imagination and not a reality. As for his statement: **And a company from your Lord circulated over them** (al-Qalam 68:19), it is not said about it: *tayf*, because it is a real active participle, and it is said that it is Gabriel. Al-Zajjaj said: **I circulated over them, I circulate, and I circulated the imagination, I circulate**. Hassan said:

So leave this but it is nice to keep me awake when dinner is over

Mujahed: The spectre is anger. Madness, anger, and whispering are called spectres, because they are a gathering of the devil similar to the gathering of imagination. **So when they see**, meaning they are finished. It was also said: **So when they are on insight**. Saeed bin Jubair read: **Then they remember**, with emphasis on the letter *dhal*. It has no basis in Arabic, as mentioned by Al-Nahhas.

Second: Issam bin Al-Mustaliq said: I entered the city and saw Al-Hassan bin Ali, peace be upon them, and I was impressed by his appearance and his good looks, so the envy that my heart had for his father stirred up in me, so I said: Are you the son of Abu Talib? He said: Yes. So I exaggerated in cursing him and cursing his father, so he looked at me with a compassionate and merciful look, then he said: I seek refuge in God from the accursed Satan, in the name of God, the Most Gracious, the Most Merciful, **Accept forgiveness, enjoin what is right, and turn away from the ignorant**, then he recited until His saying: **Then behold, they will see**, then he said to me: Take it easy, I ask God for forgiveness for myself and you, for if you had sought our help, we would have helped you, and if you had sought our assistance, we would have supported you, and if you had sought our guidance, we would have guided you. So he saw in me regret for what I had neglected, so he said: "No blame upon you this Day. God will forgive you, and He is the Most Merciful of the merciful." (Yusuf 12:92) Are you from the people of Ash-Sham? I said: Yes. So he said:

I know a song from Akhzam

May God keep you safe, healthy and well. Come to us with your needs and whatever comes your way, and you will find us up to your expectations, God willing. Issam said: The earth, despite its vastness, became too narrow for me, and I wished it would swallow me up. Then I slipped away from it seeking refuge, and there was no one on the face of the earth more beloved to me than him and his father.

## Tafsir Ibn Kathir

The Almighty tells us about the righteous among His servants who obeyed Him in what He commanded and left what He forbade them from, that **if a specter touches them** means they are afflicted by it. Others read it as *ta'if*, and a hadith has been narrated about it. They are two well-known readings. It was said that they have one meaning, and it was said that there is a difference between them. Some of them interpreted it as anger, and some of them interpreted it as the devil's touch with epilepsy and the like, and some of them interpreted it as the thought of sin, and some of them interpreted it as the occurrence of sin. His saying *remember* means God's punishment, His abundant reward, His promise, and His threat, so they repented, turned back, sought refuge in God, and returned to

Him soon after. **Then behold, they see** means they have become upright and recovered from what they were in. Al-Hafiz Abu Bakr bin Mardawayh mentioned here the hadith of Muhammad bin Amr on the authority of Abu Salamah on the authority of Abu Hurairah, may God be pleased with him, who said: A woman came to the Prophet, may God bless him and grant him peace, and she was possessed by a ghost and said: O Messenger of God, pray to God to heal me. He said: If you wish, I will pray to God and He will heal you, and if you wish, be patient and there will be no reckoning upon you. She said: Rather, I will be patient and there will be no reckoning upon me. More than one of the people of Sunnah narrated it, and they have it. She said: O Messenger of God, I suffer from epilepsy and I am uncovered, so pray to God to heal me. He said: If you wish, I will pray to God to heal you, and if you wish, be patient and you will have Paradise. She said: Rather, I will be patient and I will have Paradise, but pray to God that I not be uncovered. So he prayed for her and she was not uncovered. Al-Hakim included it in his Mustadrak, and he said: It is authentic according to the conditions of Muslim, but they did not include it.

Al-Hafiz Ibn Asakir mentioned in the biography of Amr bin Jami' in his history that a young man was worshipping in the mosque, and a woman fell in love with him and invited him to herself, and she kept on at him until he almost entered the house with her, so he mentioned this verse: **Indeed, those who fear God - when an impulse touches them from Satan, they remember [God] and at once they have insight.** So he fell unconscious, then he came to and repeated it, and he died. Omar came and offered his condolences to his father, who had been buried at night, so he went and prayed at his grave with those with him, then Omar called out to him and said: O young man, **And for him who fears standing before his Lord are two Gardens.** So the young man answered him from inside the grave: O Omar, my Lord, the Almighty and Majestic, has given them to me in Paradise twice.

And the Almighty's saying: **And their brothers support them** means the brothers of the devils among mankind, like His saying: **Indeed, the wasteful are brothers of the devils** and they are their followers and listeners, those who accept their commands and support them in error, meaning the devils help them in sins and make them easy for them and make them seem good to them. Ibn Kathir said: The extension of increase means that they increase them in error, meaning ignorance and foolishness. **Then they do not stop.** It was said that its meaning is that the devils extend the people and do not stop in their actions with that, as Ali bin Abi Talha said on the authority of Ibn Abbas in his statement: **And their brothers extend them in error and then do not stop.** He said: Neither do the people stop what they do, nor do the devils hold back from them. It was said that its meaning is as Al-Awfi narrated on the authority of Ibn Abbas in his statement: **They extend them in error and then do not stop.** He said: They are the jinn who inspire their human allies and then do not stop. He said: They do not get tired. And Al-Suddi and others said the same, that the devils mean that they extend their human allies and do not get tired of supporting them in evil, because that is their nature and disposition. **They do not stop.** They do not slacken in it nor do they cease from it, as God the Almighty

said: **Have you not seen that We have sent the devils upon the disbelievers, inciting them with [excessive] incitement?** Ibn Abbas and others said: They incite them to sins with incitement.

## Fath al-Qadir

And sentence 201 - **Indeed, those who fear God - when an impulse touches them from Satan, they remember** confirms the content of what preceded it: that is, the state and condition of those who fear God is to remember what God has commanded of seeking refuge with Him and turning to Him when an impulse touches them from Satan, even if it is slight. The people of Basra read *tayf* and so did the people of Mecca. The people of Medina and Kufa read *tayf*. Saeed bin Jubair read *tayf* with emphasis. An-Nahhas said: The speech of the Arabs in such a case is *tayf* with emphasis, as it is a verbal noun from *tafa yatif*. Al-Kisa'i said: It is lightened like *mayyt* and *mayyt*. An-Nahhas said: Its meaning in the language is what is imagined in the heart or seen in a dream, and this is the meaning of *tayf*. Abu Hatim said: I asked Al-Asma'i about *tayf* and he said: There is no *fa'il* in the verbal nouns. An-Nahhas said: It is not a source, but it has the meaning of a wanderer. It was said: The spectre and the wanderer have two different meanings. The first is imagination, and the second is the devil himself. The first is from the imagination wandering, wandering a specter, and they did not say from this a wanderer. Al-Suhayli said: Because it is imagination and has no reality. As for his saying: **And a wanderer from your Lord wandered over them,** it is not said a specter in it because it is a real active participle. Al-Zajaj said: I wandered over them, I wander, so the imagination wandered, wanders. Hassan said:

So leave this but it is nice to keep me awake when dinner is over

The whispering was called a specter because it is a gathering of the devil similar to the gathering of the imagination. **So they will see** because of the remembrance: meaning they will be alert, and it was said with insight. Saeed bin Jubair read **they remembered** with a shaddah on the dhal. An-Nahhas said: There is no basis for this in Arabic.

## Tafsir al-Baghawi

201 - **Indeed, those who fear God,** meaning the believers, **when an impulse from Satan touches them,** Ibn Kathir, the people of Basra, and Al-Kisa'i read: *Tayf*, and the others read *Ta'if* with a long vowel and a hamza, and they are two languages like Al-Mayt and Al-Mayt and their meanings are: something that touches you. Some people differentiated between them, so Ibn Amr said: Al-Ta'if is what surrounds something, and Al-Tayf is the gathering and whispering. It was said: Al-Ta'if is what surrounds it from the whisperings of Satan, and Al-Tayf is the gathering and the touch.

*Remember*, they knew. Saeed bin Jubair said: It is the man who becomes angry and remembers God and suppresses his anger. Mujahid said: It is the man who

Surat al-A'raf 7:201

Indeed, those who fear God - when an impulse touches them from Satan, they remember [God] and at once they have insight.

is about to commit a sin and remembers God and abandons it. **Then they will see**, meaning they will see the locations of their sins through remembrance and contemplation. Al-Suddi said: If they slip, they will repent. Muqatil said: If the pious person is tempted by a temptation from Satan, he will remember and know that it is a sin, so he will see and refrain from disobeying God.

### Tafsir al-Baidawi

201. **Indeed, those who fear God - when an impulse touches them from Satan** is a plural of it, and it is an active participle from tafa yatawuf as if it had surrounded them and revolved around them but was unable to affect them, or someone who is surrounded by a phantom, yatif yafyan. Ibn Kathir, Abu Amr, Al-Kisa'i, and Ya'qub read *tayf* as a source or an alleviation of *tayf* both soft and easy, and what is meant by Satan is the genus and that is why its pronoun is plural. *Remember* what God has commanded and forbidden. **Then they will see** because of remembering the places of error and the tricks of Satan, so they are cautious about them and do not follow him in them, and the verse is an emphasis and confirmation of what preceded it, as well as His saying:



## Surat al-A'raf 7:202

And their brothers prolong them in error and then do not stop.

## Tafsir al-Jalalayn

202 - **And their brothers** meaning the brothers of the devils from among the unbelievers **prolong them** meaning the devils **in error, then they do not stop** they refrain from it with insight as the righteous see.

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And the brothers of the devils - the devils extend them in error. What He means by His statement: **extend them** is that they increase them, then they do not decrease from what those who feared God decreased from when an impulse from Satan touches them.

This is report from God about the two groups of faith and disbelief, that the group of faith and the people of God's fear, when Satan makes them slip, remember God's greatness and His punishment, so their fear of Him prevents them from committing sins, and returns them to repentance and turning to God for what they have erred in, and that the group of disbelievers, Satan increases their error upon their error if they commit a sin of God's sins, and neither the fear of God nor the fear of the return to Him prevents them from continuing in it and increasing it, so they are always increasing in committing sin, and Satan is always increasing it, and the human being does not stop from committing any of the obscenities, nor does Satan increase it from him, 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 their brothers extend them in error and then they do not stop**, he said: Neither do mankind stop what they do of evil deeds, nor do the devils stop them.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **And their brothers extend them in error and then do not stop**, he says: They are the jinn, inspiring their human allies, **and then do not stop**, he says: They do not get tired.

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **And their brothers extend them in error**, the brothers of the devils from the polytheists, the devil extends them in error, **and then they do not stop**.

Al-Qasim narrated to us, Al-Husayn narrated to us, Hajjaj narrated to me, Ibn Jurayj said, Abdullah ibn Kathir said: And their brothers from the jinn extend their brothers from mankind, **Then they do not stop**, meaning: Then mankind does not stop. He said: And

**the extension** is the increase, meaning the people of polytheism. He says: The people of polytheism do not stop as those who fear God do, they do not heed, faith does not restrain them. Ibn Jurayj said: Mujahid said: **And their brothers**, from the devils, **Extend them in error, then they do not stop**, out of ignorance, they extend the people of polytheism. Ibn Jurayj said: **And We have certainly created for Hell many of the jinn and mankind** (al-A'raf 7:179). He said: So these are mankind. God says: **And their brothers extend them in error**.

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told me, on the authority of Muammar, on the authority of Qatada: **And their brothers extend them in error and then do not stop**. He said: The brothers of the devils, the devils extend them in error, **and then do not stop**.

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 their brothers**, from the devils, **prolong them in error**, out of ignorance.

Some of them interpreted his statement: **Then they will not fall short**, to mean: Nor will the devils fall short in helping their brothers from error. Those who said that were mentioned:

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **And their brothers extend them in error and then do not stop**, about them and do not have mercy on them.

Abu Ja'far said: We have explained the first of the two interpretations as being correct in our view. We have chosen what we have chosen from the statement on that, based on what we have explained, because God described in the verse before it the people of faith in Him, and their deterrence from disobeying Him and what He hates to loving Him when they remember His greatness, then He followed that with the report about the brothers of the devils and their committing His sins, so it was more appropriate to describe them as persisting in them, since it was following the report about the shortcomings of the believers in them.

As for his saying: **They extend them**, the readings differed in its reading.

Some of the Medinans read it as: (*Yamdunhum*), with a damma on the ya', from (*Amdadt*).

The majority of the Kufians and Basrans read it as: *Yamdunhum* with the opening of the *ya* of *maddat*.

Abu Ja'far said: The correct reading of this according to us is: *Muddudunhum*, with the fat-ha on the ya', because the one who provides the devils with their brothers from the polytheists is an addition of the same type as the extended. If the one who extends is of the same type as the extended, then the Arabs would say *Muddaddat*, not *Amdaddat*.

As for his saying: **They shorten**, the reading is according to the language of the one who said: **I shortened, I shortened**. The Arabs have two dialects for it: **I shortened about something** and **I shortened about it**.

And their brothers prolong them in error and then do not stop.

### Tafsir al-Qurtubi

The Almighty says: **And their brothers extend them in error and then do not stop.** It was said: The meaning is the brothers of the devils, who are the wicked among the misguided people, the devils extend them in error. It was said: The wicked are brothers of the devils because they accept from them. The devil was mentioned before in this verse. This is the best that was said about it, and it is the saying of Qatada, Al-Hasan and Ad-Dahhak. The meaning of **they do not stop** is they do not repent or return. Al-Zajaj said: There is an inversion in the speech, and the meaning is: And those whom you call upon besides Him cannot help you nor can they help themselves, and their brothers extend them in error, because the disbelievers are brothers of the devils. The meaning of the verse is: If a believer is touched by a phantom from the devil, he is awakened from nearness, but as for the polytheists, the devil extends them. And they do not stop. It was said: It refers to the disbelievers according to both opinions. It was said: It is permissible for it to refer to the devil. Qatada said: The meaning is then they do not stop with them and do not have mercy on them. And the shortening: is to refrain from something, i.e. the devils do not shorten their support of the infidels with error. His saying: **in error** may be connected to his saying: they support them, and it may be connected to the brothers. And error: ignorance. Nafi' read **they support them** with a damma on the ya' and a kasra on the meem. The rest read it with a fatha on the ya' and a damma on the meem. They are two languages: madd and amd. Madd is more, without the alif, as Makki said. An-Nahhas: A group of Arab scholars reject the reading of the people of Medina, including Abu Hatim and Abu Ubaid. Abu Hatim said: I do not know of a reason for it, except that the meaning is that they increase them in error. A group of linguists, including Abu Ubaid, narrated that it is said that if something increases something by itself, it is *madd*, and if it increases it by something else, it is said *amd*, like **your Lord supports you with five thousand marked angels** (Al Imran 3:125). It was narrated from Muhammad bin Yazid that he provided evidence for the reading of the people of Medina, saying: It is said **I supported him in such-and-such**, meaning I made it attractive to him and called him to do it. And I supported him in such and such, meaning I helped him with an opinion or something else. Makki said: The preferred form is the fat-ha, because it is said: I supported him in evil, and I supported him in good. God the Almighty said: **And He extends them in their transgression, wandering blindly** (al-Baqarah 2:15). This indicates the strength of the fat-ha in this letter, because it is in evil, and ghayy is evil, and because the group is upon it. Asim Al-Jahdari read yamadunahum fi al-ghayy. Isa bin Omar read yaqasirun with a fat-ha on the ya, a damma on the sad, and a light qaf. The rest read yaqasirun with its opposite. They are two languages. Imru' Al-Qais said:

I miss you so much after it was short

### Tafsir Ibn Kathir

The Almighty tells us about the righteous among His servants who obeyed Him in what He commanded and left what He forbade them from, that **if a specter touches them** means they are afflicted by it. Others read it as *ta'if*, and a hadith has been narrated about it. They are two well-known readings. It was said that they have one meaning, and it was said that there is a difference between them. Some of them interpreted it as anger, and some of them interpreted it as the devil's touch with epilepsy and the like, and some of them interpreted it as the thought of sin, and some of them interpreted it as the occurrence of sin. His saying *remember* means God's punishment, His abundant reward, His promise, and His threat, so they repented, turned back, sought refuge in God, and returned to Him soon after. **Then behold, they see** means they have become upright and recovered from what they were in. Al-Hafiz Abu Bakr bin Mardawayh mentioned here the hadith of Muhammad bin Amr on the authority of Abu Salamah on the authority of Abu Hurairah, may God be pleased with him, who said: A woman came to the Prophet, may God bless him and grant him peace, and she was possessed by a ghost and said: O Messenger of God, pray to God to heal me. He said: If you wish, I will pray to God and He will heal you, and if you wish, be patient and there will be no reckoning upon you. She said: Rather, I will be patient and there will be no reckoning upon me. More than one of the people of Sunnah narrated it, and they have it. She said: O Messenger of God, I suffer from epilepsy and I am uncovered, so pray to God to heal me. He said: If you wish, I will pray to God to heal you, and if you wish, be patient and you will have Paradise. She said: Rather, I will be patient and I will have Paradise, but pray to God that I not be uncovered. So he prayed for her and she was not uncovered. Al-Hakim included it in his Mustadrak, and he said: It is authentic according to the conditions of Muslim, but they did not include it.

Al-Hafiz Ibn Asakir mentioned in the biography of Amr bin Jami' in his history that a young man was worshipping in the mosque, and a woman fell in love with him and invited him to herself, and she kept on at him until he almost entered the house with her, so he mentioned this verse: **Indeed, those who fear God - when an impulse touches them from Satan, they remember [God] and at once they have insight.** So he fell unconscious, then he came to and repeated it, and he died. Omar came and offered his condolences to his father, who had been buried at night, so he went and prayed at his grave with those with him, then Omar called out to him and said: O young man, **And for him who fears standing before his Lord are two Gardens.** So the young man answered him from inside the grave: O Omar, my Lord, the Almighty and Majestic, has given them to me in Paradise twice.

And the Almighty's saying: **And their brothers support them** means the brothers of the devils among mankind, like His saying: **Indeed, the wasteful are brothers of the devils** and they are their followers and listeners,

those who accept their commands and support them in error, meaning the devils help them in sins and make them easy for them and make them seem good to them. Ibn Kathir said: The extension of increase means that they increase them in error, meaning ignorance and foolishness. **Then they do not stop.** It was said that its meaning is that the devils extend the people and do not stop in their actions with that, as Ali bin Abi Talha said on the authority of Ibn Abbas in his statement: **And their brothers extend them in error and then do not stop.** He said: Neither do the people stop what they do, nor do the devils hold back from them. It was said that its meaning is as Al-Awfi narrated on the authority of Ibn Abbas in his statement: **They extend them in error and then do not stop.** He said: They are the jinn who inspire their human allies and then do not stop. He said: They do not get tired. And Al-Suddi and others said the same, that the devils mean that they extend their human allies and do not get tired of supporting them in evil, because that is their nature and disposition. **They do not stop.** They do not slacken in it nor do they cease from it, as God the Almighty said: **Have you not seen that We have sent the devils upon the disbelievers, inciting them with [excessive] incitement?** Ibn Abbas and others said: They incite them to sins with incitement.

### Fath al-Qadir

His saying: 202- **And their brothers extend them in error.** It was said that the meaning is: And the brothers of the devils, who are the wicked among the misguided people, on the basis that the pronoun in their brothers refers to the devil mentioned previously, and what is meant by him is the genus, so it is permissible to refer the collective pronoun to him **extend them in error**, meaning the devils extend them in error and are an extension for them, and the wicked among people are called brothers of the devils because they accept them and follow their example, and it was said that what is meant by the brothers are the devils and by the pronoun is the wicked among people, so the report is applicable to whoever it belongs to. Al-Zajaj said: There is an inversion in the speech, and the meaning is: And those whom you call upon besides Him cannot help you, nor can they help themselves. **And their brothers extend them in error**, because the disbelievers are brothers of the devils. **Then they do not stop.** Stopping means refraining from something, meaning the devils do not stop in extending the disbelievers in error. It was said: In error is connected to His saying: **extend them**, and it was said: With the brothers, and error is and ignorance. Nafi' read **extend them** with a damma on the letter of the present tense and a kasra on the meem. The rest read with a fatha on the letter of the present tense and a damma on the meem, and they are two dialects: it is said: to extend and to amplify. Makki said: and to extend more. Abu Ubaid and a group of linguists said: It is said that if something increases something by itself, it is extended, and if it is increased by something else, it is said: it is extended, like **Your Lord extends you with five thousand angels.** It was said: It is said: I extended in evil and I extended in good. Asim Al-Jahdary read **extend them in error.** Isa bin Omar read **Then they will not be shortened** with the opening of the ya', the damma of the sad, and the softening of the qaf.

### Tafsir al-Baghawi

202 - His statement: **And their brothers support them**, meaning the brothers of the devils from the polytheists support them, meaning: the devil supports them. Al-Kalbi said: Every disbeliever has a brother from the devils. **In error**, meaning: they seek to mislead them so that they continue in it. It was said: they increase them in misguidance. The people of Madinah read: **They support them** with a damma on the ya and a kasra on the meem, from the word *imdad*, and the others read: with a fatha on the ya and a damma on the meem, and they are two dialects with the same meaning. **Then they do not stop**, meaning: they do not stop. Ibn Abbas **may God be pleased with him** said: Neither do mankind stop from the evil deeds they do, nor do the devils refrain from them, so based on this his statement: **Then they do not stop** is from the actions of the polytheists and devils together. Ad-Dahhak and Muqatil said: It means that the polytheists do not refrain from misguidance nor do they see it, unlike what He said about the believers: **They remembered, and at once they saw.**

### Tafsir al-Baidawi

202. **And their brothers support them** meaning, and the brothers of the devils who did not fear the devils' support. **In error** by embellishing and bearing it. N and it was read **provide them** from *provide* and **provide them** as if they are helping them with facilitation and enticement, and these help them with following and compliance. **Then they do not fall short** then they do not refrain from their temptation until they return them, and it is possible that the pronoun refers to the brothers, meaning they do not refrain from error nor fall short like the righteous, and it is possible that the devils are meant by *brothers* and the pronoun refers back to **the ignorant** so the report is in accordance with what it is for.

## Surat al-A'raf 7:203

And when you do not bring them a sign, they say, "Why did you not choose it?" Say, "I only follow what is revealed to me from my Lord. These are insights from your Lord and guidance and mercy for a people who believe."

## Surat al-A'raf 7:203

And when you do not bring them a sign, they say, **Why did you not choose it?** Say, "I only follow what is revealed to me from my Lord. These are insights from your Lord and guidance and mercy for a people who believe."

## Tafsir al-Jalalayn

203 - **And if you do not bring them** that is, the people of Mecca **a sign** of what they suggested **they say, Why did you not choose it?** create it yourself *Say* to them **I only follow what is revealed to me from my Lord** and it is not for me to bring anything of my own accord *This* the Qur'an **is insight** arguments **from your Lord and guidance and mercy for a people who believe**

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And if you, O Muhammad, do not bring these polytheists a sign from God, "They will say: Why did you not choose it?" He says: They said: Why did you not choose it and select it?

From the words of God Almighty: **But God chooses from among His messengers whom He wills** (Al Imran 3:179), meaning: He selects and chooses. We have explained this in its places with its evidence.

Then the people of interpretation differed in their interpretation of that.

Some of them said: It means: Why didn't you do it yourself and fabricate it? Meaning: Why didn't you choose it fabrically? Just as the Arabs say: **So-and-so chose this matter and fabricated it.**

Who said that?

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, his saying: **And when you do not bring them a sign, they say, 'Why did you not choose it?'** That is: Why did you not bring it to us on your own! This is the saying of the infidels of Quraysh.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Abdullah bin Kathir, on the authority of Mujahid, his saying: **And when you do not bring them a sign, they say, 'Why did you not select it?'** They said: Why did you not summarize it? They said: You extract it from yourself.

Yunus told me, he said, Ibn Wahb told us, he said: Ibn Zayd said regarding His statement: **And when you do not bring them a sign, they say, 'Why did you not choose it?'** They said: Why did you not make it up, you brought it from yourself!

Al-Muthanna told me, he said, Abdullah told me, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **Had I not chosen it**, he says: Had I not received it, and he said another time: Had I not created it and brought it into being.

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 said, 'Why did you not choose it?'** He said: Why did you not create it?

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement: **Why did you not choose it?** He said: Why did you not bring it from yourself?

Others said: The meaning of this is: Why didn't you take it from your Lord and accept it from 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: **Had I not chosen it**, he says: Had I not accepted it from God!

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **Had you not chosen it**, he says: Had you not received it from your Lord!

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh, who said: Ubayd bin Salman told us, who said: I heard Al-Dahhak say regarding His statement: **Why did You not choose it?** He said: Why did You not take it and bring it from the sky?

Abu Ja'far said: The more correct of the two interpretations in this regard is the interpretation of the one who said: Its interpretation is: Why did you not invent it on your own? Because of the evidence of the statement of God: "Say: I only follow what is revealed to me from my Lord. These are insights from your Lord." So it is clear that God only commanded His Prophet, may God bless him and grant him peace, to answer them with the report about himself, that he only follows what his Lord sends down to him and reveals to him, not that he invents a statement on his own and creates it and calls people to it.

It was narrated on the authority of Al-Farra' that he used to say: **I selected the speech**, "I invented it," and **I improvised it**, if you made it up on your own.

Al-Harith told me that, he said, Al-Qasim told us, on his authority.

Abu Ubaidah said: Abu Zaid used to say: The Arabs only say that when a man begins a speech that he had not prepared in his mind beforehand. Abu Ubaidah said: And **I invented it** is the same.



Say in the interpretation of His saying: "Say, 'I only follow what is revealed to me from my Lord. These are insights from your Lord and guidance and mercy for a people who believe.'"

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 say to you, if you do not bring them a sign: **Why did you not produce it of your own accord?** That is not for me, and it is not permissible for me to do it, because God only commanded me to follow what is revealed to me from Him. I only follow what is revealed to me from my Lord, because I am His servant, and I submit to His command, and I obey Him. **These are insights from your Lord**, meaning: This is the Qur'an and the revelation that I recite to you. **Insights from your Lord**, meaning: arguments against you, and clarification for you from your Lord.

Its singular is *insight*, as God Almighty said: **These are insights for mankind and guidance and mercy for a people who are certain.** (al-Jathiyah 45:20)

The reason for mentioning *this* and singling it out in His statement: **These are insights from your Lord** is because it was described that what is meant by it is the Qur'an and revelation.

And His statement: **And guidance**, meaning: and clarification that guides the believers to the straight path, and **and mercy**, meaning: God has shown mercy to His believing servants by it, and saved them by it from misguidance and destruction, **for a people who believe**, meaning: it is insight from God and guidance and mercy for those who believe, meaning: for those who believe in the Qur'an that it is God's revelation and inspiration, and act according to what is in it, unlike those who lie about it, deny it, and disbelieve in it. Rather, it is blindness and disgrace for those who do not believe in it.

## Tafsir al-Qurtubi

God the Almighty says: **And if you do not bring them a sign** meaning, do not recite it to them. **They say, 'Why did you not select it?'** Lawla means **Why not**. And nothing follows it in this meaning except the verb, explicit or implicit, and we have already discussed it in detail in Surat Al-Baqarah. The meaning of **I selected it** is that you invented it from yourself. So inform them that the signs are from God the Almighty, and that He does not recite to them except what He revealed to Him. It is said: **I selected the speech** meaning you improvised it and made it up, and invented it if you brought it from yourself. **Say, 'I only follow what is revealed to me from my Lord'** meaning from God, not from myself. **These are insights from your Lord** meaning the Qur'an, the plural of *insight*, which is evidence and a lesson. That is, what I have shown you that God the Almighty is One is insights, meaning insight is gained through them. Al-Zajaj said: insights means paths, and insights are paths of religion. Al-Ja'fi said:

They carried their insight on their shoulders, but they used my insight to count.

*Guidance* means clear guidance. *Mercy* means blessing.

## Tafsir Ibn Kathir

Ali bin Abi Talha said on the authority of Ibn Abbas regarding the Almighty's statement: **They said, 'Why did you not choose it?'** He said: Why did you not receive it? And he said another time: Why did you not create it and establish it? Ibn Jarir said on the authority of Abdullah bin Kathir on the authority of Mujahid regarding his statement: **And when you do not bring them a sign, they say, 'Why did you not choose it?'** He said: Why did you not require it? They said: You extract it from yourself. And this is what Qatada, As-Suddi, and Abd Al-Rahman bin Zaid bin Aslam said, and Ibn Jarir chose it. Al-Awfi said on the authority of Ibn Abbas: **Why did you not choose it?** He said: I received it from God Almighty. Ad-Dahhak said: **Why did you not choose it?** He said: Why did you not take it and bring it from the sky? The meaning of the Almighty's saying: **And if you do not bring them a sign** is a miracle and a miracle, like the Almighty's saying: **If We will, We can send down upon them from the sky a sign, and their necks would remain humbled to it.** They said to the Messenger, may God bless him and grant him peace: **Why do you not exert yourself in seeking signs from God so that we may see them and believe in them?** God Almighty said to him: **Say, 'I only follow what is revealed to me from my Lord.'** That is, I do not precede Him in anything, but rather I follow what He has commanded me to do, so I comply with what He reveals to me. If He sends a sign, I accept it, and if He prevents it, I do not ask Him for it in the first place unless He gives me permission to do so, for He is All-Wise, All-Knowing. Then He guided them to the fact that this Qur'an is the greatest of miracles, the clearest of indications, and the truest of arguments and proofs, so He said: **This is insight from your Lord and guidance and mercy for a people who believe.**

## Fath al-Qadir

His saying: 203- **And if you do not bring them a sign, they say, 'Why did you not select it?'** The word *select* means *collect* for itself: that is, gather it, i.e. why did you not gather it together, making it up from yourself? It was also said that the meaning is: you fabricated it. It is said: you fabricated the speech: you assumed it, invented it, and fabricated it, if you brought it from yourself. They used to say this statement to the Messenger of God, may God bless him and grant him peace, when the revelation was delayed, so God commanded him to respond to them by saying: **I only follow what is revealed to me**, i.e. I am not one of those who bring signs from himself as you claim. **Say, 'I only follow what is revealed to me from my Lord,'** so what He revealed to me and sent down to me, I conveyed to you. *Basair* is the plural of *Basira*, i.e. this Qur'an revealed to me is **insights from your Lord**, with which one can see from before it. It was also said: *Basairs* are arguments and proofs. Al-Zajaj said: **Insights are paths, and guidance and mercy for a people who believe.** It is connected to insights: meaning this Qur'an is insights and guidance by which the believers



Surat al-A'raf 7:203

And when you do not bring them a sign, they say, "Why did you not choose it?" Say, "I only follow what is revealed to me from my Lord. These are insights from your Lord and guidance and mercy for a people who believe."

are guided, and a mercy for them.

### Tafsir al-Baghawi

203 - **And if you do not bring them a sign**, meaning: if you do not bring the polytheists a sign, "they will say: Why did you not choose it?" Why did you not invent it and create it of your own free will? The Arabs say: I invented the speech if you fabricated it. Al-Kalbi said: The people of Mecca used to ask the Prophet, may God bless him and grant him peace, for signs out of stubbornness, and if he was late, they would accuse him and say: Why did you not choose it? That is: Why did you not invent it and create it of your own free will? Say to them, O Muhammad, **I only follow what is revealed to me from my Lord**, then he said: *This*, meaning: the Qur'an, **is insight**, arguments, clarification, and proof **from your Lord**, the singular of which is insight, and its origin is the appearance of something and its solidity until a person sees it and is guided by it. He says: These are signs that lead you to the truth. **And guidance and mercy for a people who believe.**

### Tafsir al-Baidawi

203. **And if you do not bring them a sign** from the Qur'an or from what they suggested. **They say, 'Why did you not select it?'** Why did you not collect it and say it from yourself like everything else you read, or why did you not ask God for it? **Say, 'I only follow what is revealed to me from my Lord.'** I am not inventing signs or suggesting them. **These are insights from your Lord.** This Qur'an is insights for the hearts by which one sees the truth and comprehends what is right. **And guidance and mercy for a people who believe.** Its explanation has been given previously.

## Surat al-A'raf 7:204

And when the Qur'an is recited, listen to it and be silent that you may receive mercy.

### Tafsir al-Jalalayn

204 - **And when the Qur'an is recited, listen to it and be silent** about speech **that you may receive mercy** It was revealed about refraining from speech in the sermon and it was referred to as the Qur'an because it includes it and it was said about reciting the Qur'an in general.

### Tafsir al-Suyuti

The Almighty said: And when the Qur'an is recited, the verse. Ibn Abi Hatim and others narrated on the authority of Abu Hurairah, who said: It was revealed: And when the Qur'an is recited, then listen to it and be silent in raising voices in prayer behind the Prophet, may God bless him and grant him peace. It was also narrated on his authority that he said: They were talking in prayer, so it was revealed: And when the Qur'an is recited, the verse. It was narrated on the authority of Abdullah bin Mughaffal, something similar to it, and Ibn Jarir narrated on the authority of Ibn Masoud something similar.

And he narrated on the authority of Al-Zuhri, who said: This verse was revealed about a young man from the Ansar. Whenever the Messenger of God, may God bless him and grant him peace, would recite something, he would recite it. And Saeed bin Mansour said:

In his Sunnah, Abu Ma'shar told us on the authority of Muhammad ibn Ka'b who said: They used to listen to the Messenger of God, may God bless him and grant him peace, when he recited something and they would recite with him until this verse was revealed in Al-A'raf: **And when the Qur'an is recited, listen to it and be silent.** I said: It appears from this that the verse is Medinan.

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says to those who believe in Him, who believe in His Book, for whom the Qur'an is guidance and mercy: **When the Qur'an is recited** to you, O believers, **then listen to it**, meaning: listen to it with your ears so that you may understand its verses and take heed of its exhortations, **and pay attention**, to it so that you may comprehend and ponder it, and do not be idle in it so that you do not comprehend it, **that you may receive mercy**, meaning: so that your Lord may have mercy on you by your taking heed of its exhortations, taking heed of its lessons, and using what your Lord has explained to you of His obligations in His verses.

Then the people of interpretation differed about the situation in which God commanded listening to the reciter of the Qur'an when he recites and paying attention to him. Some of them said: That is the

situation when the person praying is in prayer behind an imam who he follows, and he hears the recitation of the imam, he must listen to his recitation. They said: This is why this verse was revealed.

Who said that?

Abu Kuraib told us, he said, Abu Bakr bin Ayyash told us, on the authority of Asim, on the authority of Al-Musayyab bin Rafi', he said: Abdullah used to say: We used to greet one another in prayer: "Peace be upon so-and-so, and peace be upon so-and-so." He said: Then the Qur'an came: **And when the Qur'an is recited, listen to it and be silent.**

... He said, Hafs bin Ghayath told us, on the authority of Ibrahim al-Hijri, on the authority of Abu Ayyad, on the authority of Abu Hurayrah, who said: They used to talk during prayer, and when this verse was revealed, **And when the Qur'an is recited**, and the other verse, they were commanded to listen.

Abu Al-Sa'ib told me, he said, Hafs told us, on the authority of Ash'ath, on the authority of Al-Zuhri, he said: This verse was revealed about a young man from the Ansar. Whenever the Messenger of God, may God bless him and grant him peace, recited something, he would recite it. So this verse was revealed: **And when he recites the Qur'an, listen to it and be silent.**

Abu Kuraib told us, he said, Al-Maharibi told us, on the authority of Dawud bin Abi Hind, on the authority of Bashir bin Jabir, he said: Ibn Masoud prayed and heard some people reciting with the imam. When he finished, he said: Is it not time for you to understand! Is it not time for you to reason? **And when the Qur'an is recited, listen to it and be silent**, as God has commanded you.

Humayd ibn Mas'adah narrated, Bishr ibn al-Mufaddal narrated, al-Jariri narrated, on the authority of Talhah ibn Ubaydullah ibn Kurayz, who said: I saw Ubayd ibn Umair and Ata ibn Abi Rabah talking, and the narrator was narrating. I said: Do you not listen to the remembrance and deserve what is promised? They looked at me, then returned to their conversation. I repeated it, and they looked at me, then returned to their conversation. I repeated it a third time, and they looked at me and said: That is only in prayer: **And when the Qur'an is recited, listen to it and be silent.**

Al-Abbas bin Al-Walid told me, he said, my father told me, he said, I heard Al-Awza'i say, Abdullah bin Aamer told us, he said, Zaid bin Aslam told me, on the authority of his father, on the authority of Abu Hurairah, on this verse: **And when the Qur'an is recited, listen to it and be silent**, he said: It was revealed about raising one's voice while they were behind the Messenger of God, may God bless him and grant him peace, in prayer.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Abu Hashim Ismail ibn Katheer, on the authority of Mujahid, regarding his statement: **And when the Qur'an is recited, listen to it and be silent**, he said: in prayer.

Ibn Al-Muthanna told us, he said, Abd Al-Rahman bin Mahdi told us, on the authority of a man, on the authority of Qatada, on the authority of Saeed bin

## Surat al-A'raf 7:204

And when the Qur'an is recited, listen to it and be silent that you may receive mercy.

Al-Musayyab: **And when the Qur'an is recited, listen to it and be silent**, he said: in prayer.

Abu Kuraib told us, he said, Ibn Idris told us, he said, Laith told us, on the authority of Mujahid: **And when the Qur'an is recited, listen to it and be silent**, he said: in prayer.

Ibn Al-Muthanna told us, he said, Muhammad Ibn Ja'far told us, he said, Shu'bah told us, he said, I heard Humayd Al-A'raj say, I heard Mujahid say about this verse: **And when the Qur'an is recited, listen to it and be silent**, he said: in prayer.

... He said, Abd al-Samad told me, he said, Shu'bah told us, he said, Hamid told us, on the authority of Mujahid, similarly.

Ibn Wakee' told us, he said, Jarir and Ibn Idris told us, on the authority of Laith, on the authority of Mujahid: **And when the Qur'an is recited, listen to it and be silent**, he said: in the obligatory prayer.

... He said, Al-Maharibi told us, on the authority of Laith, on the authority of Mujahid, and on the authority of Hajjaj, on the authority of Al-Qasim bin Abi Bazza, on the authority of Mujahid, and on the authority of Ibn Abi Laila, on the authority of Al-Hakam, on the authority of Saeed bin Jubair: **And when the Qur'an is recited, listen to it and be silent**, he said: in the obligatory prayer.

... He said, my father told us, on the authority of Sufyan, on the authority of Abu Hashim, on the authority of Mujahid: regarding the obligatory prayer.

... He said, my father told us, on the authority of Sufyan, on the authority of Laith, on the authority of Mujahid, the same.

... He said, Al-Maharibi and Abu Khalid told us, on the authority of Juwaybir, on the authority of Al-Dahhak, who said: In the obligatory prayer.

... He said, Jarir and Ibn Fadil told us, on the authority of Mughirah, on the authority of Ibrahim: He said regarding the obligatory prayer.

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **And when the Qur'an is recited, listen to it and be silent**, he said: They used to talk during their prayers about their needs when it was first imposed upon them, so God revealed what you hear: **And when the Qur'an is recited, listen to it and be silent**.

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 when he recites the Qur'an, listen to him and be silent**. He said: A man would come while they were praying and ask them: How many had you prayed? How much was left? So God revealed: **And when he recites the Qur'an, listen to him and be silent**. Another said: They would recognize their voices in prayer when they heard mention of Paradise and Hell, so God revealed: **And when he recites the Qur'an**.

Ibn Wakee' told us, he said, Abu Khalid and

Al-Maharibi told us, on the authority of Ash'ath, on the authority of Al-Zuhri, he said: The Prophet, may God bless him and grant him peace, was reciting, and a man was reciting, so the following was revealed: **And when he recites the Qur'an, listen to him and be silent**.

... He said, Abu Khalid al-Ahmar told us, on the authority of al-Hijri, on the authority of Abu Ayyad, on the authority of Abu Hurayrah, who said: They used to talk during prayer, and when the verse was revealed: **And when the Qur'an is recited, listen to it and be silent**, he said: This is during prayer.

... He said, my father told us, on the authority of Harith, on the authority of Amer, who said: In the obligatory prayer.

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 the Qur'an is recited, listen to it and be silent**, he said: When it is recited in prayer.

Al-Muthanna told me, he said, Abu Saleh told us, he said, Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **And when he recites the Qur'an, listen to him**, meaning: in the obligatory prayer.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Ath-Thawri told us, on the authority of Abu Hashim, on the authority of Mujahid, he said: This is in prayer, in His statement: **And when he recites the Qur'an, listen to him**, he said: Ath-Thawri told us, on the authority of Laith, on the authority of Mujahid: that he disliked if the imam passed by a verse of fear or a verse of mercy for anyone behind him to say anything. He said: Silence. He said: Ath-Thawri told us, on the authority of Laith, on the authority of Mujahid, he said: There is no problem if a man recites outside of prayer and speaks.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And when the Qur'an is recited, listen to it and be silent that you may receive mercy**, he said: This is when the imam says the prayer, **so listen to it and be silent**.

Al-Muthanna told me, Suwaid told us, Ibn al-Mubarak told us, on the authority of Yunus, on the authority of al-Zuhri, who said: Those behind the imam should not recite in what he recites aloud. The imam's recitation is sufficient for them even if they cannot hear his voice. However, they should recite in secret to themselves what he does not recite aloud. It is not appropriate for anyone behind him to recite with him in what he recites aloud, secretly or publicly. God says: **And when he recites the Qur'an, listen to it and be silent that you may receive mercy**.

Al-Muthanna told me, Suwaid told us, Ibn al-Mubarak told us, on the authority of Ibn Lahi'ah, on the authority of Ibn Hubayrah, on the authority of Ibn Abbas: He used to say in this: **And remember your Lord within yourself in humility and fear**. This is in the obligatory prayer. As for what was of stories or recitation after that, then it is only voluntary. The Prophet of God, may God bless him and grant him peace, recited in an

obligatory prayer, and his companions recited behind him, so they confused him. He said: Then the Qur'an was revealed: **And when the Qur'an is recited, listen to it and be silent that you may receive mercy.** This is in the obligatory prayer.

Others said: Rather, what is meant by this verse is the command to listen to the imam during the sermon, if he recites the Qur'an in his sermon.

Who said that?

Tamim bin Al-Muntasir told us, he said, Ishaq Al-Azraq told us, on the authority of Sharik, on the authority of Saeed bin Masruq, on the authority of Mujahid, regarding his statement: **And when the Qur'an is recited, listen to it and be silent**, he said: Listening to the imam on Friday.

Ibn Wakee' told us, he said, Abu Khalid and Ibn Abi Utbah told us, on the authority of Al-Awam, on the authority of Mujahid, he said: In the Friday sermon.

Others said: He meant listening during prayer and the sermon.

Who said that?

Ibn Al-Muthanna told me, he said, Muhammad bin Ja'far told us, he said, Shu'bah told us, on the authority of Mansur, he said: I heard Ibrahim bin Abi Hamza narrating: that he heard Mujahid say about this verse: **And when the Qur'an is recited, listen to it and be silent**, he said: in the prayer and sermon on Friday.

Ibn Hamid told us, he said, Harun told us, on the authority of Anbasa, on the authority of Jabir, on the authority of Ata', who said: Silence is obligatory in two cases: when a man is reciting the Qur'an while he is praying, and when the imam is delivering the sermon.

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: **And when the Qur'an is recited**, he said: It is obligatory to listen attentively in two cases: in prayer while the imam is reciting, and on Friday while the imam is delivering the sermon.

Al-Qasim told us, he said, Al-Hussein told us, he said: Hisham told us, he told us from someone who heard Al-Hasan say: In the obligatory prayer, and when remembering.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Al-Thawri told us, on the authority of Jabir, on the authority of Mujahid, he said: It is obligatory to listen attentively in two cases: in prayer and on Friday.

Al-Muthanna told me, he said, Suwaid told us, he said, Ibn al-Mubarak told us, on the authority of Baqiyah ibn al-Walid, he said: I heard Thabit ibn Ajlan say: I heard Saeed ibn Jubayr say regarding His statement: **And when the Qur'an is recited, listen to it and be silent**, he said: Listening is on the Day of Sacrifice, the Day of Breaking the Fast, and Friday, in what the imam recites aloud in the prayer.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Al-Rabi' bin Subaih, on the authority of Al-Hasan, he said: In prayer

and when remembering.

Ibn Al-Barqi told us, he said, Ibn Abi Maryam told us, he said, Yahya bin Ayoub told us, he said, Ibn Jurayj told me, on the authority of Ata bin Abi Rabah, he said: The reason for obligating oneself to listen on Friday is the statement of God Almighty: **And when the Qur'an is recited, listen to it and be silent that you may receive mercy.** And the same applies to prayer.

Abu Ja'far said: The most correct of the statements on this matter is the statement of the one who said: They were commanded to listen to the Qur'an in prayer when the imam recites, and those behind him who follow him hear him, and in the sermon.

We said that this is more correct, because of the authenticity of the report from the Messenger of God (blessings and peace of God be upon him) that he said: **When the imam recites, then listen**, and the consensus of all that whoever hears the imam's sermon and is required to attend the Friday prayer, must listen and pay attention to it, with the successive reports ordering this from the Messenger of God (blessings and peace of God be upon him), and that there is no time when it is obligatory for anyone to listen to the Qur'an and pay attention to the one who is listening to it, from the one who is reciting it, except in these two cases, with a difference in one of them, which is the case of being behind an imam who is being followed. The report from the Messenger of God (blessings and peace of God be upon him) has been authenticated with what we mentioned of his saying: **When the imam recites, then listen**, so listening behind him to his recitation is obligatory for whoever is following him and hearing his recitation, based on the generality of the apparent meaning of the Qur'an and the report from the Messenger of God (blessings and peace of God be upon him).

## Tafsir al-Qurtubi

There are two issues:

First: The Almighty said: **And when the Qur'an is recited, listen to it and be silent.** It was said that this was revealed about prayer. It was narrated on the authority of Ibn Mas'ud, Abu Hurairah, Jabir, Az-Zuhri, Ubaid ibn Umair, Ata' ibn Abi Rabah, and Sa'id ibn Al-Musayyab. Sa'id said: The polytheists would come to the Messenger of God (blessings and peace of God be upon him) when he prayed, and some of them would say to each other in Mecca: **Do not listen to this Qur'an and make noise during it.** (Fussilat 41:26) So God, the Almighty, revealed in response to them: **And when the Qur'an is recited, listen to it and be silent.** It was said that it was revealed about the sermon. This was said by Sa'id ibn Jubayr, Mujahid, Ata', Amr ibn Dinar, Zayd ibn Aslam, Al-Qasim ibn Muhaymr, Muslim ibn Yasar, Shahr ibn Hawshab, and Abdullah ibn Al-Mubarak. This is weak, because there is little Qur'an in it, and listening is obligatory in all of them, as Ibn Al-Arabi said. Al-Naqqash: The verse was revealed in Mecca, and there was no sermon or Friday prayer in Mecca. Al-Tabari also mentioned on the authority of Saeed bin Jubair that this is in listening on the day of

And when the Qur'an is recited, listen to it and be silent that you may receive mercy.

Eid al-Adha, the day of Eid al-Fitr, and Friday, and in what the imam recites out loud, it is general. This is correct because it includes all that this verse and other Sunnahs have required in listening. Al-Naqqash said: The people of interpretation agreed that this listening is in the obligatory and non-obligatory prayers.

Al-Nahhas: In the language, it must be in everything, unless there is evidence indicating a specific thing.

Al-Zajaj said: It is permissible for it to be: So listen to it and be silent, act according to it and do not exceed it. And listening is silence for listening, paying attention, and observing. Ansata is the subject of listening, and also naṣat, the poet said:

The Imam said: Your master's command is upon you, so we did not disobey him and he listened to us as they said.

It is said: Listen to him and listen to him. The poet said:

If Hadham says something, listen to her, because what Hadham says is true.

Some of them said about his saying, **So listen to him and be silent**: This was specifically for the Messenger of God, may God bless him and grant him peace, so that his companions would understand it.

I said: This is far-fetched, and the correct view is the generality, because of His statement: **Perhaps you will receive mercy**. And specificity requires evidence.

Abdul-Jabbar bin Ahmad said in his Fawa'id al-Quran: The polytheists used to make a lot of noise and disturbance out of stubbornness and obstinacy, as God related from them: **And those who disbelieved said, 'Do not listen to this Qur'an, and speak noisily during it that you may overcome.'** So God commanded the Muslims when receiving revelation to be in the opposite state and to listen, and He praised the jinn for that, saying: **And when We directed towards you a company of the jinn, listening to the Qur'an** (al-Ahqaf 46:29) and the verse. Muhammad bin Ka'b al-Qurazi said: "When the Messenger of God (blessings and peace of God be upon him) recited in prayer, those behind him would respond to him, if he said: In the name of God, the Most Gracious, the Most Merciful, they would say the same, until he finished the opening of the Book and the surah. So he remained like that for as long as God willed, then the verse was revealed: "And when the Qur'an is recited, listen to it and be silent that you may receive mercy." So they listened." This indicates that the meaning of listening is to refrain from speaking out loud as they used to do in response to the Messenger of God (peace and blessings of God be upon him). Qatada said about this verse: A man would come while they were praying and ask them how much they had prayed, how much was left, so God revealed: **And when the Qur'an is recited, listen to it and be silent**. Also narrated by Mujahid: They used to speak during the prayer about their needs, so God revealed: **That you may receive mercy**. The difference in the recitation of the follower behind the imam has already been mentioned in Al-Fatihah. The ruling on the sermon will come in Friday, God willing.

## Tafsir Ibn Kathir

When the Almighty mentioned that the Qur'an is insight for the people and guidance and mercy, the Almighty commanded us to listen to it when it is recited out of respect and reverence for it, not as the polytheistic infidels of Quraysh used to do when they said, **Do not listen to this Qur'an and speak noisily during it**, the verse. However, this is confirmed in the obligatory prayer when the imam recites loudly, as Muslim narrated in his Sahih from the hadith 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 imam is only appointed to be followed, so when he says takbir, then say takbir, and when he recites, then listen**. And the people of Sunan narrated it likewise from the hadith of Abu Hurayrah as well, and Muslim ibn al-Hajjaj also authenticated it, but he did not include it in his book. Ibrahim ibn Muslim al-Hijri said on the authority of Abu 'Iyad on the authority of Abu Hurayrah, who said: They used to talk during the prayer, so when this verse was revealed, **And when the Qur'an is recited, then listen to it**, and the other verse, they were commanded to listen.

Ibn Jarir said: Abu Kurayb told us, Abu Bakr bin Ayyash told us, on the authority of Asim, on the authority of Al-Musayyab bin Rafi', who said: Ibn Mas'ud said: We used to greet one another during prayer, then the Qur'an came: **And when the Qur'an is recited, listen to it and be silent that you may receive mercy**. He also said: Abu Kurayb told us, Al-Muharibi told us, on the authority of Dawud bin Abi Hind, on the authority of Bashir bin Jabir, who said: Ibn Mas'ud prayed and heard some people reciting with the imam, so when he finished he said: Is it not time for you to understand, is it not time for you to reason? **And when the Qur'an is recited, listen to it and be silent**, as God has commanded you. He said: Abu Al-Sa'ib told me, Hafs told us, on the authority of Ash'ath, on the authority of Al-Zuhri, who said: This verse was revealed about a young man from the Ansar. Whenever the Messenger of God (blessings and peace of God be upon him) recited something, he would recite it, then the verse was revealed: **And when the Qur'an is recited, listen to it and be silent**. Imam Ahmad and the Sunan scholars narrated from the hadith of Az-Zuhri on the authority of Abu Ukaymah Al-Laythi on the authority of Abu Hurayrah that the Messenger of God (peace and blessings of God be upon him) finished a prayer in which he had recited aloud and said, **Did any of you recite with me just now?** A man said, **Yes, O Messenger of God**. He said, **I say, why should I dispute with the Qur'an?** The people stopped reciting with the Messenger of God (peace and blessings of God be upon him) in the prayers in which he had recited aloud when they heard that from the Messenger of God (peace and blessings of God be upon him). At-Tirmidhi said: This is a hasan hadith, and Abu Hatim Al-Razi authenticated it. Abdullah bin Al-Mubarak said on the authority of Yunus on the authority of Al-Zuhri: He said: No one behind the Imam should recite in what the Imam recites aloud. The Imam's recitation is sufficient for them even if they do not hear his voice, but they should recite in secret to



themselves in what he does not recite aloud, and it is not permissible for anyone behind him to recite with him in what he recites aloud, secretly or publicly, because God Almighty said: **And when the Qur'an is recited, listen to it and be silent that you may receive mercy.** I said: This is the doctrine of a group of scholars that the follower is not required in the prayer recited aloud to recite what the Imam recites aloud, neither Al-Fatihah nor anything else. This is one of the two opinions of the Shafi'is, and it is the old one like the doctrine of Malik and a narration from Ahmad bin Hanbal, for what we mentioned from the previous evidence. He said in the new one: He recites Al-Fatihah only during the silences of the Imam, and this is the opinion of a group of the Companions and the Followers and those who came after them. Abu Hanifa and Ahmad bin Hanbal said: The follower is not required to recite at all in the secret or the aloud prayers, based on what was mentioned in the hadith: **Whoever has an Imam, his recitation is a recitation for him.** This hadith was narrated by Imam Ahmad in his Musnad on the authority of Jabir. It is attributed to the Prophet, and it is in the Muwatta' of Malik on the authority of Wahb bin Kaysan on the authority of Jabir, and this is more authentic. This issue is discussed in detail in other places, and Imam Abu Abdullah al-Bukhari devoted a separate book to it, and he chose the obligation of reading behind the imam in both silent and audible prayers, and God knows best.

Ali bin Abi Talha said on the authority of Ibn Abbas regarding the verse, **And when the Qur'an is recited, listen to it and be silent**, meaning in the obligatory prayer. This was also narrated on the authority of Abdullah bin Mughaffal. Ibn Jarir said: Hamid bin Mas'adah told us, Bishr bin al-Mufaddal told us, al-Jariri told us on the authority of Talhah bin Ubaidullah bin Kuraiz, who said: I saw Ubaid bin Umair and Ata bin Abi Rabah talking, and the narrator was narrating, so I said: Do you not listen to the remembrance and deserve what is promised? He said: They looked at me and then returned to their conversation. He said: I repeated it and they looked at me and returned to their conversation. He said: I repeated it a third time. He said: They looked at me and said: That is only in prayer. **And when the Qur'an is recited, listen to it and be silent**, and this was also said by Sufyan al-Thawri on the authority of Abu Hisham Ismail bin Katheer on the authority of Mujahid regarding his statement, **And when the Qur'an is recited, listen to it and be silent**, he said: In prayer. This was also narrated by more than one person on the authority of Mujahid. Abdul Razzaq said on the authority of Al-Thawri on the authority of Laith on the authority of Mujahid, who said: There is no problem if a man recites outside of prayer and speaks. And this is what Saeed bin Jubair, Al-Dahhak, Ibrahim Al-Nakha'i, Qatadah, Al-Sha'bi, Al-Suddi, and Abdul Rahman bin Zaid bin Aslam said: What is meant by that is during prayer.

Shu'bah said on the authority of Mansur: I heard Ibrahim bin Abi Hamza narrating that he heard Mujahid say about this verse: **And when the Qur'an is recited, listen to it and be silent.** He said: In the prayer and the sermon on Friday. Ibn Jurayj narrated something similar on the authority of Ata'. Hisham said on the authority of Ar-Rabi' bin Subaih on the authority of

Al-Hasan who said: In the prayer and when remembering God. Ibn Al-Mubarak said on the authority of Baqiyyah: I heard Thabit bin Ajlan say: I heard Saeed bin Jubair say about His statement: **And when the Qur'an is recited, listen to it and be silent.** He said: Listening is on the Day of Sacrifice, the Day of Fitr, and on Friday and in what the imam recites aloud in the prayer. This is the choice of Ibn Jarir that what is meant by that is listening in the prayer and in the sermon, as came in the hadiths about the command to listen behind the imam and during the sermon. Abd Al-Razzaq said on the authority of Ath-Thawri on the authority of Laith on the authority of Mujahid that he disliked that if the imam passed by a verse of fear or a verse of mercy, anyone behind him should say anything. He said: Silence. Mubarak bin Fadal said on the authority of Al-Hasan: If you sit for the Qur'an, then listen to it. Imam Ahmad said: Abu Saeed, a client of Banu Hashim, told us, Ibad bin Maysarah told us, on the authority of Al-Hasan, 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: **Whoever listens to a verse from the Book of God, a double good deed will be written for him, and whoever recites it, it will be a light for him on the Day of Resurrection.** This was reported only by Imam Ahmad, may God Almighty have mercy on him.

### Fath al-Qadir

His saying: 204- **And when the Qur'an is recited, listen to it and be silent.** God Almighty commanded them to listen to the Qur'an and be silent when it is recited so that they may benefit from it and ponder the wisdom and benefits in it. It was said: This command is specific to the time of prayer when the imam is reciting, and it is not hidden from you that the wording is broader than this and the general is not limited to its reason, so listening and being silent when reciting the Qur'an is in every situation and in any manner that is required of the listener. It was said: This is specific to the recitation of the Messenger of God, may God bless him and grant him peace, of the Qur'an and not others, and there is no basis for that. **Perhaps you will receive mercy**, meaning that you will attain mercy and win it by obeying the command of God Almighty. Then God Almighty commanded him to remember Him in himself, for concealment is more conducive to sincerity and more likely to be accepted. It was said: What is meant by remembrance here is what is more general than the Qur'an and other remembrances with which God is remembered.

### Tafsir al-Baghawi

204 - The Almighty said: **And when the Qur'an is recited, listen to it and be silent that you may receive mercy.** They differed about the reason for the revelation of this verse. A group said that it was about recitation during prayer. It was narrated on the authority of Abu Hurairah that they used to talk during prayer about their needs, so they were ordered to be silent and listen to the recitation of the Qur'an. Some people said: It was revealed about not reciting aloud behind the imam.

## Surat al-A'raf 7:204

And when the Qur'an is recited, listen to it and be silent that you may receive mercy.

It was narrated on the authority of Zaid bin Aslam, on the authority of his father, on the authority of Abu Hurairah, who said: This verse was revealed regarding raising one's voice while praying behind the Messenger of God, may God bless him and grant him peace.

Al-Kalbi said: They would raise their voices in prayer when they heard mention of Heaven and Hell.

On the authority of Ibn Masoud, may God be pleased with him, that he heard some people reading while the imam was reciting. When he finished, he said: Is it not time for you to understand? When the Qur'an is recited, listen to it and be silent as God has commanded you. This is the statement of Al-Hasan, Al-Zuhri, and Al-Nakha'i: that the verse is about reading during prayer.

Saeed bin Jubair, Ata' and Mujahid said: The verse is about the sermon. They were ordered to listen to the sermon of the imam on Friday.

Saeed bin Jubair said: This is about listening to the day of Eid al-Adha and Eid al-Fitr and Friday, and to what the imam recites out loud.

Omar bin Abdul Aziz said: It is necessary to listen to the words of every preacher.

The first is more appropriate, which is that it is in the recitation during prayer because the verse is Meccan and Friday prayers were obligatory in Medina. They agreed that one is commanded to listen while the imam is giving the sermon.

Abdul Wahhab bin Muhammad Al-Khatib told us, on the authority of Abdul Aziz bin Ahmad Al-Khalal, on the authority of Abu Al-Abbas Al-Asamm, on the authority of Al-Rabi', on the authority of Al-Shafi'i, on the authority of Malik, on the authority of Abu Al-Zinad, on the authority of Al-A'raj, on the authority of Abu Hurairah, that the Messenger of God, may God bless him and grant him peace, said: **If you say to your companion, 'Be quiet,' while the imam is delivering the sermon on Friday, then you have engaged in idle talk.**

Scholars differed regarding reciting behind the imam during prayer. A group held that it is obligatory, whether the imam recites aloud or silently. This was narrated on the authority of Umar, Uthman, Ali, Ibn Abbas, and Muadh, and it is the opinion of Al-Awza'i and Al-Shafi'i.

Some people said that he should recite in what the imam recites quietly, but he should not recite when he recites aloud. This is narrated on the authority of Ibn Umar, and it is the opinion of Urwah ibn al-Zubayr and al-Qasim ibn Muhammad. Al-Zuhri, Malik, Ibn al-Mubarak, Ahmad and Ishaq said the same.

Some people said that he should not recite, whether the imam recites silently or aloud. This was narrated on the authority of Jabir, and this is what al-Thawri and the people of opinion said. Those who do not see recitation behind the imam adhere to the apparent meaning of this verse, and those who made it obligatory said that the verse is not in the Fatiha, and if

he recites the Fatiha, he follows the imam's pauses and does not dispute the imam in the recitation.

The evidence for this is what Abu Uthman Saeed bin Ismail Al-Dhabi told us, on the authority of Abu Muhammad Abdul-Jabbar bin Muhammad Al-Jarrah, on the authority of Abu Al-Abbas Al-Mahboubi, on the authority of Abu Isa Al-Tirmidhi, on the authority of Hannad, on the authority of Abdah bin Sulayman, on the authority of Muhammad bin Ishaq, on the authority of Makhul, on the authority of Mahmoud bin Al-Rabi', on the authority of Ubadah bin Al-Samit, may God be pleased with him, who said: "The Prophet, may God bless him and grant him peace, prayed the dawn prayer and the recitation became difficult for him, so when he finished he said: 'I see you reciting behind your imam?' We said: 'Yes, O Messenger of God.' He said: 'Do not do that except with the Mother of the Book, for there is no prayer for the one who does not recite it.'"

## Tafsir al-Baidawi

**204. And when the Qur'an is recited, listen to it and be silent that you may receive mercy.** This was revealed regarding the prayer in which they were talking, so they were commanded to listen to the recitation of the imam and to be silent to him. The apparent meaning of the wording indicates that they are obligatory wherever the Qur'an is recited, and most scholars agree that they are recommended outside of prayer. It was used as evidence by those who do not believe that the recitation is obligatory for the person being led in prayer, but this is weak.

## Surat al-A'raf 7:205

And remember your Lord within yourself in humility and fear and without being too loud in speech, in the mornings and the evenings, and do not be among the heedless.

## Tafsir al-Jalalayn

205 - **And remember your Lord within yourself** that is, secretly **in humility** in submission **and fear** in fear of Him *and* above secretly **without speaking aloud** that is, intentionally between them **in the mornings and the evenings** the beginnings and ends of the day **and do not be among the heedless** of the remembrance of God.

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **And remember**, O listener who is attentive to the Qur'an, when it is recited in prayer or a sermon, **your Lord within yourself**, meaning: Take heed of what is in the verses of the Qur'an and consider it, and remember your return to Him when you hear it, **in humility**, meaning: Do that in humility and submission to God, **and in fear**, meaning: and in fear of God that He will punish you for a shortcoming that you may have in taking heed of it and considering it, and heedlessness of what God has made clear in it of His limits. **And without speaking aloud**, meaning: and supplication with the tongue to God in secret, not out loud. He says: Let there be remembrance of God when you listen to the Qur'an in supplication if you supplicate not out loud, but in a secret manner, as:

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And remember your Lord within yourself in humility and fear and without loudness of speech**, he does not say that out loud.

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 remember your Lord within yourself in humility and fear and without loudness of speech**, the verse, he said: They were commanded to remember Him in their hearts in humility and fear.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Ibn al-Taymi told us, on the authority of his father, on the authority of Hayyan bin Umair, on the authority of Ubayd bin Umair, regarding His statement: **And remember your Lord within yourself**, he said: God says: ((If My servant remembers Me within himself, I remember him within Myself, and if My servant remembers Me alone, I remember him alone, and if he remembers Me in an assembly, I remember him in a better and more honorable assembly than them)).

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement:

**And remember your Lord within yourself in humility and fear**, he said: He is commanded to be humble in supplication and to be submissive, and raising one's voice, calling out, and shouting in supplication is disliked.

As for his saying: **in the morning and the evening**, he means: in the early morning and the evening.

As for *al-asal*, it is a plural, and Arab scholars differed about it.

Some of them said: It is the plural of *Aseel*, just as *Ayman* is the plural of *Yameen*, and *Asrar* is the plural of *Sirr*.

Others said: It is the plural of *origin*, and *origin* is the plural of *authentic*.

Others among them said: It is the plural of *origin* and *original*. He said: If you wish, you can make *origin* the plural of *original*, and if you wish, you can make it one. He said: The Arabs say: **The origin has approached**, and they make it one.

Abu Jaafar said: This statement is more correct in this regard, which is that it is permissible to have the plural of *asil* and *asl*, because they can be pluralized as *af'al*. As for *al-asal*, it is what is said in the speech of the Arabs: what is between the afternoon and sunset.

As for his saying: **And do not be among the heedless**, he is saying: Do not be among those who are heedless when the Qur'an is recited, regarding its lessons, morals, and wonders, but rather ponder that and understand it, and make your heart feel it with remembrance of God, submission to Him, and fear of God's power over you if you are heedless of that.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **in the mornings and the evenings**, he said: in the morning and the evening, **and do not be among the heedless**.

Al-Harith told me, he said, Abdul Aziz told us, he said, Ma'rif bin Wasil Al-Sa'di told us, he said: I heard Abu Wa'il say to his servant at sunset: Shall we pray yet?

Al-Qasim narrated to us, Al-Husayn narrated to us, Hajjaj narrated to me, Ibn Jurayj narrated to me, Mujahid said: His statement, **in the morning and the evenings**, he said: **(The morning)** is the end of dawn, the morning prayer, and **(the evenings)** is the end of the evening, the afternoon prayer. He said: And all of that has a time, the beginning of dawn and the end of it. This is like His statement in Surat Al Imran 3: **And remember your Lord much and glorify Him in the evening and the morning** (Al Imran 3:41). It was said: **(The evening)** is the inclination of the sun to set, and **(the morning)** is the beginning of dawn.

Ibn Wakee' told us, he said, my father told us, on the authority of Muhammad ibn Sharik, on the authority of Ibn Abi Malekah, on the authority of Ibn Abbas, he was asked about [the dawn prayer, so he said: It is in the Book of God, and no one stands for it]... Then he recited: "In houses which God has permitted to be raised and that His name be mentioned therein. He is glorified therein in the mornings and the evenings," the verse (al-Nur 24:36).

## Surat al-A'raf 7:205

And remember your Lord within yourself in humility and fear and without being too loud in speech, in the mornings and the evenings, and do not be among the heedless.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And remember your Lord within yourself in humility and fear**, until his statement: **in the mornings and the evenings**, God commanded us to remember Him and forbade us from being heedless. As for **in the morning**, it is the dawn prayer, and **in the evenings**, it is the evening.

## Tafsir al-Qurtubi

The Almighty's saying: **And remember your Lord within yourself in humility and fear** is similar to **Call upon your Lord in humility and secretly** (al-A'raf 7:55), which has already been mentioned. Abu Ja'far Al-Nahhas said: There is no disagreement regarding the meaning of **And remember your Lord within yourself** that it is in supplication.

I said: It has been narrated from Ibn Abbas that he meant by remembrance the recitation in prayer. It has been said: The meaning is read the Quran with contemplation and reflection. Supplication is a source, and it may be in the position of a state. And fear is conjoined with it. The plural of fear is fear, because it means fear, as mentioned by An-Nahhas. The root of fear is fear, the waw was changed to a ya because of the kasra of what precedes it. The man feared, he fears fear, fear and fearfulness, so he is fearful, and people fear according to the root, and fear is according to the word. Al-Farra' narrated that it is also said in the plural of fear, khayf. Al-Jawhari said: Fear is fear, and the plural is khayf, and its root is waw. **And without raising the voice** means without raising the voice. That is, let yourself hear, as He said: **And seek a way between that** (al-Isra' 17:110), meaning between raising the voice and lowering it. This indicates that raising the voice in remembrance is forbidden, as mentioned previously in more than one place. **In the mornings and the evenings** Qatadah and Ibn Zayd said: The evenings are the evenings. And ghadw is the plural of ghadwah. Abu Majlaz read *al-ghadu* and *al-isal*, which is the source of *asalna*, meaning we entered in the evening. *Al-asal* is the plural of *asl*, like *tanab* and *atnab*, so it is the plural of *jam'*, and the singular is *asil*, plural of *asl*, according to al-Zajjaj. Al-Akhfash: *Al-asa* is the plural of *asil*, like *yameen* and *ayman*. Al-Farra': *Asl* is the plural of *asil*, and it may be one *asl*, as the poet said:

And there is nothing better than it when the origin is near

Al-Jawhari: *Asil* is the time after the afternoon prayer until sunset. Its plural is *asl*, *asals*, and *asa'il*, as if it were the plural of *asila*. The poet said:

By my life, you are the home whose people are most honored, and I sit in its shade in the evenings.

It is also pluralized as *aslan*, like *ba'ir* and *ba'ran*. Then they made the plural smaller and said *asilan*. Then they replaced the nun with a lam and said *asilal*. From

this is the saying of al-Nabigha:

I stood there in the evening asking her questions, but she couldn't give me an answer, and there was no one in the room

Al-Lahiani said: I met him in the evening. **And do not be among those who are heedless** meaning of the remembrance.

## Tafsir Ibn Kathir

God the Almighty commands us to remember Him often at the beginning and end of the day, just as He commanded us to worship Him at these two times in His statement: **And glorify the praises of your Lord before the rising of the sun and before its setting**. This was before the five daily prayers were made obligatory on the Night of the Isra', and this verse is Meccan. He said here: **in the morning**, which is the beginning of the day, and *asl* is the plural of *asil*, just as *ayman* is the plural of *yameen*. As for His statement, **In humility and fear**, it means remember your Lord in your soul with desire and fear and in speech, not out loud. That is why He said, **and without out loud speech**. Thus, it is preferable that the remembrance not be a call and that it be loud and eloquent. That is why when they asked the Messenger of God (blessings and peace of God be upon him), they said: Is our Lord near so that we may confide in Him, or is He far so that we may call out to Him? So God the Almighty revealed: "And when My servants ask you concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me."

In the two Sahihs, on the authority of Abu Musa al-Ash'ari **may God be pleased with him**, he said: The people raised their voices in supplication during some journeys, so the Prophet (peace and blessings of God be upon him) said to them: "O people, be gentle with yourselves, for you are not calling upon one who is deaf or absent. Indeed, the One You are calling upon is All-Hearing, Near, Nearer to each one of you than the neck of his mount." This verse may be intended as in the words of God the Almighty: **And do not recite your prayer aloud, nor in a low voice, but seek a way between that**. For when the polytheists heard the Qur'an, they would curse it, and curse the One Who revealed it, and curse the One Who brought it. So God the Almighty commanded him not to recite it aloud so that the polytheists would not harm him, and not to recite it in a low voice from his companions so that they would not hear him, and to take a way between speaking aloud and whispering. This is what he said about this noble verse: **And do not recite aloud in the mornings and the evenings, and do not be among the heedless**. Ibn Jarir and before him Abd al-Rahman ibn Zayd ibn Aslam claimed that what is meant by it is an order to the listener of the Qur'an while listening to remembrance in this manner. This is far-fetched and contradicts the listening that is commanded. Then what is meant by that is in prayer as mentioned above, or in prayer and the sermon, and it is known that

listening in that case is better than remembrance with the tongue, whether it is secretly or aloud. So what they said was not followed in, rather what is meant is to encourage frequent remembrance from the servants in the morning and evening, lest they be among the heedless. For this reason, He praised the angels who glorify Him night and day without slackening, as He said, **Indeed, those who are with your Lord are not too proud to worship Him 1:13**. Rather, He mentioned this to them so that they might be followed in their frequent obedience and worship. For this reason, He prescribed prostration for us here when He mentioned their prostration to God Almighty, as came in the hadith, **Do you not line up as the angels line up before their Lord, completing the rows, first to the next, and standing close together in the row?** This is the first prostration in the Qur'an from which it is prescribed for its reciter and listener to prostrate by consensus. It was mentioned in a hadith narrated by Ibn Majah on the authority of Abu al-Darda' on the authority of the Prophet, may God bless him and grant him peace, that he counted it among the prostrations of the Qur'an.

### Fath al-Qadir

Al-Nahhas said: There is no disagreement about the meaning of 205- **And remember your Lord within yourself** that it is supplication, and it was said that it is specific to the Qur'an: that is, read the Qur'an with contemplation and reflection, and **supplicating and fearing** are in the accusative case as a state: that is, suppliantly and fearfully, and fear is fear, and its origin is fear, and the waw was changed to a ya because of the kasra of what preceded it. Al-Farra' narrated that the plural of fear is said to be khayf. Al-Jawhari said: Fear is fear, and the plural is khayf, and its origin is waw: meaning fear. **And without the loudness of speech** meaning without the loudness of speech, and it is conjoined with what precedes it: meaning supplicating, fearful, and speaking words that are without the loudness of speech, and **in the morning and the evenings** is related to **I remember** meaning the times of the mornings and the times of the evenings, and the morning is the plural of morning, and the evenings is the plural of aseel, as al-Zajaj and al-Akhfash said, like yameen and ayman, and it was said: the evenings is the plural of asl, and the origin is the plural of aseel, so according to this it is the plural of the plural, as al-Farra' said. Al-Jawhari said: the afternoon is the time from after the afternoon until sunset, and its plural is asl, asals, and asail as if it is the plural of aseelah. The poet said:

By my life, you are the house whose people are most honored, and I sit in its courtyard in the evenings.

It is also pluralized as Aslan, such as Ba'ir and Ba'ran. Abu Majlaz read *Al-/sal*, which is a verbal noun. He singled out these two times for their honor, and what is meant is constant remembrance of God. **And do not be among the heedless**, meaning of the remembrance of God.

### Tafsir al-Baghawi

205 - The Almighty said: **And remember your Lord**

**within yourself**, Ibn Abbas said: He means by remembrance: reading in prayer, meaning reading secretly to himself, **in humility and in secret**, fear, meaning: you supplicate to Me and fear Me. This is in the secret prayer. And His saying: **and without raising your voice loudly**, he meant in the loud prayer, very loudly, rather in a low voice and quiet, so that those behind you can hear. Mujahid and Ibn Jurayj said: He commanded that they remember Him in their hearts by supplicate to Him in supplication and humility without raising the voice and shouting the supplication **in the mornings and the evenings and do not be among the heedless**, meaning: in the early mornings and the evenings, the singular of asal is asil like yameen and yameen, and it is between the afternoon and sunset.

### Tafsir al-Baidawi

205. **And remember your Lord within yourself** is general in remembrances of recitation, supplication, and others, or an order for the follower to recite silently after the imam has finished his recitation, as is the doctrine of Al-Shafi'i, may God be pleased with him. **In humility and fear** in humility and fear. **And without speaking loudly** and speaking a speech that distinguishes the secret and without speaking loudly, as it is more in humility and sincerity. **In the mornings and the evenings** at the times of running and the evenings. And it was read **and the connection** and it is a source of origin if it enters into the evening and it is identical to the morning. **And do not be among the heedless** of the remembrance of God.



Surat al-A'raf 7:206

Indeed, those who are with your Lord are not too proud to worship Him, and they exalt Him and to Him they prostrate.

### Surat al-A'raf 7:206

Indeed, those who are with your Lord are not too proud to worship Him, and they exalt Him and to Him they prostrate.

### Tafsir al-Jalalayn

206 - **Indeed, those who are with your Lord** meaning the angels **are not too proud** too proud **to worship Him, and they glorify Him** they declare Him free from what is not befitting of Him **and to Him they prostrate** meaning they single Him out in submission and worship, so be like them.

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says: O listener who listens attentively to the Qur'an, do not be arrogant about worshipping your Lord, and remember Him when the Qur'an is recited in humility and fear and without speaking loudly, for those who are with your Lord from among His angels are not arrogant about being humble before Him and fearing Him, and that is (*worship*), **and glorify Him**, meaning: and they magnify their Lord with their humility before Him and their worship, **and to Him they prostrate**, meaning: and to God they pray - and that is their prostration - so you also pray to Him and magnify Him with worship, as those of His angels who are with Him do.

### Tafsir al-Qurtubi

It contains eight issues:

First: The Almighty's saying: **Indeed, those who are with your Lord** means the angels by consensus. And He said **with your Lord** and God Almighty is in every place because they are close to His mercy, and everyone who is close to the mercy of God Almighty is with Him, according to Al-Zajjaj. And another said: Because they are in a place where nothing but God's rule is implemented. And it was said: Because they are the messengers of God, just as it is said: There is a large army with the caliph. And it was said: This is to honor them, and that they are in an honored place, so it is an expression of their closeness in honor, not in distance. **And they glorify Him** meaning they magnify Him and declare Him free from all evil. **And to Him they prostrate** It was said: They pray. And it was said: They humble themselves, unlike the people of sin.

Second: The majority of scholars believe that this is a place of prostration for the reciter. They differed on the number of prostrations in the Qur'an. The most that has been said is fifteen. The first is the end of Al-A'raf, and the last is the end of Al-Alaq. This is the opinion of

Ibn Habib, Ibn Wahb - in one narration - and Ishaq. Some scholars added the prostration of Al-Hijr to the verse of God the Almighty: **And be among those who prostrate** (al-Hijr 15:98), as will be explained, God willing. Based on this, it would be sixteen. It was also said: fourteen, as Ibn Wahb said in the other narration from him. So he dropped the Hajj again. This is the opinion of the people of opinion, and the correct opinion is that it is dropped, because the hadith is not authentically proven. It was narrated by Ibn Majah and Abu Dawud in their Sunans on the authority of Abdullah bin Manin from Banu Abd Kulal, on the authority of Amr bin Al-Aas:

The Messenger of God, may God bless him and grant him peace, recited fifteen prostrations in the Qur'an, three of which are in the Mufassal, and two in the Hajj. And Abdullah bin Manin is not to be relied upon, said Abu Muhammad Abdul Haq. Abu Dawud also mentioned from the hadith of "Uqbah bin Amir, he said: I said:

O Messenger of God, are there two prostrations in Surat Al-Hajj? He said: Yes, and whoever does not prostrate in them should not recite them. In its chain of transmission is Abdullah bin Lahi'ah, and he is very weak. Al-Shafi'i confirmed them and omitted the prostration of Sad. It was said: Eleven prostrations, and he omitted the last one of Al-Hajj and the third of Al-Mufassal. This is the well-known Maliki school of thought. It was narrated on the authority of Ibn Abbas, Ibn Umar, and others. In Sunan Ibn Majah, it is narrated on the authority of Abu Al-Darda' who said:

I prostrated with the Prophet, may God bless him and grant him peace, eleven prostrations in which there was nothing from the Mufassal: Al-A'raf, Ar-Ra'd, An-Nahl, Bani Israel, Maryam, Al-Hajj, Al-Furqan, Solomon, Surat An-Naml, Al-Sajdah, Sad, and the prostration of the Ha-Meem. It was said that there were ten, and he omitted the last one, Al-Hajj, Sad, and three of the Mufassal, as mentioned on the authority of Ibn Abbas. It was said that there were four, the prostration of Alif, Lam, Meem, Tanzeel, An-Najm, and Al-Alaq. The reason for the disagreement is the difference in transmission in the hadiths and practice, and their disagreement over the simple command to prostrate in the Qur'an. Does it mean the prostration of recitation or the prostration of obligation in prayer?

Third: They differed about the obligation of prostration of recitation. Malik and Al-Shafi'i said: It is not obligatory. Abu Hanifa said: It is obligatory. He related that the absolute command to prostrate is obligatory, and to his saying, peace be upon him:

"When the son of Adam recites a prostration and prostrates, Satan withdraws and weeps, saying, 'Woe to me.'" And in the narration of Abu Kurayb, **Woe to me**. And in his saying, peace be upon him, informing about Satan - may God curse him:

The son of Adam was commanded to prostrate, so he prostrated, so Paradise is for him. I was commanded to prostrate, but I refused, so Hell is for me." Narrated by Muslim. And because the Prophet, may God bless

him and grant him peace, used to do it regularly. Our scholars relied on the authentic hadith of Umar - narrated by al-Bukhari - "that he recited a verse of prostration on the pulpit, then he came down and prostrated, and the people prostrated with him. Then he recited it on the next Friday, and the people prepared to prostrate, so he said: O people, take your time! God did not prescribe it for us unless we wished." This was in the presence of the Companions, may God be pleased with them all, from the Ansar and the Muhajireen. No one objected to him, so the consensus was established on this. As for his statement: **The son of Adam was commanded to prostrate**, it is a report about obligatory prostration. The Prophet's regularity indicates that it is recommended! And God knows best.

Fourth: There is no disagreement that prostration during the Qur'an requires what prayer requires, such as purity from ritual impurity and impurity, intention, facing the qiblah, and time. Except for what Al-Bukhari mentioned on the authority of Ibn Umar, that he used to prostrate without purity. And Ibn Al-Mundhir mentioned it on the authority of Al-Sha'bi. According to the majority of scholars, does it require the declaration of faith, raising the hands, saying Allahu Akbar, and saying tasleem? They differed on that. Al-Shafi'i, Ahmad, and Ishaq were of the view that he says Allahu Akbar and raises his hands to say Allahu Akbar for it. And it was narrated in the hadith on the authority of Ibn Umar.

"When the Prophet (peace and blessings of God be upon him) prostrated, he would say 'Allahu Akbar', and when he raised his head, he would say 'Allahu Akbar'." The well-known Maliki school of thought is that he says 'Allahu Akbar' for it when lowering and raising the head in prayer. There is a difference of opinion regarding 'Allahu Akbar' for it outside of prayer. The majority of jurists said that 'Allahu Akbar' is permissible, and the majority of scholars said that there is no 'Salam' for it. A group of the Salaf and Ishaq said that he says 'Salam' for it. According to this school of thought, it is confirmed that 'Allahu Akbar' at the beginning of it is for the ihram. According to the opinion of those who do not say 'Salam', it is only for prostration. The first is more appropriate, because he (peace and blessings of God be upon him) said:

**The key to prayer is purification, its prohibition is takbir, and its permission is taslim.** This is an act of worship that requires takbir, so it was permitted like the funeral prayer, or rather more so, because it is an action and the funeral prayer is a statement. This is the choice of Ibn al-Arabi.

Fifth: As for its time, it was said: He prostrates at all times absolutely, because it is a prayer for a reason, and this is the opinion of Al-Shafi'i and the group. It was also said: Until dawn breaks, or until the sun turns yellow after the afternoon prayer. It was also said: He does not prostrate after the dawn prayer or after the afternoon prayer. It was also said: He prostrates after the dawn prayer but does not prostrate after the afternoon prayer. These three opinions are in our school of thought. The reason for the disagreement is the opposition to what the reason for reciting the prostration requires of the prostration ordered upon it,

due to the general prohibition of praying after the afternoon prayer and after the dawn prayer. Their disagreement is about the meaning for which prayer at these two times is prohibited, and God knows best.

Sixth: When he prostrates, he says in his prostration:

O God, remove from me a burden through it, write for me a reward through it, and make it a treasure for me with You. Narrated by Ibn Abbas on the authority of the Prophet, may God bless him and grant him peace, and mentioned by Ibn Majah.

Seventh: If he recites it in a prayer, if it is a voluntary prayer, he prostrates whether he is alone or in a group and there is no risk of confusion in it. If he is in a group where there is no risk of confusion in it, then the text states that it is permissible. It was said: He does not prostrate. As for the obligatory prayer, the well-known view from Malik is that he forbade it in it, whether it is a prayer recited silently or aloud, in a group or individually. It is explained by it being an increase in the number of prostrations in the obligatory prayer. It was said: It is explained by fear of confusion for the group, and this is more likely. Based on this, it is not prohibited for individuals or for a group where there is no risk of confusion in it.

Eighth - Al-Bukhari narrated on the authority of Abu Rafi' who said: I prayed the Isha prayer with Abu Hurairah, and he recited **When the sky is split** and prostrated. I said: What is this? He said: I prostrated with it behind Abu al-Qasim, may God bless him and grant him peace, and I will not stop prostrating with it until I meet him. He is the only one who narrated it. It also includes: It was said to Imran bin Husain: A man hears the prostration and does not sit for it? He said: What do you think if he sat for it! As if it is not obligatory for him. Salman said: Why did we go out? Uthman said: Prostration is only for the one who hears it. Al-Zuhri said: One does not prostrate unless he is pure. So if you prostrate while you are in a state of ritual purity, then face the qiblah. If you are riding, it does not matter where your face is. Al-Sa'ib did not prostrate for the prostration of the one who is narrating, and God knows best.

## Tafsir Ibn Kathir

God the Almighty commands us to remember Him often at the beginning and end of the day, just as He commanded us to worship Him at these two times in His statement: **And glorify the praises of your Lord before the rising of the sun and before its setting.** This was before the five daily prayers were made obligatory on the Night of the Isra', and this verse is Meccan. He said here: **in the morning**, which is the beginning of the day, and *as/* is the plural of *asil*, just as *ayman* is the plural of *yameen*. As for His statement, **in humility and fear**, it means remember your Lord in your soul with desire and fear and in speech, not out loud. That is why He said, **and without out loud speech**. Thus, it is preferable that the remembrance not be a call and that it be loud and eloquent. That is why when they asked the Messenger of God (blessings and peace of God be upon him), they said: Is our Lord near so that we may

## Surat al-A'raf 7:206

Indeed, those who are with your Lord are not too proud to worship Him, and they exalt Him and to Him they prostrate.

confide in Him, or is He far so that we may call out to Him? So God the Almighty revealed: "And when My servants ask you concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me."

In the two Sahihs, on the authority of Abu Musa al-Ash'ari **may God be pleased with him**, he said: The people raised their voices in supplication during some journeys, so the Prophet (peace and blessings of God be upon him) said to them: "O people, be gentle with yourselves, for you are not calling upon one who is deaf or absent. Indeed, the One You are calling upon is All-Hearing, Near, Nearer to each one of you than the neck of his mount." This verse may be intended as in the words of God the Almighty: **And do not recite your prayer aloud, nor in a low voice, but seek a way between that.** For when the polytheists heard the Qur'an, they would curse it, and curse the One Who revealed it, and curse the One Who brought it. So God the Almighty commanded him not to recite it aloud so that the polytheists would not harm him, and not to recite it in a low voice from his companions so that they would not hear him, and to take a way between speaking aloud and whispering. This is what he said about this noble verse: **And do not recite aloud in the mornings and the evenings, and do not be among the heedless.** Ibn Jarir and before him Abd al-Rahman ibn Zayd ibn Aslam claimed that what is meant by it is an order to the listener of the Qur'an while listening to remembrance in this manner. This is far-fetched and contradicts the listening that is commanded. Then what is meant by that is in prayer as mentioned above, or in prayer and the sermon, and it is known that listening in that case is better than remembrance with the tongue, whether it is secretly or aloud. So what they said was not followed in, rather what is meant is to encourage frequent remembrance from the servants in the morning and evening, lest they be among the heedless. For this reason, He praised the angels who glorify Him night and day without slackening, as He said, **Indeed, those who are with your Lord are not too proud to worship Him 7:13.** Rather, He mentioned this to them so that they might be followed in their frequent obedience and worship. For this reason, He prescribed prostration for us here when He mentioned their prostration to God Almighty, as came in the hadith, **Do you not line up as the angels line up before their Lord, completing the rows, first to the next, and standing close together in the row?** This is the first prostration in the Qur'an from which it is prescribed for its reciter and listener to prostrate by consensus. It was mentioned in a hadith narrated by Ibn Majah on the authority of Abu al-Darda' on the authority of the Prophet, may God bless him and grant him peace, that he counted it among the prostrations of the Qur'an.

## Fath al-Qadir

206- **Indeed, those who are with your Lord are not too proud to worship Him** meaning the angels. Al-Qurtubi said: By consensus. Al-Zajjaj said: He said: With your Lord and God Almighty is in every place because they are close to His mercy, and everyone who is close to

the mercy of God Almighty is with Him. Another said: Because they are in a place where nothing but God's judgment is implemented. It was said: They are the messengers of God, just as it is said that there is a large army near the caliph. It was said: This is to honor and glorify them. The meaning of **glorify Him** is to glorify Him and declare Him free from all shame. **And to Him they prostrate** means they single Him out with the worship of prostration, which is the most honorable worship. It was said: What is meant by prostration is submission and humility, and in mentioning the highest assembly there is an allusion to the children of Adam.

Saeed bin Mansour, Ibn Abi Shaybah, Al-Bukhari, Abu Dawud, Al-Nasa'i, An-Nahhas in his Naskh, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, At-Tabarani, Abu Al-Shaykh, Ibn Mardawayh and Al-Bayhaqi in Ad-Dala'il narrated on the authority of Abdullah bin Az-Zubayr regarding his statement: **Adopt forgiveness**, the verse, he said: This verse was not revealed except regarding the differences of people. In another version: God commanded His Prophet, may God bless him and grant him peace, to pardon people's morals. Ibn Abi Hatim, At-Tabarani in Al-Awsat, Abu Al-Shaykh, Al-Hakim - who authenticated it - and Ibn Mardawayh narrated on the authority of Ibn Umar regarding his statement: **Adopt forgiveness**, he said: God commanded His Prophet to pardon people's morals. Ibn Abi Al-Dunya, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Al-Sha'bi who said: "When God revealed, 'Accept forgiveness, enjoin what is right, and turn away from the ignorant,' the Messenger of God, may God bless him and grant him peace, said: What is this, O Gabriel? He said: I do not know until I ask the scholar. So he went and then came back and said: God has commanded you to forgive those who wrong you, give to those who deprive you, and connect with those who cut you off." Ibn Mardawayh narrated something similar on the authority of Jabir. Ibn Mardawayh narrated on the authority of Qays bin Sa'd bin Ubadah who said: When the Messenger of God, may God bless him and grant him peace, looked at Hamza bin Abdul Muttalib, he said: By God, I will mutilate seventy of them. Then Gabriel came to him with this verse. Ibn Mardawayh narrated on the authority of Aisha regarding his statement, 'Accept forgiveness,' he said: Whatever good morals He has forgiven you. Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ibn Abbas regarding his statement: **Take what is easy**, he said: Take what is easy from their wealth, whatever they bring to you, take it. This was before the revelation of Bara'ah with the obligatory charity and its details. Ibn Jarir and An-Nahhas narrated in his Naskh on the authority of As-Suddi regarding the verse: The surplus of wealth was abrogated by Zakat. Ibn Jarir narrated on the authority of Ibn Zayd who said: When the verse **Take what is easy** was revealed, the Messenger of God (blessings and peace of God be upon him) said: What about anger, O Lord? Then the verse **And if an evil suggestion comes to you from Satan** was revealed. Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Mujahid regarding his statement: **Indeed, those who fear God**, he said: They

are the believers. Ibn Abi Shaybah, Abd Ibn Humayd, Ibn Abi Al-Dunya, Ibn Jarir, Ibn Al-Mundhir and Abu Al-Shaykh narrated on the authority of Mujahid regarding his statement: **When an impulse touches them from Satan**, he said: Anger. Abd Ibn Humayd and Ibn Abi Hatim narrated on the authority of Ibn Abbas who said: The evil suggestion is anger. Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Al-Suddi regarding his statement: *Remember*, he said: If they slip, they repent. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding the verse: Al-Ta'if said: The gathering is from Satan. **Remember, then at once they have insight**, he said: Then at once they are desisting from sin, taking God's command and disobeying Satan. **And their brothers**, he said: The brothers of the devils. **They extend them in error and then do not stop**, he said: Neither do the humans refrain from what they do of evil, nor do the devils refrain from them. "And when you do not bring them a sign, they say: Why did you not choose it?" He said: Why did you not invent it? Why did you not receive it and create it? Ibn Abi Hatim, Abu Al-Shaykh and Ibn Mardawayh narrated on his authority: **And their brothers extend them in error**, he said: They are the jinn who inspire their human allies. **Then they do not stop**, he said: They do not get tired. "And when you do not bring them a sign, they say: Why did you not choose it?" He said: Why did you not make it up on your own. Ibn Jarir, Ibn Abi Hatim, Abu Al-Shaykh, Ibn Mardawayh, and Ibn Asakir narrated on the authority of Abu Hurayrah regarding the statement of God's Messenger (may God's peace and blessings be upon him), **And when the Qur'an is recited**, the verse, he said: It was revealed regarding raising the voices while they were behind the Messenger of God (may God's peace and blessings be upon him) in prayer. Ibn Jarir, Ibn Al-Mundhir, and Al-Bayhaqi narrated on the authority of Ibn Abbas regarding the verse, he said: It means in the obligatory prayer. Ibn Mardawayh and Al-Bayhaqi narrated on his authority, he said: The Messenger of God (may God's peace and blessings be upon him), and some people recited behind him and they mixed up, so the verse, **And when the Qur'an is recited**, was revealed. This applies to the obligatory prayer. He said: Even if we do not listen to those who recite in a quieter voice than in a loud voice. Saeed bin Mansour, Ibn Abi Hatim, and Al-Bayhaqi narrated something similar on the authority of Muhammad bin Ka'b Al-Qurazi. Abd bin Hamid, Ibn Abi Hatim, and Al-Bayhaqi narrated something similar in his Sunan on the authority of Mujahid. Ibn Abi Hatim, Abu Al-Shaykh, Ibn Mardawayh, and Al-Bayhaqi narrated something similar on the authority of Abdullah bin Mughaffal. Abd ibn Humayd, Ibn Jarir, Ibn Abi Hatim, Abu al-Shaykh and al-Bayhaqi narrated from Ibn Mas'ud something similar to this. Something similar to this has been narrated from a group of the Salaf, and they stated that this verse was revealed regarding the recitation of the prayer by the Imam. Ibn Abi Shaybah narrated from al-Hasan regarding the verse: **During the prescribed prayer and during remembrance**. Ibn Abi Hatim and Abu Al-Shaykh narrated from Ibn Abbas regarding the verse: **During prayer and when the revelation is sent down**. Al-Bayhaqi narrated from him regarding the verse: **This is regarding prayer**. Abd al-Razzaq, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir and Ibn Abi

Hatim narrated from Qatadah regarding His statement: **And remember your Lord within yourself al-Bayhaqi 3:11**, that God commanded him to remember Him and forbade him from heedlessness. As for the morning, it is the Fajr prayer, and the evenings, it is the evening prayer. Ibn Abi Hatim narrated from Abu Sakhr, who said: The evenings are between Dhuhr and Asr. Ibn Jarir and Abu al-Shaykh narrated from Ibn Zayd regarding the verse: **Do not recite that aloud, 'in the mornings and the evenings', in the early morning and the evening**. Ibn Jarir and Abu Al-Sheikh narrated on the authority of Mujahid. **In the morning**, he said: The last part of the dawn prayer is the morning prayer, and the last part of the evening prayer is the afternoon prayer. The hadiths and reports from the Companions about the prostration of recitation, the number of places in which one prostrates, the manner of prostration, and what is said in it are fully mentioned in the books of hadith and jurisprudence, so we will not prolong the mention of that here.

### Tafsir al-Baghawi

206 - **Indeed, those who are with your Lord**, meaning: the angels who are brought near with grace and honor, **are not too proud**, are not too proud, **to worship Him, and they glorify Him**, and declare Him pure and remember Him, saying: Glory be to God. **And to Him they prostrate**.

Ahmad bin Abdullah Al-Salihi told us, Ahmad bin Al-Hasan Al-Hairi told us, Hajib bin Ahmad Al-Tusi told us, Abd Al-Rahim bin Munib told us, Ya'la bin Ubaid told us, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: "When the son of Adam recites a verse of prostration and prostrates, Satan withdraws, weeping, and says: 'Woe to him! This one was commanded to prostrate, and he prostrated, so Paradise is his. I was commanded to prostrate, but I disobeyed, so Hell is mine.'"

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 Muhammad bin Yusuf, on the authority of Al-Awza'i, on the authority of Al-Walid bin Hisham, on the authority of Ma'dan, who said: I asked Thawban, the freed slave of the Messenger of God, may God bless him and grant him peace, and I said: Tell me a hadith that God will benefit me with. He said: I heard the Messenger of God, may God bless him and grant him peace, say: **There is no servant who prostrates to God once but that God raises him a degree thereby and removes a sin from him thereby**.

### Tafsir al-Baidawi

206. **Indeed, those who are with your Lord** meaning the angels of the highest assembly. **are not too proud to worship Him, and they glorify Him** and declare Him

Surat al-A'raf 7:206

Indeed, those who are with your Lord are not too proud to worship Him, and they exalt Him and to Him they prostrate.

to be pure. **And to Him they prostrate** and they are singled out for worship and humility, and they do not associate anyone with Him. This is an allusion to those other than them who are accountable, and that is why prostration was prescribed for its recitation. And it was narrated from the Prophet, may God bless him and grant him peace, "When the son of Adam recites a verse of prostration and prostrates, Satan withdraws weeping and says: Woe to him! This one was commanded to prostrate, and he prostrated, so Paradise is his; and I was commanded to prostrate, but I disobeyed, so Hell is mine." And it was narrated from him, may God bless him and grant him peace, **Whoever recites Surat Al-A'raf, God will place a veil between him and Satan on the Day of Resurrection, and Adam will be his intercessor on the Day of Resurrection.**



## Surat al-Anfal 8:1

They ask you about the spoils of war. Say, "The spoils of war belong to God and the Messenger. So fear God and amend that which is between you and obey God and His Messenger, if you are believers."

### Tafsir al-Jalalayn

1 - **They ask you** O Muhammad **about the spoils of war** to whom they belong *Say* to them **The spoils of war belong to God** He places them wherever He wills **and the Messenger** He distributes them by the command of God, so he, may God bless him and grant him peace, distributed them among them equally. Al-Hakim narrated it in Al-Mustadrak **So fear God and amend that which is between you** meaning the truth of what is between you through love and leaving disputes **and obey God and His Messenger if you are truly believers**

### Tafsir al-Suyuti

Abu Dawud, al-Nasa'i, Ibn Hibban and al-Hakim narrated on the authority of Ibn Abbas that the Prophet, may God bless him and grant him peace, said: Whoever kills someone will be entitled to such and such, and whoever takes a prisoner captive will be entitled to such and such. As for the elders, they stood firm under the banners, and as for the young men, they hastened to kill and take the spoils. The elders said to the young men: Include us with you, for we were a support for you, and if there had been anything from you, you would have taken refuge with us. So they argued before the Prophet, may God bless him and grant him peace, and the verse was revealed: They ask you about the spoils of war. Say: The spoils belong to God and the Messenger.

Ahmad narrated on the authority of Sa'd ibn Abi Waqqas who said: When the day of Badr came, my brother Umair was killed, so I killed Sa'id ibn al-'As with him and took his sword. I brought it to the Prophet, may God bless him and grant him peace, and he said: Go and throw it in the handcuffs. I returned with what only God knows about the killing of my brother and the taking of my spoils. I had not gone far when Surat al-Anfal was revealed, and the Prophet, may God bless him and grant him peace, said to me: Go and take your sword.

Abu Dawud, Al-Tirmidhi and Al-Nasa'i narrated on the authority of Sa'd who said: "When the day of Badr came, I came with a sword and said: 'O Messenger of God, my chest has been healed by the polytheists. Give me this sword.' He said: 'This is neither for me nor for you.' I said: 'Perhaps this will be given to someone who will not suffer as I have.' Then the Messenger of God, may God bless him and grant him peace, came to me and said: 'You asked me something that was not mine, and it has now become mine and is yours.' He said: 'Then the verse was revealed: They ask you about the spoils of war.'"

K and Ibn Jarir narrated on the authority of Mujahid that they asked the Prophet, may God bless him and grant him peace, about the fifth after the four fifths, so the verse was revealed: They ask you about the spoils

of war.

### Tafsir al-Tabari

Abu Jaafar said: The people of interpretation differed regarding the meaning of **the spoils of war** that God mentioned in this place.

Some of them said: It is the spoils of war. They said: The meaning of the statement is: Your companions ask you, O Muhammad, about the spoils that you and your companions captured on the day of Badr. To whom do they belong? Say: It belongs to God and His Messenger.

Who said that?

Ibn Wakee' told us, he said, Wakee' told us, he said, Suwaid bin Amr told us, on the authority of Hammad bin Zaid, on the authority of Ikrimah, **They ask you about the spoils of war**, he said: **The spoils of war** are the booty.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **They ask you about the spoils of war**, he said: **The spoils of war** means the spoils of war.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Mujahid, he said: *Al-Anfal* means the spoils of war.

Ibn Wakee' told us, he said, Abu Khalid Al-Ahmar told us, on the authority of Juwaybir, on the authority of Ad-Dahhak: **They ask you about the spoils of war**, he said: the spoils of war.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh say: Ubayd bin Sulayman told us, who said: I heard Al-Dahhak say regarding His statement: **The spoils of war**, he said: He means the spoils of war.

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: **They ask you about the spoils of war**, he said: **The spoils of war** means the spoils of war.

Muhammad bin Saad told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas: **They ask you about the spoils of war**. "The spoils of war" means the spoils of war.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **They ask you about the spoils of war**, he said: **The spoils of war** means the spoils of war.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: *Al-Anfal* means the spoils of war.

Ahmad bin Ishaq told us, Abu Ahmad told us, Ibn al-Mubarak told us, on the authority of Ibn Jurayj, on the authority of Ata': **They ask you about the spoils of war**, he said: the spoils of war.

Others said: It is the spoils of war.

Who said that?

## Surat al-Anfal 8:1

They ask you about the spoils of war. Say, "The spoils of war belong to God and the Messenger. So fear God and amend that which is between you and obey God and His Messenger, if you are believers."

Al-Harith told me, he said, Abdul Aziz told us, he said, Ali bin Saleh bin Hayy told us, he said: It reached me regarding his statement: **They ask you about the spoils of war**, he said: The raids.

Others said: **The spoils of war** are what the polytheists took from the Muslims, such as a slave, an animal, or the like.

Who said that?

Abu Kuraib told us, he said, Jabir bin Nuh told us, on the authority of Abdul Malik, on the authority of Ata', regarding his statement: **They ask you about the spoils of war**, he said: It is what the polytheists took from the Muslims without fighting, whether it was an animal, a slave, or property. That is for the Prophet, may God bless him and grant him peace, to do with it as he wishes.

Ibn Wakee' told us, he said, Ibn Numayr told us, on the authority of Abd al-Malik, on the authority of Ata': **They ask you about the spoils of war**. He said: It is what the polytheists took from the Muslims without fighting, whether a male or female slave, or goods or luggage, so it is for the Prophet, may God bless him and grant him peace, to do with it as he wishes.

...He said, Abd al-A'la told us, on the authority of Muammar, on the authority of al-Zuhri: Ibn Abbas was asked about **the spoils of war**, and he said: the spoils and the horse.

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: It is said: **The spoils of war** are what is taken from what fell from the goods after the spoils are divided, so they are a gift from God and His Messenger.

Al-Qasim told me, he said, Al-Hussein told us, he said, Hajjaj told me, he said, Ibn Jurayj said, Uthman bin Abi Sulayman told me, on the authority of Muhammad bin Shihab: That a man said to Ibn Abbas: What is **the spoils of war**? He said: The horse, the shield, and the spear.

Al-Harith told me, he said, Abdul Aziz told us, he said, Abdul Warith bin Saeed told us, he said, Ibn Jurayj said, Ata' said: *Al-Anfal* means the strange horse, the armor, and the garment.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Al-Zuhri, on the authority of Ibn Abbas, he said: A man would give away the spoils of another man and his horse.

Yunus told me, he said, Ibn Wahb told us, he said, Malik ibn Anas told me, on the authority of Ibn Shihab, on the authority of Al-Qasim ibn Muhammad, he said: I heard a man ask Ibn Abbas about *al-Anfal*, and Ibn Abbas said: The horse is from the spoils of war, and the spoils of war are from the spoils of war. Then he returned to his question, and Ibn Abbas said that too.

Then the man said: **The spoils of war**, which God said in His Book, what are they? Al-Qasim said: He kept asking him until he almost made him embarrassed, and Ibn Abbas said: Do you know what is like this? Like Subaygh, who was struck by Umar ibn Al-Khattab, may God be pleased with him.

Al-Hasan bin Yahya narrated, he said: Abd al-Razzaq narrated, he said: Muammar narrated, on the authority of al-Zuhri, on the authority of al-Qasim bin Muhammad, he said: Ibn Abbas said: Whenever Umar **may God be pleased with him** was asked about something, he would say: **I neither command you nor forbid you**. Then Ibn Abbas said: By God, God did not send His Prophet (peace be upon him) except to forbid and command, to permit and prohibit. Al-Qasim said: So he sent Ibn Abbas **may God be pleased with him** to ask him about **the spoils of war**. Ibn Abbas said: A man would give a man spoils of war and his weapon. The man repeated it to him, and he said the same thing to him, then he repeated it to him until he became angry. Ibn Abbas said: Do you know what this is like? It is like Subaygh, whom Umar beat until the blood ran down his heels - or: his feet - so the man said: As for you, God has avenged Umar from you!

Ahmad bin Ishaq told us, Abu Ahmad told us, Ibn al-Mubarak told us, on the authority of Abd al-Malik, on the authority of Ata': **They ask you about the spoils of war**, he said: They ask you about what the polytheists have given to the Muslims, other than fighting, of an animal or a slave, and it is a voluntary gift to the Prophet, may God bless him and grant him peace.

Others said: **The voluntary charity** is the fifth that God has made for the people of the fifth.

Who said that?

Al-Harith told me, he said, Abdul Aziz told us, he said, Abdul Warith bin Saeed told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **They ask you about the spoils of war**, he said: It is the fifth. The Muhajireen said: Why has this fifth not been lifted from us? Has it not been taken from us? God said: It is for God and the Messenger.

Ahmad bin Ishaq told us, Abu Ahmad told us, Ibad bin Al-Awam told us, on the authority of Al-Hajjaj, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: That they asked the Prophet, may God bless him and grant him peace, about the fifth after the four fifths, so the following verse was revealed: **They ask you about the spoils of war**.

Abu Ja'far said: The most correct of these sayings about the meaning of **the spoils of war** is the saying of the one who said: They are additions that the Imam adds to some or all of the army, either from his share over their rights from the division, or from what he has attained through the spoils of war or some of its causes, as an encouragement for him and an incitement for those with him from his army to do what is in their best interest and the best interest of the Muslims, or the best interest of one of the two parties.

What Ibn `Abbas said, that it is a horse, a shield, and the like, may be included in that, and what `Ata' said, that it is whatever the polytheists returned to the Muslims of a slave or a horse, may be included in that, because that is the matter of the Imam, if what they attained was not by force and coercion, he does what is in the best interest of the people of Islam, and what the army has been conquered by force may be included in that.

We said that this is the most correct statement, because *nafl* in Arabic speech is an addition to something. It is said: *naftk so-and-so* and *anfalk* if you give him more.

And *al-Anfal* is the plural of *nafl*, and from it is the saying of Labid bin Rabi'ah:

Fearing our Lord is the best voluntary act, and God willing, I will make it easy for you.

If its meaning is what we have mentioned, then whoever is given more than his share of the spoils from the fighting army - whether that was due to a calamity he had suffered, or to his being independent of the Muslims - by the governor granting him that, then the ruling on that for him is like the spoils that the killer takes away, so what is given more than that is a voluntary gift, because the increase is a voluntary gift, and the voluntary gift, even if it is due in some cases to the rightful owner, is not from the spoils that are divided. Likewise, everything that is given to someone who does not have a share in the spoils is a voluntary gift, because even if he was overcome by it, it is not from what was divided.

The difference - if the matter is as we have described - between *booty* and **voluntary charity** is that *booty* is what God bestowed upon the Muslims from the wealth of the polytheists through force and subjugation, whether it was given as a gift or not, and **voluntary charity** is what a person was given in order to survive and make up for the army without division.

Since this is the meaning of *an-Nafl*, the interpretation of the statement is: Your companions ask you, O Muhammad, about the surplus of the money that is divided from the spoils of the infidels of Quraysh who were killed at Badr, to whom does it belong? Say to them, O Muhammad: It belongs to God and His Messenger, not to you, and He places it where He wills.

There is a difference of opinion about the reason for which this verse was revealed.

Some of them said: It was revealed about the spoils of Badr, because the Prophet, may God bless him and grant him peace, gave spoils to some people who had been afflicted, and some people excelled, while others stayed behind with the Messenger of God, may God bless him and grant him peace, and they disagreed about it after the war had ended, so God revealed this verse to His Messenger, teaching them that what the Messenger of God, may God bless him and grant him peace, did about it was permissible and permissible.

Who said that?

Muhammad ibn Abd al-A'la told us, Mu'tamir ibn

Sulayman told us, I heard Dawud ibn Abi Hind narrating, on the authority of Ikrimah, on the authority of Ibn Abbas: "The Prophet, may God bless him and grant him peace, said: 'Whoever comes to such and such a place will have such and such, or he does such and such, he will have such and such.' So the young men hastened to it, and the old men remained with the banners. When God granted them victory, they came seeking what the Prophet, may God bless him and grant him peace, had given them, but the old men said to them: 'Do not go with it without us!' So God revealed to him the verse: 'So fear God and amend that which is between you.'"

Al-Muthanna told us, he said, Abd al-A'la told us, and Ibn Wakee' told us, he said, Abd al-A'la told us, he said, Dawud told us, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: "When the day of Badr came, the Messenger of God, may God bless him and grant him peace, said: 'Whoever does such and such, will have such and such. The young men hastened to do so, and the old men remained under the banners. When the spoils came, they came seeking what had been made for them, and the old men said: Do not monopolize it from us, for we were a support for you, and we were under the banners, and if you were to flee, you would flee to us! So they disputed, and God revealed: 'They ask you about the spoils of war. Say, 'The spoils belong to God and the Messenger. So fear God and amend that which is between you and obey God and His Messenger, if you are believers.'"

Ishaq bin Shahin told me, he said, Khalid bin Abdullah told us, on the authority of Dawud, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: "When the day of Badr came, the Messenger of God, may God bless him and grant him peace, said: 'Whoever does such and such will have such and such of the voluntary reward. So the young men advanced, and the elders stuck to the banners, and they did not move. Then when they were victorious, the elders said: We were a support for you, so if you were defeated, you would join us, do not take the spoils without us! But the young men refused and said: The Messenger of God, may God bless him and grant him peace, made it ours! So God revealed: 'They ask you about the spoils of war. Say: The spoils belong to God and the Messenger.' " He said: So that was better for them, and likewise also: Obey me, for I know best.

Muhammad ibn al-Muthanna told us, Abd al-Wahhab told us, Dawud told us, on the authority of Ikrimah, regarding this verse: "They ask you about the spoils of war. Say: 'The spoils belong to God and the Messenger.' " He said: "When the day of Badr came, the Prophet, may God bless him and grant him peace, said: 'Whoever does such-and-such will have such-and-such of the spoils of war!' So the young men went out and began to do it. When it was time to divide the spoils, the old men said: 'We are the bearers of the banners, and we were a support for you!' So God revealed regarding that: 'Say: 'The spoils belong to God and the Messenger.' So fear God and amend that which is between you and obey God and His Messenger, if you are believers.'"

Al-Muthanna told me, he said, Ishaq told us, he said, Yaqub Al-Zuhri told us, he said, Al-Mughira bin Abd

## Surat al-Anfal 8:1

They ask you about the spoils of war. Say, "The spoils of war belong to God and the Messenger. So fear God and amend that which is between you and obey God and His Messenger, if you are believers."

Al-Rahman told me, on the authority of his father, on the authority of Sulayman bin Musa, on the authority of Makhul, the client of Hudhayl, on the authority of Abu Salam, on the authority of Abu Umamah Al-Bahili, on the authority of Ubadah bin Al-Samit, who said: God revealed when the people differed over the spoils on the day of Badr: **They ask you about the spoils of war** until His saying: **If you are believers**, so the Messenger of God, may God bless him and grant him peace, divided it among them, on the authority of Buwa.

Ibn Humayq told us, he said, Salamah told us, on the authority of Muhammad, he said, Abd al-Rahman ibn al-Harith and others of our companions told me, on the authority of Sulayman al-Ashdaq, on the authority of Makhul, on the authority of Abu Umamah al-Bahili, he said: I asked Ubadah ibn al-Samit about *al-Anfal*, and he said: It was revealed about us, the companions of Badr, when we differed about the voluntary spoils and our morals deteriorated in them, so God took it out of our hands and gave it to the Messenger of God, may God bless him and grant him peace, and the Messenger of God, may God bless him and grant him peace, divided it among the Muslims equally - he said: equally - so in that was fear of God, obedience to His Messenger, may God bless him and grant him peace, and reconciliation between us.

Others said: Rather, this verse was revealed because some of the companions of the Messenger of God, may God bless him and grant him peace, asked him for something from the spoils before dividing them, but he did not give it to him, as it was a share among the army, so God made all of that for His Messenger, may God bless him and grant him peace.

Who said that?

Ismail bin Musa al-Suddi told me, he said, Abu al-Ahwas told us, on the authority of Asim, on the authority of Mus'ab bin Sa'd, "On the authority of Sa'd, he said: I came to the Prophet, may God bless him and grant him peace, on the day of Badr with a sword and said: O Messenger of God, with this sword God has cured the polytheists! So I asked him for it, and he said: This is neither for me nor for you! He said: When I turned away, I said: I am afraid that someone who has not experienced my affliction will give it to me! Then the Messenger of God, may God bless him and grant him peace, was behind me. He said: I am afraid that something has been revealed concerning me! He said: The sword has become mine! He said: So he gave it to me, and the verse, "They ask you about the spoils of war" was revealed."

Abu Kuraib narrated to us, he said, Abu Bakr narrated to us, he said, Asim narrated to us, on the authority of Mus'ab bin Sa'd, "On the authority of Sa'd bin Malik, he said: When the day of Badr came, I came with a sword. He said: I said: O Messenger of God, God has healed my chest from the polytheists - or something like that - so give me this sword! He said to me: This is neither for me nor for you! So I went back and said: Perhaps this will be given to someone who has not

suffered as I have! So the messenger came to me, and I said: Tell me something! When I finished, he said: O Sa'd, you asked me for the sword, and it was not mine, and now it is mine, so it is yours! And the verse was revealed: "They ask you about the spoils of war. Say: The spoils belong to God and the Messenger."

Ibn Wakee' told us, he said, my father told us, on the authority of Israel, on the authority of Samak bin Harb, on the authority of Mus'ab bin Sa'd, on the authority of his father, he said: I obtained a sword on the day of Badr and I liked it, so I said: O Messenger of God, give it to me! So God revealed: "They ask you about the spoils of war. Say: The spoils belong to God and the Messenger."

Ibn Al-Muthanna and Ban Wakee' told us - Ibn Al-Muthanna said: Abu Mu'awiyah told me, and Ibn Wakee' said: Abu Mu'awiyah told us - he said: Al-Shaibani told us, on the authority of Muhammad Ibn Ubayd God, "on the authority of Sa'd Ibn Abi Waqqas, who said: When the day of Badr came, my brother Umair was killed, and I killed Sa'id Ibn Al-'As and took his sword, which was called "Dhu Al-Katifah," and I brought it to the Prophet, may God bless him and grant him peace, and he said: Go and throw it in the fist! So I threw it and returned, and I had what only God knows about the killing of my brother and the taking of my spoils! He said: I had not gone far, until Surat Al-Anfal was revealed to him, and he said: Go and take your sword!" The wording of the hadith is from Ibn Al-Muthanna.

Abu Kuraib told us, he said, Yunus bin Bakir told us, and Ibn Hamid told us, he said, Salamah told us, all on the authority of Muhammad bin Ishaq, he said, Abdullah bin Abi Bakir told me, on the authority of some of the Banu Sa'idah, he said: "I heard Abu Asid Malik bin Rabi'ah say: I obtained the sword of the Banu A'idh on the day of Badr, and the sword was called "al-Marzban." When the Messenger of God, may God bless him and grant him peace, ordered them to return what was in their hands of the voluntary offerings, I brought it and threw it among the voluntary offerings, and the Messenger of God, may God bless him and grant him peace, did not refuse anything that he asked for, so al-Arqam bin Abi al-Arqam al-Makhzumi saw it, so the Messenger of God, may God bless him and grant him peace, asked him and he gave it to him."

Yahya bin Ja'far told me, he said, Ahmad bin Abi Bakr told us, on the authority of Yahya bin Imran, on the authority of his grandfather Uthman bin Al-Arqam, and on the authority of his uncle, on the authority of his grandfather, he said: "The Messenger of God, may God bless him and grant him peace, said on the day of Badr: 'Return what was taken from the spoils!' So Abu Usaid Al-Sa'idi put down the sword of Ibn 'A'idh, the satrap, and Al-Arqam recognized it and said: 'Give it to me, O Messenger of God!' He said: 'So he gave it to him.'"

Muhammad ibn al-Muthanna narrated to us, he said:



Muhammad ibn Ja'far narrated to us, he said: Sha'bah narrated to us, on the authority of Samak ibn Harb, on the authority of Mus'ab ibn Sa'd, on the authority of his father, he said: I obtained a sword, he said: It was brought to the Messenger of God, may God bless him and grant him peace, and he said: O Messenger of God, give it to me as a gift! He said: Put it down! Then he stood up and said: O Messenger of God, give it to me as a gift! He said: Put it down! Then he stood up and said: O Messenger of God, give it to me as a gift! Shall I be treated like one who has no means of support? The Prophet, may God bless him and grant him peace, said: Put it down from where you took it! Then this verse was revealed: "They ask you about the spoils of war. Say: The spoils belong to God and the Messenger."

Ahmad bin Ishaq told us, Abu Ahmad told us, Israel told us, on the authority of Samak, on the authority of Mus'ab bin Sa'd, "On the authority of Sa'd, he said: I took a sword from the spoils of war and said: O Messenger of God, give me this! So this verse was revealed: "They ask you about the spoils of war."

Al-Harith told me, he said, Abdul Aziz told us, he said, Israel told us, on the authority of Ibrahim bin Muhajir, on the authority of Mujahid, regarding his statement: **They ask you about the spoils of war**, he said: "Saad said: I had taken the sword of Saeed bin Al-Aas bin Umayya, so I came to the Messenger of God, may God bless him and grant him peace, and I said: Give me this sword, O Messenger of God! He remained silent, then the following was revealed: "They ask you about the spoils of war," up to His statement: **If you are believers**, he said: So the Messenger of God, may God bless him and grant him peace, gave it to me."

Others said: Rather, it was revealed because the companions of the Messenger of God, may God bless him and grant him peace, asked to divide the spoils among themselves on the day of Badr, and God informed them that it was for God and His Messenger, not them, and they had no share in it. They said: The meaning of *about* in this place is *from*, and the meaning of the statement is: They ask you about the spoils of war. They said: Ibn Masoud used to read it: **They ask you about the spoils of war**, according to this interpretation.

Who said that?

Ibn Bashar told us, he said, Muammil told us, he said, Sufyan told us, on the authority of Al-A'mash, he said: The companions of Abdullah used to recite it: **They ask you about the spoils of war**.

Ibn Wakee' told us, he said, Al-Maharibi told us, on the authority of Juwaybir, on the authority of Al-Dahhak, he said: It is in the reading of Ibn Masoud: **(They ask you for the spoils of war)**.

Who said that?

Al-Muthanna told me, he said, Abu Salih told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, his saying: "They ask you about the spoils of war. Say, 'The spoils belong to God and the Messenger.'" He said: **The spoils of war** are the booty, and they were exclusively for the Messenger of God, may God bless him and grant him peace, and no

one had a share of them. Whatever the Muslim armies took of something they brought to him, so whoever withheld a needle or a thread from it, it was theft. So they asked the Messenger of God, may God bless him and grant him peace, to give them some of it. God said: They ask you about the spoils of war. Say, 'The spoils are mine; I have given them to My Messenger. You have no share in them.' So fear God and amend that which is between you and obey God and His Messenger, if you are believers.' Then God revealed: **And know that whatever you obtain of spoils - indeed, a fifth of it is for God and for the Messenger.** (al-Anfal 8:41) Then that fifth was divided for the Messenger of God, may God bless him and grant him peace, and for those named in the verse.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj: **They ask you about the spoils of war**. He said: It was revealed about the Muhajireen and Ansar who were present at Badr. He said: They differed and were divided into thirds. He said: So the following was revealed: "They ask you about the spoils of war. Say: The spoils belong to God and the Messenger." And God gave it to His Messenger, who divided it as God showed him.

Ahmad bin Ishaq told us, Abu Ahmad told us, Ibad bin Al-Awam told us, on the authority of Al-Hajjaj, on the authority of Amr bin Shuaib, on the authority of his father, on the authority of his grandfather: The people asked the Prophet, may God bless him and grant him peace, about the spoils of war on the day of Badr, so this verse was revealed: **They ask you about the spoils of war**.

... He said, Abbad bin Al-Awam told us, on the authority of Juwaybir, on the authority of Ad-Dahhak: **They ask you about the spoils of war**, he said: They ask you to give them spoils of war.

Bishr bin Muadh told us, Hammad bin Zaid told us, Ayoub told us, on the authority of Ikrimah, regarding his statement: **They ask you about the spoils of war**, he said: They ask you about the spoils of war.

Abu Ja'far said: The most correct of the sayings on this matter is that God Almighty informed us in this verse about a people who asked the Messenger of God, may God bless him and grant him peace, to give them the spoils of war, so God informed them that they belonged to God, and that He had made them for His Messenger.

If that is what it means, then it is possible that it was revealed because of the disagreement of the companions of the Messenger of God, may God bless him and grant him peace, about it, and it is possible that it was because of a question from someone who asked him about the sword that we mentioned about Saad asking him about it, and it is possible that it was because of a question from someone who asked him about dividing it among the army.

They differed about it: Is it abrogated or not?

Some of them said: It is abrogated. They said: It was abrogated by His statement: **And know that whatever you obtain of anything - a fifth of it is for God and for the Messenger** (al-Anfal 8:41), the verse.



## Surat al-Anfal 8:1

They ask you about the spoils of war. Say, "The spoils of war belong to God and the Messenger. So fear God and amend that which is between you and obey God and His Messenger, if you are believers."

Who said that?

Ibn Wakee' told us, he said, my father told us, on the authority of Jabir, on the authority of Mujahid and Ikrimah, they said: The spoils of war were for God and for the Messenger, but they were abrogated by: **And know that whatever you obtain of anything - a fifth of it is for God and for the Messenger** (al-Anfal 8:41).

Muhammad ibn al-Husayn told me, Ahmad ibn al-Mufaddal told us, Asbat told us, on the authority of al-Suddi: **They ask you about the spoils of war.** He said: Sa'd ibn Abi Waqqas was struck by a sword on the day of Badr, and he and some people argued over it. They asked the Prophet, may God bless him and grant him peace, and the Prophet, may God bless him and grant him peace, took it from them, and God said: "They ask you about the spoils of war. Say, 'The spoils belong to God and the Messenger.'" The verse, so the spoils of war were specifically for the Prophet, may God bless him and grant him peace, and God abrogated it with a fifth.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said, Salim Musa Umm Muhammad told me, on the authority of Mujahid, regarding his statement: **They ask you about the spoils of war,** he said: It was abrogated by: **And know that whatever you obtain of anything - a fifth of it is for God** (al-Anfal 8:41).

Ahmad bin Ishaq told us, Abu Ahmad told us, Sharik told us, on the authority of Jabir, on the authority of Mujahid and Ikrimah - or: Ikrimah and Amel - they said: Al-Anfal abrogated: **And know that whatever you obtain of anything, a fifth of it is for God** (al-Anfal 8:41).

Others said: It is decisive, and not abrogated. Rather, the meaning of that is: "Say: The spoils belong to God," and they are undoubtedly God's, along with the world and what is in it, and the Hereafter, and the Messenger, who places them in the places in which God commanded him to place them.

Who said that?

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement: **They ask you about the spoils of war,** so he recited until he reached: **If you are believers,** so submit to God and His Messenger to judge over it as they wish, and to place it wherever they want, so they said: Yes! Then after forty came: **And know that whatever you obtain of anything, a fifth of it is for God and for the Messenger** (al-Anfal 8:41), and you have four-fifths. And "The Prophet, may God bless him and grant him peace, said on the day of Khaybar: This fifth is returned to your poor," God and His Messenger do what they like with that fifth, and place it wherever they like. Then God informed us of what He likes from that. Then He recited the verse: **For the near of kin, the orphans, the needy, and the wayfarer, so that it will not circulate among the rich among you** (al-Hashr 59:7).

Abu Ja'far said: The correct statement in this regard is

that God, the Most High, has informed us that He made the spoils of war for His Prophet, may God bless him and grant him peace, to give as a gift to whomever he wishes. He gave the spoils of war to the murderer as a gift, and gave the army a quarter at the beginning, and a third after a fifth upon returning. He gave a people a gift after their shares, one camel at a time, in some of the battles. So God, the Most High, made the ruling on the spoils of war for His Prophet, may God bless him and grant him peace, to give as a gift according to what he sees is in the best interest of the Muslims, and for the imams who come after him to follow his example in this regard.

There is no evidence in the verse that its ruling has been abrogated, because it is likely to have the meaning that I mentioned and described. It is not permissible to rule that a ruling that was revealed in the Qur'an has been abrogated, except with an argument that must be accepted. We have shown in more than one place in our books that nothing has been abrogated except that which has been invalidated by an event that has ruled otherwise, negating all of its meanings, or a report comes that requires the argument that one of them abrogates the other.

It was mentioned on the authority of Saeed bin Al-Musayyab that he denied that the spoils of war were for anyone after the Messenger of God, may God bless him and grant him peace, as an interpretation of the words of God Almighty: "Say: The spoils of war belong to God and the Messenger."

Ibn Wakee' told us, he said, Abda bin Sulayman told us, on the authority of Muhammad bin Amr, he said: Saeed bin Al-Musayyab sent his slave to some people who asked him about something, and he said: You sent to me asking me about the spoils of war. There is no voluntary charity after the Messenger of God, may God bless him and grant him peace.

We have shown that the imams may follow the example of the Messenger of God, may God bless him and grant him peace, in their battles by his actions, and they may perform voluntary acts of worship in the same way that he performed voluntary acts of worship, if the voluntary acts of worship are good for the Muslims.

The statement in the interpretation of his saying: **So fear God and amend that which is between you and obey God and His Messenger, if you are believers.**

A[for Jaafar said: God Almighty says: So fear God, O people, and be pious to Him by obeying Him and avoiding His disobedience, and reform the situation among yourselves.

The people of interpretation differed about what was meant by his saying: **And reconcile your differences.**

Some of them said: It is an order from God to those who took the spoils on the day of Badr, and witnessed the battle with the Messenger of God, may God bless

him and grant him peace, when they disagreed about the spoils: to return what they took from it to one another.

Who said that?

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada: **So fear God and amend that which is between you**, he said: The Prophet of God would give a believer the spoils of a disbeliever if he killed him, then God revealed: **So fear God and amend that which is between you**, He commanded them to return them to one another.

Al-Qasim narrated to us, Al-Husayn narrated to us, Hajjaj narrated to me, on the authority of Ibn Jurayj, who said: It has reached me that the Prophet, may God bless him and grant him peace, would give a man spoils of war according to his wealth and his ability, as he saw fit, until the day of Badr came, and the people had filled their hands with spoils of war, and the weak among the people said: The strong took the spoils! So they mentioned that to the Prophet, may God bless him and grant him peace, and the verse was revealed: "Say: The spoils belong to God and the Messenger. So fear God and amend that which is between you," so that the strong would respond to the weak.

Others said: This is a warning from God to the people, and a prohibition for them from differing in what they differed about regarding the matter of spoils and other things.

Who said that?

Muhammad bin Amara told me, he said, Khalid bin Yazid told us, and Ahmad bin Ishaq told us, he said, Abu Ahmad told us, they said, Abu Israel told us, on the authority of Fadil, on the authority of Mujahid, regarding the statement of God: **So fear God and amend that which is between you**, he said: It is difficult for them.

Al-Harith told me, he said, Al-Qasim told us, he said, Ibad bin Al-Awam told us, on the authority of Sufyan bin Husayn, on the authority of Mujahid, on the authority of Ibn Abbas: **So fear God and amend that which is between you**, he said: This is an encouragement from God to the believers, to fear God and amend that which is between them. Ibad said, Sufyan said: This was when they disagreed over the spoils on the day of Badr.

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 fear God and amend that which is between you**, meaning do not quarrel.

The Arab scholars differed on the feminization of *al-bayn*.

Some of the grammarians of Basra said: He added (*that*) to (*between*), and made it (*that*), because some things are given a feminine noun, and some are masculine, like (**the house**) and (**the wall**), he made (**the house**) feminine and made (**the wall**) masculine.

Some of them said: What he meant by his saying: **between you** is the state of the time between, so he said: And likewise **at the time of the evening**, meaning the time in which the evening prayer is. He said: And

they did not put a masculine for the feminine, nor a feminine for the masculine, except for a meaning.

Abu Jaafar said: This statement is the more correct of the two statements, for the reason I mentioned for it.

As for his saying: **And obey God and His Messenger**, its meaning is: And, O people seeking spoils, abide by the command of God and the command of His Messenger regarding what God has bestowed upon you, for He has made clear to you its aspects and ways, **if you are believers**, meaning: If you believe in the Messenger of God in what he has given you from your Lord, as:

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: **So fear God and amend that which is between you and obey God and His Messenger if you are believers**, so submit to God and His Messenger, so that they may rule in it as they wish, and place it where they want.

## Tafsir al-Qurtubi

It was a Medinan battle according to Al-Hasan, Ikrimah, Jabir, and Ata. Ibn Abbas said: It was a Medinan battle except for seven verses, from the Almighty's saying: **And when those who disbelieved plotted against you** [al-Anfal 8:30] to the end of the seven verses.

It has seven issues:

First: Ubadah bin Al-Samit narrated that he said:

"The Messenger of God, may God bless him and grant him peace, went out to Badr and they encountered the enemy. When God defeated them, a group of Muslims followed them and killed them. One group surrounded the Messenger of God, may God bless him and grant him peace, and another group seized the army and the loot. When God banished the enemy and those who sought them returned, they said: 'The spoils are ours. We are the ones who sought the enemy and God banished and defeated them.' Those who surrounded the Messenger of God, may God bless him and grant him peace, said: 'You have no more right to it than we do. Rather, it is ours. We surrounded the Messenger of God, may God bless him and grant him peace, lest the enemy take him by surprise.' Those who seized the army and the loot said: 'You have no more right to it than we do. It is ours. We have taken it and seized it.' Then God, the Almighty, revealed: 'They ask you about the spoils of war. Say: 'The spoils belong to God and the Messenger. So fear God and amend that which is between you and obey God and His Messenger, if you are believers.' So the Messenger of God, may God bless him and grant him peace, divided it among them." Abu Omar said: The scholars of Arabic said: They say: Astalwa, atafu, and hawata. It is said: Death is seized upon the servants. And His statement: **He divided it into fawaq** means quickly. They said: Fawaq is what is between the two milkings of a camel. It is said: He waited for him for the fawaq of a camel, meaning this amount. And they say it with dammah and fathah: fawaq and fawaq. And this was before the verse: **And know that whatever you obtain of spoils, a fifth of it is for God** (al-Anfal 8:41) was

## Surat al-Anfal 8:1

They ask you about the spoils of war. Say, "The spoils of war belong to God and the Messenger. So fear God and amend that which is between you and obey God and His Messenger, if you are believers."

revealed. And it seems that the meaning according to the scholars is: To God and to the Messenger is the judgment and action in it in a way that brings one closer to God Almighty. Muhammad bin Ishaq mentioned: Abd al-Rahman bin al-Harith and others of our companions told me on the authority of Sulayman bin Musa al-Ashdaq on the authority of Makhul on the authority of Abu Umamah al-Bahili who said: I asked Ubadah bin al-Samit about the spoils of war and he said: It was revealed about us, the companions of Badr, when we differed about the voluntary charity and our morals deteriorated, so God took it away from our hands and gave it to the Messenger, so the Messenger of God, may God bless him and grant him peace, divided it up on the basis of *bawa'*. He said: Equally. This was the fear of God, obedience to His Messenger, and reconciliation between people. It was narrated in Sahih on the authority of Sa'd ibn Abi Waqqas, who said:

The companions of the Messenger of God (may God's peace and blessings be upon him) seized a great booty, and among them was a sword. I took it and brought it to the Prophet (may God's peace and blessings be upon him) and said: Give me this sword as a gift, for I know its condition. He said: Return it from where you took it. I went until I was about to throw it into the hands of the people. My soul blamed me, so I returned to him and said: Give it to me. He said: Return it from where you took it, so ... God revealed: {They ask you about the spoils of war.} [Muslim]. There are many narrations, but what we have mentioned is sufficient, and God is the guide to success.

The second: Al-Anfal, singular: Nafil, with a fat-ha on the Fa. He said:

Indeed, fearing our Lord is the best voluntary act, and God willing, it is my inheritor and my reward.

Any good booty. And the nafil is the oath, and from it the hadith: **The Jews will acquit you with the nafil of fifty of them.** And the nafil is the negation, and from it the hadith: **Then take a nafil from her offspring.** And the nafil is a well-known plant. And the nafil is the increase over the obligatory, and it is voluntary. And the offspring of a child is nafil, because it is an increase over the child. And the spoils are nafil, because it is an increase in what God has made permissible for this nation of what was forbidden to others. The Prophet, may God bless him and grant him peace, said:

I was given preference over the prophets in six things - and among them - and the spoils were made lawful for me." And the spoils are the spoils themselves. Antara said:

When the battle rages, we quench our thirst with spears and protect ourselves at the spoils-of-war.

Any spoils.

Third: Scholars differed on the place of spoils of war into four opinions: First: Its place is in what the infidels deviated from to the Muslims or was taken without war.

Second: Its place is the fifth. Third: One-fifth of the fifth. Fourth: The head of the spoils of war, according to what the Imam sees. The doctrine of Malik, may God have mercy on him, is that the spoils of war are gifts of the Imam from the fifth, according to what he sees from the effort, and there is no voluntary charity in the four fifths, and he did not see the voluntary charity from the head of the spoils of war because its people are specified and they are the ones who are in distress, and the division of the fifth is returned to the effort of the Imam. And its people are not specified. He, may God bless him and grant him peace, said:

**I have nothing of what God has bestowed upon you except the fifth, and the fifth is returned to you.** So after this it is not possible that the voluntary gift is the right of anyone, but rather it is the right of the Messenger of God, may God bless him and grant him peace, which is the fifth. This is what is known from his school of thought, and it has been narrated from him that it is from the fifth of the fifth. This is the opinion of Ibn al-Musayyab, al-Shafi'i, and Abu Hanifa. The reason for the disagreement is the hadith of Ibn Umar, narrated by Malik, who said:

"The Messenger of God (may God bless him and grant him peace) sent a raiding party before Najd and they captured many camels. Their shares were twelve camels or eleven camels, and they gave each camel as a gift." This is how Malik narrated it with doubt in the narration of Yahya from him, and a group of the narrators of Al-Muwatta' agreed with him on this except Al-Walid bin Muslim, who narrated it from Malik bin Nafi' from Ibn Umar, and he said in it: Their shares were twelve camels, and they gave each camel as a gift. And he did not doubt. Al-Walid bin Muslim and Al-Hakam bin Nafi' mentioned from Shu'aib bin Abi Hamza from Nafi' "from Ibn Umar who said: The Messenger of God (may God bless him and grant him peace) sent us with an army before Najd - in the narration of Al-Walid: four thousand - and a raiding party from the army went out - in the narration of Al-Walid: I was among those who went out with it - so the shares of the army were twelve camels, twelve camels, and the people of the raiding party gave each camel as a gift, so their shares were thirteen camels." Abu Dawud mentioned this as evidence for those who say that the gift is only part of the fifth. The explanation is that if this expedition had been carried out on the basis that its people were ten, for example, and they had captured one hundred and fifty in their spoils, from which one-fifth was taken thirty, and they had one hundred and twenty, and it was divided by ten, each one was entitled to twelve camels, twelve camels, then the people were given one camel each from the one-fifth, because the one-fifth of thirty does not have ten camels. So if you know what is for ten, you know what is for one hundred and a thousand and more. And the one who said that it was from the one-fifth of the one-fifth argued that it is permissible for there to be clothes sold and goods other than camels, so he gave the one who did not receive the camel the value of a camel from those goods. What supports this is what

Muslim narrated in some versions of this hadith: So we captured camels and sheep, the hadith. Muhammad ibn Ishaq mentioned in this hadith that the prince gave them a gift before the division, and this requires that the gift be from the head of the spoils, and this is contrary to the statement of Malik. And the statement of the one who narrated the opposite is more appropriate because they are memorizers, as Abu Omar, may God have mercy on him, said. Makhool and Al-Awza'i said: A voluntary prayer should not exceed more than one-third, which is the opinion of the majority of scholars. Al-Awza'i said: If they exceed it, then it should be given to them and made part of the fifth. Al-Shafi'i said: There is no limit for a voluntary prayer that the imam should not exceed.

Fourth: The hadith of Ibn Umar indicates that the Imam says before fighting: Whoever demolishes such-and-such a fortress will have such-and-such, and whoever reaches such-and-such a place will have such-and-such, and whoever brings a head will have such-and-such, and whoever brings a prisoner will have such-and-such, harming them. It was narrated on the authority of Malik that he disliked it. He said: It is fighting for the sake of the world. He did not permit it. Al-Thawri said: That is permissible and there is nothing wrong with it.

I said: This meaning was transmitted from the Prophet, may God bless him and grant him peace, in the hadith of Ibn Abbas, who said: "When the day of Badr came, the Prophet, may God bless him and grant him peace, said:

Whoever kills someone will have such-and-such, and whoever takes a prisoner will have such-and-such." The hadith in its entirety. In the narration of Ikrimah from him, "From the Prophet, may God bless him and grant him peace: Whoever does such-and-such and comes to such-and-such a place will have such-and-such." So the young men hastened and the elders stood firm with the banners. When they were granted victory, the young men came asking for what had been given to them, but the elders said to them: Do not go with him without us, for we have been a support for you. So God Almighty revealed: **And reconcile your differences.** Ismail bin Ishaq also mentioned this. It was narrated from Omar bin Al-Khattab that he said to Jarir bin Abdullah Al-Bajali when he came to him with his people while he was intending to go to Ash-Sham: Would you like to go to Kufa and have a third after the fifth from every land and captives? This was said by a group of the jurists of Ash-Sham: Al-Awza'i, Makhul, Ibn Haywah, and others. They saw the fifth as part of the spoils, and the voluntary charity after the fifth, then the spoils among the people of the army. This was said by Ishaq, Ahmad, and Abu Ubaid. Abu Ubaid said: Today, people are of the opinion that there is no voluntary charity from the spoils until one-fifth is taken. Malik said: It is not permissible to say: The Imam said to a group of soldiers: **Whatever you take, you have one-third of it.** Sahnun said: He meant the beginning. If it decreases, it continues, and they have their shares in the remainder. Sahnun said: If the Imam said to a group of soldiers: **Whatever you take, you do not have to pay one-fifth of it,** then this is not permissible. If it decreases, you return it, because this is an unusual

ruling that is not permissible and does not continue.

Sixth: Malik, may God have mercy on him, recommended that the imam not give voluntary gifts except for what is apparent, such as a turban, horse, or sword. Some scholars forbade the imam from giving voluntary gifts of gold, silver, pearls, or the like. Some of them said: A voluntary gift is permissible of anything. This is correct, based on the statement of Umar and the implication of the verse, and God knows best.

Seventh: The Almighty's saying: **So fear God and amend that which is between you.** This is a command to fear God and amend, meaning, be united on the command of God in supplication: O God, amend that which is between you, meaning the state in which the meeting occurs. This indicates the explicit statement that there is a dispute between them, or that the souls are inclined to quarrel, as stated in the hadith. The meaning of fear was mentioned earlier, meaning fear God in your words and actions, and amend that which is between you. **And obey God and His Messenger** in the spoils of war and the like. **If you are believers** meaning that the way of the believer is to comply with what we mentioned. It was said that *if* means *when*.

## Tafsir Ibn Kathir

Al-Bukhari said: Ibn Abbas said: The spoils of war are the spoils of war. Muhammad bin Abdul Rahim told us, Saeed bin Sulaiman told us, Hisham told us, Abu Bishr told us, on the authority of Saeed bin Jubair, who said: I said to Ibn Abbas, may God be pleased with them both, Surat Al-Anfal. He said: It was revealed at Badr. As for what he related on the authority of Ibn Abbas, it was also narrated by Ali bin Abi Talhah on the authority of Ibn Abbas that he said: The spoils of war are the spoils of war. They were exclusively for the Messenger of God, may God bless him and grant him peace, and no one else had a share of them. And this is what Mujahid, Ikrimah, Ata, Ad-Dahhak, Qatadah, Ata Al-Khurasani, Muqatil bin Hayyan, Abd Al-Rahman bin Zaid bin Aslam, and more than one said, that they are the spoils of war. Al-Kalbi said, on the authority of Abu Salih, on the authority of Ibn Abbas that he said: The spoils of war are the spoils of war. Labid said about it:

Fearing our Lord is the best voluntary act, and God willing, I will be patient and hasten.

Ibn Jarir said: Yunus told me, Ibn Wahb told us, Malik ibn Anas told me, on the authority of Ibn Shihab, on the authority of Al-Qasim ibn Muhammad, who said: I heard a man asking Ibn Abbas about the spoils of war, and Ibn Abbas, may God be pleased with him, said: The horse is from the spoils of war and the spoils of war are from the spoils of war. Then he returned to his question and Ibn Abbas said that too. Then the man said: What are the spoils of war that God said in His Book? Al-Qasim said: He kept asking him until he almost made him embarrassed. Then Ibn Abbas said: Do you know what is like this, like Subaygh who was struck by Umar ibn Al-Khattab? And Abd Al-Razzaq said: Muammar told us, on the authority of Al-Zuhri, on the authority of Al-Qasim ibn Muhammad, who said:



## Surat al-Anfal 8:1

They ask you about the spoils of war. Say, "The spoils of war belong to God and the Messenger. So fear God and amend that which is between you and obey God and His Messenger, if you are believers."

Ibn Abbas said: When Umar ibn Al-Khattab, may God be pleased with him, was asked about something, he would say: I neither command you nor forbid you. Then Ibn Abbas said: By God, God did not send His Prophet, may God bless him and grant him peace, except as a forbidding, commanding, permitting and forbidding. Al-Qasim said: A man was sent to Ibn Abbas and he asked him about the spoils of war. Ibn Abbas said: A man would give away another man's horse and weapon as spoils of war. The man repeated the same thing to him, then he repeated it to him until he angered him. Ibn Abbas said: Do you know what is like this? It is like Subaygh, whom Umar ibn Al-Khattab beat until blood flowed down his heels or feet. The man said: As for you, God has avenged Umar from you. This is a sound chain of transmission to Ibn Abbas, that he interpreted the spoils of war as what the imam gives away to some people from spoils or the like after dividing the original spoils of war, which is what many jurists understand from the word spoils of war. And God knows best.

Ibn Abi Nujayh said on the authority of Mujahid: They asked the Messenger of God (peace be upon him) about the fifth after the four of the fifths, so the verse **They ask you about the spoils of war** was revealed. Ibn Mas'ud and Masruq said: There is no voluntary charity on the day of battle, rather the voluntary charity is before the ranks meet. Ibn Abi Hatim narrated it on their authority. Ibn al-Mubarak and others said on the authority of Abdul Malik bin Abi Sulayman on the authority of Ata bin Abi Rabah regarding the verse **They ask you about the spoils of war** he said they ask you about what the polytheists have strayed from to the Muslims other than in combat, from an animal or a male or female slave or goods, so it is voluntary charity for the Prophet (peace be upon him) to do with as he wishes. This necessitates that he interpreted the spoils of war as the booty, which is what is taken from the infidels without fighting. Ibn Jarir said: Others said: They are the spoils of war by raiding parties. Al-Harith told me, Abdul Aziz told us, Ali bin Salih bin Hayy told us, he said it reached me in the words of God the Almighty: **They ask you about the spoils of war** he said the raiding parties, and the meaning of this is what the Imam gives as a voluntary charity to some of the raiding parties in addition to their division with the rest of the army. Al-Sha'bi stated this, and Ibn Jarir chose that it was an addition to the oath. This is supported by what was reported regarding the reason for the revelation of the verse, which is what Imam Ahmad narrated, where he said: Abu Mu'awiyah told us, Abu Ishaq al-Shaibani told us, on the authority of Muhammad ibn Ubayd God al-Thaqafi, on the authority of Sa'd ibn Abi Waqqas, who said: When the day of Badr came and my brother Umair was killed, I killed Sa'id ibn al-'As and took his sword, and he was called Dhu al-Katifah. I brought it to the Prophet, may God bless him and grant him peace, and he said: **Go and throw it in the fist**. He said: So I returned with what only God knows about me, who killed my brother and took my spoils. He said: I had not gone far until Surat al-Anfal was revealed, and the Messenger of God,

may God bless him and grant him peace, said to me: **Go and take your spoils**.

Imam Ahmad also said: Aswad bin Aamer told us, Abu Bakr told us, on the authority of Asim bin Abi Al-Najoud, on the authority of Mus'ab bin Sa'd, on the authority of Sa'd bin Malik, who said: I said, O Messenger of God, God has cured me today of the polytheists, so give me this sword. He said, **This sword is neither for you nor for me, put it down**. So I put it down, then I went back and said, **Perhaps this sword will be given to someone who will not suffer as I have suffered**. Then a man called me from behind me and said, **I said, 'Has God revealed something about me?'** He said, **You asked me for the sword, but it was not mine, and it has been given to me, so it is yours**. He said, "Then God revealed this verse, 'They ask you about the spoils of war. Say, 'The spoils belong to God and the Messenger.'"" It was narrated by Abu Dawud, Al-Tirmidhi and Al-Nasa'i through various chains of transmission on the authority of Abu Bakr bin Ayyash, and Al-Tirmidhi said: It is good and authentic. This is how Abu Dawud At-Tayalisi narrated it. Shu'bah told us, Samak bin Harb told us, he heard Mus'ab bin Sa'd narrating on the authority of Sa'd, he said: It was revealed about four verses. I obtained a sword on the day of Badr, so I came to the Prophet, may God bless him and grant him peace, and said: Give it to me as a gift. He said: **Put it down from where you took it**, twice, then I went back to him and the Prophet, may God bless him and grant him peace, said: **Put it down from where you took it**. Then this verse was revealed: **They ask you about the spoils of war**, the verse and the rest of the hadith, about the revelation of: **And We have enjoined upon man, to be good to his parents**, and the words of God Almighty: **Intoxicants and gambling**, and the verse of the will. Muslim narrated it in his Sahih on the authority of Shu'bah, and Muhammad bin Ishaq said: Abdullah bin Abi Bakr told me on the authority of some of Banu Sa'idah, he said: I heard Abu Asid Malik bin Rabi'ah say: I obtained the sword of Ibn A'idh on the day of Badr, and the sword was called Al-Marzban, so when he ordered... The Messenger of God, may God bless him and grant him peace, asked the people to return what they had in their hands of voluntary charity. I brought it and threw it in the voluntary charity. The Messenger of God, may God bless him and grant him peace, did not refuse anything that anyone asked for. Al-Arqam bin Abi Al-Arqam Al-Makhzumi saw him, so the Messenger of God, may God bless him and grant him peace, asked him and he gave it to him. Ibn Jarir narrated it from another source.

### Another reason for the revelation of the verse

Imam Ahmad said: Muhammad bin Salamah told us, on the authority of Ibn Ishaq, on the authority of Abd al-Rahman, on the authority of Sulayman bin Musa, on the authority of Makhul, on the authority of Abu Umamah, who said: I asked Ubadah about the spoils of war, and he said: We were the companions of Badr. It was revealed when we disagreed about the voluntary spoils of war and our morals deteriorated, so



God took it from our hands and gave it to the Messenger of God, may God bless him and grant him peace, and the Messenger of God, may God bless him and grant him peace, divided it among the Muslims. On the authority of Buwa'a, he said on the authority of Equally. Imam Ahmad also said: Abu Muawiyah bin Omar told us, Abu Ishaq told us, on the authority of Abd al-Rahman bin al-Harith bin Abdullah bin Ayyash bin Abi Rabia, on the authority of Sulayman bin Musa, on the authority of Abu Salamah, on the authority of Abu Umamah, on the authority of Ubadah bin al-Samit, who said: We went out with the Messenger of God, may God bless him and grant him peace, and I witnessed Badr with him. The people met, and God, the Most High, defeated the enemy. A group set out in their tracks, defeating and killing them, and a group approached the army, seizing and gathering it, and a group surrounded the Messenger of God, may God bless him and grant him peace, so that the enemy would not be taken by surprise. When night fell, the people returned to each other. Those who had gathered the spoils said: We have taken them, so no one has a share in them. Those who went out in pursuit of the enemy said: You are not more deserving of them than we are. We prevented the enemy from reaching them and defeated them. Those who surrounded the Messenger of God, may God bless him and grant him peace, said: We feared that the enemy would take him by surprise, so we occupied ourselves with him. Then the verse was revealed: "They ask you about the spoils. Say: The spoils belong to God and the Messenger. So fear God and amend your affairs." **Between you**, so the Messenger of God, may God bless him and grant him peace, divided it among the Muslims. When the Messenger of God, may God bless him and grant him peace, raided the land of the enemy, he gave a quarter as a gift, and when he returned, he gave a third as a gift. He disliked spoils of war. Al-Tirmidhi and Ibn Majah narrated it from the hadith of Sufyan al-Thawri from Abd al-Rahman ibn al-Harith, with a similar wording. Al-Tirmidhi said: This is a good hadith. Ibn Hibban narrated it in his Sahih and al-Hakim in his Mustadrak, from the hadith of Abd al-Rahman ibn al-Harith. Al-Hakim said: Its chain of transmission is sound according to the conditions of Muslim, but they did not include it. Abu Dawud, al-Nasa'i, Ibn Jarir, and Ibn Mardawayh narrated it, and the wording is his. Ibn Hibban and al-Hakim narrated it from various chains of transmission on the authority of Dawud ibn Abi Hind, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: When the day of Badr came, the Messenger of God, may God bless him and grant him peace, said: **Whoever does such and such will have such and such.** The young men of the people rushed to do so, while the elders remained under the banners. When the spoils came, they came seeking what had been given to them, and the elders said: Do not monopolize us, for we would have been a support for you. If you were to flee, you would have come to us. They disputed, so God Almighty revealed: "They ask you about the spoils of war. Say, 'The spoils belong to God and the Messenger. So fear God and set things right between you and obey God and His Messenger, if you are believers.'" Al-Thawri said on the authority of Al-Kalbi on the authority of Abu Salih on the authority of Ibn Abbas, who said: When the day of Badr came,

the Messenger of God, may God bless him and grant him peace, said, **Whoever kills a person will have such and such, and whoever takes a prisoner will have such and such.** Abu Al-Yusr came with two prisoners and said: O Messenger of God, may God bless him and grant him peace, you promised us. Saad bin Ubadah stood up and said: O Messenger of God, if you had given these, nothing would have remained for your companions. It was not a lack of reward that prevented us from doing this, nor was it cowardice in the face of the enemy. Rather, we stood up in this position to protect you, fearing that they might come from behind you. They quarrelled and the Qur'an was revealed: "They ask you about the spoils of war. Say: The spoils belong to God and the Messenger." He said: And the Qur'an was revealed: **And know that whatever you obtain of anything, a fifth of it is for God.** To the end of the verse. Imam Abu Ubaidullah Al-Qasim bin Salam, may God have mercy on him, said in the Book of Legal Money and Explanation of Its Directions and Disbursements: As for the spoils of war, they are the spoils and all the gains that the Muslims obtained from the money of the people of war. The first spoils of war were for the Messenger of God, may God bless him and grant him peace. God Almighty says: "They ask you about the spoils of war. Say: The spoils belong to God and the Messenger." So he divided them on the day of Badr according to what God showed him, without dividing them into fifths as we mentioned in the hadith of Saad. Then it was revealed after That is the verse of the fifth, so the first was abrogated. I said: This is how Ali bin Abi Talha narrated it from Ibn Abbas, and Mujahid, Ikrimah and As-Suddi said the same. Ibn Zayd said: It is not abrogated, rather it is decisive. Abu Ubaid said: And there are traces of that. The origin of the spoils of war is the sum of the spoils of war, except that the fifth of it is specific to its people according to what was revealed in the Book and the Sunnah. The meaning of the spoils of war in the speech of the Arabs is every good deed done by an agent as a favor, without it being obligatory upon him. So that is the voluntary gift that God made permissible for the believers from the wealth of their enemy. Rather, it is something that God made specific to them out of His generosity towards them after the spoils of war were forbidden to the nations before them, so God made it permissible for this nation. This is the origin of the voluntary gift. I said: The evidence for this is what is in the two Sahihs on the authority of Jabir, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: "I have been given five things that were not given to anyone before me - and he mentioned the hadith until he said - and the spoils of war were made permissible for me, but were not made permissible for anyone before me." He mentioned the entire hadith, then Abu Ubaid said: This is why he called what the Imam gave to the fighters a voluntary gift, which is his preference of some of the army over others with something other than their arrows, he does that to them according to the extent of their ability to suffice for Islam and to harm the enemy, and in the voluntary gift that the Imam gives, there are four Sunnahs, each of which has a place other than the place of the other **one of them** in the voluntary gift, there is no fifth in it, and that is the plunder, **and the second** is the voluntary gift that comes from the spoils after taking out the fifth, which is that the Imam directs

## Surat al-Anfal 8:1

They ask you about the spoils of war. Say, "The spoils of war belong to God and the Messenger. So fear God and amend that which is between you and obey God and His Messenger, if you are believers."

the raiding parties in the land of war, so they bring back the spoils, so the raiding party gets a quarter or a third of what they bring after the fifth, **and the third** in the voluntary gift from the fifth itself, which is that the entire spoils are seized, then divided into fifths, and when the fifth is in the hands of the Imam, he gives it as a voluntary gift according to what he sees fit. **and the fourth** in the voluntary gift in the total spoils before any of it is divided into fifths, which is that he gives to the guides, the shepherds of the livestock, and the drivers of the livestock. And in all of that there is a difference.

Al-Rabi' said: Al-Shafi'i said: The spoils of war are that nothing is taken from the head of the spoils before the fifth other than the booty. Abu Ubaid said: The second aspect of the voluntary war is something that they increase other than what was theirs, and that is from the fifth of the Prophet, may God bless him and grant him peace, for he has a fifth of the fifth of every spoil, so the Imam should strive hard, and if the enemy is numerous and their strength is strong and the number of Muslims facing him is few, he should give a voluntary war from it in accordance with the Sunnah of the Messenger of God, may God bless him and grant him peace, and if that is not the case, he should not give a voluntary war. **The third aspect** of the voluntary war is if the Imam sends out a detachment or an army and says to them before the encounter, whoever takes anything, it is his, after the fifth, it is theirs according to what the Imam stipulated, because they fought on that basis and were satisfied with it. His words end. And what preceded from his words, which is his saying: The spoils of Badr were not given a fifth, is considered. The hadith of Ali ibn Abi Talib, regarding the two sides that he obtained from the fifth on the day of Badr, is refuted by it, and I have explained that in the Book of the Seerah in a clear explanation, and praise and thanks be to God. And the Almighty's saying: **So fear God and amend that which is between you** means fear God in your affairs and amend that which is between you and do not wrong one another and do not quarrel and do not quarrel, for what God has given you of guidance and knowledge is better than what you quarrel about. **And obey God and His Messenger** meaning in His division among you according to what God wants, for He only divides it as God has commanded Him of justice and fairness. Ibn Abbas said: This is an exhortation from God and His Messenger to fear God and amend that which is between you, and Mujahid said the same. Al-Suddi said: **So fear God and amend that which is between you** meaning do not quarrel. Let us mention here a hadith narrated by Al-Hafiz Abu Ya'la Ahmad bin Ali bin Al-Muthanna Al-Mawsili, may God have mercy on him, in his Musnad. He said: Mujahid bin Musa told us, Abdullah bin Bakr told us, Ibad bin Shaiba Al-Habti told us, on the authority of Saeed bin Anas, on the authority of Anas, may God be pleased with him, who said: While the Messenger of God, may God bless him and grant him peace, was sitting, we saw him laughing until his front teeth were visible. Umar said: What made you laugh, O Messenger of God, may my father

and mother be sacrificed for you? He said: Two men from my nation knelt before the Lord of Glory, Blessed and Exalted be He. One of them said: O Lord, take my grievance from my brother. God Almighty said: Give your brother his grievance. He said: O Lord, nothing remains of my good deeds. He said: O Lord, let him bear some of my burdens. He said: The eyes of the Messenger of God, may God bless him and grant him peace, overflowed with tears, and then he said: "That is a great day, a day when people will need someone to bear their burdens. God, the Most High, said to the seeker: 'Raise your eyes and look at the gardens.' He raised his head and said: 'O Lord, I see cities of silver and palaces of gold crowned with pearls. Which prophet is this? Which friend is this? Which martyr is this?' He said: 'This is for the one who gave its price.' He said: 'O Lord, and who owns its price?' He said: 'You own it.' He said: 'What, O Lord?' He said: 'Do you pardon your brother?' He said: 'O Lord, I have pardoned him.' God, the Most High, said: 'Take your brother by the hand and enter Paradise.'" Then the Messenger of God, may God bless him and grant him peace, said: **So fear God and reconcile your differences, for God, the Most High, will reconcile the believers on the Day of Resurrection.**

## Fath al-Qadir

Many commentators have stated that it was revealed in Medina and did not exclude anything from it, and this is what Al-Hasan, Ikrimah, Jabir bin Zaid and Ata' said. Something similar has been narrated from Ibn Abbas, narrated by An-Nahhas in his Naskh, Abu Al-Shaykh and Ibn Mardawayh from him, who said: Surat Al-Anfal was revealed in Medina. Ibn Mardawayh also narrated it from Abdullah bin Az-Zubayr. Ibn Mardawayh also narrated it from Zayd bin Thabit. Saeed bin Mansour, Al-Bukhari, Ibn Al-Mundhir, Abu Al-Shaykh and Ibn Mardawayh narrated from Ibn Abbas that he said: It was revealed in Badr. In another version: This is Surat Badr. Al-Qurtubi said: Ibn Abbas said that it is Medinan except for seven verses from the words: **And when those who disbelieved plotted against you** until the last seven verses, and the total number of verses in this Surah is seventy-six, and the Prophet, may God bless him and grant him peace, used to recite it in the Maghrib prayer, as narrated by At-Tabarani with a sound chain of transmission on the authority of Abu Ayyub. Zaid bin Thabit also narrated on the authority of the Prophet, may God bless him and grant him peace, that he used to recite Surat Al-Anfal in the two rak'ahs of the Maghrib prayer.

Al-Anfal is the plural of Nafl, which means spoils. From this comes the saying of Antarah:

When the battle rages, we quench our thirst with spears and protect ourselves at the spoils-of-war.

Any spoils, and the root of the word *nafl* is: increase, and it was called *ghanimah* because it is an increase in what God has made lawful for this nation from what

was forbidden to others, or because it is an increase over what the mujahid obtains from the reward of jihad, and the word *nafi* is used for other meanings including an oath, seeking, and a known plant. The voluntary act is voluntary because it is an increase over the obligatory act, and the voluntary act is the child of a child, because it is an increase over a child. The reason for the revelation of the verse was the disagreement of the companions, may God be pleased with them, on the day of Badr, as will be explained, so God took what they had taken from their hands and made it for God and the Messenger, so He said: 1- "Say: The spoils belong to God and the Messenger" meaning its ruling is specific to them, the Messenger of God divides it among you by the command of God, the Most High, and you have no ruling in that.

A group of the Companions and Followers believed that the spoils of war were specifically for the Messenger of God, may God bless him and grant him peace, and that no one else had a share in them, until God Almighty revealed His words: **And know that whatever you obtain of spoils, a fifth of it is for God.** Then He commanded them to be pious, to reconcile people, and to obey God and the Messenger by submitting to their commands and abandoning the differences that occurred between them. Then He said: **If you are believers**, meaning, comply with these three commands if you are believers in God. There is in it a provocation and incitement that is not hidden, while they were in that state of faith, so it is as if He said: If you continue to believe in God, because these three matters, which are fear of God, reconciling people, and obeying God and the Messenger, faith is not complete without them, rather it is not established at all for the one who does not comply with them, because the one who is not pious and does not obey God and His Messenger is not a believer.

Ahmad, Abd bin Hamid, Ibn Jarir, Abu Al-Shaykh, Al-Hakim, Ibn Mardawayh, and Al-Bayhaqi narrated in his Sunan on the authority of Abu Umamah who said: I asked Ubadah bin Al-Samit about the spoils of war, and he said: It was revealed about us, the companions of Badr, when we disagreed about the voluntary spoils of war and our morals deteriorated, so God took it from our hands and gave it to the Messenger of God, may God bless him and grant him peace, so the Messenger of God divided it among the Muslims equally. Saeed bin Mansour, Ahmad, Ibn Al-Mundhir, Ibn Abi Hatim, Ibn Hibban, Al-Hakim **who authenticated it**, Abu Al-Shaykh, Ibn Mardawayh and Al-Bayhaqi in his Sunan narrated on the authority of Ubadah bin Al-Samit, who said: We went out with the Messenger of God (peace and blessings of God be upon him) and I witnessed Badr with him. The people met and God defeated the enemy. A group set out in their tracks, defeating and killing them, and a group attacked the army, seizing and gathering it. A group surrounded the Messenger of God (peace and blessings of God be upon him) so that the enemy would not be taken by surprise. When night fell, the people returned to each other. Those who had collected the spoils said: We have collected them and gathered them, so no one has a share in them. Those who went out in pursuit of the enemy said: You are not more deserving of them than we are. We drove the enemy away from him and defeated them. Those who surrounded the Messenger

of God (peace and blessings of God be upon him) said: You are not more deserving of them than we are. We surrounded the Messenger of God (peace and blessings of God be upon him) and feared that the enemy would take him by surprise, so we occupied ourselves with him. Then the verse was revealed: "They ask you about the spoils. Say: The spoils belong to God and the Messenger." The Messenger of God, may God bless him and grant him peace, divided it among the Muslims. Whenever the Messenger of God, may God bless him and grant him peace, raided enemy territory, he would give away a quarter, and whenever he returned and left the people, he would give away a third. He disliked spoils of war and would say: Let the strong Muslims return to the weak among them. Ishaq bin Rahawayh in his Musnad, Abu Al-Shaykh and Ibn Mardawayh narrated on the authority of Abu Ayyub Al-Ansari who said: "The Messenger of God, may God bless him and grant him peace, sent out a military expedition and God aided it and granted it victory. Whoever brought him something, he would give him a fifth of the spoils. Then some men who had been sent forward, killed and taken captive returned and left the spoils behind them, and they did not get anything from the spoils. They said: O Messenger of God, what is the matter with some of our men who were sent forward and taken captive, while some men who had not fought stayed behind, so we gave them a fifth of the spoils? The Messenger of God, may God bless him and grant him peace, was silent and the verse: "They ask you about the spoils of war" was revealed. The Messenger of God, may God bless him and grant him peace, called them and said: Return what you have taken and divide it equally and fairly, for God commands you to do so. They said: We have spent and eaten. He said: Seek reward for that." Ahmad, Abu Dawud, Al-Tirmidhi who authenticated it, Al-Nasa'i, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Nu'aym in Al-Hilyah, Al-Hakim who authenticated it, Ibn Mardawayh, and Al-Bayhaqi in his Sunan narrated on the authority of Sa'd ibn Abi Waqqas who said: "I said: O Messenger of God, God has cured me today of the polytheists, so give me this sword. He said: This sword is neither for you nor for me, put it down. So I put it down, then I returned and said: Perhaps this sword will be given today to someone who will not suffer as I did when a man calls me from behind me. I said: Has God revealed anything about me? He said: You asked me for this sword and it was not mine, but it has been given to me and it is yours. God revealed this verse: 'They ask you about the spoils of war.' " And in a wording of Ahmad: "Sa'd said: When my brother was killed on the day of Badr and I killed Sa'd ibn Al-'As and took his sword, which was called Dhu Al-Kunayfah, I brought it to the Messenger of God, may God bless him and grant him peace. Then he mentioned something similar to what was mentioned above." This hadith has been narrated on the authority of Sa'd through other chains of narration. Ibn Jarir and Ibn Mardawayh narrated on the authority of Amr ibn Shu'ayb on the authority of his father on the authority of his grandfather: "The people asked the Messenger of God, may God bless him and grant him peace, about the spoils of war on the day of Badr, so this verse was revealed: 'They ask you about the spoils of war.'" Ibn Mardawayh narrated on his authority that the Prophet, may God bless him and grant him peace, did

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They ask you about the spoils of war. Say, "The spoils of war belong to God and the Messenger. So fear God and amend that which is between you and obey God and His Messenger, if you are believers."

not give any spoils of war after this verse was revealed to him, except from the fifth, for he gave a spoils of war on the day of Khaybar from the fifth. Ibn Abi Shaybah, Abu Dawud, al-Nasa'i, Ibn Jarir, Ibn al-Mundhir, Ibn Hibban, Abu al-Shaykh, al-Hakim **who authenticated it**, Ibn Mardawayh, and al-Bayhaqi in al-Dala'il narrated on the authority of Ibn Abbas that he said: On the day of Badr, the Prophet (peace and blessings of God be upon him) said: "Whoever kills someone will have such and such, and whoever takes a prisoner will have such and such. As for the elders, they stood firm under the banners, and as for the young men, they hastened to kill and take the spoils. The elders said to the young men: 'Include us with you, for we have been a support for you. If you had anything against us, you would have taken refuge with us.' They disputed before the Prophet (peace and blessings of God be upon him), and the verse was revealed: 'They ask you about the spoils of war'. So the Prophet (peace and blessings of God be upon him) divided the spoils equally among them." Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Ibn Mardawayh, and al-Bayhaqi narrated in his Sunan on the authority of Ibn Abbas regarding his statement: **They ask you about the spoils of war.** He said: The spoils of war are the booty, which were exclusively for the Messenger of God, may God bless him and grant him peace, and no one had a share of it. Whatever the Muslims took from the raids they brought to him, so whoever withheld a needle or a wire from it, it was theft. So they asked the Messenger of God, may God bless him and grant him peace, to give them something from it, so God revealed: "They ask you about the spoils of war. Say, 'The spoils of war,' I have given them to my Messenger, you have no share in them. 'So fear God and amend your affairs among yourselves,'" until his statement: **If you are believers.** Then God revealed: **And know that whatever you obtain of spoils of war,** the verse, then he divided that fifth for the Messenger of God, may God bless him and grant him peace, and for the near of kin, the orphans, the needy, and the emigrants in the way of God, and He made four-fifths of the people equal, with two shares for the horse, one share for its owner, and one share for the foot soldier. Abu Ubaid and Ibn al-Mundhir narrated on the authority of Ibn Abbas regarding his statement: **They ask you about the spoils of war,** he said: They are the booty, then it was abrogated by **And know that whatever you obtain of spoils of war,** the verse. Malik, Ibn Abi Shaybah, Abu Ubaid, Abd bin Hamid, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, An-Nahhas, Abu al-Shaykh and Ibn Mardawayh narrated on the authority of Al-Qasim bin Muhammad who said: I heard a man asking Ibn Abbas about the spoils of war, so he said: The horse is from the spoils of war and the spoils of war are from the spoils of war. So he repeated the question and Ibn Abbas said: This is like Dhubay' whom Umar struck. In another version: He said: How much you need for what Umar did to Dhubay' Al-Iraqi to be done to you, and Umar struck him until blood ran down his heels. Ibn Jarir and Ibn al-Mundhir narrated on his authority that he said: The spoils of war are the spoils of war. They were

commanded to reconcile their differences in it, so the strong would be given back to the weak. Abd bin Hamid, Ibn Jarir, Ibn al-Mundhir, An-Nahhas and Abu al-Shaykh narrated on the authority of Ata' regarding his statement, **They ask you about the spoils of war,** that he said: It is what the polytheists strayed from to the Muslims without fighting, such as a slave, an animal or property, so that is for the Prophet, may God bless him and grant him peace, to do with it as he wishes. Ibn Abi Shaybah, Ibn Jarir and Abu al-Shaykh narrated on the authority of Muhammad bin Amr who said: We sent to Saeed bin Al-Musayyab to ask him about the spoils of war, so he said: You are asking me about the spoils of war, and there is no voluntary charity after the Messenger of God, may God bless him and grant him peace. Abd Al-Razzaq narrated on the authority of Saeed also who said: They did not give voluntary charity except from the fifth. Abd Al-Razzaq narrated on his authority that he said: There is no voluntary charity in the spoils of war of the Muslims except from the fifth of the fifth. Abd Al-Razzaq narrated on the authority of Anas that one of the princes wanted to give it as a voluntary charity before giving it as a fifth, but Anas refused to accept it until he gave it as a fifth. Ibn Abi Shaybah, Abd bin Hamid and Ibn Abi Hatim narrated on the authority of Al-Sha'bi regarding his statement, **They ask you about the spoils of war,** that he said: What the raiding parties took. Ibn Abi Shaybah, Ibn Jarir and An-Nahhas in his Naskh narrated on the authority of Mujahid and Ikrimah who said: The spoils of war were for God and the Messenger until the verse on the fifth abrogated it: **And know that whatever you obtain of spoils al-Khums.** Ibn Abi Shaybah, Al-Bukhari in Al-Adab Al-Mufrad, Ibn Mardawayh and Al-Bayhaqi in Shu'ab Al-Iman narrated on the authority of Ibn Abbas regarding his statement: **And amend that which is between you al-Adab Al-Mufrad,** he said: This is a command from God to the believers to fear God and amend that which is between them when they differed regarding the spoils of war. Ibn Abi Hatim narrated on the authority of Makhul who said: The reconciliation between them was that the spoils of war were returned and divided between those who remained with the Messenger of God (blessings and peace of God be upon him) and those who fought and took spoils of war. Ibn Abi Hatim narrated on the authority of Ata' regarding his statement: **And obey God and His Messenger al-Adab Al-Mufrad,** he said: Obeying the Messenger means following the Book and the Sunnah.

## Tafsir al-Baghawi

Madinan, and it consists of seventy-five verses. It was said: Except for seven verses from His saying, **And when those who disbelieved plotted against you** to the last seven verses, which were revealed in Mecca. The most correct view is that they were revealed in Medina, even though the event took place in Mecca.

1 - **They ask you about the spoils of war** the verse. The



commentators said: The reason for the revelation of this verse is that the Prophet, may God bless him and grant him peace, said on the day of Badr: **Whoever comes to such and such a place will have such and such of the spoils of war, and whoever kills someone will have such and such, and whoever takes a prisoner prisoner will have such and such.** When they met, the young men rushed to him, and the elders and prominent people stayed by the banners. When God granted victory to the Muslims, they came seeking what the Prophet (peace and blessings of God be upon him) had given them. The elders said: We were a support for you, and if you had been defeated, you would have joined us, so do not take the spoils without us. Abu Al-Yusr bin Amr Al-Ansari, the brother of Banu Salamah, stood up and said: O Messenger of God, you promised that whoever killed someone would get such-and-such, and whoever took a prisoner would get such-and-such. We have killed seventy of them and taken seventy of them prisoner. Sa'd bin Mu'adh **may God be pleased with him** stood up and said: By God, O Messenger of God, what prevented us from seeking what these people sought was neither a lack of reward nor cowardice in the face of the enemy, but we hated to expose your ranks, lest the horses of the polytheists turn against you and strike you. The Messenger of God (peace and blessings of God be upon him) turned away from them. Sa'id said: O Messenger of God, the people are many and the spoils are less than that, so if you give to those *whom* you mentioned, nothing much will remain for your companions. So this verse was revealed: They ask you about the spoils.

Ibn Ishaq said: The Messenger of God, may God bless him and grant him peace, ordered that what was in the army be collected, and the Muslims differed about it. Those who collected it said: It is ours, for the Messenger of God, may God bless him and grant him peace, had given each man what he had acquired as a gift. Those who were fighting the enemy said: If it were not for us, you would not have acquired it. Those who were guarding the Messenger of God, may God bless him and grant him peace, said: We saw fit to kill the enemy and take the goods, but we feared for the Messenger of God, may God bless him and grant him peace, that the enemy might attack us, and we stood up to protect him, for you are not more deserving of it than we are.

Makhul narrated on the authority of Abu Umamah al-Bahili, who said: I asked Ubadah ibn al-Samit about the spoils of war. He said: It was revealed about us, the companions of Badr, when we disagreed about the voluntary spoils of war and our morals deteriorated. So God took it out of our hands and gave it to the Messenger of God, may God bless him and grant him peace. The Messenger of God, may God bless him and grant him peace, divided it among us equally. In that was piety to God, obedience to His Messenger, and reconciliation between us.

Saad bin Abi Waqqas, may God be pleased with him, said: "On the day of Badr, my brother Umair was killed, and I killed Saeed bin Al-Aas bin Umayya, and I took his sword, which was called Dhu Al-Katheetha, and I liked it so I brought it to the Prophet, may God bless him and grant him peace, and I said: O Messenger of God, God has healed my chest from the polytheists, so

grant me this sword. He said: This is not for me or for you, go and throw it in the handcuffs. So I threw it and returned, and I had what only God knows about the killing of my brother and the taking of my weapon, and I said: Perhaps this sword will be given to someone who has not suffered as I have. I had only gone a little while before the Messenger came to me, and God Almighty had revealed: "They ask you about the spoils of war," the verse. I feared that something had been revealed about it, so when I reached the Messenger of God, may God bless him and grant him peace, he said: O Saad, you asked me for the sword and it was not mine, and now it is mine, so go and take it, it is yours."

Ali bin Abi Talha said on the authority of Ibn Abbas, may God be pleased with them both, who said: The spoils of war were exclusively for the Messenger of God, may God bless him and grant him peace, and no one else had a share in them. Whatever the Muslim armies captured of anything, they brought it to him. Whoever withholds a needle or a wire from it, it is considered theft.

His saying: **They ask you about the spoils of war** means: about the ruling on the spoils of war and knowledge of them. It is a question of inquiry, not a question of request. It was said: it is a question of request. This was said by Ad-Dahhak and Ikrimah. His saying: **About the spoils of war** means: from the spoils of war, *about* means from. It was said: *about* is a connection, meaning: they ask you about the spoils of war, and this is the reading of Ibn Masoud without *about*. The spoils of war are the spoils of war, the singular of which is *nafal*, and its root is *increase*. It is said: **I gave you and I gave you** meaning: **I increased you**. The spoils of war were called *anfal* because they are an increase from God Almighty for this nation in particular.

Most commentators agree that the verse is about the spoils of Badr. Ata' said: It is what the polytheists took over from the Muslims without fighting, whether male or female slaves or property, so it is for the Prophet, may God bless him and grant him peace, to do with it as he wishes.

The Almighty said: "Say: 'The spoils belong to God and the Messenger.'" {He divides them as He wills.} They differed concerning it. Mujahid, Ikrimah, and Al-Suddi said: This verse was abrogated by the Almighty's saying: **And know that whatever you obtain of spoils - a fifth of it belongs to God and to the Messenger.** The spoils at that time belonged to the Prophet, may God bless him and grant him peace, so God Almighty abrogated it with a fifth.

Abdul Rahman bin Zaid bin Aslam said: It is established and not abrogated. The meaning of the verse is: Say: The spoils of war belong to God, this world and the Hereafter, and to the Messenger. He places them where God Almighty commands him. That is, the judgment in them belongs to God and His Messenger. God has explained their uses in His Almighty saying: **And know that whatever you obtain of anything - a fifth of it is for God and for the Messenger Al-Anfal 2:17.**

**So fear God and amend your affairs**, meaning: fear God by obeying Him and amend your affairs by



Surat al-Anfal 8:1

They ask you about the spoils of war. Say, "The spoils of war belong to God and the Messenger. So fear God and amend that which is between you and obey God and His Messenger, if you are believers."

abandoning disputes and disagreements, and submitting the matter of the spoils to God and the Messenger, may God bless him and grant him peace.

**And obey God and His Messenger, if you are believers.**

setting things right between people with justice and kindness.

## Tafsir al-Baidawi

In the name of God, the Most Gracious, the Most Merciful

1. **They ask you about the spoils of war** meaning the spoils of war, meaning their ruling. The spoils of war are called *nafl* because they are a gift from God and a favor, just as what the Imam stipulates for a dangerous invader is called a gift for him and an increase in his share. "Say: The spoils of war belong to God and the Messenger" meaning their matter is specific to them, and the Messenger divides them as God commands him. The reason for its revelation was the disagreement of the Muslims about the spoils of Badr, how they should be divided and to whom they should divide them, the Muhajireen or the Ansar. It was said that the Messenger of God, may God bless him and grant him peace, stipulated that whoever had wealth should give it as a gift, so their young men rushed until they killed seventy and took seventy captive, then they asked for their gift - and the money was little - and the elders and notables who were with the banners said: We were a support for you and a group that would side with us, so it was revealed and the Messenger of God, may God bless him and grant him peace, divided it among them equally. For this reason it was said that the imam is not obligated to fulfill what he promised, and this is the saying of Al-Shafi'i, may God be pleased with him, and "On the authority of Sa'd bin Abi Waqqas, may God be pleased with him, he said: When the day of Badr came, my brother Umair was killed, so I killed Sa'id bin Al-'As with him and took his sword, so I brought it to the Messenger of God, may God bless him and grant him peace, and asked him for it, so he said: This is not mine and it is not yours, throw it in the hand, so I threw it, and I have what only God knows about the killing of my brother and the taking of my spoils. I had not gone far until Surat Al-Anfal was revealed, so the Messenger of God, may God bless him and grant him peace, said to me: You asked me for the sword, and it is not mine, and it has become mine, so go and take it." And it was read **yas'alunaka 'alanfal** without the hamza and the fa'. Its movement is on the lam and the assimilation of the nun from it, and they ask you about the spoils, meaning the young men ask you about what you stipulated for them. **So fear God** in the disagreement and quarrel. **And set things right between you** the situation between you by consoling and helping with what God has provided for you and submitting his matter to God and the Messenger. **And obey God and His Messenger** in it. **If you are believers** then faith requires that, or if you are complete in faith then the perfection of faith is in these three: obeying the commands and avoiding sins, and

## Surat al-Anfal 8:2

The believers are only those who, when God is mentioned, their hearts become fearful, and when His verses are recited to them, it increases their faith; and upon their Lord they rely.

## Tafsir al-Jalalayn

2 - **The believers are only those** those with perfect faith **who, when God is mentioned** that is, His threat **their hearts become fearful** afraid **and when His verses are recited to them, it increases their faith** belief **and upon their Lord they rely** in Him they trust, not in anyone else.

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: The believer is not the one who disobeys God and His Messenger, and abandons following what He has revealed to him in His Book in His limits and obligations, and submitting to His judgment, but the believer is the one who, when God is mentioned, his heart becomes fearful, and he submits to His command, and submits to His remembrance, out of fear of Him, and fear of His punishment, and when the verses of His Book are recited to him, he believes in them, and is certain that they are from God, so his belief in that increases to his belief in what he had previously received from Him, in belief. And that is the increase in their faith in what is recited to them from God's verses, **And upon their Lord they rely**, meaning: And in God they are certain, that His judgment concerning them will be carried out, so they do not hope for anyone other than Him, and they do not fear anyone other than Him.

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

Who said that?

Al-Muthanna told me, he said, Abu Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **The believers are only those who, when God is mentioned, their hearts become fearful**, he said: The hypocrites, nothing of the remembrance of God enters their hearts when performing His obligations, and they do not believe in any of the signs of God, nor do they put their trust in God, nor do they pray when they are absent, nor do they pay the zakat on their wealth. So God, the Exalted, informed us that they are not believers, then He described the believers, saying: **The believers are only those who, when God is mentioned, their hearts become fearful**, so they perform His obligations, **and when His verses are recited to them, it increases them in faith**, meaning belief, **and upon their Lord they rely**, meaning they do not hope for anyone other than Him.

Ibn Wakee' told us, he said, Abdullah told us, on the authority of Ibn Jurayj, on the authority of Abdullah bin Katheer, on the authority of Mujahid: **Those whose**

**hearts, when God is mentioned, become fearful**, he said: They become afraid.

... He said, my father told us, on the authority of Sufyan, on the authority of al-Suddi: **Those whose hearts become fearful when God is mentioned**, he said: When God is mentioned at something, his heart becomes fearful.

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 believers are only those who, when God is mentioned, their hearts become fearful**, he said: When God is mentioned, his heart becomes fearful.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **Their hearts were terrified**, he said: They were afraid.

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: **Their hearts were fearful**, they were afraid.

... He said, Suwaid told us, he said, Ibn al-Mubarak told us, on the authority of Sufyan, he said: I heard al-Suddi say regarding His statement: **The believers are only those who, when God is mentioned, their hearts become fearful**, he said: He is the man who wants to wrong - or he said: He intends to commit a sin - I think he said: So he is deterred from it.

Al-Harith told me, he said, Abdul Aziz told us, he said, Sufyan al-Thawri told us, on the authority of Abdullah bin Uthman bin Khathim, on the authority of Shahr bin Hawshab, on the authority of Abu al-Darda', regarding his statement: **The believers are only those who, when God is mentioned, their hearts become fearful**, he said: Fear in the heart is like the burning of a palm branch. Do you not find it making you shiver? He said: Yes! He said: If you find that in your heart, then supplicate to God, for supplication removes that.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **The believers are only those who, when God is mentioned, their hearts become fearful**, he said: Out of fear of God, the Blessed and Exalted, and in awe of God, and in fear of God, the Blessed and Exalted.

As for his saying: **It increased their faith**, I mentioned what Ibn Abbas said about it.

And another said about it:

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 when His verses are recited to them, it increases their faith**, he said: fear.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **And when His verses are recited to them, it increases their faith, and upon their Lord they rely**. He said: This is a description of the people of faith, so he confirmed their description and description, so he confirmed their attribute.

## Surat al-Anfal 8:2

The believers are only those who, when God is mentioned, their hearts become fearful, and when His verses are recited to them, it increases their faith; and upon their Lord they rely.

### Tafsir al-Qurtubi

God Almighty says: **The believers are only those who, when God is mentioned, their hearts become fearful, and when His verses are recited to them, it increases their faith; and upon their Lord they rely.**

There are three issues:

First: The scholars said: This verse is an incitement to the obligation of obeying the Messenger, may God bless him and grant him peace, in what he ordered regarding the division of the spoils. And fear means fear. And in its future tense there are four languages: wa-jal ya-jil, ya-jil, ya-jil, and ya-jil, as Sibawayh narrated. And the source is wa-jal, wa-jalla, and muwajjalan, with the fat-ha. And this is muwajjala **with the kasra** for the place and the name. So whoever said: ya-jil in the future tense made the waw an alif because of the fat-ha of what preceded it. And the language of the Qur'an is the waw **They said, do not delay** (al-Hijr 15:53). And whoever said: ya-jil with the kasra of the ya, it is in the language of Banu Asad, as they say: ana iya-jil, and we are Najil, and you are tai-jil, all with the kasra. And whoever said: ya-jil based it on this language, but he opened the ya as they opened it in ya-il-m, and the ya-l-m was not broken because they found the kasra on the ya-m too heavy. And it was broken in ya-jil to strengthen one of the two ya-s with the other. And the imperative from it is ya-jil, the waw became a ya-m because of the kasra of what preceded it. And she says: I am truly afraid of him. And it is not said in the feminine: wajala, but wajala. And Sufyan narrated on the authority of al-Suddi regarding the words of God Almighty: **Those who, when God is mentioned, their hearts become fearful**, he said: If he wanted to wrong someone, he was told: Fear God, so he refrained and his heart became fearful.

Second: God the Almighty described the believers in this verse as fearful and apprehensive when He is mentioned. This is due to the strength of their faith and their observance of their Lord, as if they were before Him. Similar to this verse is: **And give good tidings to the humble \* Who, when God is mentioned, their hearts become fearful** (al-Hajj 22:34-35). He also said: **And their hearts are reassured by the remembrance of God** (al-Ra'd 13:28). This goes back to the perfection of knowledge and the confidence of the heart. And apprehension is the fear of God's punishment, so there is no contradiction. God combined the two meanings in His statement: "God has sent down the best statement: a consistent Book, repeated [in verses]. From it the skins of those who fear their Lord shiver. Then their skins and their hearts soften at the remembrance of God" (al-Zumar 39:23), meaning their souls are at peace with certainty in God, even if they fear God. This is the state of those who know God, who are afraid of His wrath and punishment, not as the ignorant common people and the innovating rabble do with their screaming, roaring, and braying that resembles the braying of donkeys. It is said to the one

who does that and claims that it is piety and reverence: You have not reached the level of the state of the Messenger or the state of his companions in knowledge of God, fear of Him, and glorification of His Majesty. However, their state when they were admonished was understanding about God and crying out of fear of God. Therefore, God described the states of the people of knowledge when they hear His remembrance and the recitation of His Book, saying: "And when they hear what has been revealed to the Messenger, you see their eyes overflowing with tears because of what they have recognized of the truth. They say, 'Our Lord, we have believed, so register us among the witnesses.'" (al-Ma'idah 5:83) This is a description of their state and an account of their words. Whoever is not like that is not on their guidance or their path. Whoever follows their example, let him follow his example. Whoever follows the state of the insane and madness is among the worst of them in state, and madness has many types. Muslim narrated on the authority of Anas bin Malik that the people asked the Prophet, may God bless him and grant him peace, until they overwhelmed him with questions. One day, he went out and ascended the pulpit and said:

Ask me, do not ask me about anything but I will explain it to you as long as I am in this position. When the people heard that, they were afraid that something was about to happen before me. Anas said: I started looking right and left, and every person had his head wrapped in his garment and was crying. He mentioned the hadith. Al-Tirmidhi narrated and authenticated it 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 an eloquent sermon that brought tears to our eyes and made our hearts tremble." The hadith. He did not say: we shouted, nor danced, nor marched, nor stood up.

Third: The Almighty's saying: **And when His verses are recited to them, it increases their faith**, meaning belief. For the faith of this hour is an increase over the faith of yesterday, so whoever believes a second and third time, this is an increase in belief in relation to what came before. It was said: It is an increase in the expansion of the chest due to the abundance of verses and evidence, and this meaning was mentioned in Al Imran. **And upon their Lord they rely**, the meaning of reliance was mentioned in Al Imran as well.

### Tafsir Ibn Kathir

Ali bin Abi Talha said on the authority of Ibn Abbas regarding his statement, **The believers are only those who, when God is mentioned, their hearts become fearful**. He said: The hypocrites do not have any remembrance of God in their hearts when performing His obligations. They do not believe in any of God's verses, nor do they trust in God, nor do they pray when they are absent, nor do they pay the zakat on their wealth. So God the Most High informed us that they

are not believers, then God described the believers and said, **The believers are only those who, when God is mentioned, their hearts become fearful**, so they performed His obligations, **and when His verses are recited to them, it increases their faith**, meaning it increases their belief, **and upon their Lord they rely**, meaning they do not hope for anyone other than Him. Mujahid said, **And their hearts were terrified**, meaning they were frightened and afraid. As-Suddi and others said the same. This is the description of the true believer, who, when God is mentioned, his heart is fearful, meaning he fears Him, so he does what He commands and abandons what He forbids, like the saying of God the Almighty: "And those who, when they have committed an immorality or wronged themselves, remember God and seek forgiveness for their sins - and who can forgive sins except God - and do not persist in what they have done while they know." And like the saying of God the Almighty: **But as for he who feared the position of his Lord and prevented the soul from [unlawful] inclination, then Paradise will be the refuge**. For this reason, Sufyan Ath-Thawri said: I heard As-Suddi say regarding the saying of God the Almighty: **The believers are only those who, when God is mentioned, their hearts become fearful**. He said: He is the man who wants to wrong or he said he is about to commit a sin, so it is said to him: Fear God, and his heart becomes fearful. Ath-Thawri also said on the authority of Abdullah bin Uthman bin Khathim on the authority of Shahr bin Hawshab on the authority of Umm Ad-Darda' regarding the saying of God the Almighty: **The believers are only those who, when God is mentioned, their hearts become fearful**. He said: Fear in the heart is like the burning of a palm branch. Do you not find it trembling? He said: Yes. She said: If you find that, then supplicate to God at that time, for supplication removes that. His statement, **And when His verses are recited to them, it increases their faith**, is like His statement, **And when a surah is revealed, some of them say, 'Which of you has this increased in faith?' But as for those who believe, it increases them in faith, and they rejoice**. Al-Bukhari and other imams have used this verse and similar verses as evidence for the increase of faith and its distinction in the hearts, as is the doctrine of the majority of the nation. In fact, more than one imam has reported consensus on it, such as Al-Shafi'i, Ahmad ibn Hanbal, and Abu Ubaid, as we have explained in detail at the beginning of the commentary on Al-Bukhari. Praise and thanks be to God. **And upon their Lord they rely** means they do not hope for anyone other than Him, and they do not intend anyone other than Him, and they do not seek refuge except in His presence, and they do not seek their needs except from Him, and they do not desire anyone other than Him, and they know that whatever He wills will be, and whatever He does not will will not be, and that He is the One who controls the kingdom, He alone has no partner and no one can question His judgment, and He is swift in reckoning. For this reason, Sa'id ibn Jubayr said: Trusting in God is the sum of faith. And His statement, **Those who establish prayer and spend from what We have provided for them**, God the Almighty draws attention to their deeds after mentioning their belief, and these deeds include all types of good, which is establishing prayer, which is the right of God the Almighty. Qatada said: Establishing prayer means maintaining its times,

performing ablution, bowing, and prostrating. Muqatil ibn Hayyan said: Establishing it means maintaining its times, performing ablution properly, completing its bowing and prostrating, reciting the Qur'an in it, the testimony of faith, and sending blessings upon the Prophet (peace and blessings of God be upon him), this is establishing it. Spending from what God has provided for them includes paying zakat and all other rights of the servants, whether obligatory or recommended. All of creation is God's dependents, so the most beloved of them to God is the one who is most beneficial to His creation. Qatada said about His statement, **and from what We have provided for them they spend**, "So spend from what God has provided for you, for this wealth is a loan and a trust with you, O son of Adam, and you are about to part with it."

And His statement, **Those are the true believers**, meaning those who are described by these qualities are the true believers. Al-Hafiz Abu Al-Qasim Al-Tabarani said: Muhammad bin Abdullah Al-Hadrami told us, Abu Kurayb told us, Zaid bin Al-Habbab told us, Ibn Lahi'ah told us, on the authority of Khalid bin Yazid Al-Sakaski, on the authority of Saeed bin Abi Hilal, on the authority of Muhammad bin Abi Al-Jahm, on the authority of Al-Harith bin Malik Al-Ansari, that he passed by the Messenger of God, may God bless him and grant him peace, and said to him: **How are you this morning, O Harith?** He said: **I have become a true believer**. He said: **Pay attention to what you say, for everything has a reality, so what is the reality of your faith?** He said: "I have turned away from the world, so I have stayed up all night and been thirsty during the day, and it is as if I am looking at the Throne of my Lord appearing, and it is as if I am looking at the people of Paradise visiting one another in it, and it is as if I am looking at the people of Hell crushing themselves in it." He said: **O Harith, you have known, so adhere to it**, three times. Amr bin Murrah said about God's statement, **Those are the true believers**, that the Qur'an was revealed in the Arabic language, like you say, **So-and-so is a true master, and There are masters among the people**. So-and-so is truly a merchant, and there are merchants among the people. So-and-so is truly a poet, and there are poets among the people. His statement, **For them are degrees with their Lord**, means homes, stations, and degrees in Paradise, as God the Almighty said, **They are degrees with God, and God is Seeing of what they do**. "And forgiveness," meaning He forgives them their sins and appreciates their good deeds. Ad-Dahhak said about His statement, **For them are degrees with their Lord**, that the people of Paradise are above one another, so the one who is above will see his superiority over the one who is below him, and the one who is below him will not see that anyone is superior to him. For this reason, it was reported in the two Sahihs that the Messenger of God, may God bless him and grant him peace, said, **The people of 'Illiyin will be seen by those below them just as you see a distant star in the horizon of the sky**. They said, **O Messenger of God, those are the homes of the prophets, and no one else will attain them**. He said, **Yes, by the One in Whose Hand is my soul, they are men who believed in God and believed in the Messengers**. In another hadith narrated by Imam Ahmad and the people of Sunnah from the hadith of Abu Atiyah on the authority of Ibn

## Surat al-Anfal 8:2

The believers are only those who, when God is mentioned, their hearts become fearful, and when His verses are recited to them, it increases their faith; and upon their Lord they rely.

Abi Saeed, he said: The Messenger of God, may God bless him and grant him peace, said: **The people of Paradise will see the people of the highest ranks as you see a distant star in the horizon of the sky, and Abu Bakr and Umar are among them and are blessed.**

## Fath al-Qadir

Wajal: Fear and terror. What is meant is that fear of God and terror of Him when He is mentioned is the concern of believers who have perfect faith and are sincere to God. The restriction is based on the perfection of faith, not on the origin of faith. A group of commentators said: This verse includes an incitement to obey the Messenger of God, may God bless him and grant him peace, in what he commanded regarding the division of spoils. It is clear to you that even if this is correct to include it under the meaning of the verse, from the perspective that the fear of hearts when mentioned and the increase of faith when reciting the verses of God necessitate compliance with what He, the Most High, commanded regarding the spoils being for God and the Messenger. However, it appears that the purpose of the verse is to prove this advantage for those whose faith is perfect without restricting it to one condition rather than another, or to one time rather than another, or to one event rather than another. What is meant by reciting His verses is the recitation of the revealed verses or the expression of the wonder of His creation and the perfection of His power in His verses of creation by mentioning their wondrous creation and their wonders, when the believers are reminded of them, they are in awe. It was said: What is meant by increasing faith is increasing the expansion of the chest, the reassurance of the heart, and the delight of the mind when reciting the verses. It was also said: What is meant by increasing faith is increasing action, because faith is one thing that does not increase or decrease, and the many verses and the successive hadiths refute and reject that. 2- **And upon their Lord they rely** not upon anyone else, and relying upon God is entrusting the matter to Him in all matters.

## Tafsir al-Baghawi

2 - **The believers are only**, he says, not the believer who disobeys God and His Messenger, but the believers are sincere in their faith, **who, when God is mentioned, their hearts become fearful**, their hearts become afraid and trembling. It was said: When they are frightened by God, they submit out of fear of His punishment. **And when His verses are recited to them, it increases their faith**, belief and certainty. Umair bin Habib, who was a companion of the Prophet, said: Faith has an increase and a decrease. It was said: What is its increase? He said: If we remember God the Almighty and praise Him, that is its increase, and if we forget and neglect, that is its decrease. Umar bin Abdul Aziz wrote to Adi bin Adi: Faith has obligations, conditions, laws, limits, and Sunnahs, so whoever completes them has completed faith, and whoever

does not complete them has not completed faith. **And upon their Lord they rely**, meaning: they entrust their affairs to Him, trust in Him, and do not hope in anyone other than Him, nor do they fear anyone other than Him.

## Tafsir al-Baidawi

2. **The believers are only those** meaning those who are perfect in faith. **Those who, when God is mentioned, their hearts become fearful** are terrified at His mention out of great awe of Him and in awe of His majesty. It was said that it is a man who is about to commit a sin and is told, **Fear God**, so he refrains from it out of fear of His punishment. It was also read *Wajalt* with the fat-ha, which is a language, and *Farqara* means feared. **And when His verses are recited to them, it increases their faith** to increase the believer in Him, or to reassure the soul and establish certainty through the manifestation of evidence, or by acting in accordance with it, which is the opinion of those who said that faith increases with obedience and decreases with disobedience, based on the fact that action is included in it. **And upon their Lord they rely** they entrust their affairs to Him and do not fear or hope except in Him.



## Surat al-Anfal 8:3

Those who establish prayer and spend from what We have provided them.

## Tafsir al-Jalalayn

3 - **Those who establish prayer** perform it with its rights **and from what We have provided them** We gave them **they spend** in the obedience of God

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Those who perform the obligatory prayer within its limits, and spend from the wealth that God has provided them in what God has commanded them to spend in it, from zakat, jihad, Hajj, Umrah, and spending on those whose expenses they are obligated to spend, so they fulfill their rights, *those*, he says: those who do these actions, **are the believers**, not those who say with their tongues: **We have believed**, while their hearts are filled with the opposite of that, hypocritically, they do not establish prayer, nor do they pay zakat.

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

Who said that?

Al-Muthanna told me, he said, Abu Salih told us, he said, Muawiyah bin Salih told me, on the authority of Ali, on the authority of Ibn Abbas: **Those who establish prayer**, he says: the five daily prayers, **and spend from what We have provided them**, he says: the zakat of their wealth.

## Tafsir al-Qurtubi

**Those who establish prayer and spend from what We have provided for them.** This was mentioned at the beginning of Surat Al-Baqarah.

## Tafsir Ibn Kathir

Ali bin Abi Talha said on the authority of Ibn Abbas regarding his statement, **The believers are only those who, when God is mentioned, their hearts become fearful.** He said: The hypocrites do not have any remembrance of God in their hearts when performing His obligations. They do not believe in any of God's verses, nor do they trust in God, nor do they pray when they are absent, nor do they pay the zakat on their wealth. So God the Most High informed us that they are not believers, then God described the believers and said, **The believers are only those who, when God is mentioned, their hearts become fearful**, so they performed His obligations, **and when His verses are recited to them, it increases their faith**, meaning it

increases their belief, **and upon their Lord they rely**, meaning they do not hope for anyone other than Him. Mujahid said, **And their hearts were terrified**, meaning they were frightened and afraid. As-Suddi and others said the same. This is the description of the true believer, who, when God is mentioned, his heart is fearful, meaning he fears Him, so he does what He commands and abandons what He forbids, like the saying of God the Almighty: "And those who, when they have committed an immorality or wronged themselves, remember God and seek forgiveness for their sins - and who can forgive sins except God - and do not persist in what they have done while they know." And like the saying of God the Almighty: **But as for he who feared the position of his Lord and prevented the soul from [unlawful] inclination, then Paradise will be the refuge.** For this reason, Sufyan Ath-Thawri said: I heard As-Suddi say regarding the saying of God the Almighty: **The believers are only those who, when God is mentioned, their hearts become fearful.** He said: He is the man who wants to wrong or he said he is about to commit a sin, so it is said to him: Fear God, and his heart becomes fearful. Ath-Thawri also said on the authority of Abdullah bin Uthman bin Khathim on the authority of Shahr bin Hawshab on the authority of Umm Ad-Darda' regarding the saying of God the Almighty: **The believers are only those who, when God is mentioned, their hearts become fearful.** He said: Fear in the heart is like the burning of a palm branch. Do you not find it trembling? He said: Yes. She said: If you find that, then supplicate to God at that time, for supplication removes that. His statement, **And when His verses are recited to them, it increases their faith**, is like His statement, **And when a surah is revealed, some of them say, 'Which of you has this increased in faith?' But as for those who believe, it increases them in faith, and they rejoice.** Al-Bukhari and other imams have used this verse and similar verses as evidence for the increase of faith and its distinction in the hearts, as is the doctrine of the majority of the nation. In fact, more than one imam has reported consensus on it, such as Al-Shafi'i, Ahmad ibn Hanbal, and Abu Ubaid, as we have explained in detail at the beginning of the commentary on Al-Bukhari. Praise and thanks be to God. **And upon their Lord they rely** means they do not hope for anyone other than Him, and they do not intend anyone other than Him, and they do not seek refuge except in His presence, and they do not seek their needs except from Him, and they do not desire anyone other than Him, and they know that whatever He wills will be, and whatever He does not will will not be, and that He is the One who controls the kingdom, He alone has no partner and no one can question His judgment, and He is swift in reckoning. For this reason, Sa'id ibn Jubayr said: Trusting in God is the sum of faith. And His statement, **Those who establish prayer and spend from what We have provided for them**, God the Almighty draws attention to their deeds after mentioning their belief, and these deeds include all types of good, which is establishing prayer, which is the right of God the Almighty. Qatada said: Establishing prayer means maintaining its times, performing ablution, bowing, and prostrating. Muqatil ibn Hayyan said: Establishing it means maintaining its times, performing ablution properly, completing its bowing and prostrating, reciting the Qur'an in it, the testimony of faith, and sending blessings upon the

## Surat al-Anfal 8:3

Those who establish prayer and spend from what We have provided them.

Prophet (peace and blessings of God be upon him), this is establishing it. Spending from what God has provided for them includes paying zakat and all other rights of the servants, whether obligatory or recommended. All of creation is God's dependents, so the most beloved of them to God is the one who is most beneficial to His creation. Qatada said about His statement, **and from what We have provided for them they spend**, "So spend from what God has provided for you, for this wealth is a loan and a trust with you, O son of Adam, and you are about to part with it."

And His statement, **Those are the true believers**, meaning those who are described by these qualities are the true believers. Al-Hafiz Abu Al-Qasim Al-Tabarani said: Muhammad bin Abdullah Al-Hadrami told us, Abu Kurayb told us, Zaid bin Al-Habbab told us, Ibn Lahi'ah told us, on the authority of Khalid bin Yazid Al-Sakaski, on the authority of Saeed bin Abi Hilal, on the authority of Muhammad bin Abi Al-Jahm, on the authority of Al-Harith bin Malik Al-Ansari, that he passed by the Messenger of God, may God bless him and grant him peace, and said to him: **How are you this morning, O Harith?** He said: **I have become a true believer.** He said: **Pay attention to what you say, for everything has a reality, so what is the reality of your faith?** He said: "I have turned away from the world, so I have stayed up all night and been thirsty during the day, and it is as if I am looking at the Throne of my Lord appearing, and it is as if I am looking at the people of Paradise visiting one another in it, and it is as if I am looking at the people of Hell crushing themselves in it." He said: **O Harith, you have known, so adhere to it**, three times. Amr bin Murrah said about God's statement, **Those are the true believers**, that the Qur'an was revealed in the Arabic language, like you say, **So-and-so is a true master**, and **There are masters among the people**. So-and-so is truly a merchant, and there are merchants among the people. So-and-so is truly a poet, and there are poets among the people. His statement, **For them are degrees with their Lord**, means homes, stations, and degrees in Paradise, as God the Almighty said, **They are degrees with God, and God is Seeing of what they do**. "And forgiveness," meaning He forgives them their sins and appreciates their good deeds. Ad-Dahhak said about His statement, **For them are degrees with their Lord**, that the people of Paradise are above one another, so the one who is above will see his superiority over the one who is below him, and the one who is below him will not see that anyone is superior to him. For this reason, it was reported in the two Sahihs that the Messenger of God, may God bless him and grant him peace, said, **The people of 'Illyiyyin will be seen by those below them just as you see a distant star in the horizon of the sky**. They said, **O Messenger of God, those are the homes of the prophets, and no one else will attain them**. He said, **Yes, by the One in Whose Hand is my soul, they are men who believed in God and believed in the Messengers**. In another hadith narrated by Imam Ahmad and the people of Sunnah from the hadith of Abu Atiyah on the authority of Ibn Abi Saeed, he said: The Messenger of God, may God bless him and grant him peace, said: **The people of Paradise will see the people of the highest ranks as**

**you see a distant star in the horizon of the sky, and Abu Bakr and Umar are among them and are blessed.**

## Fath al-Qadir

The relative pronoun in his saying: 3- **Those who establish prayer** is in the nominative case as a description of the relative pronoun before it, or a substitute for it or an explanation of it, or in the accusative case as praise. He singled out establishing prayer and charity because they are the origin and foundation of goodness, and the *min* in *mama* is for partiality.

## Tafsir al-Baghawi

3- **Those who establish prayer and spend from what We have provided them.**

## Tafsir al-Baidawi

3. **Those who establish prayer and spend from what We have provided them.**

## Surat al-Anfal 8:4

Those are the true believers. They will have degrees with their Lord and forgiveness and generous provision.

## Tafsir al-Jalalayn

4 - *Those* described as mentioned **are the true believers** truly, without a doubt. **For them are degrees** mansions in Paradise **with their Lord and forgiveness and generous provision** in Paradise.

## Tafsir al-Suyuti

### Tafsir al-Tabari

**Those are the true believers**, meaning: they are innocent of disbelief. Then God described hypocrisy and its people, saying: **Indeed, those who disbelieve in God and His messengers and wish to make distinction between God and His messengers**, until His saying: **Those are the true disbelievers**. (al-Nisa 4:150-151), so God made the believer a true believer, and made the disbeliever a true disbeliever, which is His saying, the Most High: **It is He who created you, and among you is a disbeliever and among you is a believer**. (al-Taghabun 64:2).

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **Those are the true believers**, he said: They deserved faith in truth, so God made it true for them.

The statement in the interpretation of His saying: **They will have degrees with their Lord and forgiveness and generous provision**.

Abu Ja'far said: By His saying, **For them are degrees**, He, the Most High, means for these believers whose characteristics He, the Most High, described, *degrees*, which are high ranks.

Then the people of interpretation differed regarding these *degrees* that God mentioned that they have with Him. What are they?

Some of them said: These are noble deeds and virtues that they performed during their lives.

Who said that?

Ahmad bin Ishaq told me, he said, Abu Ahmad told us, he said, Israel told us, on the authority of Abu Yahya al-Qattat, on the authority of Mujahid: **They will have degrees with their Lord**, he said: high deeds.

Others said: Rather, these are ranks in Paradise.

Who said that?

Ahmad bin Ishaq told us, Abu Ahmad told us, Sufyan told us, on the authority of Hisham, on the authority of Jabalah, on the authority of Atiyah, on the authority of Ibn Muhairiz: **They will have degrees with their Lord**, he said: The degrees are seventy degrees, each degree is the age of a well-trained, noble horse for

seventy years.

His saying: **And forgiveness**, meaning: pardon for their sins, and covering them up, **and generous provision**, it was said: Paradise. In my opinion, it is: what God has prepared for them in Paradise of more food and drink and a pleasant life.

Al-Muthanna told me, he said, Ishaq told us, on the authority of Hisham, on the authority of Amr, on the authority of Saeed, on the authority of Qatada: **And forgiveness**, he said: for their sins, **and generous provision**, he said: Paradise.

## Tafsir al-Qurtubi

**Those are the true believers** meaning those whose outward and inward faith are equal. This indicates that every truth has a reality, and "peace be upon him" said to Haritha:

Every truth has a reality, so what is the reality of your faith?" The hadith. A man asked Al-Hasan, saying: O Abu Saeed, are you a believer? He said to him: Faith is of two types. If you are asking me about faith in God, His angels, His books, His messengers, Paradise, Hell, resurrection, and accountability, then I believe in them. But if you are asking me about the statement of God Almighty: **The believers are only those who, when God is mentioned, their hearts become fearful** - until His statement - **Those are the true believers**, then by God I do not know if I am one of them or not. Abu Bakr Al-Wasiti said: Whoever says I am a true believer in God, it is said to him: Truth refers to supervision, knowledge, and encompassment, so whoever lacks it, his claim about it is invalid. He means by that what the Sunnis say: The true believer is the one who is destined for Paradise, so whoever does not know that from the secret of His wisdom, then his claim that he is a true believer is incorrect.

## Tafsir Ibn Kathir

Ali bin Abi Talha said on the authority of Ibn Abbas regarding his statement, **The believers are only those who, when God is mentioned, their hearts become fearful**. He said: The hypocrites do not have any remembrance of God in their hearts when performing His obligations. They do not believe in any of God's verses, nor do they trust in God, nor do they pray when they are absent, nor do they pay the zakat on their wealth. So God the Most High informed us that they are not believers, then God described the believers and said, **The believers are only those who, when God is mentioned, their hearts become fearful**, so they performed His obligations, **and when His verses are recited to them, it increases their faith**, meaning it increases their belief, **and upon their Lord they rely**, meaning they do not hope for anyone other than Him. Mujahid said, **And their hearts were terrified**, meaning they were frightened and afraid. As-Suddi and others said the same. This is the description of the true believer, who, when God is mentioned, his heart is fearful, meaning he fears Him, so he does what He

## Surat al-Anfal 8:4

Those are the true believers. They will have degrees with their Lord and forgiveness and generous provision.

commands and abandons what He forbids, like the saying of God the Almighty: "And those who, when they have committed an immorality or wronged themselves, remember God and seek forgiveness for their sins - and who can forgive sins except God - and do not persist in what they have done while they know." And like the saying of God the Almighty: **But as for he who feared the position of his Lord and prevented the soul from [unlawful] inclination, then Paradise will be the refuge.** For this reason, Sufyan Ath-Thawri said: I heard As-Suddi say regarding the saying of God the Almighty: **The believers are only those who, when God is mentioned, their hearts become fearful.** He said: He is the man who wants to wrong or he said he is about to commit a sin, so it is said to him: Fear God, and his heart becomes fearful. Ath-Thawri also said on the authority of Abdullah bin Uthman bin Khathim on the authority of Shahr bin Hawshab on the authority of Umm Ad-Darda' regarding the saying of God the Almighty: **The believers are only those who, when God is mentioned, their hearts become fearful.** He said: Fear in the heart is like the burning of a palm branch. Do you not find it trembling? He said: Yes. She said: If you find that, then supplicate to God at that time, for supplication removes that. His statement, **And when His verses are recited to them, it increases their faith,** is like His statement, **And when a surah is revealed, some of them say, 'Which of you has this increased in faith?' But as for those who believe, it increases them in faith, and they rejoice.** Al-Bukhari and other imams have used this verse and similar verses as evidence for the increase of faith and its distinction in the hearts, as is the doctrine of the majority of the nation. In fact, more than one imam has reported consensus on it, such as Al-Shafi'i, Ahmad ibn Hanbal, and Abu Ubaid, as we have explained in detail at the beginning of the commentary on Al-Bukhari. Praise and thanks be to God. **And upon their Lord they rely** means they do not hope for anyone other than Him, and they do not intend anyone other than Him, and they do not seek refuge except in His presence, and they do not seek their needs except from Him, and they do not desire anyone other than Him, and they know that whatever He wills will be, and whatever He does not will will not be, and that He is the One who controls the kingdom, He alone has no partner and no one can question His judgment, and He is swift in reckoning. For this reason, Sa'id ibn Jubayr said: Trusting in God is the sum of faith. And His statement, **Those who establish prayer and spend from what We have provided for them,** God the Almighty draws attention to their deeds after mentioning their belief, and these deeds include all types of good, which is establishing prayer, which is the right of God the Almighty. Qatada said: Establishing prayer means maintaining its times, performing ablution, bowing, and prostrating. Muqatil ibn Hayyan said: Establishing it means maintaining its times, performing ablution properly, completing its bowing and prostrating, reciting the Qur'an in it, the testimony of faith, and sending blessings upon the Prophet (peace and blessings of God be upon him), this is establishing it. Spending from what God has provided for them includes paying zakat and all other rights of the servants, whether obligatory or

recommended. All of creation is God's dependents, so the most beloved of them to God is the one who is most beneficial to His creation. Qatada said about His statement, **and from what We have provided for them they spend,** "So spend from what God has provided for you, for this wealth is a loan and a trust with you, O son of Adam, and you are about to part with it."

And His statement, **Those are the true believers,** meaning those who are described by these qualities are the true believers. Al-Hafiz Abu Al-Qasim Al-Tabarani said: Muhammad bin Abdullah Al-Hadrami told us, Abu Kurayb told us, Zaid bin Al-Habbab told us, Ibn Lahi'ah told us, on the authority of Khalid bin Yazid Al-Sakaski, on the authority of Saeed bin Abi Hilal, on the authority of Muhammad bin Abi Al-Jahm, on the authority of Al-Harith bin Malik Al-Ansari, that he passed by the Messenger of God, may God bless him and grant him peace, and said to him: **How are you this morning, O Harith?** He said: **I have become a true believer.** He said: **Pay attention to what you say, for everything has a reality, so what is the reality of your faith?** He said: "I have turned away from the world, so I have stayed up all night and been thirsty during the day, and it is as if I am looking at the Throne of my Lord appearing, and it is as if I am looking at the people of Paradise visiting one another in it, and it is as if I am looking at the people of Hell crushing themselves in it." He said: **O Harith, you have known, so adhere to it,** three times. Amr bin Murrah said about God's statement, **Those are the true believers,** that the Qur'an was revealed in the Arabic language, like you say, **So-and-so is a true master, and There are masters among the people.** So-and-so is truly a merchant, and there are merchants among the people. So-and-so is truly a poet, and there are poets among the people. His statement, **For them are degrees with their Lord,** means homes, stations, and degrees in Paradise, as God the Almighty said, **They are degrees with God, and God is Seeing of what they do.** "And forgiveness," meaning He forgives them their sins and appreciates their good deeds. Ad-Dahhak said about His statement, **For them are degrees with their Lord,** that the people of Paradise are above one another, so the one who is above will see his superiority over the one who is below him, and the one who is below him will not see that anyone is superior to him. For this reason, it was reported in the two Sahihis that the Messenger of God, may God bless him and grant him peace, said, **The people of 'Illyyin will be seen by those below them just as you see a distant star in the horizon of the sky.** They said, **O Messenger of God, those are the homes of the prophets, and no one else will attain them.** He said, **Yes, by the One in Whose Hand is my soul, they are men who believed in God and believed in the Messengers.** In another hadith narrated by Imam Ahmad and the people of Sunnah from the hadith of Abu Atiyah on the authority of Ibn Abi Saeed, he said: The Messenger of God, may God bless him and grant him peace, said: **The people of Paradise will see the people of the highest ranks as you see a distant star in the horizon of the sky, and Abu Bakr and Umar are among them and are blessed.**



## Fath al-Qadir

And the reference in his saying: 4- *those* to those who are described with the above descriptions is the subject and its predicate is **they are the believers** meaning that these are the ones who are perfect in faith and have reached its highest degrees and furthest ends, and *truly* is a source confirming the content of the sentence **they are the believers**: meaning that is truly true or a description of a deleted source: meaning they are the believers with true faith, then he mentioned what is prepared for those who combine these descriptions of honor, so he said: **For them are degrees** meaning homes of goodness, honor, and glory in Paradise that are with their Lord, and in their being with Him, glory be to Him, there is an increase in their honor, respect, glorification, and magnification, and the sentence **for them are degrees with their Lord** is a second predicate for *those* or a new sentence in response to an implied question, and **and forgiveness** is conjoined with degrees meaning forgiveness for their sins, **and generous provision** with which God honors them from His vast grace and abundant goodness.

Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And their hearts became fearful**, he said: Their hearts became frightened. Ibn Jarir and Ibn Abi Hatim also narrated on his authority regarding the verse: The hypocrites do not have any remembrance of God in their hearts when performing His obligations, nor do they believe in any of the signs of God, nor do they put their trust in God, nor do they pray when they are absent, nor do they pay the zakat of their wealth. God informed us that they are not believers, then He described the believers and said: **The believers are only those who, when God is mentioned, their hearts become fearful**, so they performed His obligations. Al-Hakim Al-Tirmidhi, Ibn Jarir and Abu Al-Shaykh narrated on the authority of Shahr bin Hawshab on the authority of Umm Al-Darda' who said: Fear in the heart is like the burning of a palm branch, O Shahr bin Hawshab. Do you not feel a shiver? I said: Yes. She said: Then supplicate at that time, for supplication is answered at that time. Al-Hakim Al-Tirmidhi narrated on the authority of Thabit Al-Bunani who said: So-and-so said: I know when my supplication will be answered. They said: Where did you get it from? He said: When my skin shivers, my heart fears, and my eyes overflow with tears, that is when my supplication will be answered. And he also narrated from Aisha, who said: Fear in the heart of the believer is like the blaze of a palm frond, so when one of you fears, let him supplicate at that time. And Ibn Abi Shaybah, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and Abu al-Shaykh narrated from al-Suddi regarding the verse, he said: It is a man who wants to wrong or is about to commit a sin, but it is said to him: Fear God, so his heart fears. And Ibn Jarir, Ibn Abi Hatim, and Abu al-Shaykh narrated from Ibn Abbas regarding his statement: **It increased them in faith**, he said: Confirmation. And these narrated from al-Rabi' ibn Anas regarding his statement: **It increased them in faith**, he said: Fear. And Ibn Jarir and Ibn Abi Hatim narrated from Ibn Abbas regarding his statement: **And upon their Lord they rely**, he said: They do not hope for anyone other

than Him. And they narrated from him regarding his statement: **Those are the believers, truly**, he said: They are free from disbelief. And Abu al-Shaykh narrated from him: *Truly*, he said: Purely. Ibn Abi Hatim narrated on the authority of Saeed bin Jubair regarding his statement: **For them are degrees**, meaning virtues and mercy. Ibn Jarir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Mujahid regarding his statement: **For them are degrees**, he said: Exalted deeds. Abd bin Hamid and Ibn Abi Hatim narrated on the authority of Ad-Dahhak regarding his statement: **For them are degrees**, he said: The people of Paradise are some of them above others, so the one who is above will see his superiority over the one who is below him, and the one who is below will not see that anyone is superior to him. Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ibn Zayd regarding his statement: **And forgiveness**, he said: By abandoning sins, **And generous provision**, he said: Good deeds. Ibn Abi Hatim narrated on the authority of Muhammad bin Ka'b Al-Qurazi who said: When you hear God say: **And generous provision**, then it is Paradise.

## Tafsir al-Baghawi

4 - **Those are the true believers**, meaning certainly. Ibn Abbas said: They were innocent of disbelief. Muqatil said: Truly, there is no doubt about their faith. And in it is evidence that not everyone can describe himself as a true believer because God Almighty only described a specific people with specific descriptions, and not everyone has those descriptions.

Ibn Abi Nujayh said: A man asked Al-Hasan, saying: Are you a believer? He said: If you are asking me about belief in God, His angels, His books, His messengers, the Last Day, Paradise, Hell, resurrection, and accountability, then I believe in them. But if you are asking me about His statement: **The believers are only those who, when God is mentioned, their hearts become fearful** (al-Baqarah 2:14), then I do not know whether I am one of them or not.

Alqamah said: We were on a journey and we met some people. We said: Who are these people? They said: We are the true believers. We did not know how to answer them until we met Abdullah ibn Masoud and told him what they had said. He said: What did you say to them? We said: We did not say anything to them. He said: Why didn't you say: Are you from the people of Paradise? The believers are the people of Paradise.

Sufyan al-Thawri said: Whoever claims that he is truly a believer or that he is with God, but does not testify that he is in Paradise, has believed in half of the verse, but not the other half.

**They will have degrees with their Lord**. Ata' said: He means the degrees of Paradise which they ascend through their deeds. Al-Rabi' bin Anas said: Seventy degrees, between every two degrees the distance between which a well-trained horse would travel for seventy years. **And forgiveness**, for their sins, **and generous provision**, good, meaning what is prepared for them in Paradise.



Surat al-Anfal 8:4

Those are the true believers. They will have degrees with their Lord and forgiveness and generous provision.

### Tafsir al-Baidawi

4. **Those are the true believers** because they fulfilled their faith by adding to it the noble deeds of the heart, such as fear and sincerity.

And trust, and the good deeds of the limbs which are the standard for them, such as prayer and charity.

*Truly* is an attribute of a deleted source or

A confirmed source, such as His saying: **The promise of God is true**, "For them are degrees with their Lord" of honor and high status. It was said that they ascend the degrees of Paradise through their deeds. **And forgiveness** for what they have neglected. **And generous provision** prepared for them in Paradise, its number will never be cut off and its duration will never end.

## Surat al-Anfal 8:5

Just as your Lord brought you out from your home in truth, while indeed a party of the believers were averse to it.

### Tafsir al-Jalalayn

5 - **As your Lord brought you out from your home in truth** is related to brought out **and indeed a party of the believers were averse** to go out and the sentence is a state of the kaf brought you out and as is the predicate of a deleted subject, meaning this state in their aversion to it is like your expulsion in the state of their aversion and it was better for them so it is also like that and that is because Abu Sufyan brought a camel from the Levant and the Prophet, may God bless him and grant him peace, and his companions went out to seize it and the Quraysh knew so Abu Jahl and the fighters of Mecca went out to defend it and they were the mobilization and Abu Sufyan took the camel by the coastal road and it was saved so it was said to Abu Jahl go back but he refused and went to Badr so the Prophet, may God bless him and grant him peace, consulted his companions and said God promised me one of the two groups so they agreed with him to fight the mobilization and some of them disliked that and said we did not prepare for it as God Almighty said

### Tafsir al-Suyuti

As the Almighty said, just as He brought you out, the verse. Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Abu Ayyub al-Ansari, who said: The Messenger of God, may God bless him and grant him peace, said to us while we were in Medina, and he was informed that the caravan of Abu Sufyan had arrived. What do you think of them? Perhaps God will take them as booty and keep us safe. So we went out and traveled for a day or two. He said: What do you think of them? We said: O Messenger of God, we do not have the strength to fight the people. We only went out for the sake of the caravan. Al-Miqdad said: Do not say as the people of Moses said: Go, you and your Lord, and fight. We are sitting here. Then God revealed: As your Lord brought you out from your home with truth, and a party of the believers were averse. Ibn Jarir narrated something similar on the authority of Ibn Abbas.

### Tafsir al-Tabari

Abu Ja'far said: The people of interpretation differed about the reason for this *kafin* His statement: **as He brought you out**, and what is similar to God bringing out His Prophet, may God bless him and grant him peace, from his home with the truth.

Some of them said: It is likened to it in terms of righteousness for the believers, their fear of their Lord, their reconciliation between them, and their obedience to God and His Messenger. They said: The meaning of that is that God says: And reconcile yourselves, for that is better for you, just as God brought Muhammad, may God bless him and grant him peace, out of his house with the truth, and that was better for him.

Who said that?

Muhammad ibn al-Muthanna told us, Abd al-Wahhab told us, Dawud told us, on the authority of Ikrimah: **So fear God and amend that which is between you and obey God and His Messenger, if you are believers**, "just as your Lord brought you out from your home with truth," the verse, meaning: This is better for you, just as bringing you out from your home with truth was better for you.

Others said: The meaning of this is: Just as your Lord, O Muhammad, brought you out of your home with the truth against the will of a group of believers, so they hate fighting, so they argue with you about it after it has become clear to them.

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: **Just as your Lord brought you out of your home with the truth**, he said: Thus they argue with you about 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: **Just as your Lord brought you out of your home with the truth**, so they argue with you about the truth, fighting.

... He said, Ishaq told us, Abdullah bin Abi Jaafar told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **Just as your Lord brought you out from your home with truth**, he said: Thus did your Lord bring you out.

Muhammad ibn al-Husayn told us, Ahmad ibn al-Mufaddal told us, Asbat told us, on the authority of al-Suddi, who said: God revealed regarding his departure - meaning the departure of the Prophet, may God bless him and grant him peace - to Badr, and their argument with him, saying: **Just as your Lord brought you out from your home with the truth, although a party of the believers were averse**, to the polytheists' request, **They argue with you about the truth after it has become clear**,

The Arabs differed on this.

Some of the Kufi grammarians said: This is a command from God to His Messenger, may God bless him and grant him peace, to carry out his command regarding the spoils, despite the unwillingness of his companions, just as he carried out his command regarding his leaving his house to seek the caravan, and they were unwilling.

Others among them said: The meaning of this is: They ask you about the spoils of war, arguing, as they argued with you on the day of Badr, saying: **You sent us out on the caravan, and you did not teach us fighting so that we could prepare for it**.

Some Basra grammarians said: It is possible that this *kafis* in **kama khuraka as He brought you out**, based on his saying: **Those are the true believers**, "as your Lord brought you out from your home in truth." He said: *Kaaf* means *ala*.

## Surat al-Anfal 8:5

Just as your Lord brought you out from your home in truth, while indeed a party of the believers were averse to it.

Another of them said: It means an oath. He said: The meaning of the statement is: And the one who brought you out is your Lord.

Abu Ja'far said: The most correct of these sayings, in my opinion, is the saying of the one who said the same thing about it as Mujahid, and he said: Its meaning is: Just as your Lord brought you forth with the truth against the will of a group of the believers, so they will argue with you about the truth after it has become clear, because both matters had happened, I mean the exit of some of those who left the city against their will, and their argument when meeting the enemy and when the people were close to each other, so likening some of that to others, with one of them being close to the other, is more appropriate to liken it to what is far from it.

Mujahed said in **The Truth** that he mentioned that they were arguing with the Prophet, may God bless him and grant him peace, after they had made it clear: It is fighting.

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: **They argue with you about the truth**, he said: fighting.

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.

Ishaq told us, he said, Abdullah told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

As for his saying: **From your house**, some of them said: It means: From the city.

Who said that?

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Bazzaz: **As your Lord brought you out of your home**, Medina, to Badr.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said: Muhammad ibn Abbad ibn Ja'far told me regarding his statement: **As your Lord brought you out from your home with truth**, he said: From Medina to Badr.

As for his saying: **And indeed, a party of the believers are averse**, their aversion was as follows:

Ibn Humayd told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said, Muhammad ibn Muslim al-Zuhri, Asim ibn Umar ibn Qatada, Abdullah ibn Abi Bakr, and Yazid ibn Ruman told me, on the authority of Urwah ibn al-Zubayr and other scholars of ours, on the authority of Abdullah ibn Abbas, they said: "When the Messenger of God, may God bless him and grant him peace, heard of Abu Sufyan coming from the Levant, he called upon the Muslims to go to them and said: 'This is the caravan of Quraysh with their wealth in it, so go out to it, perhaps God will give it to you!' So the people volunteered, some of them lightly and some of

them heavily, because they did not think that the Messenger of God, may God bless him and grant him peace, would encounter war."

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Sayyid: **And indeed, a party of the believers are averse**, to the polytheists' pursuit.

Then the people of interpretation differed about those meant by his saying: **They argue with you about the truth after it has become clear**.

Some of them said: He meant by that the people of faith from the companions of the Messenger of God, may God bless him and grant him peace, who were with him when he went to Badr to meet the polytheists.

Who said that?

Muhammad ibn Sa'd told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn 'Abbas, he said: When the Prophet, may God bless him and grant him peace, consulted him about meeting the people, and Sa'd ibn 'Ubadah said to him what he said, and that was on the day of Badr, he ordered the people to get ready for the fight, and he ordered them to use force, and the people of faith hated that, so God revealed: "Just as your Lord brought you out of your home with the truth, although a party of the believers were averse. They dispute with you about the truth after it had become clear as if they were being driven to death while they were looking on."

Ibn Humayd told me, he said, Salamah told us, on the authority of Ibn Ishaq, he said: Then he mentioned the people - meaning the companions of the Messenger of God, may God bless him and grant him peace - and their march with the Messenger of God, may God bless him and grant him peace, when the people knew that Quraysh had marched against them, and that they had only gone out seeking the caravan in the hope of spoils, so he said: **As your Lord brought you out from your home with truth**, until his saying: *unwillingly*, meaning out of hatred for meeting the people, and in denial of Quraysh's march when they mentioned it to them.

## Tafsir al-Qurtubi

God the Almighty said: **As your Lord brought you out from your home with truth**. Al-Zajjaj said: The Kaf is in the accusative case, meaning the spoils are fixed for you as your Lord brought you out from your home with truth. That is, like your Lord bringing you out from your home with truth. The meaning is: Go about your business with the spoils and give spoils to whomever you wish, even if they dislike it, because some of the Companions said to the Messenger of God (peace and blessings of God be upon him) when he made something for everyone who brought a prisoner: Most people will remain without anything. So the position of

the Kaf in *Kama* is in the accusative case as we mentioned. Al-Farra' also said the same. Abu Ubaidah said: It is an oath, meaning the one who brought you out, so the Kaf means the waw, and ma means the one who. Saeed bin Mas'adah said: The meaning is those are the true believers as your Lord brought you out from your home with truth. He said: Some scholars said: As your Lord brought you out from your home with truth, so fear God and reconcile your differences. Ikrimah said: The meaning is obey God and His Messenger as He brought you out. It was said: As He brought you out is related to His saying to them are degrees, meaning: They will have degrees with their Lord, forgiveness, and generous provision. That is, this promise to the believers is true in the Hereafter, just as your Lord brought you out of your home with the right due to Him, so He fulfilled His promise to you and made you victorious over your enemy and fulfilled it for you, because He, the Almighty, said: **And when God promised you one of the two parties that it would be yours.** So just as He fulfilled this promise in this world, so He will fulfill for you what He promised you in the Hereafter. This is a good statement mentioned by Al-Nahhas and he chose it. It was said: The kaf in kama is the kaf of comparison, and its source is by way of recompense, like the saying of the one who says to his servant: As I directed you to My enemies and they weakened you, and you asked for support and I supported you and strengthened you and removed your illness, so take them now and punish them with such and such. And as I clothed you and provided you with provision, so do such and such. And as I was good to you, thank Me for it. He said: Just as your Lord brought you out from your home with truth and covered you with drowsiness as security from Him - meaning him and those with him - and sent down water from the sky to purify them with it, and sent down upon you from the sky angels in succession, so strike above the necks and strike from them every fingertip. It is as if he is saying: I have removed your illnesses and reinforced you with angels, so strike from them these places, which are the places of killing, to achieve the will of God in establishing the truth and invalidating falsehood. And God knows best. **And indeed, a party of the believers are averse** meaning they are averse to leaving Mecca and leaving their wealth and homes.

### Tafsir Ibn Kathir

Imam Abu Jaafar al-Tabari said: The commentators differed about the reason for bringing this kaf in His statement, **As your Lord brought you out**, some of them said that it was likened to the righteousness of the believers, their fear of their Lord, their reconciliation between them, and their obedience to God and His Messenger. Then it was narrated from Ikrimah something similar to this, and the meaning of this is that God Almighty says, just as when you differed over the spoils and quarrelled over them, God took them from you and made them His portion, and His Messenger, may God bless him and grant him peace, divided them justly and equally, so this was the complete interest for you. Likewise, when you hated to go out to the enemies to fight those with power, and they were the mobilization who went out to support

their religion and protect their caravan, so the consequence of your hatred of fighting was that He decreed for you and brought you and your enemy together without an appointment, with guidance and direction, victory and conquest, as God Almighty said: "Fighting is prescribed for you while it is hateful to you. But perhaps you hate a thing and it is good for you, and perhaps you love a thing and it is bad for you. And God is Knowing and Knowing." He knows, and you do not know. Ibn Jarir said: And others said that the meaning of this is **just as your Lord brought you out from your home with the truth**, against the will of a group of believers, so they are averse to fighting, so they argue with you about it after it became clear to them. Then it was narrated from Mujahid something similar that he said **just as your Lord brought you out**, he said, **likewise they argue with you about the truth.** Al-Suddi said: God revealed about his going out to Badr and their arguing with him, so He said, **just as your Lord brought you out from your home with the truth, and a group of the believers were averse**, to the polytheists' request, **arguing with you about the truth after it became clear.** And some of them said, "They ask you about the spoils of war, arguing with you about the spoils of war, just as they argued with you on the day of Badr, so they said, 'You brought us out for the caravan and you did not teach us fighting, so we could prepare for it.'" I said: The Messenger of God, may God bless him and grant him peace, only left Medina in pursuit of Abu Sufyan's caravan, which he had heard was coming from Syria and containing abundant wealth for the Quraysh. So the Messenger of God, may God bless him and grant him peace, mobilized the Muslims who were light among them, so he went out with three hundred and a few men, and sought the coast from the road to Badr. Abu Sufyan learned of the Messenger of God's, may God bless him and grant him peace, departure in pursuit of him, so he sent Damdam bin Amr as a warner to the people of Mecca, so they set out with nearly a thousand masked men, between nine hundred and a thousand. Abu Sufyan headed the caravan to the right of the seashore, so it escaped, and the mobilization came, so they arrived at the water of Badr. God gathered the Muslims and the infidels without an appointment, for God Almighty wants to raise the word of the Muslims and grant them victory over their enemy and to differentiate between truth and falsehood, as will be explained. The purpose is that when the Messenger of God, may God bless him and grant him peace, heard the report of the mobilization, God revealed to him that he should prepare one of the two groups, either the caravan or the mobilization. Many Muslims desired the caravan because it was a gain without fighting, as God Almighty said: **And you wish that you should have nothing but power, but God wants that you should have nothing but power.** He establishes the truth with His words and cuts off the roots of the disbelievers. Al-Hafiz Abu Bakr bin Mardawayh said in his interpretation: Sulayman bin Ahmad al-Tabarani told us, Bakr bin Sahl told us, Abdullah bin Yusuf told us, Ibn Lahi'ah told us, on the authority of Yazid bin Abi Habib, on the authority of Aslam Abu Imran, who told him that he heard Abu Ayyub al-Ansari say: The Messenger of God, may God bless him and grant him peace, said while we were in Medina: "I have been informed that the caravan of Abu Sufyan is coming.

## Surat al-Anfal 8:5

Just as your Lord brought you out from your home in truth, while indeed a party of the believers were averse to it.

Would you like us to go out before this caravan, perhaps God will grant us booty?” We said: *Yes*. So he went out and we went out. When we had traveled for a day or two, he said to us: **What do you think about fighting the people, for they have been informed of your departure?** We said: **No, by God, we do not have the strength to fight the enemy, but we wanted the caravan.** Then he said: **What do you think about fighting the people?** So we said the same thing, and Al-Miqdad bin Amr said: Then we will not say to you, O Messenger of God, as the people of Moses said to Moses: “Go, you and your Lord, and fight. We are sitting right here.” He said: We, the Ansar, wished that if we said as Al-Miqdad said, it would be more beloved to us than having a great deal of wealth. He said: So God revealed to His Messenger, may God bless him and grant him peace: **Just as your Lord brought you out from your home with the truth, although a party of the believers were averse.** He mentioned the rest of the hadith. Ibn Abi Hatim narrated it from the hadith of Ibn Lahi’ah in a similar manner. Ibn Mardawayh also narrated from the hadith of Muhammad bin Amr bin Alqamah bin Abi Waqqas Al-Laythi, from his father, from his grandfather, who said: “The Messenger of God, may God bless him and grant him peace, went out to Badr, and when he was at Ar-Rawha’, he addressed the people and said: What do you think? Abu Bakr said: O Messenger of God, we have been informed that they are in such and such a place. He said: Then he addressed the people and said: What do you think? Umar said the same as Abu Bakr, then he addressed the people and said: What do you think? Sa’d bin Mu’adh said: O Messenger of God, do you mean us?” By the One Who honored you and sent down the Book to you, I have never walked it, nor do I have any knowledge of it. If you go until you reach Bark al-Ghamad in Dhi Yaman, we will go with you, and we will not be like those who said to Moses, “Go, you and your Lord, and fight. We are sitting right here.” Rather, go, you and your Lord, and fight. We are with you, fighting. Perhaps you have gone out for a matter and God has revealed something else to you. So look at what God has revealed to you and go for it. Separate the ropes of whomever you wish, cut the ropes of whomever you wish, oppose whomever you wish, make peace with whomever you wish, and take from our wealth whatever you wish. So the Qur’an was revealed based on the words of Sa’d, **Just as your Lord brought you out from your home with truth, although a party of the believers were averse.** Al-A’wfi said on the authority of Ibn Abbas, when he consulted the Prophet, may God bless him and grant him peace, about meeting the enemy, and Sa’d ibn Ubadah said to him what he said, and that was on the day of Badr, he commanded the people to prepare for battle and commanded them to use force. The people of faith disliked that, so God revealed, **Just as your Lord brought you out from your home with truth, although a party of the believers were averse.** They argue with you about the truth after it has become clear as if they were being driven to death while they are looking on. Mujahid said, **They argue with you about the truth** means in fighting. Muhammad ibn Ishaq said, **They argue with you about the truth** means hatred for

meeting the polytheists, and denial of the march of Quraysh when they mentioned it to them. Al-Suddi said, **They argue with you about the truth after it has become clear** means after it has become clear to them that you will only do what God has commanded you to do. Ibn Jarir said, and others said that he meant the polytheists. Yunus told us, Ibn Wahb told us, Ibn Zayd said regarding the words of God the Almighty, **They argue with you about the truth after it has become clear as if they were being driven to death while they are looking on**, these polytheists said, they argued with him about the truth as if they were being driven to death when they were called to Islam while they were looking on. He said, **This is not a description of the others; this is a description that has been introduced for the people of disbelief.** Then Ibn Jarir said, **There is no meaning to what he said, because what preceded his saying, “They argue with you about the truth** is report about the people of faith, and what follows it is report about them.” The correct statement is that of Ibn Abbas and Ibn Ishaq: that it is a report from the believers. This which Ibn Jarir supported is the truth and is what the context of the speech indicates, and God knows best. Imam Ahmad, may God have mercy on him, said: Yahya bin Bakir and Abd al-Razzaq told us: Israel told us, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: It was said to the Messenger of God, may God bless him and grant him peace, when he finished with Badr: Go with the caravan, there is nothing beyond it. Al-Abbas bin Abd al-Muttalib called out to him. Abd al-Razzaq said while he was a prisoner in his chains: He is not suitable for you. He said: Why? He said: Because God, the Almighty, promised you only one of the two groups, and God has given you what He promised you with a good chain of transmission and has not included it. The meaning of His, the Almighty, saying: **And you would like that the one without power should be yours** means that they would like the group that has no limits, no strength, and no fighting to be theirs, which is the caravan. **And God wants to establish the truth with His words** means that He wants to unite you with the group that has power and fighting, so that He may make you victorious over them and support you against them, and make His religion prevail and raise the word of Islam and make it victorious over religions. He is the most knowledgeable about the consequences of things, and He is the One who manages you with His good management, even if the servants like the opposite of that in what appears to them, like His, the Almighty’s, saying: “Fighting has been prescribed for you, although it is hateful to you. But perhaps you hate a thing and it is good for you. And perhaps you love a thing and it is bad for you.” Muhammad ibn Ishaq, may God have mercy on him, said: Muhammad ibn Muslim al-Zuhri, Asim ibn Umar ibn Qatadah, Abdullah ibn Abi Bakr, and Yazid ibn Ruman narrated to me, on the authority of Urwah ibn al-Zubayr and others of our scholars, on the authority of Abdullah ibn Abbas. Each of them narrated to me some of this hadith, and it came together. Their hadith in what I have cited from the hadith of Badr, they said: “When the Messenger of God, may God bless him and grant him peace, heard



of Abu Sufyan coming from Syria, he summoned the Muslims to them and said: 'This is the caravan of Quraysh with their wealth in it, so go out to it, perhaps God will grant you some of it.' So the people volunteered, some of them lightly and some of them were heavy, because they did not think that the Messenger of God, may God bless him and grant him peace, would encounter war. Abu Sufyan had been mobilized when he approached the Hijaz, spying on the report and asking whomever he met of the caravans, fearing for the people's situation, until he received report from some of the caravans that Muhammad had mobilized his companions for you and your caravan. So he was cautious and hired Damdām bin Amr al-Ghifari and sent him to the people of Mecca and ordered him to go to Quraysh and summon them to their wealth and inform them that Muhammad had attacked it with his companions. So Damdām bin Amr went out quickly to Mecca, and the Messenger of God, may God bless him and grant him peace, went out with his companions until he reached a valley called Dhafran, and he went out from it until he was in some of it, and the report came to him from Quraysh about their march to prevent it." He reproached them, so the Messenger of God, may God bless him and grant him peace, consulted the people and told them about the Quraysh. Abu Bakr, may God be pleased with him, stood up and said, and he did well. Then Umar, may God be pleased with him, stood up and said, and he did well. Then Al-Miqdad bin Amr stood up and said: O Messenger of God, go to what God has commanded you to do, for we are with you. By God, we will not say to you as the Children of Israel said to Moses: "Go, you and your Lord, and fight. We are sitting here." Rather, go, you and your Lord, and fight. We are with you, fighting. By the One Who sent you with the truth, if you were to march with us to Bark Al-Ghamad, meaning the city of Abyssinia, we would fight with you until you reach it. The Messenger of God, may God bless him and grant him peace, spoke well of him and prayed for good for him. Then the Messenger of God, may God bless him and grant him peace, said: Advise me, O people, for he only means the Ansar, for they were the number of people, and that is because when they pledged allegiance to him at Al-Aqabah, they said: O Messenger of God, we are innocent of your reins until you reach our home. When you reach us, then you are in our reins, and we will protect you as we protect our sons and women. The Messenger of God, may God bless him and grant him peace, was afraid that the Ansar would not see it upon them to support him except against those who attacked him in Medina from his enemy, and that they were not required to march with them to an enemy from their country. So when the Messenger of God, may God bless him and grant him peace, said that, he said to him: Saad bin Mu'adh: By God, it seems that you want us, O Messenger of God? He said: Yes. He said: We have believed in you and we believe you and we testify that what you have brought is the truth and we have given you our pledges and covenants to hear and obey. So go, O Messenger of God, as God has commanded you. By He Who sent you with the truth, if you were to parade us across this sea and cross it, we would cross it with you. Not a single man of us would stay behind and we would not mind if you were to meet our enemy tomorrow. We are patient in war and truthful when we meet. Perhaps

God will show you from us something that will please your eyes. So go with us with God's blessing. The Messenger of God, may God bless him and grant him peace, was pleased with what Saad said and was encouraged by it. Then he said: Go with God's blessing and be glad, for God has promised me one of the two groups. By God, it seems that I am now looking at the place where the people will fall. Al-Awfi narrated something similar to this from Ibn Abbas. Al-Suddi, Qatadah, Abd al-Rahman bin Zaid bin Aslam and more than one of the scholars of the Salaf and Khalaf said the same. We have summarized their statements, contenting ourselves with the context of Muhammad bin Ishaq.

## Fath al-Qadir

His saying: 5- **As your Lord brought you out from your home with truth.** Al-Zajjaj said: The Kaf is in the accusative case: meaning the spoils are fixed for you as your Lord brought you out from your home with truth: meaning like your Lord brought you out, and the meaning is: Go about your business with the spoils and give spoils to whomever you wish even if they hate it, because some of the companions said to the Messenger of God, may God bless him and grant him peace, when he made something for everyone who brought a prisoner: Most of the people remained without anything, so the position of the Kaf is in the accusative case as we mentioned, and Al-Farraa said the same. Abu Ubaidah said: It is an oath: meaning the one who brought you out, so the Kaf means the waw, and ma means the one who. Al-Akhfash Saeed bin Mas'adah said: The meaning is those are the true believers as your Lord brought you out. And Ikrimah said: The meaning is: Obey God and His Messenger as your Lord brought you out. It was said: As he brought you out is related to His saying: **For them are degrees** meaning this promise to the believers is true in the Hereafter **as your Lord brought you out from your home with the truth** that is due to Him, so He fulfilled your promise and made you triumph over your enemy and fulfilled for you. An-Nahas mentioned it and chose it. It was said: The kaf in kama is a kaf of comparison by way of recompense like the saying of the one who says to his servant: As I directed you to my enemies and they weakened you and you asked for help and help so I helped you and strengthened you and removed your illness, so take them now and punish them. It was said: The kaf is in the place of raising as it is the predicate of a deleted subject, the meaning of which is: This situation is like the situation of your expulsion, meaning that their situation in hating what you saw of the annihilation of the invaders is like their situation in hating your going out to war. The author of Al-Kashshaf mentioned it. And with the truth is related to something deleted, and the meaning is: An expulsion that is clothed in the truth in which there is no doubt. The phrase **and indeed a party of the believers are hating** is in the place of the accusative as a state: meaning as He sent you out when they hated it, because when God promised them one of the two groups, either the caravan or the army, they desired the caravan because of the spoils it contained and the safety from fighting, as will be explained.

Surat al-Anfal 8:5

Just as your Lord brought you out from your home in truth, while indeed a party of the believers were averse to it.

## Tafsir al-Baghawi

5 - The Almighty's saying: **As your Lord brought you out from your home with truth**, they differed about the reason for this kaf in His saying **As your Lord brought you out**, Al-Mubarrad said: Its meaning is that the spoils are for God and the Messenger, even if they disliked it, just as your Lord brought you out from your home with truth, even if they disliked it. And it was said: Its meaning is: Go ahead with God's command regarding the spoils, even if they disliked it, just as you went ahead with God's command in leaving the home to seek the caravan, even though they were reluctant.

Ikrimah said: Its meaning is, fear God and reconcile your differences, for that is better for you, just as expelling Muhammad, may God bless him and grant him peace, from his home by right is better for you, even if a group of you hate it.

Mujahed said: Its meaning is that just as your Lord brought you out of your home with the truth, despite the reluctance of a group of them, so they hate fighting and argue about it.

It was said: It refers to his saying: **They will have degrees with their Lord**, meaning: God promised them degrees, a right that God Almighty will fulfill, just as He brought you out.

From your home with truth, fulfill the promise of victory and triumph.

It was said: The Kaf means *upon*, meaning: Continue on what your Lord brought you out of.

Abu Ubaidah said: It means an oath metaphorically, and the one who brought you out, because *what* is in the place of *who*, and its answer is **they argue with you**, and the oath falls on this, its meaning is: they argue with you, and God is the one who brought you out of your home with the truth.

It was said: The Kaf means *when*, and its meaning is: And remember when your Lord brought you out.

It was said: What is meant by this expulsion is his expulsion from Mecca to Medina. Most of them are of the opinion that what is meant by it is his expulsion from Medina to Badr, meaning: Just as your Lord commanded you to leave your home to Medina with the truth, it was said: By revelation to seek out the polytheists, **And indeed, a party of the believers**, from them, **are averse**.

## Tafsir al-Baidawi

5. **Just as your Lord brought you out from your home with truth** is the predicate of a deleted subject, the meaning of which is: "This situation in their hatred of it is like the situation of your being brought out for war in their hatred of it, and it is the hatred of what you saw of the spoils of war. Or the description of the source of the verb estimated in his saying: "For God and the

Messenger" meaning the spoils were established for God and the Messenger, may God bless him and grant him peace, with their hatred, as established as the establishment of your Lord bringing you out from your home, meaning Medina because it is his place of migration and his residence or his home in it with their hatred. "And indeed a party of the believers were averse" in the position of the state, meaning He brought you out in a state of their hatred, and that is because the caravan of Quraysh came from the Levant and in it was a great trade and with it were forty riders among them Abu Sufyan, Amr ibn al-Aas, Mukhramah ibn Nawfal, and Amr ibn Hisham, so Gabriel, peace be upon him, informed the Messenger of God, may God bless him and grant him peace, so he informed the Muslims, and they were amazed at its reception due to the abundance of money and the small number of men, so when they went out the report reached the people of Mecca, so Abu Jahl called out from above the Kaaba, O people of Mecca, escape, escape On every difficult and easy, your money is your caravan, if Muhammad strikes it, you will never succeed after that, and three days before that, Atika bint Abdul Muttalib saw that an angel descended from the sky and took a rock from the mountain and then circled it, and there was no house in Mecca that was not struck by something of them, so she told Al-Abbas about it and that reached Abu Jahl, so he said: We do not accept that their men prophesy until their women prophesy, so Abu Jahl went out with all the people of Mecca and went with them to Badr, which is a water body where the Arabs used to gather for their market one day a year. The Messenger of God, may God bless him and grant him peace, was in Wadi Dhafran, so Gabriel, peace be upon him, came down to him with the promise of one of the two groups, either the caravan or the Quraysh, so his companions consulted about it, and some of them said: Why did you not mention the fighting to us so that we could prepare for it? We only went out for the caravan, so he responded to them and said that the caravan has gone to the seashore and Abu Jahl has come, so they said: O Messenger of God, take the caravan and leave the enemy, so the Messenger of God, may God bless him and grant him peace, became angry, so Abu Bakr and Umar, may God be pleased with them, stood up and said, and they did well, then Saad stood up Ibn Ubadah said: Look after your matter and go ahead with it, for by God, if you were to march to Aden, not a single one of the Ansar would stay behind you. Then Muqdad ibn Amr said: Go with what God has commanded you, for I am with you wherever you like. We will not say to you as the Children of Israel said to Moses, "Go, you and your Lord, and fight. We are sitting right here." Rather, go, you and your Lord, and fight. We are with you, fighting. The Messenger of God, may God bless him and grant him peace, smiled and then said: **Advise me, O people**, meaning the Ansar, because they were **their number** and they had stipulated when they pledged allegiance to him at Al-Aqabah that they would be free from his protection until he reached their homes. He feared that they would not see his victory except against an enemy who had attacked him in Medina. Sa'd ibn Mu'adh

stood up and said: **It is as if you want us, O Messenger of God.** He said: *Yes.* He said: "We have believed in you and we have spoken to you and we have testified that what you have brought is the truth, and we have given you our covenants and pledges to hear and obey. So go, O Messenger of God, with what you want, for by the One Who sent you with the truth, if you were to review..." "If you had crossed this sea with us, we would have crossed it with you. Not a single man of us would have stayed behind. We do not dislike that you should meet our enemy with us. We are patient in war and truthful in encounter. Perhaps God will show you from us something that will please your eyes. So go with us with the blessing of God Almighty." His words encouraged him, then he said: "Go with the blessing of God Almighty and be glad, for God has promised me one of the two parties. By God, it is as if I am looking at the place where the people will fall." It was said that when he, peace and blessings be upon him, finished at Bajr, it was said to him: **Go with the camel.** Al-Abbas called out to him while he was in his chains and he could not fit. He said: **Because your promise is one of the two parties, and he has given you what he promised you.** Some of them disliked his words.

## Surat al-Anfal 8:6

They dispute with you about the truth after it has become clear as if they were being driven toward death while they look on.

## Surat al-Anfal 8:6

They dispute with you about the truth after it has become clear as if they were being driven toward death while they look on.

## Tafsir al-Jalalayn

6 - **They argue with you about the truth after it has become clear** it has become clear to them **as if they were being driven to death while they are looking on**, at it clearly in their hatred of it.

## Tafsir al-Suyuti

## Tafsir al-Tabari

Others said: He meant the polytheists.

Who said that?

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **They argue with you about the truth after it has become clear as if they were being driven to death while they are looking on**, he said: These are the polytheists, they argued with him about the truth, as if they were being driven to death when they were called to Islam, **while they are looking on**, he said: This is not a description of the others, this is a description that was introduced for the people of disbelief.

Al-Muthanna told me, he said, Ishaq told us, he said, Yaqub bin Muhammad told us, he said, Abdul Aziz bin Muhammad told me, on the authority of my nephew Al-Zuhri, on the authority of his uncle, he said: A man from the companions of the Messenger of God, may God bless him and grant him peace, used to interpret: **As if they were being driven to death while they were looking on**, as the Messenger of God, may God bless him and grant him peace, going out to the caravan.

Abu Ja'far said: The correct statement about that is what Ibn 'Abbas and Ibn Ishaq said, that it is report from God about a group of believers who hated to meet the enemy, and their argument with the Prophet of God, may God bless him and grant him peace, was that they said: **(He did not teach us that we would meet the enemy and prepare to fight them, but we went out for the caravan)**. And what indicates its correctness is his statement: **And when God promised you one of the two parties that it would be yours, and you wished that the one without the power would be yours**, so in that is clear evidence for whoever understands from God, that the people hated the power, and that their argument was about fighting, as Mujahid said, out of their hatred for it, and that what Ibn Zayd said has no meaning, because what preceded his statement: **They argue with you about the truth**, is report about the people of faith, and what follows it is report about them, so it is more appropriate for it to be report about them

than it is report about someone who was not mentioned.

As for his saying: **After it became clear**, the people of interpretation differed in its interpretation.

Some of them said: It means: After it became clear to them that you do nothing but what God has commanded you.

Who said that?

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: After it became clear that you do nothing except what God has commanded you to do.

Others said: It means: They argue with you about fighting after you were ordered to do so.

Who said that?

Al-Kalbi narrated, on the authority of Abu Saleh, on the authority of Ibn Abbas.

As for his saying: **As if they are being driven to death while they are looking on**, its meaning is: As if these people who argue with you about meeting the enemy, out of their hatred of meeting them if they are called to meet them for fighting, **are being driven to death**.

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

Who said that?

Ibn Hamid told us, Salamah told us, Ibn Ishaq said: **As if they were being led to death while they were watching**, meaning out of aversion to meeting the people, and denial of the Quraysh's march when they were told about it to them.

## Tafsir al-Qurtubi

God the Almighty said: **They argue with you about the truth after it has become clear**. Their argument: their saying when he summoned them to the caravan and the caravan passed away and ordered them to fight and they did not have much equipment with them, that was difficult for them and they said: If you had told us about the fight, we would have taken the necessary measures. The meaning of **in the truth** is in the fight. After it became clear to them that you do not order anything except by God's permission. It was said: After it became clear to them that God promised them either victory over the caravan or the people of Mecca, and since the caravan passed away, then the people of Mecca and their victory were inevitable. So the meaning of the statement is to deny their argument. **As if they were being driven to death** out of aversion to meeting the people. **And they are looking on** meaning they know that this will happen to them. God the Almighty said: **On the Day a man will see what his hands have put forth** (An-Naba': 40) meaning he will know.

## Tafsir Ibn Kathir

Imam Abu Jaafar al-Tabari said: The commentators differed about the reason for bringing this kaf in His statement, **As your Lord brought you out**, some of them said that it was likened to the righteousness of the believers, their fear of their Lord, their reconciliation between them, and their obedience to God and His Messenger. Then it was narrated from Ikrimah something similar to this, and the meaning of this is that God Almighty says, just as when you differed over the spoils and quarrelled over them, God took them from you and made them His portion, and His Messenger, may God bless him and grant him peace, divided them justly and equally, so this was the complete interest for you. Likewise, when you hated to go out to the enemies to fight those with power, and they were the mobilization who went out to support their religion and protect their caravan, so the consequence of your hatred of fighting was that He decreed for you and brought you and your enemy together without an appointment, with guidance and direction, victory and conquest, as God Almighty said: "Fighting is prescribed for you while it is hateful to you. But perhaps you hate a thing and it is good for you, and perhaps you love a thing and it is bad for you. And God is Knowing and Knowing." He knows, and you do not know. Ibn Jarir said: And others said that the meaning of this is **just as your Lord brought you out from your home with the truth**, against the will of a group of believers, so they are averse to fighting, so they argue with you about it after it became clear to them. Then it was narrated from Mujahid something similar that he said **just as your Lord brought you out**, he said, **likewise they argue with you about the truth**. Al-Suddi said: God revealed about his going out to Badr and their arguing with him, so He said, **just as your Lord brought you out from your home with the truth, and a group of the believers were averse**, to the polytheists' request, **arguing with you about the truth after it became clear**. And some of them said, "They ask you about the spoils of war, arguing with you about the spoils of war, just as they argued with you on the day of Badr, so they said, 'You brought us out for the caravan and you did not teach us fighting, so we could prepare for it.'" I said: The Messenger of God, may God bless him and grant him peace, only left Medina in pursuit of Abu Sufyan's caravan, which he had heard was coming from Syria and containing abundant wealth for the Quraysh. So the Messenger of God, may God bless him and grant him peace, mobilized the Muslims who were light among them, so he went out with three hundred and a few men, and sought the coast from the road to Badr. Abu Sufyan learned of the Messenger of God's, may God bless him and grant him peace, departure in pursuit of him, so he sent Damdam bin Amr as a warner to the people of Mecca, so they set out with nearly a thousand masked men, between nine hundred and a thousand. Abu Sufyan headed the caravan to the right of the seashore, so it escaped, and the mobilization came, so they arrived at the water of Badr. God gathered the Muslims and the infidels without an appointment, for God Almighty wants to raise the word of the Muslims and grant them victory over their enemy and to differentiate between

truth and falsehood, as will be explained. The purpose is that when the Messenger of God, may God bless him and grant him peace, heard the report of the mobilization, God revealed to him that he should prepare one of the two groups, either the caravan or the mobilization. Many Muslims desired the caravan because it was a gain without fighting, as God Almighty said: **And you wish that you should have nothing but power, but God wants that you should have nothing but power**. He establishes the truth with His words and cuts off the roots of the disbelievers. Al-Hafiz Abu Bakr bin Mardawayh said in his interpretation: Sulayman bin Ahmad al-Tabarani told us, Bakr bin Sahl told us, Abdullah bin Yusuf told us, Ibn Lahi'ah told us, on the authority of Yazid bin Abi Habib, on the authority of Aslam Abu Imran, who told him that he heard Abu Ayyub al-Ansari say: The Messenger of God, may God bless him and grant him peace, said while we were in Medina: "I have been informed that the caravan of Abu Sufyan is coming. Would you like us to go out before this caravan, perhaps God will grant us booty?" We said: Yes. So he went out and we went out. When we had traveled for a day or two, he said to us: **What do you think about fighting the people, for they have been informed of your departure?** We said: No, by God, we do not have the strength to fight the enemy, but we wanted the caravan. Then he said: **What do you think about fighting the people?** So we said the same thing, and Al-Miqdad bin Amr said: Then we will not say to you, O Messenger of God, as the people of Moses said to Moses: "Go, you and your Lord, and fight. We are sitting right here." He said: We, the Ansar, wished that if we said as Al-Miqdad said, it would be more beloved to us than having a great deal of wealth. He said: So God revealed to His Messenger, may God bless him and grant him peace: **Just as your Lord brought you out from your home with the truth, although a party of the believers were averse**. He mentioned the rest of the hadith. Ibn Abi Hatim narrated it from the hadith of Ibn Lahi'ah in a similar manner. Ibn Mardawayh also narrated from the hadith of Muhammad bin Amr bin Alqamah bin Abi Waqqas Al-Laythi, from his father, from his grandfather, who said: "The Messenger of God, may God bless him and grant him peace, went out to Badr, and when he was at Ar-Rawha', he addressed the people and said: What do you think? Abu Bakr said: O Messenger of God, we have been informed that they are in such and such a place. He said: Then he addressed the people and said: What do you think? Umar said the same as Abu Bakr, then he addressed the people and said: What do you think? Sa'd bin Mu'adh said: O Messenger of God, do you mean us?" By the One Who honored you and sent down the Book to you, I have never walked it, nor do I have any knowledge of it. If you go until you reach Bark al-Ghamad in Dhi Yaman, we will go with you, and we will not be like those who said to Moses, "Go, you and your Lord, and fight. We are sitting right here." Rather, go, you and your Lord, and fight. We are with you, fighting. Perhaps you have gone out for a matter and God has revealed something else to you. So look at what God has revealed to you and go for it. Separate the ropes of whomever you wish, cut the ropes of whomever you wish, oppose whomever you wish, make peace with whomever you wish, and take from our wealth whatever you wish. So the Qur'an was



## Surat al-Anfal 8:6

They dispute with you about the truth after it has become clear as if they were being driven toward death while they look on.

revealed based on the words of Sa'd, **Just as your Lord brought you out from your home with truth, although a party of the believers were averse.** Al-A'wfi said on the authority of Ibn Abbas, when he consulted the Prophet, may God bless him and grant him peace, about meeting the enemy, and Sa'd ibn Ubadah said to him what he said, and that was on the day of Badr, he commanded the people to prepare for battle and commanded them to use force. The people of faith disliked that, so God revealed, **Just as your Lord brought you out from your home with truth, although a party of the believers were averse.** They argue with you about the truth after it has become clear as if they were being driven to death while they are looking on. Mujahid said, **They argue with you about the truth** means in fighting. Muhammad ibn Ishaq said, **They argue with you about the truth** means hatred for meeting the polytheists, and denial of the march of Quraysh when they mentioned it to them. Al-Suddi said, **They argue with you about the truth after it has become clear** means after it has become clear to them that you will only do what God has commanded you to do. Ibn Jarir said, and others said that he meant the polytheists. Yunus told us, Ibn Wahb told us, Ibn Zayd said regarding the words of God the Almighty, **They argue with you about the truth after it has become clear as if they were being driven to death while they are looking on**, these polytheists said, they argued with him about the truth as if they were being driven to death when they were called to Islam while they were looking on. He said, **This is not a description of the others; this is a description that has been introduced for the people of disbelief.** Then Ibn Jarir said, **There is no meaning to what he said, because what preceded his saying, "They argue with you about the truth** is report about the people of faith, and what follows it is report about them." The correct statement is that of Ibn Abbas and Ibn Ishaq: that it is a report from the believers. This which Ibn Jarir supported is the truth and is what the context of the speech indicates, and God knows best. Imam Ahmad, may God have mercy on him, said: Yahya bin Bakir and Abd al-Razzaq told us: Israel told us, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: It was said to the Messenger of God, may God bless him and grant him peace, when he finished with Badr: Go with the caravan, there is nothing beyond it. Al-Abbas bin Abd al-Muttalib called out to him. Abd al-Razzaq said while he was a prisoner in his chains: He is not suitable for you. He said: Why? He said: Because God, the Almighty, promised you only one of the two groups, and God has given you what He promised you with a good chain of transmission and has not included it. The meaning of His, the Almighty, saying: **And you would like that the one without power should be yours** means that they would like the group that has no limits, no strength, and no fighting to be theirs, which is the caravan. **And God wants to establish the truth with His words** means that He wants to unite you with the group that has power and fighting, so that He may make you victorious over them and support you against them, and make His religion prevail and raise the word of Islam and make it victorious over religions. He is the most

knowledgeable about the consequences of things, and He is the One who manages you with His good management, even if the servants like the opposite of that in what appears to them, like His, the Almighty's, saying: "Fighting has been prescribed for you, although it is hateful to you. But perhaps you hate a thing and it is good for you. And perhaps you love a thing and it is bad for you." Muhammad ibn Ishaq, may God have mercy on him, said: Muhammad ibn Muslim al-Zuhri, Asim ibn Umar ibn Qatadah, Abdullah ibn Abi Bakr, and Yazid ibn Ruman narrated to me, on the authority of Urwah ibn al-Zubayr and others of our scholars, on the authority of Abdullah ibn Abbas. Each of them narrated to me some of this hadith, and it came together. Their hadith in what I have cited from the hadith of Badr, they said: "When the Messenger of God, may God bless him and grant him peace, heard of Abu Sufyan coming from Syria, he summoned the Muslims to them and said: 'This is the caravan of Quraysh with their wealth in it, so go out to it, perhaps God will grant you some of it.' So the people volunteered, some of them lightly and some of them were heavy, because they did not think that the Messenger of God, may God bless him and grant him peace, would encounter war. Abu Sufyan had been mobilized when he approached the Hijaz, spying on the report and asking whomever he met of the caravans, fearing for the people's situation, until he received report from some of the caravans that Muhammad had mobilized his companions for you and your caravan. So he was cautious and hired Damdam bin Amr al-Ghifari and sent him to the people of Mecca and ordered him to go to Quraysh and summon them to their wealth and inform them that Muhammad had attacked it with his companions. So Damdam bin Amr went out quickly to Mecca, and the Messenger of God, may God bless him and grant him peace, went out with his companions until he reached a valley called Dhafran, and he went out from it until he was in some of it, and the report came to him from Quraysh about their march to prevent it." He reproached them, so the Messenger of God, may God bless him and grant him peace, consulted the people and told them about the Quraysh. Abu Bakr, may God be pleased with him, stood up and said, and he did well. Then Umar, may God be pleased with him, stood up and said, and he did well. Then Al-Miqdad bin Amr stood up and said: O Messenger of God, go to what God has commanded you to do, for we are with you. By God, we will not say to you as the Children of Israel said to Moses: "Go, you and your Lord, and fight. We are sitting here." Rather, go, you and your Lord, and fight. We are with you, fighting. By the One Who sent you with the truth, if you were to march with us to Bark Al-Ghamad, meaning the city of Abyssinia, we would fight with you until you reach it. The Messenger of God, may God bless him and grant him peace, spoke well of him and prayed for good for him. Then the Messenger of God, may God bless him and grant him peace, said: Advise me, O people, for he only means the Ansar, for they were the number of people, and that is because when they pledged allegiance to him at Al-Aqabah, they said: O Messenger of God, we are innocent of your reins until you reach our home. When you reach us, then you are

in our reins, and we will protect you as we protect our sons and women. The Messenger of God, may God bless him and grant him peace, was afraid that the Ansar would not see it upon them to support him except against those who attacked him in Medina from his enemy, and that they were not required to march with them to an enemy from their country. So when the Messenger of God, may God bless him and grant him peace, said that, he said to him: Saad bin Muadh: By God, it seems that you want us, O Messenger of God? He said: Yes. He said: We have believed in you and we believe you and we testify that what you have brought is the truth and we have given you our pledges and covenants to hear and obey. So go, O Messenger of God, as God has commanded you. By He Who sent you with the truth, if you were to parade us across this sea and cross it, we would cross it with you. Not a single man of us would stay behind and we would not mind if you were to meet our enemy tomorrow. We are patient in war and truthful when we meet. Perhaps God will show you from us something that will please your eyes. So go with us with God's blessing. The Messenger of God, may God bless him and grant him peace, was pleased with what Saad said and was encouraged by it. Then he said: Go with God's blessing and be glad, for God has promised me one of the two groups. By God, it seems that I am now looking at the place where the people will fall. Al-Awfi narrated something similar to this from Ibn Abbas. Al-Suddi, Qatadah, Abd al-Rahman bin Zaid bin Aslam and more than one of the scholars of the Salaf and Khalaf said the same. We have summarized their statements, contenting ourselves with the context of Muhammad bin Ishaq.

### Fath al-Qadir

And the sentence 6- **They argue with you about the truth after it has become clear** is either in the accusative case as a state after a state, or it is a resumption of the answer to an implied question, and their argument is when he summoned them to one of the two groups, and the caravan passed and he ordered them to fight the mobilization and they did not have much equipment with them, so it was difficult for them and they said: If you had told us about the fight, we would have taken the equipment and completed the preparation, and the meaning of **in the truth** is in the fight after it became clear to them that you do not order anything except with the permission of God, or after it became clear to them that God promised them victory over one of the two groups, and that if the caravan passed they would be victorious with the mobilization, and after is a circumstance to argue with you and what is a source meaning they argue with you after the truth became clear to them. His saying: **As if they were being driven to death while they were looking on**. The kaf is in the accusative case as a state of the pronoun in *la-kahiroon*, meaning that the state of their being in the intensity of their fear of fighting is like the state of someone who is being driven to be killed while he is witnessing the reasons for his killing, looking at them and not doubting them.

### Tafsir al-Baghawi

6 - **They argue with you about the truth**, that is, about fighting, **after it has become clear**, and that is because when the believers were certain of fighting, they hated it, and said: Why did you not know that we would meet the enemy and prepare to fight them, but we went out for the caravan? This is their argument after it became clear to them that you would not do anything except what you were commanded to do, and your truthfulness in your promise became clear, **as if they were being driven to death** due to their intense hatred of fighting, **while they were watching**, there is an inversion, its meaning is: And indeed, a group of the believers are averse, as if they were being driven to death while they were watching, arguing with you about the truth after it has become clear. Ibn Zayd said: These polytheists argued with him about the truth as if they were being driven to death when they were called to Islam due to their hatred of it while they were watching.

### Tafsir al-Baidawi

6. **They argue with you about the truth** about your preference for jihad by demonstrating the truth because they prefer throwing the caravan at it. **After it became clear** to them that they would be victorious wherever they went by informing the Messenger, may God bless him and grant him peace. **As if they were being driven to death while they were watching** meaning they hated fighting with the hatred of someone who is being driven to death while he is watching its causes, and that was due to their small number and lack of preparation since it was narrated that they were infantry and there were only two horsemen among them, and in it is an allusion to the fact that their argument was only due to their extreme fear and terror.

## Surat al-Anfal 8:7

And when God promised you that one of the two parties would be yours, and you wished that the one without power would be yours. And God intended to establish the truth by His words and to eliminate the disbelievers.

## Surat al-Anfal 8:7

And when God promised you that one of the two parties would be yours, and you wished that the one without power would be yours. And God intended to establish the truth by His words and to eliminate the disbelievers.

## Tafsir al-Jalalayn

7 - And mention **when God promised you one of the two parties** the caravan or the mobilization **that it would be yours, and you wished** you wanted **that the one without the power** meaning the strength and weapons, which is the caravan **would be yours** because of its small number and its support, unlike the mobilization **and God wanted to establish the truth** to make it manifest **with His words** previous with the emergence of Islam **and to cut off the root of the disbelievers** the last of them by extermination, so He commanded you to fight the mobilization.

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And remember, O people, **And when God promised you one of the two parties**, meaning one of the two groups, the group of Abu Sufyan ibn Harb and the caravan, and the group of the polytheists who fled from Mecca to prevent their caravan.

And his saying: **It is yours**, meaning: that what they have is spoils for you. **And you would like that the one without power should be yours**, meaning: and you would like that group that has no power - meaning: it has no limits, and there is no fighting in it - to be yours. He says: you would like that the caravans in which there is no fighting should be yours, without the group of Quraysh who came to protect their caravan, who would fight and war against them.

The origin of the word *thorn* is from *thorns*.

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

Who said that?

Ali bin Nasr and Abdul Warith bin Abdul Samad narrated to us, they said: Abdul Samad bin Abdul Warith narrated to us, he said: Aban Al-Attar narrated to us, he said: Hisham bin Urwah narrated to us, on the authority of Urwah: Abu Sufyan and the Quraysh riders who were with him came from Ash-Sham, and they took the coastal route. When the Prophet, may God bless him and grant him peace, heard of them, he called his companions and told them about the wealth they had and how few they were in number. So they

went out, intending none but Abu Sufyan and the riders with him, seeing them as nothing but booty for them, not thinking that there would be a great fight if they saw them. And this is what God revealed about it: **And you wish that the one without power should be yours.**

Ibn Humayd narrated to us, he said: Salamah narrated to us, on the authority of Muhammad ibn Ishaq, on the authority of Muhammad ibn Muslim al-Zuhri, and Asim ibn Umar ibn Qatada, and Abdullah ibn Abi Bakr, and Yazid ibn Ruman, on the authority of Urwah ibn al-Zubayr and others of our scholars, on the authority of Abdullah ibn Abbas, each of whom narrated to me some of this hadith, and their hadiths were gathered in what I have cited of the hadith of Badr. They said: "When the Messenger of God, may God bless him and grant him peace, heard of Abu Sufyan coming from Syria, he summoned the Muslims to them and said: 'This is the caravan of Quraysh, in which is their wealth, so go out to it, for God's sake, do not let them take it from you!' So the people volunteered, some of them lightly and some of them were heavy, because they did not think that the Messenger of God, may God bless him and grant him peace, would encounter war. Abu Sufyan was certain when he approached the Hijaz and was looking for report, and asking whoever he met of the riders, fearing for the people's wealth, until he received report from one of the riders: 'Muhammad has mobilized his companions for you and your caravan!' So he was cautious at that time, and hired Damdam ibn Amr." Al-Ghafari, so he sent him to Mecca, and ordered him to go to the Quraysh and mobilize them to defend their wealth, and to inform them that Muhammad had attacked it with his companions. So Damdam bin Amr quickly set out for Mecca. The Messenger of God, may God bless him and grant him peace, set out with his companions until he reached a valley called Dhafran, so he went out from it, until he was in some part of it, and the report came to him from the Quraysh about their march to prevent their caravan, so the Prophet, may God bless him and grant him peace, commanded the people, and informed them about the Quraysh. Abu Bakr, may God be pleased with him, said, *Good*. Then Umar, may God be pleased with him, stood up and said, *Good*. Then Al-Miqdad bin Amr stood up and said, "O Messenger of God, go where God has commanded you, for we are with you. By God, we will not say as the Children of Israel said to Moses, 'Go, you and your Lord, and fight. We are sitting right here.'" (al-Ma'idah 5:24), but rather, "Go, you and your Lord, and fight. We are with you, fighting!" By Him Who sent you with the truth, if you march with us to Bark al-Ghamad - meaning: the city of Abyssinia - we will fight with you until you reach it! The Messenger of God, may God bless him and grant him peace, said something good to him, then he prayed for good for him. Then the Messenger of God, may God bless him and grant him peace, said: Advise me, O people! He only wants the Ansar, because they were the number of people, and when they pledged allegiance to him at al-Aqabah, they said: O Messenger of God, we are free from your

protection until you reach our homes, and when you reach us, then you are under our protection, and we will protect you as we protect our sons and women. The Messenger of God, may God bless him and grant him peace, was afraid that the Ansar would not see it as their duty to support him except to those of his enemy who attacked him in Medina, and that it would not be their duty to march with them to an enemy from their country. He said: When the Messenger of God, may God bless him and grant him peace, said that, Sa'd ibn Mu'adh said to him: It seems that you want us, O Messenger of God? He said: Yes! He said: We have believed in you and confirmed your truth, and we testify that what you have brought is the truth, and we have given you our pledges and covenants to hear and obey. So go, O Messenger of God, to what you wish. By Him Who sent you with the truth, if you were to parade us across this sea and cross it, we would cross with you. Not a single man of us would stay behind. We would not mind if you were to meet our enemy tomorrow. We are patient in war and truthful when we meet. Perhaps God will show you from us something that will please your eyes. So go with us with God's blessing! The Messenger of God, may God bless him and grant him peace, was pleased with Sa'd's words and it encouraged him. Then he said: Go with God's blessing and be glad, for God has promised me one of the two groups. By God, it is as if I am now seeing the place where the people will be killed tomorrow.

Muhammad ibn al-Husayn told me, Ahmad ibn al-Mufaddal told us, Asbat told us, on the authority of al-Suddi: "Abu Sufyan came with a caravan from the Levant in which there was a Quraysh trade, and it was al-Latimah. The Messenger of God, may God bless him and grant him peace, was informed that it had come, so he mobilized the people, and three hundred and a few men went out with him. So he sent a spy from Juhaynah, an ally of the Ansar, called Ibn Urayqit, and he brought him report of the people. Abu Sufyan was informed of the departure of Muhammad, may God bless him and grant him peace, so he sent to the people of Mecca to ask for their help, so he sent a man from Banu Ghafar called Damdam ibn Amr, and the Prophet, may God bless him and grant him peace, went out without knowing about the departure of Quraysh, so God informed him of their departure, so he feared that the Ansar would abandon him and say: We promised to protect you if anyone wanted to attack you in our country! So he went to his companions and consulted them about seeking the caravan, and Abu Bakr, may God have mercy on him, said to him: I have taken this road, so I know it, and the man left them at such and such a place." And so. The Prophet (peace be upon him) remained silent, then he returned to consult them, and they began to advise him about the caravan. When he had consulted them more, Sa'd ibn Mu'adh spoke and said: O Messenger of God, I see that you consult your companions and they advise you, and you return to consult them, as if you are not satisfied with what they advise you, and as if you fear that the Ansar will stay behind you! You are the Messenger of God, and the Book was revealed to you, and God has commanded you to fight, and promised you victory, and God does not break His promise. Proceed with what you have been commanded to do, for by He who sent you with the truth, not a single one

of the Ansar will stay behind you! Then Al-Miqdad ibn Al-Aswad Al-Kindi stood up and said: O Messenger of God, we do not say to you as the Children of Israel said to Moses: "Go, you and your Lord, and fight. We are sitting right here" (Al-Ma'idah: 24), but we say: Go forward and fight, we are fighting with you! The Messenger of God (peace be upon him) was pleased with that and said: My Lord has promised me the people, and they have come out, so go to them! So they went.

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: **And when God promised you one of the two parties that it would be yours, and you wished that the one without power would be yours**, he said: The two parties, one of them: Abu Sufyan bin Harb when he came with the caravan from Ash-Sham, and the other party: Abu Jahl with him a group of Quraysh. So the Muslims hated the power and the fighting, and they wanted to meet the caravan, and God willed what He willed.

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 when God promised you one of the two parties**, he said: The caravan of the people of Mecca came - meaning: from Ash-Sham - and the people of Medina heard about that, so they went out with the Messenger of God, may God bless him and grant him peace, intending to meet the caravan. The people of Mecca heard about that, so they hastened to travel to it, so that the Prophet, may God bless him and grant him peace, and his companions would not be defeated. The caravan outran the Messenger of God, may God bless him and grant him peace, and God had promised them one of the two parties, so it was more pleasing to them to meet the caravan, and it was easier to prevent a thorn, and it brought more booty. When the caravan outran and missed the Messenger of God, may God bless him and grant him peace, the Messenger of God, may God bless him and grant him peace, set out with the Muslims intending to meet the people, but the people disliked their travel because of a thorn in the people.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **And when God promised you one of the two parties that it would be yours, and you wished that the one without power would be yours**, he said: They meant the caravan. He said: The Messenger of God, may God bless him and grant him peace, entered Medina in the month of Rabi' al-Awwal, and Kurz bin Jabir al-Fihri raided, intending to raid Medina until he reached al-Safra'. The Prophet, may God bless him and grant him peace, heard about it and rode after him, but Kurz bin Jabir outran him. So the Prophet, may God bless him and grant him peace, returned and established his tradition. Then Abu Sufyan headed to the Levant with a caravan of Quraysh, and when he was close to Badr, Gabriel came down to the Prophet, may God bless him and grant him peace, and revealed to him: **And when God promised you one of the two parties that it would be yours, and you wished that the one without power**



## Surat al-Anfal 8:7

And when God promised you that one of the two parties would be yours, and you wished that the one without power would be yours. And God intended to establish the truth by His words and to eliminate the disbelievers.

**would be yours**, so the Prophet, may God bless him and grant him peace, set out with all the Muslims, and they were at that time three hundred and thirteen men, two hundred and seventy of them from the Ansar, and the rest from the Muhajirun. The report reached Abu Sufyan while he was in Al-Batam, so he sent to all of Quraysh who were in Mecca, and Quraysh were frightened and angry.

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj: **And when God promised you one of the two parties that it would be yours, and you wished that the one without power would be yours**, he said: Gabriel, peace be upon him, had come down and informed him of the march of the Quraysh and they were going to take their caravan, and he promised him either the caravan or the Quraysh, and that was at Badr, and they took the water-carriers and asked them, and they informed them, so that is what His saying: **and you wished that the one without power would be yours**, they are the people of Mecca.

Yunus told me, he said, Ibn Wahb told us, he said: Ibn Zayd said about His statement: **And you wish that the one without power should be yours**, to the end of the verse, "The Prophet, may God bless him and grant him peace, went out to Badr and they wanted to intercept a caravan of Quraysh. He said: Satan came out in the form of Suraqah ibn Ju'sham, until he came to the people of Mecca and seduced them, and said: Muhammad and his companions have intercepted your caravan! And he said: No one among the people like you can overcome you today, and I will protect you from being on what God hates! So they went out and called out that none of us should stay behind except that we will demolish his house and take it as a ransom! And the Messenger of God, may God bless him and grant him peace, and his companions took al-Ruha', a spring for the people, and he informed him about them, and the Messenger of God, may God bless him and grant him peace, said: God has promised you the caravan or the people! So the caravan was more beloved to the people than the people, the fighting was over the power, and the caravan is not about fighting." And that is the statement of God Almighty: **And you wish that the one without power should be yours**. He said: **(The thorn)**, the fight, and **(other than the thorn)**, the donkey.

Al-Muthanna told me, he said, Ishaq told us, he said, Yaqub bin Muhammad al-Zuhri told us, he said, Abdullah bin Wahb told us, on the authority of Ibn Lahi'ah, on the authority of Ibn Abi Habib, on the authority of Abi Imran, on the authority of Abi Ayoub, who said: God Almighty revealed: **And when God promised you one of the two parties that it would be yours**, so when we promised one of the two parties that it would be ours, our souls were at peace. And **the two parties** is the caravan of Abi Sufyan, or the Quraysh.

Al-Muthanna told me, he said, Suwaid bin Nasr told us, he said, Ibn al-Mubarak told us, on the authority of Ibn Lahi'ah, on the authority of Yazid bin Abi Habib, on the

authority of Aslam Abu Imran al-Ansari - I think he said: Abu Ayoub said - **And when God promised you one of the two parties that it would be yours, and you wished that the one without the power would be yours**, they said: **The one without the power** is the people, and **the one without the power** is the caravan. So when God promised us one of the two parties, either the caravan or the people, our souls were at peace.

Al-Muthanna told me, he said, Ishaq told us, he said, Yaqub bin Muhammad told me, he said, more than one person told me regarding his statement: **And you would like that you have those who have no power**, that **the power** is Quraysh.

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: **And you wish that the one without power should be yours**, that it was the caravan of Abu Sufyan. The companions of the Messenger of God, may God bless him and grant him peace, wished that the caravan was theirs and that the fighting had been diverted from them.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **And you would like that the one without the power be yours**, meaning: the spoils without the war.

As for his saying: **It is yours**, it was opened with the repetition of *promises*, and that is because his saying: **God promises you**, has worked on **one of the two groups**.

The interpretation of the statement: **And when God promised you one of the two parties**, He promised you that one of the two parties would be yours, as He said: **Do they await anything but the Hour, that it should come upon them suddenly?** (Muhammad 47:18).

He said: **And you would like the one without power to be yours**, so he made *with* feminine because it refers to the group. The meaning of the statement is: And you would like the group that is not powerful to be yours, rather than the group with power.

The statement in the interpretation of his saying: **And God wants to establish the truth with His words and to eradicate the disbelievers**.

Abu Ja'far said: God Almighty says: And God wants to establish Islam and make it supreme, **with His words**, meaning: by His command to you, O believers, to fight the infidels, while you want the spoils and money. And His saying: **And to cut off the root of the infidels**, meaning: He wants to destroy the root of those who deny the oneness of God.

We have previously explained the meaning of *daber* and that it is the last, and that the meaning of **cut it off** is to come upon all of them.

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 the statement of God: **And God intends to establish the truth with His words**, that he should kill those whom he wanted to eradicate. This is better for you than the caravan.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **And God wants to establish the truth with His words and to cut off the roots of the disbelievers**, meaning: the battle that He inflicted on the leaders and chiefs of Quraysh on the day of Badr.

## Tafsir al-Qurtubi

The Almighty said: **And when God promised you one of the two parties that it would be yours** One is in the accusative case as a second object. It is yours is also in the accusative case instead of one. **And you would like** means you love. **That the one without the thorn would be yours** Abu Ubaidah said: meaning the one without the edge. Thorn is the weapon. Thorn is the plant that has an edge. From this comes the word **a man with a thorny weapon**, meaning an iron weapon. Then it is reversed and it is said: **a thorny weapon**. Meaning you would like to defeat the group that has no weapon and no war in it, from Al-Zajaj. **And God intends to establish the truth with His words** meaning to make Islam prevail. The truth is always true, but making it prevail is a realization of it in that if it does not appear, it is more like falsehood. With His words meaning with His promise, for He promised His Prophet that in Surat Ad-Dukhan and said: "The Day We shall strike with the greatest strike. Indeed, We will take retribution" (al-Dukhan 44:16) meaning from Abu Jahl and his companions. He said: **That He may make it prevail over all religions** (al-Tawbah 9:33 and al-Fath 48:28). It was said: With His words, meaning with His command. Beware of fighting them. **And to cut off the root of the disbelievers** meaning to eradicate them through destruction.

## Tafsir Ibn Kathir

Imam Abu Jaafar al-Tabari said: The commentators differed about the reason for bringing this kaf in His statement, **As your Lord brought you out**, some of them said that it was likened to the righteousness of the believers, their fear of their Lord, their reconciliation between them, and their obedience to God and His Messenger. Then it was narrated from Ikrimah something similar to this, and the meaning of this is that God Almighty says, just as when you differed over the spoils and quarrelled over them, God took them from you and made them His portion, and His Messenger, may God bless him and grant him peace, divided them justly and equally, so this was the complete interest for you. Likewise, when you hated to go out to the enemies to fight those with power, and they were the mobilization who went out to support their religion and protect their caravan, so the consequence of your hatred of fighting was that He decreed for you and brought you and your enemy together without an appointment, with guidance and direction, victory and conquest, as God Almighty said:

"Fighting is prescribed for you while it is hateful to you. But perhaps you hate a thing and it is good for you, and perhaps you love a thing and it is bad for you. And God is Knowing and Knowing." He knows, and you do not know. Ibn Jarir said: And others said that the meaning of this is **just as your Lord brought you out from your home with the truth**, against the will of a group of believers, so they are averse to fighting, so they argue with you about it after it became clear to them. Then it was narrated from Mujahid something similar that he said **just as your Lord brought you out**, he said, **likewise they argue with you about the truth**. Al-Suddi said: God revealed about his going out to Badr and their arguing with him, so He said, **just as your Lord brought you out from your home with the truth, and a group of the believers were averse, to the polytheists' request, arguing with you about the truth after it became clear**. And some of them said, "They ask you about the spoils of war, arguing with you about the spoils of war, just as they argued with you on the day of Badr, so they said, 'You brought us out for the caravan and you did not teach us fighting, so we could prepare for it.'" I said: The Messenger of God, may God bless him and grant him peace, only left Medina in pursuit of Abu Sufyan's caravan, which he had heard was coming from Syria and containing abundant wealth for the Quraysh. So the Messenger of God, may God bless him and grant him peace, mobilized the Muslims who were light among them, so he went out with three hundred and a few men, and sought the coast from the road to Badr. Abu Sufyan learned of the Messenger of God's, may God bless him and grant him peace, departure in pursuit of him, so he sent Damdam bin Amr as a warner to the people of Mecca, so they set out with nearly a thousand masked men, between nine hundred and a thousand. Abu Sufyan headed the caravan to the right of the seashore, so it escaped, and the mobilization came, so they arrived at the water of Badr. God gathered the Muslims and the infidels without an appointment, for God Almighty wants to raise the word of the Muslims and grant them victory over their enemy and to differentiate between truth and falsehood, as will be explained. The purpose is that when the Messenger of God, may God bless him and grant him peace, heard the report of the mobilization, God revealed to him that he should prepare one of the two groups, either the caravan or the mobilization. Many Muslims desired the caravan because it was a gain without fighting, as God Almighty said: **And you wish that you should have nothing but power, but God wants that you should have nothing but power**. He establishes the truth with His words and cuts off the roots of the disbelievers. Al-Hafiz Abu Bakr bin Mardawayh said in his interpretation: Sulayman bin Ahmad al-Tabarani told us, Bakr bin Sahl told us, Abdullah bin Yusuf told us, Ibn Lahi'ah told us, on the authority of Yazid bin Abi Habib, on the authority of Aslam Abu Imran, who told him that he heard Abu Ayyub al-Ansari say: The Messenger of God, may God bless him and grant him peace, said while we were in Medina: "I have been informed that the caravan of Abu Sufyan is coming. Would you like us to go out before this caravan, perhaps God will grant us booty?" We said: *Yes*. So he went out and we went out. When we had traveled for a day or two, he said to us: **What do you think about fighting the people, for they have been informed of**

And when God promised you that one of the two parties would be yours, and you wished that the one without power would be yours. And God intended to establish the truth by His words and to eliminate the disbelievers.

**your departure?** We said: **No, by God, we do not have the strength to fight the enemy, but we wanted the caravan.** Then he said: **What do you think about fighting the people?** So we said the same thing, and Al-Miqdad bin Amr said: Then we will not say to you, O Messenger of God, as the people of Moses said to Moses: "Go, you and your Lord, and fight. We are sitting right here." He said: We, the Ansar, wished that if we said as Al-Miqdad said, it would be more beloved to us than having a great deal of wealth. He said: So God revealed to His Messenger, may God bless him and grant him peace: **Just as your Lord brought you out from your home with the truth, although a party of the believers were averse.** He mentioned the rest of the hadith. Ibn Abi Hatim narrated it from the hadith of Ibn Lahi'ah in a similar manner. Ibn Mardawayh also narrated from the hadith of Muhammad bin Amr bin Alqamah bin Abi Waqqas Al-Laythi, from his father, from his grandfather, who said: "The Messenger of God, may God bless him and grant him peace, went out to Badr, and when he was at Ar-Rawha', he addressed the people and said: What do you think? Abu Bakr said: O Messenger of God, we have been informed that they are in such and such a place. He said: Then he addressed the people and said: What do you think? Umar said the same as Abu Bakr, then he addressed the people and said: What do you think? Sa'd bin Mu'adh said: O Messenger of God, do you mean us?" By the One Who honored you and sent down the Book to you, I have never walked it, nor do I have any knowledge of it. If you go until you reach Bark al-Ghamad in Dhi Yaman, we will go with you, and we will not be like those who said to Moses, "Go, you and your Lord, and fight. We are sitting right here." Rather, go, you and your Lord, and fight. We are with you, fighting. Perhaps you have gone out for a matter and God has revealed something else to you. So look at what God has revealed to you and go for it. Separate the ropes of whomever you wish, cut the ropes of whomever you wish, oppose whomever you wish, make peace with whomever you wish, and take from our wealth whatever you wish. So the Qur'an was revealed based on the words of Sa'd, **Just as your Lord brought you out from your home with truth, although a party of the believers were averse.** Al-A'wfi said on the authority of Ibn Abbas, when he consulted the Prophet, may God bless him and grant him peace, about meeting the enemy, and Sa'd ibn Ubadah said to him what he said, and that was on the day of Badr, he commanded the people to prepare for battle and commanded them to use force. The people of faith disliked that, so God revealed, **Just as your Lord brought you out from your home with truth, although a party of the believers were averse.** They argue with you about the truth after it has become clear as if they were being driven to death while they are looking on. Mujahid said, **They argue with you about the truth** means in fighting. Muhammad ibn Ishaq said, **They argue with you about the truth** means hatred for meeting the polytheists, and denial of the march of Quraysh when they mentioned it to them. Al-Suddi said, **They argue with you about the truth after it has**

**become clear** means after it has become clear to them that you will only do what God has commanded you to do. Ibn Jarir said, and others said that he meant the polytheists. Yunus told us, Ibn Wahb told us, Ibn Zayd said regarding the words of God the Almighty, **They argue with you about the truth after it has become clear as if they were being driven to death while they are looking on,** these polytheists said, they argued with him about the truth as if they were being driven to death when they were called to Islam while they were looking on. He said, **This is not a description of the others; this is a description that has been introduced for the people of disbelief.** Then Ibn Jarir said, **There is no meaning to what he said, because what preceded his saying, "They argue with you about the truth** is report about the people of faith, and what follows it is report about them." The correct statement is that of Ibn Abbas and Ibn Ishaq: that it is a report from the believers. This which Ibn Jarir supported is the truth and is what the context of the speech indicates, and God knows best. Imam Ahmad, may God have mercy on him, said: Yahya bin Bakir and Abd al-Razzaq told us: Israel told us, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: It was said to the Messenger of God, may God bless him and grant him peace, when he finished with Badr: Go with the caravan, there is nothing beyond it. Al-Abbas bin Abd al-Muttalib called out to him. Abd al-Razzaq said while he was a prisoner in his chains: He is not suitable for you. He said: Why? He said: Because God, the Almighty, promised you only one of the two groups, and God has given you what He promised you with a good chain of transmission and has not included it. The meaning of His, the Almighty, saying: **And you would like that the one without power should be yours** means that they would like the group that has no limits, no strength, and no fighting to be theirs, which is the caravan. **And God wants to establish the truth with His words** means that He wants to unite you with the group that has power and fighting, so that He may make you victorious over them and support you against them, and make His religion prevail and raise the word of Islam and make it victorious over religions. He is the most knowledgeable about the consequences of things, and He is the One who manages you with His good management, even if the servants like the opposite of that in what appears to them, like His, the Almighty's, saying: "Fighting has been prescribed for you, although it is hateful to you. But perhaps you hate a thing and it is good for you. And perhaps you love a thing and it is bad for you." Muhammad ibn Ishaq, may God have mercy on him, said: Muhammad ibn Muslim al-Zuhri, Asim ibn Umar ibn Qatadah, Abdullah ibn Abi Bakr, and Yazid ibn Ruman narrated to me, on the authority of Urwah ibn al-Zubayr and others of our scholars, on the authority of Abdullah ibn Abbas. Each of them narrated to me some of this hadith, and it came together. Their hadith in what I have cited from the hadith of Badr, they said: "When the Messenger of God, may God bless him and grant him peace, heard of Abu Sufyan coming from Syria, he summoned the

Muslims to them and said: 'This is the caravan of Quraysh with their wealth in it, so go out to it, perhaps God will grant you some of it.' So the people volunteered, some of them lightly and some of them were heavy, because they did not think that the Messenger of God, may God bless him and grant him peace, would encounter war. Abu Sufyan had been mobilized when he approached the Hijaz, spying on the report and asking whomever he met of the caravans, fearing for the people's situation, until he received report from some of the caravans that Muhammad had mobilized his companions for you and your caravan. So he was cautious and hired Damdam bin Amr al-Ghifari and sent him to the people of Mecca and ordered him to go to Quraysh and summon them to their wealth and inform them that Muhammad had attacked it with his companions. So Damdam bin Amr went out quickly to Mecca, and the Messenger of God, may God bless him and grant him peace, went out with his companions until he reached a valley called Dhafran, and he went out from it until he was in some of it, and the report came to him from Quraysh about their march to prevent it." He reproached them, so the Messenger of God, may God bless him and grant him peace, consulted the people and told them about the Quraysh. Abu Bakr, may God be pleased with him, stood up and said, and he did well. Then Umar, may God be pleased with him, stood up and said, and he did well. Then Al-Miqdad bin Amr stood up and said: O Messenger of God, go to what God has commanded you to do, for we are with you. By God, we will not say to you as the Children of Israel said to Moses: "Go, you and your Lord, and fight. We are sitting here." Rather, go, you and your Lord, and fight. We are with you, fighting. By the One Who sent you with the truth, if you were to march with us to Bark Al-Ghamad, meaning the city of Abyssinia, we would fight with you until you reach it. The Messenger of God, may God bless him and grant him peace, spoke well of him and prayed for good for him. Then the Messenger of God, may God bless him and grant him peace, said: Advise me, O people, for he only means the Ansar, for they were the number of people, and that is because when they pledged allegiance to him at Al-Aqabah, they said: O Messenger of God, we are innocent of your reins until you reach our home. When you reach us, then you are in our reins, and we will protect you as we protect our sons and women. The Messenger of God, may God bless him and grant him peace, was afraid that the Ansar would not see it upon them to support him except against those who attacked him in Medina from his enemy, and that they were not required to march with them to an enemy from their country. So when the Messenger of God, may God bless him and grant him peace, said that, he said to him: Saad bin Muadh: By God, it seems that you want us, O Messenger of God? He said: Yes. He said: We have believed in you and we believe you and we testify that what you have brought is the truth and we have given you our pledges and covenants to hear and obey. So go, O Messenger of God, as God has commanded you. By He Who sent you with the truth, if you were to parade us across this sea and cross it, we would cross it with you. Not a single man of us would stay behind and we would not mind if you were to meet our enemy tomorrow. We are patient in war and truthful when we meet. Perhaps God will show you from us something that will please

your eyes. So go with us with God's blessing. The Messenger of God, may God bless him and grant him peace, was pleased with what Saad said and was encouraged by it. Then he said: Go with God's blessing and be glad, for God has promised me one of the two groups. By God, it seems that I am now looking at the place where the people will fall. Al-Awfi narrated something similar to this from Ibn Abbas. Al-Suddi, Qatadah, Abd al-Rahman bin Zaid bin Aslam and more than one of the scholars of the Salaf and Khalaf said the same. We have summarized their statements, contenting ourselves with the context of Muhammad bin Ishaq.

### Fath al-Qadir

His statement: 7- **And when God promised you one of the two parties that it would be yours** The circumstance is in the accusative case with an implied verb: that is, remember the time when God promised you one of the two parties and ordered them to remember the time, although the intention was to mention the events in it for the purpose of exaggeration. The two parties are the caravan and the mobilization. One is the second object of the verb *promised*, and **that it would be yours** is a substitute for it, a substitute of inclusion, and its meaning is: that it is subject to you and that you will defeat it and take from it spoils and do with it whatever you wish of killing, capturing and taking booty. They will not be able to repel you and they do not possess for themselves from you any harm or benefit. In this sentence there is a reminder to them of a blessing from the blessings that God bestowed upon them. His statement: **And you wish** is conjoined with **promised you** from the group of events whose time they were ordered to mention **that the one without the power** of the two parties, which is the caravan group, **would be yours** without the one with the power, which is the mobilization group. Abu Ubaidah said: That is, without an edge. The thorn is the weapon, and the thorn is the plant that has an edge. From this comes the word **a man with a thorny weapon**, meaning an iron weapon, then it is reversed and it is said: **a man with a thorny weapon**. The thorn is borrowed from the singular form of *thorn*. The meaning is: And you wish to be victorious over the group that has no weapon, which is the group of the caravan because it is pure booty free from the turbidity of fighting since there is no one with it to defend it. His statement: **And God wants to establish the truth with His words** is connected to **you wish**, and it is among what they were commanded to mention its time: That is, God wants other than what you want, which is to establish the truth by revealing what He has decreed of your victory over the thorn, and their killing of their leaders, and the capture of many of them, and the taking of what you have taken as booty from their wealth that they brought upon you and sought to repel you with. What is meant by the words are the verses that He revealed in fighting the thorn, and His promise to you of victory over it, **and to cut off the root of the disbelievers**, the other root, and cutting it off is an expression for extirpation. Meaning: He will eradicate them all.

## Surat al-Anfal 8:7

And when God promised you that one of the two parties would be yours, and you wished that the one without power would be yours. And God intended to establish the truth by His words and to eliminate the disbelievers.

## Tafsir al-Baghawi

7 - The Almighty said: **And when God promised you one of the two parties that it would be yours**, Ibn Abbas, Ibn al-Zubayr, Muhammad Ibn Ishaq, and al-Suddi said: Abu Sufyan came from the Levant with a caravan of Quraysh with forty riders from the infidels of Quraysh, among them: Amr Ibn al-Aas, and Mukhramah Ibn Nawfal al-Zuhri, and in it was a lot of trade, which is al-Latimah, until they were close to Badr, and the Prophet, may God bless him and grant him peace, heard of that, so he called his companions to him and informed them of the abundance of money and the small number, and he said: This is the caravan of Quraysh in which is your money, so go out to it, perhaps God Almighty will give it to you, so the people volunteered, some of them lightly and some of them heavy, and that was because they did not think that the Messenger of God, may God bless him and grant him peace, would encounter war.

When Abu Sufyan heard about the Prophet's march, may God bless him and grant him peace, he hired Damdam bin Amr al-Ghifari and sent him to Mecca. He ordered him to go to the Quraysh and mobilize them and inform them that Muhammad had attacked their caravan with his companions. Damdam quickly set out for Mecca.

Three nights before Damdam came to Mecca, Atika bint Abdul Muttalib saw a vision that frightened her. She sent to her brother Al-Abbas bin Abdul Muttalib and said to him: O my brother, by God, I saw a vision last night that frightened me and I feared that evil and calamity would befall your people because of it, so keep what I am telling you a secret. He said to her: What did you see? She said: I saw a rider coming on his camel until he stopped in Al-Abtah, then he shouted at the top of his voice: O people of treachery, go forth to your deaths in three days. I saw the people gathered around him. Then he entered the mosque and the people were following him. While they were around him, he made his camel stand on the roof of the Kaaba and shouted in the same voice in the same voice: O people of treachery, go forth to your deaths in three days. Then he made his camel stand on the top of Abu Qubays and he shouted in the same voice. Then he took a rock and anchored it and it began to fall until it reached the bottom of the mountain. It collapsed and there was not a house in Mecca or a house in its dwellings that it did not enter, terrified.

Al-Abbas said: By God, this is a dream I saw! Keep it a secret and do not mention it to anyone.

Then Al-Abbas went out and met Al-Walid bin Utbah bin Rabi'ah bin Abd Shams, who was a friend of his. He mentioned it to him and asked him to keep it a secret. Al-Walid mentioned it to his father Utbah, and the story spread until the Quraysh talked about it.

Al-Abbas said: So I went out to circumambulate the House, and Abu Jahl bin Hisham was sitting with a group of Quraysh talking about Atika's vision. When

Abu Jahl saw me, he said: O Abu al-Fadl, when you have finished your circumambulation, come to us. He said: So when I had finished, I came and sat with them, and Abu Jahl said to me: O sons of Abdul Muttalib, when did this prophetess speak among you?

I said: What is that?

He said: The dream that Aatika saw?

I said: What did she see?

He said: O sons of Abdul Muttalib, are you not satisfied that your men should prophesy until your women prophesy? Aatika claimed in her dream that he said, **Go forth in three days**. If what she said is true, then it will happen. But if the three days pass and nothing of that happens, then we will write a document against you that you are the most lying people in the Arab household.

Al-Abbas said: By God, I did not do anything to him except that I denied it and denied that she had seen anything. Then we parted, and by evening there was not a woman from Banu Abd al-Muttalib who did not come to me and say: Did you allow this wicked, immoral man to have intercourse with your men, then he has taken advantage of the women and you are listening, and then there was no jealousy in you for anything that I heard?

He said: I said, By God, I have done what I did to him a lot, and by God I will confront him, and if he returns, I will suffice you.

He said: So I went out on the third day of Aatika's vision, and I was very angry and felt that I had missed something from him that I wanted to catch up with. He said: So I entered the mosque and saw him, and by God, I was walking towards him, trying to get him to return to some of what he had said, so I would fall upon him. He was a light-hearted man, with a sharp face, a sharp tongue, and a sharp look, when he went out towards the door of the mosque, intense.

He said: I said to myself: What is wrong with him, may God curse him? Is this all out of fear of me that I curse him? He said: Then he heard what I did not hear, the voice of Damdam bin Amr, crying out in the valley, standing on his camel, and he had cut off his camel, turned his saddle, and torn his shirt, and he was saying: O people of Quraysh, your wealth is with Abu Sufyan, and Muhammad and his companions have attacked it. I do not think that you will reach it. Help, help. He said: But what had happened distracted me from him and distracted him from me, so the people prepared quickly and none of the nobles of Quraysh remained behind except Abu Lahab who remained behind and sent in his place Al-Aas bin Hisham bin Al-Mughirah.

When the Quraysh gathered to march, they mentioned what had happened between them and Banu Bakr ibn Abd Manaf ibn Kinanah ibn al-Harith. They said: We fear that they will come to us from behind. This almost



deterred them, but Satan appeared to them in the form of Surqaq ibn Malik ibn Ja'sham, who was one of the nobles of Banu Bakr. He said: I will protect you from Kinanah coming to you from behind with something you dislike.

So they went out quickly, and the Messenger of God, may God bless him and grant him peace, went out with his companions, during the past nights of the month of Ramadan, until he reached a valley called Dhafran, and the report came to him about the march of the Quraysh to prevent their caravan, so the Messenger of God, may God bless him and grant him peace, went out until he was in Ar-Rawha', and he took a spring for swimming and informed him about them.

The Messenger of God, may God bless him and grant him peace, also sent a spy from Juhayna, an ally of the Ansar, called Abdullah bin Urayqit, who brought him report of the people. The caravan had outpaced the Messenger of God, may God bless him and grant him peace. Gabriel came down and said: God has promised you one of two groups, either the caravan or the Quraysh. The other was more beloved to them. The Prophet, may God bless him and grant him peace, consulted his companions about seeking the caravan and the Nafir war. Abu Bakr stood up and said it well. Then Umar stood up and said it well. Then Al-Miqdad bin Amr stood up and said: O Messenger of God, go as God has shown you, for we are with you. By God, we do not say to you as the Children of Israel said to Moses: Go, you and your Lord, and fight. We are sitting here. Rather, we say: Go, you and your Lord, and fight. We are with you, fighting. By the One Who sent you with the truth, if you march with us to Bark al-Ghamad, meaning the city of Abyssinia, we will fight with you until you reach it. The Messenger of God, may God bless him and grant him peace, said good things to him and prayed for goodness for him.

Then the Messenger of God, may God bless him and grant him peace, said: Advise me, O people. He only means the Ansar, because they are the number of people, and when they pledged allegiance to him at Al-Aqabah, they said: O Messenger of God, we are free from your protection until you reach our home. When you reach us, then you are under our protection, and we will protect you as we protect our sons and women. So the Messenger of God, may God bless him and grant him peace, feared that the Ansar would not see it as their duty to support him except against those of his enemy who attacked him in Medina, and that it was not their duty to send them to an enemy from their country.

When the Messenger of God, may God bless him and grant him peace, said that, Sa'd ibn Mu'adh said to him: By God, it seems as if you want us, O Messenger of God?

He said: Yes.

He said: We have believed in you and confirmed you and we testify that what you have brought us is the truth and you have given us for that {covenants and pacts} to hear and obey. So go, O Messenger of God, to what you wish. By Him Who sent you with the truth, if you were to parade us across this sea and cross it, we would cross it with you and not a single man of us

would stay behind. We do not dislike that you should meet our enemy tomorrow. We are patient in war and true in meeting. Perhaps God Almighty will show you from us something that will please your eyes. So go with us with God's blessing. The Messenger of God, may God bless him and grant him peace, was pleased with what Sa'd said and was encouraged by that. Then he said: Go with God's blessing and be glad, for God has promised me one of the two groups. By God, it is as if I am now seeing the place where the people will fall.

Thabit said on the authority of Anas that he said: The Messenger of God, may God bless him and grant him peace, said: This is the place where so-and-so will fall, and this is the place where so-and-so will fall. He said: And he put his hand on the ground here and there. He said: No one moved from the place where the Messenger of God, may God bless him and grant him peace, had his hand. That is what God Almighty said: **And when God promised you one of the two parties that it would be yours.** That is, the two parties, one of them was Abu Sufyan who passed by the caravan, and the other was Abu Jahl with the mobilization.

**And you wish**, that is, you want **that the one without the power be yours**, meaning the caravans that do not fight. Power: strength and force. It is also said the weapon.

**And God wants to establish the truth** that is, to make it manifest and exalt it, **with His words** by His command to you to fight. It was also said, **with His punishment** that preceded the manifestation and glorification of the religion, **and to cut off the root of the disbelievers** that is, to uproot them until not one of them remains, meaning: the disbelieving Arabs.

## Tafsir al-Baidawi

7. **And when God promised you one of the two parties** with the omission of *remember*, and one of the second objects of **promised you** and it was replaced with **that it is for you** as a substitute for inclusion. **And you wish that the one without the power should be for you** meaning the caravan, for there were only forty horsemen in it, and for that reason they wished for it and hated to meet the mobilization due to their large number, and their number and the power of the thorn are borrowed from the singular of thorns: **And God intends to establish the truth** meaning to establish it **with His word**. **And to cut off the root of the disbelievers** and to uproot them, and the meaning is: that you want to gain wealth and not encounter harm, and God intends to exalt the religion and make the truth apparent and what you obtain is the victory of the two abodes.



Surat al-Anfal 8:8

That He may establish the truth and abolish falsehood, even though the criminals may hate it.

## Surat al-Anfal 8:8

That He may establish the truth and abolish falsehood, even though the criminals may hate it.

## Tafsir al-Jalalayn

8 - **That the truth may be established and falsehood may be nullified** disbelief may be obliterated **even though the criminals** the polytheists hate it.

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And God wants to cut off the roots of the disbelievers, so that the truth may be established, so that God alone may be worshipped without gods and idols, and Islam may be widespread, and that is **(the establishment of the truth), and falsehood may be nullified**, meaning: and the worship of gods and idols and disbelief may be nullified, even if those who committed crimes and acquired sins and burdens from the disbelievers hate that.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **So that the truth may be established and falsehood may be abolished, even though the criminals may hate it**, meaning the polytheists.

It was said: **The truth** in this place is God Almighty.

## Tafsir al-Qurtubi

**That the truth may be established** meaning that the religion of Islam may be made manifest and glorified. **And that falsehood may be nullified** meaning disbelief. Nullifying it means eliminating it, just as establishing the truth means making it manifest. **Rather, We cast the truth upon falsehood, and it destroys it, and at once it departs** (al-Anbiya 21:18). **Even though the criminals dislike it.**

## Tafsir Ibn Kathir

Imam Abu Jaafar al-Tabari said: The commentators differed about the reason for bringing this kaf in His statement, **As your Lord brought you out**, some of them said that it was likened to the righteousness of the believers, their fear of their Lord, their reconciliation between them, and their obedience to God and His Messenger. Then it was narrated from Ikrimah something similar to this, and the meaning of this is that God Almighty says, just as when you differed over the spoils and quarrelled over them, God took them from you and made them His portion, and

His Messenger, may God bless him and grant him peace, divided them justly and equally, so this was the complete interest for you. Likewise, when you hated to go out to the enemies to fight those with power, and they were the mobilization who went out to support their religion and protect their caravan, so the consequence of your hatred of fighting was that He decreed for you and brought you and your enemy together without an appointment, with guidance and direction, victory and conquest, as God Almighty said: "Fighting is prescribed for you while it is hateful to you. But perhaps you hate a thing and it is good for you, and perhaps you love a thing and it is bad for you. And God is Knowing and Knowing." He knows, and you do not know. Ibn Jarir said: And others said that the meaning of this is **just as your Lord brought you out from your home with the truth**, against the will of a group of believers, so they are averse to fighting, so they argue with you about it after it became clear to them. Then it was narrated from Mujahid something similar that he said **just as your Lord brought you out**, he said, **likewise they argue with you about the truth**. Al-Suddi said: God revealed about his going out to Badr and their arguing with him, so He said, **just as your Lord brought you out from your home with the truth, and a group of the believers were averse**, to the polytheists' request, **arguing with you about the truth after it became clear**. And some of them said, "They ask you about the spoils of war, arguing with you about the spoils of war, just as they argued with you on the day of Badr, so they said, 'You brought us out for the caravan and you did not teach us fighting, so we could prepare for it.'" I said: The Messenger of God, may God bless him and grant him peace, only left Medina in pursuit of Abu Sufyan's caravan, which he had heard was coming from Syria and containing abundant wealth for the Quraysh. So the Messenger of God, may God bless him and grant him peace, mobilized the Muslims who were light among them, so he went out with three hundred and a few men, and sought the coast from the road to Badr. Abu Sufyan learned of the Messenger of God's, may God bless him and grant him peace, departure in pursuit of him, so he sent Damdam bin Amr as a warner to the people of Mecca, so they set out with nearly a thousand masked men, between nine hundred and a thousand. Abu Sufyan headed the caravan to the right of the seashore, so it escaped, and the mobilization came, so they arrived at the water of Badr. God gathered the Muslims and the infidels without an appointment, for God Almighty wants to raise the word of the Muslims and grant them victory over their enemy and to differentiate between truth and falsehood, as will be explained. The purpose is that when the Messenger of God, may God bless him and grant him peace, heard the report of the mobilization, God revealed to him that he should prepare one of the two groups, either the caravan or the mobilization. Many Muslims desired the caravan because it was a gain without fighting, as God Almighty said: **And you wish that you should have nothing but power, but God wants that you should have nothing but power**. He establishes the truth with His words and cuts off the roots of the disbelievers. Al-Hafiz Abu Bakr bin Mardawayh said in his interpretation: Sulayman bin Ahmad al-Tabarani told

us, Bakr bin Sahl told us, Abdullah bin Yusuf told us, Ibn Lahi'ah told us, on the authority of Yazid bin Abi Habib, on the authority of Aslam Abu Imran, who told him that he heard Abu Ayyub al-Ansari say: The Messenger of God, may God bless him and grant him peace, said while we were in Medina: "I have been informed that the caravan of Abu Sufyan is coming. Would you like us to go out before this caravan, perhaps God will grant us booty?" We said: *Yes*. So he went out and we went out. When we had traveled for a day or two, he said to us: **What do you think about fighting the people, for they have been informed of your departure?** We said: **No, by God, we do not have the strength to fight the enemy, but we wanted the caravan.** Then he said: **What do you think about fighting the people?** So we said the same thing, and Al-Miqdad bin Amr said: Then we will not say to you, O Messenger of God, as the people of Moses said to Moses: "Go, you and your Lord, and fight. We are sitting right here." He said: We, the Ansar, wished that if we said as Al-Miqdad said, it would be more beloved to us than having a great deal of wealth. He said: So God revealed to His Messenger, may God bless him and grant him peace: **Just as your Lord brought you out from your home with the truth, although a party of the believers were averse.** He mentioned the rest of the hadith. Ibn Abi Hatim narrated it from the hadith of Ibn Lahi'ah in a similar manner. Ibn Mardawayh also narrated from the hadith of Muhammad bin Amr bin Alqamah bin Abi Waqqas Al-Laythi, from his father, from his grandfather, who said: "The Messenger of God, may God bless him and grant him peace, went out to Badr, and when he was at Ar-Rawha', he addressed the people and said: What do you think? Abu Bakr said: O Messenger of God, we have been informed that they are in such and such a place. He said: Then he addressed the people and said: What do you think? Umar said the same as Abu Bakr, then he addressed the people and said: What do you think? Sa'd bin Mu'adh said: O Messenger of God, do you mean us?" By the One Who honored you and sent down the Book to you, I have never walked it, nor do I have any knowledge of it. If you go until you reach Bark al-Ghamad in Dhi Yaman, we will go with you, and we will not be like those who said to Moses, "Go, you and your Lord, and fight. We are sitting right here." Rather, go, you and your Lord, and fight. We are with you, fighting. Perhaps you have gone out for a matter and God has revealed something else to you. So look at what God has revealed to you and go for it. Separate the ropes of whomever you wish, cut the ropes of whomever you wish, oppose whomever you wish, make peace with whomever you wish, and take from our wealth whatever you wish. So the Qur'an was revealed based on the words of Sa'd, **Just as your Lord brought you out from your home with truth, although a party of the believers were averse.** Al-A'wfi said on the authority of Ibn Abbas, when he consulted the Prophet, may God bless him and grant him peace, about meeting the enemy, and Sa'd ibn Ubadah said to him what he said, and that was on the day of Badr, he commanded the people to prepare for battle and commanded them to use force. The people of faith disliked that, so God revealed, **Just as your Lord brought you out from your home with truth, although a party of the believers were averse.** They argue with you about the truth after it has become clear as if they

were being driven to death while they are looking on. Mujahid said, **They argue with you about the truth** means in fighting. Muhammad ibn Ishaq said, **They argue with you about the truth** means hatred for meeting the polytheists, and denial of the march of Quraysh when they mentioned it to them. Al-Suddi said, **They argue with you about the truth after it has become clear** means after it has become clear to them that you will only do what God has commanded you to do. Ibn Jarir said, and others said that he meant the polytheists. Yunus told us, Ibn Wahb told us, Ibn Zayd said regarding the words of God the Almighty, **They argue with you about the truth after it has become clear as if they were being driven to death while they are looking on**, these polytheists said, they argued with him about the truth as if they were being driven to death when they were called to Islam while they were looking on. He said, **This is not a description of the others; this is a description that has been introduced for the people of disbelief.** Then Ibn Jarir said, **There is no meaning to what he said, because what preceded his saying, "They argue with you about the truth"** is report about the people of faith, and what follows it is report about them." The correct statement is that of Ibn Abbas and Ibn Ishaq: that it is a report from the believers. This which Ibn Jarir supported is the truth and is what the context of the speech indicates, and God knows best. Imam Ahmad, may God have mercy on him, said: Yahya bin Bakir and Abd al-Razzaq told us: Israel told us, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: It was said to the Messenger of God, may God bless him and grant him peace, when he finished with Badr: Go with the caravan, there is nothing beyond it. Al-Abbas bin Abd al-Muttalib called out to him. Abd al-Razzaq said while he was a prisoner in his chains: He is not suitable for you. He said: Why? He said: Because God, the Almighty, promised you only one of the two groups, and God has given you what He promised you with a good chain of transmission and has not included it. The meaning of His, the Almighty, saying: **And you would like that the one without power should be yours** means that they would like the group that has no limits, no strength, and no fighting to be theirs, which is the caravan. **And God wants to establish the truth with His words** means that He wants to unite you with the group that has power and fighting, so that He may make you victorious over them and support you against them, and make His religion prevail and raise the word of Islam and make it victorious over religions. He is the most knowledgeable about the consequences of things, and He is the One who manages you with His good management, even if the servants like the opposite of that in what appears to them, like His, the Almighty's, saying: "Fighting has been prescribed for you, although it is hateful to you. But perhaps you hate a thing and it is good for you. And perhaps you love a thing and it is bad for you." Muhammad ibn Ishaq, may God have mercy on him, said: Muhammad ibn Muslim al-Zuhri, Asim ibn Umar ibn Qatadah, Abdullah ibn Abi Bakr, and Yazid ibn Ruman narrated to me, on the authority of Urwah ibn al-Zubayr and others of our scholars, on the authority of Abdullah ibn Abbas. Each of them narrated to me some of this hadith, and it came together. Their hadith in what I have cited from the hadith of Badr, they said: "When the Messenger of

## Surat al-Anfal 8:8

That He may establish the truth and abolish falsehood, even though the criminals may hate it.

God, may God bless him and grant him peace, heard of Abu Sufyan coming from Syria, he summoned the Muslims to them and said: 'This is the caravan of Quraysh with their wealth in it, so go out to it, perhaps God will grant you some of it.' So the people volunteered, some of them lightly and some of them were heavy, because they did not think that the Messenger of God, may God bless him and grant him peace, would encounter war. Abu Sufyan had been mobilized when he approached the Hijaz, spying on the report and asking whomever he met of the caravans, fearing for the people's situation, until he received report from some of the caravans that Muhammad had mobilized his companions for you and your caravan. So he was cautious and hired Damdam bin Amr al-Ghifari and sent him to the people of Mecca and ordered him to go to Quraysh and summon them to their wealth and inform them that Muhammad had attacked it with his companions. So Damdam bin Amr went out quickly to Mecca, and the Messenger of God, may God bless him and grant him peace, went out with his companions until he reached a valley called Dhafran, and he went out from it until he was in some of it, and the report came to him from Quraysh about their march to prevent it." He reproached them, so the Messenger of God, may God bless him and grant him peace, consulted the people and told them about the Quraysh. Abu Bakr, may God be pleased with him, stood up and said, and he did well. Then Umar, may God be pleased with him, stood up and said, and he did well. Then Al-Miqdad bin Amr stood up and said: O Messenger of God, go to what God has commanded you to do, for we are with you. By God, we will not say to you as the Children of Israel said to Moses: "Go, you and your Lord, and fight. We are sitting here." Rather, go, you and your Lord, and fight. We are with you, fighting. By the One Who sent you with the truth, if you were to march with us to Bark Al-Ghamad, meaning the city of Abyssinia, we would fight with you until you reach it. The Messenger of God, may God bless him and grant him peace, spoke well of him and prayed for good for him. Then the Messenger of God, may God bless him and grant him peace, said: Advise me, O people, for he only means the Ansar, for they were the number of people, and that is because when they pledged allegiance to him at Al-Aqabah, they said: O Messenger of God, we are innocent of your reins until you reach our home. When you reach us, then you are in our reins, and we will protect you as we protect our sons and women. The Messenger of God, may God bless him and grant him peace, was afraid that the Ansar would not see it upon them to support him except against those who attacked him in Medina from his enemy, and that they were not required to march with them to an enemy from their country. So when the Messenger of God, may God bless him and grant him peace, said that, he said to him: Saad bin Muadh: By God, it seems that you want us, O Messenger of God? He said: Yes. He said: We have believed in you and we believe you and we testify that what you have brought is the truth and we have given you our pledges and covenants to hear and obey. So go, O Messenger of God, as God has commanded you. By He Who sent you with the truth, if you were to parade us across this sea and cross it, we would cross it with you. Not a

single man of us would stay behind and we would not mind if you were to meet our enemy tomorrow. We are patient in war and truthful when we meet. Perhaps God will show you from us something that will please your eyes. So go with us with God's blessing. The Messenger of God, may God bless him and grant him peace, was pleased with what Saad said and was encouraged by it. Then he said: Go with God's blessing and be glad, for God has promised me one of the two groups. By God, it seems that I am now looking at the place where the people will fall. Al-Awfi narrated something similar to this from Ibn Abbas. Al-Suddi, Qatadah, Abd al-Rahman bin Zaid bin Aslam and more than one of the scholars of the Salaf and Khalaf said the same. We have summarized their statements, contenting ourselves with the context of Muhammad bin Ishaq.

## Fath al-Qadir

His statement: 8- **So that the truth may be established and falsehood may be invalidated.** This sentence is the reason for what God wants: that is, He wants that, or He wants that to make the truth apparent and exalt it **and invalidate falsehood** and put it down, or the lam is related to something omitted: that is, He did that to establish the truth, and it was said: It is related to **cut off**, and this sentence does not repeat what came before it because the first is to clarify the difference between the two wills, and this is to clarify the wisdom calling for that, and the reason requiring it, and the interest resulting from it. And establishing the truth is to make it apparent, and invalidating falsehood is to annihilate it. **Rather, We cast the truth upon falsehood, and it destroys it, and thereupon it departs.** And the object of **even if the criminals dislike it** is omitted: that is, even if they disliked that the truth be established and falsehood be invalidated, and the criminals are the polytheists from Quraysh, or all groups of the infidels.

Ibn Jarir, Ibn Abi Hatim, Al-Tabarani, Ibn Mardawayh, and Al-Bayhaqi in Al-Dala'il narrated on the authority of Abu Ayyub Al-Ansari, who said: "The Messenger of God, may God bless him and grant him peace, said to us while we were in Medina, and he was informed that the caravan of Abu Sufyan had arrived, so he said: What do you think about it? Perhaps God will take it as booty and keep us safe. So we went out, and after we had traveled for a day or two, the Messenger of God, may God bless him and grant him peace, ordered us to return, so we did, and we were three hundred and thirteen. Then the Prophet, may God bless him and grant him peace, informed us of our number, and he was pleased with that and praised God and said: The number of the companions of Talut. He said: What do you think about fighting the people, for they have been informed of your departure? We said: O Messenger of God, no, by God, we do not have the strength to fight the people, we only went out for the caravan. Then he said: What do you think about fighting the people? We said the same, so Al-Miqdad said: Do not say as the people of Moses said to Moses: 'Go, you and your Lord, and fight. We are sitting right here.' So God revealed: 'As your Lord brought you out' until His saying: "And when God promised you one of the two

parties that it would be yours.” So when God promised us one of the two parties, either the people or the caravan, our souls were at peace. Then we gathered with the people and lined up. The Messenger of God, may God bless him and grant him peace, said: O God, I ask You to fulfill Your promise. Ibn Rawahah said: O Messenger of God, I want to advise you, and the Messenger of God, may God bless him and grant him peace, is better than

To point it out to him, God is greater and more majestic than for you to ask Him for His promise. He said: O Ibn Rawahah, I will call upon God for His promise, for God does not break His promise. So he took a handful of dirt and threw it at the faces of the people, and they fled. Then God revealed: **It was not you who threw when you threw, but God threw.** So we were killed and taken prisoner. Umar said: O Messenger of God, I do not think that you should have any prisoners, for we are only supplicants who are reconciled. We said: O group of Ansar, Umar is only motivated to do what he said out of envy of us. So the Messenger of God, may God bless him and grant him peace, slept and then woke up and said: Call Umar for me. So he called for him and said: God has revealed to me: **It is not for a Prophet to have captives** *verse*. And in its chain of transmission is Ibn Lahi'ah, and there is a well-known criticism of him. Ibn Abi Shaybah narrated in Al-Musannaf and Ibn Mardawayh on the authority of Muhammad ibn Amr ibn Alqamah ibn Waqqas Al-Laythi on the authority of his father on the authority of his grandfather, who said: “The Messenger of God, may God bless him and grant him peace, went out to Badr, and when he was at Rawaha, he addressed the people and said: What do you think?” Abu Bakr said: O Messenger of God, we have been informed that they are such and such. Then he addressed the people and said: What do you think? Umar said the same as Abu Bakr. Then he addressed the people and said: What do you think? Sa'd ibn Mu'adh said: O Messenger of God, it is us you want. By the One who honored you and sent down the Book to you, I have never crossed it and I have no knowledge of it. If you travel until you reach Bark al-Ghamad in Dhi Yemen

We will walk with you and not be like those who said to Moses, “Go, you and your Lord, and fight. We are sitting right here.” Rather, go, you and your Lord, and fight. We are following you. Perhaps you have gone out for a reason and God has revealed to you something else. So look at what God has revealed to you and go for it. Separate the ropes of whomever you wish, cut the ropes of whomever you wish, return to whomever you wish, make peace with whomever you wish, and take from our wealth whatever you wish. So the Qur'an was revealed according to the words of Sa'd, **As your Lord brought you out from your home with the truth** until His saying, **And cut off the root of the disbelievers.** The Messenger of God, may God bless him and grant him peace, only wanted the spoils with Abu Sufyan, but God brought him out to fight. 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, **As your Lord brought you out from your home with the truth**, that he said: This is how they argue with you about going out to fight. Ibn Jarir, Ibn Abi Hatim, and Abu al-Shaykh narrated on the authority of al-Suddi

regarding His statement, **As your Lord brought you out from your home with the truth**, that he said: The Prophet's going out The Prophet (peace and blessings of God be upon him) went to Badr, **And indeed, a party of the believers are averse**, he said: to seeking out the polytheists. **They argue with you concerning the truth after it has become clear**, that you do nothing except what God has commanded you to do. Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of al-Dahhak regarding his statement, **And you wish that the one without power should be yours**, he said: It is the caravan of Abu Sufyan. The companions of Muhammad (peace and blessings of God be upon him) wished that the caravan was theirs and that the fighting had been diverted from them. Abd ibn Hamid narrated on the authority of Qatada, **And cuts off the root of the disbelievers**, meaning their strength. The Battle of Badr has been fully covered in the books of hadith, biographies, and history, so we will not prolong its mention.

### Tafsir al-Baghawi

8 - **So that the truth may be established**, so that Islam may be established, **and falsehood may be nullified**, meaning: disbelief may be destroyed, **even though the criminals hate it**, the polytheists. The Battle of Badr took place on Friday morning, seventeen nights into the month of Ramadan.

### Tafsir al-Baidawi

8. **So that the truth may be established and falsehood may be invalidated.** That is, he did what he did, and it is not a repetition, because the first is to clarify what is intended and the difference between it and their intention, and the second is to clarify the motive for the Messenger to choose the one with power and support her against it. **Even if the criminals hate it.**



## Surat al-Anfal 8:9

When you sought help from your Lord, and He responded to you, "I will reinforce you with a thousand angels, following one another."

## Surat al-Anfal 8:9

When you sought help from your Lord, and He responded to you, **I will reinforce you with a thousand angels, following one another.**

## Tafsir al-Jalalayn

9 - Remember **when you called upon your Lord** asking Him for help with victory over them **and He responded to you, I will reinforce you** your helper **with a thousand angels in succession** one after the other, one after the other. He promised them that first, then it became three thousand, then five, as in Al Imran. It was also read with an alif, like afas, a plural of

## Tafsir al-Suyuti

As for the Almighty's saying, **When they call for help**, the verse narrated by Al-Tirmidhi on the authority of Omar bin Al-Khattab, who said: The Prophet of God, may God bless him and grant him peace, looked at the polytheists, who were a thousand, and his companions were three hundred and a few men, so he faced the qiblah, then he stretched out his hands and began to call out to his Lord, "O God, fulfill for me what You promised me. O God, if You destroy this group of the people of Islam, You will not be worshipped on earth." He continued to call out to his Lord, stretching out his hands and facing the qiblah, until his cloak fell off. Abu Bakr came to him, took his cloak, threw it over his shoulders, then embraced him from behind and said, **O Prophet of God, it is enough for you to implore your Lord, for He will fulfill for you what He promised you.** Then God revealed, **When you call for help from your Lord, and He answered you, I will reinforce you with a thousand angels, one after the other.** So God reinforced them with the angels.

## Tafsir al-Tabari

Abu Jaafar said: God Almighty says: **And falsehood is nullified**, when you seek help from your Lord, so *when* is a connection to *nullifies*.

The meaning of his saying: **You seek help from your Lord**, is that you seek refuge in Him from your enemy, and you call upon Him for victory over them, **and He answered you**, meaning: He answered your prayer, that I will support you with a thousand angels, one following the other, and one following the other.

The people of interpretation said something similar to what we said about that, and the narration came from the companions of the Messenger of God, may God bless him and grant him peace.

The report mentioned that:

Muhammad ibn Ubayd al-Maharibi told me, he said, Abdullah ibn al-Mubarak told us, on the authority of Ikrimah ibn Ammar, he said, Samak al-Hanafi told me, he said: I heard Ibn Abbas say: Umar ibn al-Khattab,

may God be pleased with him, told me, he said: "When the day of Badr came, and the Messenger of God, may God bless him and grant him peace, looked at the polytheists and their number, and looked at his companions, who numbered more than three hundred, he faced the qiblah and began to supplicate, saying: O God, fulfill for me what You promised me. O God, if You destroy this group of the people of Islam, You will not be worshipped on earth! He continued like that until his cloak fell off, and Abu Bakr al-Siddiq, may God be pleased with him, took him and put his cloak over him, then embraced him from behind, then said: It is sufficient for you, O Prophet of God, may my father and mother be sacrificed for you, to implore your Lord, for He will fulfill for you what He promised you! So God revealed: 'When you called upon your Lord, and He answered you, "I will reinforce you with a thousand angels, following one another."'"

Al-Muthanna told me, he said, Abu Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, he said: "When the people lined up, Abu Jahl said: O God, give us the right, so support him! And the Messenger of God, may God bless him and grant him peace, raised his hand and said: O Lord, if this group is destroyed, you will never be worshipped on earth!"

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: "The Prophet, may God bless him and grant him peace, stood up and said: O God, our Lord, You have sent down the Book to me, and You have commanded me to fight, and You have promised me victory, and You do not break Your promise! So Gabriel, peace be upon him, came to him, and God revealed: 'Is it not sufficient for you that your Lord should reinforce you with three thousand angels sent down? Yes, if you are patient and fear God and they come to you at once, your Lord will reinforce you with five thousand angels with marks.'" (Al Imran 3:124-125)

Abu Al-Sa'ib narrated to me, saying: Abu Mu'awiyah narrated to us, on the authority of Al-A'mash, on the authority of Abu Ishaq, on the authority of Zaid bin Yathi', who said: "Abu Bakr Al-Siddiq, may God be pleased with him, was with the Messenger of God, may God bless him and grant him peace, in the hut, and the Prophet, may God bless him and grant him peace, began to supplicate, saying: O God, support this group, for if you do not do so, you will not be worshipped on earth!" Abu Bakr said: Some of your entreats will fulfill what he promised you.

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 Prophet, may God bless him and grant him peace, came to call upon God, seeking His help and seeking His victory, so God sent down the angels upon him."

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



his statement: **When you called upon your Lord for help**, he said: The Prophet, may God bless him and grant him peace, called out.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **When you sought help from your Lord**, meaning: with your supplications, when they saw the great number of their enemy and their small number, **and He answered you**, with the supplication of the Messenger of God, may God bless him and grant him peace, and your supplication with him.

Al-Qasim told us, Al-Hussein told us, Abu Bakr bin Ayyash told us, on the authority of Abu Haseen, on the authority of Abu Salih, who said: "When the day of Badr came, the Prophet, may God bless him and grant him peace, began to implore his Lord with the most intense entreaty, so Umar bin Al-Khattab, may God be pleased with him, came to him and said: O Messenger of God, some of your entreaties, by God, God will fulfill to you what He promised you!"

As for his saying: **I will reinforce you with a thousand angels, one after the other**, we have explained its meaning.

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

Who said that?

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas: **I will reinforce you with a thousand angels, one after the other**, he says: more, as you say: **Go to the man and give him more such and such**.

Ibn Wakee' told us, he said, Ahmad bin Bashir told us, on the authority of Harun bin Antara, on the authority of his father, on the authority of Ibn Abbas: **In succession**, he said: in succession.

... He said, my father told me, on the authority of Sufyan, on the authority of Harun ibn Antara, on the authority of his father, on the authority of Ibn Abbas, the same.

Sulayman ibn Abd al-Jabbar told me, he said: Muhammad ibn al-Salt told us, he said: Abu Kudayna told us, on the authority of Qabus, on the authority of his father, on the authority of Ibn Abbas: **He will reinforce you with a thousand angels, one after the other**, he said: Behind every angel is an angel.

Ibn Wakee' told me, he said, Abu Usamah told us, on the authority of Abu Kadina Yahya bin Al-Muhallab, on the authority of Qabus, on the authority of his father, on the authority of Ibn Abbas: **In succession**, he said: in succession.

... He said, Hani' bin Saeed told us, on the authority of Hajjaj bin Art'ah, on the authority of Qabus, who said: I heard Abu Dhibyan say: **In succession**, he said: The angels, one after the other.

... He said, Al-Maharibi told us, on the authority of Juwaybir, on the authority of Al-Dahhak, who said: **In succession**, he said: one after the other.

Al-Muthanna told me, he said, Ishaq told us, he said,

Abdullah told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, his saying: *Murdifin*, he said: Extended. Ibn Jurayj said, on the authority of Abdullah Ibn Katheer, he said: *Murdifin*, (*Irdaaf*) means providing them with support.

Bishr bin Muadh told me, he said, Saeed told us, on the authority of Qatada: **With a thousand angels in succession** meaning: in succession.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **With a thousand angels in succession**, one following the other.

Yunus told us, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **in succession**, he said: **in succession**, one after the other, following one another.

It was narrated on the authority of Al-Hussein that he said,

I heard Abu Muadh say, Ubaid bin Sulayman told us, I heard Ad-Dahhak say regarding His statement: **With a thousand angels in succession**, he said: in succession, on the day of Badr.

The Qur'an differed in reading this.

So I read it as most of the people of Medina read: *mardafin* **two pairs**, with the dāl in the accusative case.

Some of the Meccans, the majority of the Kufi reciters, and the majority of the Kufi and Basri reciters read it as *mardafin*.

Abu Amr used to read it in this way, and he said, as was reported from him: It is from **some of them followed each other**.

Some scholars of Arabic speech denied this statement of Abu Amr and said: *Al-Irdaaf* means that a man carries his companion behind him. He said: This was not heard in the description of the angels on the day of Badr. Scholars of Arabic speech differed about the meaning of that if it is read with a fatha on the dal or a kasra on it.

Some of the Basrans and Kufians said: The meaning of this, if it is read with the kasra, is that the angels came following one another, in the language of those who say: (**I rode behind him**). They said: The Arabs say: (**I rode behind him**) and (**I rode behind him**), meaning (**I followed him**) and (**I followed him**). And the evidence for the validity of their saying that is what the poet said:

If Gemini follows the Pleiades, I will have bad thoughts about the family of Fatima.

They said: So the poet said: **I followed it**, but he meant **I followed it**, meaning it came after it, because Gemini comes after the Pleiades.

They said: Its meaning, if it is read *mardafin* in

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**succession**, is that it is the object of the verb, as if its meaning is: with a thousand angels, God sends some of them behind others.

Others said: The meaning of this, if the dal is broken, is: the angels followed one another, and if it is read with a fatha, it is: God followed the Muslims with them.

Abu Ja'far said: The correct reading in this regard, in my opinion, is the reading of those who read: **with a thousand angels following one another**, with a kasra on the dal, because the people of interpretation have agreed upon what I mentioned of their interpretation, that its meaning is: some of them follow one another, and in succession. So in their consensus on this interpretation, there is clear evidence that the correct reading is what we have chosen in this regard, with a kasra on the dal, meaning: some of the angels followed one another. And it is heard from the Arabs: (**I came riding behind so-and-so**), meaning: I came after him.

As for the statement of those who said: The meaning of that, if it is read *mardafin* with the opening of the dal, is that God sent the Muslims behind them, then this statement has no meaning, since the mention in *mardafin* is from the angels, not the believers. Rather, the meaning of the statement is: that He will support you with a thousand angels, some of them following others. Then the mention of the agent was deleted, and the report was brought out without naming its agent, so it was said: *mardafin*, meaning some angels following others.

If the matter were as the one we mentioned said, then **those who ride behind each other** would have to mention Muslims, not angels. This is contrary to what is indicated by the apparent meaning of the Qur'an.

Another reading has been mentioned, which is:

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Yazid said, *Mardafin* and *Mardafin* and *Mardafin* are heavy with the meaning: *Mardafin riding on two backs*.

Al-Muthanna told us, he said, Ishaq told us, he said, Yaqub bin Muhammad al-Zuhri told us, he said, Abdul Aziz bin Imran told me, on the authority of al-Zumai, on the authority of Abu al-Huwayrith, on the authority of Muhammad bin Jubayr, on the authority of Ali, may God be pleased with him, who said: Gabriel descended with a thousand angels on the right side of the Prophet, may God bless him and grant him peace, and Abu Bakr, may God be pleased with him, was in it, and Michael, peace be upon him, descended with a thousand angels on the left side of the Prophet, may God bless him and grant him peace, and I was in it.

## Tafsir al-Qurtubi

The Almighty said: **When you called upon your Lord**. Seeking help: asking for relief and victory. The man's help said: Oh, help him. The noun is ghawth, ghawath, and ghawath. And so-and-so sought help from me, so I helped him. The noun is ghayath, according to

al-Jawhari. Muslim narrated on the authority of Umar ibn al-Khattab, may God be pleased with him, who 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 seventeen men. The Prophet of God, may God bless him and grant him peace, faced the qiblah, then stretched out his hands and began to call upon his Lord: O God, fulfill for me what You promised me. O God, give me what You promised me. O God, if You destroy this group of Muslims, You will not be worshipped on earth. He continued to call upon his Lord, stretching out his hands and facing the qiblah, until his cloak fell from his shoulders. Abu Bakr came to him, took his cloak, threw it over his shoulders, then embraced him from behind and said: O Prophet of God, your supplication to your Lord is sufficient for you, for He will fulfill for you what He promised you. So God, the Most High, revealed: 'When you called upon your Lord, and He answered you, "I will reinforce you with a thousand angels, following one another." So God reinforced him with the angels.' He mentioned the hadith. **Following one another** with the fatha on the dal is the reading of Nafi'. The rest with the kasra is an active participle, meaning one group comes after another, and that is more awe-inspiring in the eyes. And *muraddif* with the fatha on the dal for that which does not have a doer, because the people who fought on the day of Badr were followed by a thousand angels, meaning they were sent down to them to help them against the infidels. So *muraddif* with the fatha on the dal is an adjective for *alif*. It was said: It is a state of the accusative pronoun in *mmaddikum*. That is, *mmaddikum* in the state of following you with a thousand angels, and this is the doctrine of Mujahid. Abu Ubaidah narrated that *radfani* and *ardafni* are one and the same. Abu Ubaidah denied that *ardaf* means *radf*; he said because of the saying of God the Almighty: **The one who follows it will follow it** (An-Nazi'at: 7) and He did not say *al-muraddifah*. An-Nahhas, Makki and others said: The reading with the kasra on the dal is more appropriate, because the people of interpretation interpret this reading. That is, they followed one another, and because it has the meaning of fatha according to what Abu Ubaidah narrated, and because most of the reciters are like that. Sibawayh said: Some of them read *muraddif* with the fatha on the ra and the shaddah on the dal. Some of them read *muraddif* with the kasra on the ra. Some of them read *muraddif* with the damma on the ra. The letter dal is broken and stressed in all three readings. According to Sibawayh, the first reading is understood as *mutaradayfin* **two consecutive letters**, then the ta' was assimilated into the dal, and its vowel was placed on the ra' so that two consonants would not meet. In the second reading, the ra' was broken because of the meeting of two consonants. The ra' was given a damma in the third reading, following the damma of the meem, as you say: rad, ward, ward, ya hada. Ja'far ibn Muhammad and Asim al-Jahdary read it with an alif, plural of alif, like fals and aflas. It was also

reported from them with an alif.

## Tafsir Ibn Kathir

Imam Ahmad said: Abu Nuh Qurad told us, Ikrimah bin Ammar told us, Samak Al-Hanafi Abu Zamil told us, Ibn Abbas told me, Omar bin Al-Khattab, may God be pleased with him, told me: When the day of Badr came, the Prophet, may God bless him and grant him peace, looked at his companions, who were more than three hundred, and he looked at the polytheists, and he saw that they were a thousand or more. The Prophet, may God bless him and grant him peace, faced the qiblah, wearing his cloak and lower garment, then he said, "O God, fulfill for me what You promised me. O God, if You destroy this group of the people of Islam, You will never be worshipped on earth again." He continued to seek help from his Lord and supplicate to Him until his cloak fell from his shoulders. Abu Bakr came to him, took his cloak, put it back on, embraced him from behind, and said, **O Prophet of God, it is enough for you to implore your Lord, for He will fulfill for you what He promised you.** Then God Almighty revealed, "When you sought help from your Lord, and He answered you, 'I will reinforce you with a thousand angels, following one another.'" When that day came, they met, and God defeated the polytheists, and they were killed. Seventy of them were taken prisoner, and seventy of them were taken prisoner. The Messenger of God, may God bless him and grant him peace, consulted Abu Bakr, Umar, and Ali. Abu Bakr said: O Messenger of God, these are our cousins, our clan, and our brothers. I think that you should take ransom from them, so that what we have taken from them will be a strength for us against the infidels. Perhaps God will guide them and they will be a support for us. The Messenger of God, may God bless him and grant him peace, said: What do you think, O son of Al-Khattab? I said: I do not think what Abu Bakr thinks, but I think that you should give me control over so-and-so, a relative of Umar, so that I may strike off his neck, and give Ali control over Uqayl so that he may strike off his neck, and give Hamza control over so-and-so, his brother, so that he may strike off his neck, until God knows that there is no truce in our hearts for the polytheists. These are their leaders, their leaders, and their chiefs. The Messenger of God, may God bless him and grant him peace, liked what Abu Bakr said, but he did not like what I said, and he took ransom from them. The next day, Umar said: I went to the Prophet, may God bless him and grant him peace, and Abu Bakr, and they were crying. I said: What makes you and your friend cry? If I find something to cry, I will cry, and if I do not find something to cry, I will pretend to cry because of your crying. The Prophet, may God bless him and grant him peace, said, **To the one who offered me your companions to take ransom, your punishment was offered to me closer than this tree.** This is a tree close to the Prophet, may God bless him and grant him peace. God Almighty revealed, "It is not for a prophet to have captives until he has made slaughter in the land. You desire the goods of this world, but God desires the Hereafter. And God is Exalted in Might and Wise. Had it not been for a previous decree from God, a great punishment would

have afflicted you for what you took. So eat of what you have taken as lawful and good." So the spoils were made lawful for them. Then, on the day of Uhud of the following year, they were punished for what they had done on the day of Badr, by taking ransoms. Seventy of them were killed, and the companions of the Prophet, may God bless him and grant him peace, fled from the Prophet, may God bless him and grant him peace, and his front teeth were broken, and the egg on his head was smashed, and blood flowed down his face. Then God revealed, **Or when a disaster struck you, although you had inflicted twice as much, did you say, 'From where is this?' Say, 'It is from yourselves.' Indeed, God is over all things competent.** by taking ransoms. Muslim, Abu Dawud, al-Tirmidhi, Ibn Jarir, and Ibn Mardawayh narrated it through various chains of transmission on the authority of Ikrimah bin Ammar, and Ali ibn al-Madini and al-Tirmidhi authenticated it. They said that it is only known from the hadith of Ikrimah bin Ammar al-Yamani. Thus, Ali ibn Abi Talhah and al-Awfi narrated on the authority of Ibn Abbas that this noble verse, **When you sought help from your Lord**, was in the supplication of the Prophet, may God bless him and grant him peace. Yazid ibn Yathir, al-Suddi, and Ibn Jurayj said the same. Abu Bakr ibn Ayyash said on the authority of Abu Hasin on the authority of Abu Salih, who said: When the day of Badr came, the Prophet, may God bless him and grant him peace, began to implore his Lord with the most intense entreaty, supplicating. Then Umar ibn al-Khattab **may God be pleased with him** came to him and said: O Messenger of God, some of your supplication, by God, God will fulfill for you what He promised you. Al-Bukhari said in the Book of Military Expeditions, Chapter on the saying of God the Most High: "When you called upon your Lord and He answered you, 'I will reinforce you with a thousand angels, following one another.'" And God made it not but good tidings and that your hearts might be reassured thereby. And victory is not but from God. Indeed, God is Exalted in Might and Wise. When He covered you with drowsiness as a security from Him and sent down upon you from the sky water to purify you thereby and remove from you the defilement of Satan and to strengthen your hearts and plant firmly thereby your feet. When your Lord inspired to the angels, 'I am with you, so strengthen those who have believed. I will cast terror into the hearts of those who disbelieved, so strike [them] above the necks and strike from them every fingertip.' That is because they opposed God and His Messenger. And whoever opposes God and His Messenger - indeed, God is severe in penalty." Abu Na'im narrated to us, Isra'il narrated to us, on the authority of Mukhariq, on the authority of Tariq ibn Shihab, who said: I heard Ibn Mas'ud say: I witnessed a scene from al-Miqdad ibn al-Aswad, which would have been more beloved to me to be his companion than to take something else. He came to the Prophet (may God bless him and grant him peace) while he was supplicating. On the polytheists, he said: We do not say as the people of Moses said: **Go, you and your Lord, and fight.** Rather, we will fight on your right and on your left, in front of you and behind you. I saw the Prophet, may God bless him and grant him peace, his face and his secret shining, meaning his words. Muhammad ibn Abdullah ibn Hawshab told me, Abd al-Wahhab told us, Khalid

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al-Hadha' told us, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, said on the day of Badr, "O God, I ask You to fulfill Your covenant and promise. O God, if You will, You will not be worshipped." Abu Bakr took his hand and said, **That is enough for You.** He went out saying, **The army will be defeated and they will turn their backs.** An-Nasa'i narrated it on the authority of Bandar on the authority of Abd al-Wahhab on the authority of Abd al-Majid al-Thaqafi. God Almighty's statement, **With a thousand angels in succession**, means that some of them will follow one another, as Harun ibn Antara said on the authority of Ibn Abbas, **in succession**, in succession. It is possible that what is meant by **in succession** for you means to help you, as al-Awfi said on the authority of Ibn Abbas, **in succession**, meaning reinforcement, as you say to a man, **increase him so-and-so**. And this is what Mujahid, Ibn Kathir al-Qari, and Ibn Zayd said, **in succession**, "stretched." Abu Kudaynah said on the authority of Qabus on the authority of his father on the authority of Ibn Abbas, **stretched you with a thousand angels in succession**, meaning that behind every angel there is an angel. In a narration with this chain of transmission, *mardafin* **two angels** was said by some of them one after the other, and so said Abu Dhiyban, Ad-Dahhak, Qatadah. Ibn Jarir said: Al-Muthanna told me, Ishaq told us, Yaqub ibn Muhammad Al-Zuhri told us, Abdul Aziz ibn Imran told me, Al-Zumai'i told us, Abu Al-Huwayrith told us, Muhammad Jubayr told us, Ali, may God be pleased with him, said: Gabriel descended with a thousand angels on the right flank of the Prophet, may God bless him and grant him peace, and Abu Bakr was in it, and Michael descended with a thousand angels on the left flank of the Prophet, may God bless him and grant him peace, and I was on the left flank. This requires, if its chain of transmission is sound, that the alif is followed by its like, and for this reason some of them read *mardafin* with a fat-ha on the dal, and God knows best. The well-known narration is what Ali bin Abi Talha narrated on the authority of Ibn Abbas, who said: And God supported His Prophet, may God bless him and grant him peace, and the believers with a thousand angels. Gabriel was with five hundred angels on his side, and Michael was with five hundred on his side. Imam Abu Ja'far bin Jarir and Muslim narrated from the hadith of 'Ikrimah bin 'Ammar on the authority of Abu Zamil Samak bin Walid al-Hanafi on the authority of Ibn Abbas, on the authority of 'Umar, the previous hadith. Then Abu Zamil said: Ibn Abbas told me: While a Muslim man was pursuing a polytheist in front of him, he heard a whip strike above him and the voice of a knight saying, **Go forward, Haizum.** When he looked at the polytheist in front of him, he fell down and lay down. He said: So he looked at him and saw that his face had been smashed and split like a whip strike, and it all turned green. Then the Ansari came and told that to the Messenger of God, may God bless him and grant him peace. He said: You have spoken the truth. It was from the support of the third heaven. So they killed seventy that day and took seventy captive. Al-Bukhari said: Chapter: The angels' witnesses to Badr. Ishaq bin Ibrahim told us, Jarir told us, on the authority of Yahya

bin Saeed, on the authority of Muadh bin Rafa'ah bin Rafi' al-Zarqi, on the authority of his father, and his father was one of the people of Badr. He said, Gabriel came to the Prophet, may God bless him and grant him peace, and said, **Who do you consider the people of Badr among you?** He said, **Among the best of the Muslims**, or something similar. He said, **And so are those angels who witnessed Badr.** Al-Bukhari was the only one to narrate it, and Al-Tabarani narrated it in Al-Mu'jam Al-Kabir from the hadith of Rafi' bin Khadij, which is a mistake. The correct narration is that of Al-Bukhari, and God knows best. In the two Sahihs, the Messenger of God, may God bless him and grant him peace, said to Umar when he consulted him about killing Hatib bin Abi Balta'ah: "He witnessed Badr, and what do you know? Perhaps God looked at the people of Badr and said: Do whatever you wish, for I have forgiven you." And the Almighty said: **And God did not make it except as good tidings 3:10**, meaning that God did not make sending the angels and informing you of them except as good tidings, **and that your hearts might be reassured thereby 3:10**. Otherwise, God is able to grant you victory over your enemies and that your hearts might be reassured thereby. Victory comes only from God, meaning without that. That is why He said: **And victory comes only from God**, as God, the Almighty, said: "So when you meet those who disbelieve, strike [their] necks until, when you have inflicted slaughter on them, then secure [their] bonds. Then either [take] a favor afterwards or ransom them until the war lays down its burdens. That is. And if God had willed, He could have taken vengeance upon them, but that He may test some of you by means of others. And as for those who are killed in the way of God - never will He let their deeds perish." \* He will guide them and set their affairs right \* And admit them into Paradise, which He has made known to them. And the Most High said: "And these days We alternate among the people so that God may make evident those who believe and take from among you martyrs - and God does not love the wrongdoers - \* And that God may purify those who believe and destroy the disbelievers." This is the ruling of God's law regarding jihad against the disbelievers at the hands of the believers for its sake. And the Most High used to punish the previous nations that denied the prophets with the calamities that befell those nations that denied the prophets, just as He destroyed the people of Noah with the flood, and the first 'Aad with the hornet, and the Thamud with the blast, and the people of Lot with the sinking and the overturning and the stones of baked clay, and the people of Shu'aib with the Day of the Shadow. So when God the Most High sent Moses and destroyed his enemy Pharaoh and his people by drowning them in the sea, then He sent down the Torah to Moses, He made it lawful to fight the disbelievers in it, and the ruling continued in the rest of the laws after him on that basis, as the Most High said: **And We gave Moses the Scripture after We destroyed the former generations as insight.** And the killing of the disbelievers by the believers is a greater humiliation for the disbelievers, and more healing for the hearts of the believers, as the Most High said: For the believers of this nation, **Fight them; God will punish them by your hands and**



**disgrace them and give you victory over them and heal the hearts of a believing people.** That is why the killing of the leaders of Quraysh by the hands of their enemies who looked at them with eyes of contempt was more painful for them and more healing for the hearts of the party of faith. The killing of Abu Jahl in the battlefield and the heat of battle was more humiliating for him than his death in his bed by a calamity or thunderbolt or something similar, just as Abu Lahab, may God curse him, died from a lentil, such that none of his relatives approached him. Rather, they washed him with water, throwing him from a distance, and they stoned him until they buried him. That is why God the Almighty said, **Indeed, God is Exalted in Might**, meaning that He has might, and for His Messenger and for the believers in them in this world and the Hereafter, like His saying, **Indeed, We will support Our messengers and those who believe during the life of this world and on the Day when the witnesses will stand.** "Wise" in what He has prescribed of fighting the infidels while being able to destroy and annihilate them by His power and strength, glory be to Him, the Most High.

### Fath al-Qadir

His saying: 9- **When you seek help** The circumstance is related to something omitted: that is, remember the time of your seeking help. It was said: instead of **And when God promised you**, the object of its agent. It was said: related to his saying: **So that the truth may be established.** Seeking help: asking for aid. It is said: So-and-so sought help from me, so I helped him. The noun is aid. The meaning is: when the Muslims knew that it was necessary to fight the powerful group, which was the mobilization, as God had commanded them to do and wanted from them, and they saw the large number of the mobilization and the small number of them, they sought help from God, the Exalted. It was established in Sahih Muslim from the hadith of Omar bin Al-Khattab, may God be pleased with him, "that the number of polytheists on the day of Badr was one thousand, and the number of Muslims was three hundred and seventeen men, and that when the Prophet, may God bless him and grant him peace, saw that, he faced the qiblah, then stretched out his hands and began to call out to his Lord: O God, fulfill for me what You promised me. O God, give me what You promised me. O God, if this group of the people of Islam perishes, You will not be worshipped on earth." The Hadith. **So He answered you** is in apposition to **You seek help** and is included with it in the masculine, and although it is future tense, it has the meaning of the past, and that is why He answered it. His saying: **I will reinforce you with a thousand angels** means that I will reinforce you, so the preposition was deleted and the verb was connected to the object and it was read with a kasra on the hamza to mean the saying, or that in **I responded** the meaning of the saying. His saying: **In succession** Nafi' read with a fatha on the dal as a passive participle, and the rest read with a kasra on it as an active participle and its accusative as a state, and the meaning according to the first reading is that he made some of them follow each other, and according to the second reading is that they made some of them follow each other, and it was said that **in succession** according to both readings is an attribute

of *alif*, and it was said that according to the first reading it is a state of the pronoun mansur in **your support**: meaning **your support** in the state of your being followed by a thousand angels, and it was said that *radfa* and *ardhafa* have the same meaning, and Abu Ubaidah denied it and said: because of the saying of the Most High: **The one who follows her** and did not say **the one who follows her**. Sibawayh said: There is a third reading of the verse, which is *mardafin* with a damma on the *ra* and a kasra on the *dal* with a shaddah. There is a fourth reading with a fatha on the *ra* and a shaddah on the *dal*. Ja'far ibn Muhammad and Asim al-Jahdari read it with *alifs* as the plural of *alif*, which is in agreement with what was mentioned previously in Al Imran.

### Tafsir al-Baghawi

9 - The Almighty said: **When you called upon your Lord**, seeking refuge in Him from your enemy and asking Him for help and victory. It was narrated on the authority of Ibn Abbas that Umar ibn al-Khattab, may God be pleased with him, 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 a few men. He and Abu Bakr al-Siddiq, may God be pleased with him, entered the hut, and faced the Qiblah and stretched out his hands and began to call upon his Lord, the Almighty and Majestic: "O God, fulfill for me what You promised me. O God, if You destroy this group of Muslims, You will not be worshipped on earth." He continued to call upon his Lord, the Almighty and Majestic, stretching out his hands until his cloak fell from his shoulders. Abu Bakr took his cloak and threw it over his shoulders, then embraced him from behind and said: O Prophet of God, your calling upon your Lord is sufficient for you, for He will fulfill for you what He promised you. Then God Almighty revealed: **When you called upon your Lord** "And He answered you, 'I will reinforce you'" sending you reinforcements and protection **with a thousand angels following one another**. The people of Medina and Jacob read *mardfin* with an open dal, meaning: God sent the Muslims behind him and brought them reinforcements. The others read it with a kasra on the dal, meaning: one after the other. It is said: I followed him, meaning I followed him.

It is narrated that Gabriel descended with five hundred and Michael with five hundred in the form of men on piebald horses, wearing white clothes and white turbans on their heads, the ends of which they had let down between their shoulders.

It was narrated that the Prophet, may God bless him and grant him peace, called upon his Lord, the Almighty and Majestic, and Abu Bakr said: God will fulfill for you what He promised you. The Messenger of God, may God bless him and grant him peace, shuddered while he was in the hut, then he woke up and said: O Abu Bakr, God's victory has come to you. This is Gabriel holding the reins of a horse, leading it on its two teeth, with dust on its back.

Abdul Wahid Al-Malhi told us, on the authority of



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When you sought help from your Lord, and He responded to you, "I will reinforce you with a thousand angels, following one another."

Ahmad bin Abdullah Al-Naimi, on the authority of Muhammad bin Yusuf, on the authority of Muhammad bin Ismail, on the authority of Ibrahim bin Musa, on the authority of Abdul Wahhab, on the authority of Khalid, on the authority of Ikrimah, on the authority of Ibn Abbas: that the Prophet, may God bless him and grant him peace, said on the day of Badr: **This is Gabriel holding the head of his horse, wearing the tools of war.**

Abdullah bin Abbas, may God be pleased with them both, said: The angels' appearance on the day of Badr was white turbans, and on the day of Hunayn they were green turbans. The angels did not fight on any day other than the day of Badr, and on other days they were numerous and supported.

It was narrated on the authority of Abu Asid bin Malik bin Rabi'ah, who had witnessed Badr, that he said after he lost his sight: If I had been with you today at Badr and had my sight, I would have shown you the valley from which the angels came out.

the thousand are those who were in the vanguard or rearguard, or their faces and notables, or those who fought from them and there is disagreement about fighting them, and reports have been narrated that indicate this.

## Tafsir al-Baidawi

9. **When you seek help from your Lord** instead of **when He promises you** or related to His saying **to establish** with His saying **to establish the truth**, or with the implication of mention, and their seeking help is that when they knew that there was no escape from fighting, they began to say: O Lord, grant us victory over Your enemy, help us, O Helper of those who seek help, and on the authority of Omar, may God be pleased with him, that he, peace be upon him, "looked at the polytheists, who were a thousand, and at his companions, who were three hundred, and he faced the qiblah and stretched out his hands supplicating: **O God, fulfill for me what You promised me, O God, if You destroy this group, You will not be worshipped on earth** and he continued like that until his cloak fell off, so Abu Bakr said, O Prophet of God: It is enough for you to implore your Lord, for He will fulfill for you what He promised you." **So He responded to you**, I am your supporter," that I am your supporter, so the preposition was deleted and the verb was applied to it. Abu Amr read it with a kasra, intending the statement or making it follow the path of "he responded," because the response is from the statement. "With a thousand angels in succession, **following the believers or some of them with others from** I followed him, **if I came after him, or following some of the believers, they separated themselves from the believers from** I followed him," so he replied. Nafi' and Ya'qub read *mardifeen* with a fatha on the dal, meaning following, meaning that they were the vanguard of the army or their rearguard. "Mardifeen **was read with a kasra or damma on the ra', and its original form is murtadayfin meaning mutaradayfin**," so the ta' was assimilated into the dal and two quiescents met, so the ra' was moved with a kasra according to the original or with a damma according to the imitation. It was read **with thousands** to agree with what is in Surat Al Imran. The way to reconcile it with the famous is that what is meant by

## Surat al-Anfal 8:10

And God did not make it except as good tidings and that your hearts might be reassured thereby. And victory comes only from God. Indeed, God is Exalted in Might and Wise.

## Tafsir al-Jalalayn

10 - **And God has not made it** meaning the support (except as good tidings and that your hearts may be reassured thereby. And victory comes only from God. Indeed, God is Exalted in Might and Wise.)

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: God did not make the angels following one another and following one another in coming to you, O believers, as support for you, **except as good tidings**, for you, meaning: good tidings for you, giving you good report of God's victory for you over your enemies, **and that your hearts may be reassured thereby**, meaning: and that your hearts may be reassured by its coming to you, and be certain of God's victory for you, **and victory is only from God**, meaning: and you are not victorious over your enemy, O believers, except that God grants you victory over them, not by the strength of your power and strength, but by God's victory for you, because that is in His hand and to Him, He grants victory to whomever He wills of His creation, **Indeed, God is Exalted in Might and Wise**, meaning: God is the One who grants you victory, and in His hand is the victory of whomever He wills of His creation, **Exalted in Might**, nothing can subdue Him, and no one can overcome Him, rather He subdues and overcomes everything, because He created it, *Wise*, meaning: He is wise in His management, and He supports those He supports, and He lets down those He lets down among His creation. There is no weakness or defect in His management.

It was narrated on the authority of Abdullah bin Katheer on the authority of Mujahid regarding this, what:

Al-Qasim told us, Al-Husayn told us, Hajjaj told us, on the authority of Ibn Jurayj, who said: Ibn Kathir told me that he heard Mujahid say: The Prophet, may God bless him and grant him peace, did not extend more than a thousand angels in succession from what God mentioned, and he mentioned the *three* and the *five* as good report. They did not extend more than this thousand that God Almighty mentioned in *Al-Anfal*. As for the *three* and the *five*, they were good report.

We have discussed this in Surah Al Imran, sufficiently.

## Tafsir al-Qurtubi

The descent of the angels, their marks, and their

fighting have already been mentioned in Al Imran. The meaning of His statement, **And God made it not but good tidings** (Al Imran 3:126) has already been mentioned. What is meant is support. It is also possible that it is a second meaning. **And victory comes only from God** indicates that victory comes from Him, the Almighty, the Majestic, not from the angels. That is, if it were not for His victory, the angels would not have benefited from the large number. Victory from God comes with the sword and with the argument.

## Tafsir Ibn Kathir

Imam Ahmad said: Abu Nuh Qurad told us, Ikrimah bin Ammar told us, Samak Al-Hanafi Abu Zamil told us, Ibn Abbas told me, Omar bin Al-Khattab, may God be pleased with him, told me: When the day of Badr came, the Prophet, may God bless him and grant him peace, looked at his companions, who were more than three hundred, and he looked at the polytheists, and he saw that they were a thousand or more. The Prophet, may God bless him and grant him peace, faced the qiblah, wearing his cloak and lower garment, then he said, "O God, fulfill for me what You promised me. O God, if You destroy this group of the people of Islam, You will never be worshipped on earth again." He continued to seek help from his Lord and supplicate to Him until his cloak fell from his shoulders. Abu Bakr came to him, took his cloak, put it back on, embraced him from behind, and said, **O Prophet of God, it is enough for you to implore your Lord, for He will fulfill for you what He promised you.** Then God Almighty revealed, "When you sought help from your Lord, and He answered you, 'I will reinforce you with a thousand angels, following one another.'" When that day came, they met, and God defeated the polytheists, and they were killed. Seventy of them were taken prisoner, and seventy of them were taken prisoner. The Messenger of God, may God bless him and grant him peace, consulted Abu Bakr, Umar, and Ali. Abu Bakr said: O Messenger of God, these are our cousins, our clan, and our brothers. I think that you should take ransom from them, so that what we have taken from them will be a strength for us against the infidels. Perhaps God will guide them and they will be a support for us. The Messenger of God, may God bless him and grant him peace, said: What do you think, O son of Al-Khattab? I said: I do not think what Abu Bakr thinks, but I think that you should give me control over so-and-so, a relative of Umar, so that I may strike off his neck, and give Ali control over Uqayl so that he may strike off his neck, and give Hamza control over so-and-so, his brother, so that he may strike off his neck, until God knows that there is no truce in our hearts for the polytheists. These are their leaders, their leaders, and their chiefs. The Messenger of God, may God bless him and grant him peace, liked what Abu Bakr said, but he did not like what I said, and he took ransom from them. The next day, Umar said: I went to the Prophet, may God bless him and grant him peace, and Abu Bakr, and they were crying. I said: What makes you and your friend cry? If I find something to cry, I will cry, and if I do not find something to cry, I will pretend to cry because of your crying. The Prophet, may God

## Surat al-Anfal 8:10

And God did not make it except as good tidings and that your hearts might be reassured thereby.  
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bless him and grant him peace, said, **To the one who offered me your companions to take ransom, your punishment was offered to me closer than this tree.** This is a tree close to the Prophet, may God bless him and grant him peace. God Almighty revealed, "It is not for a prophet to have captives until he has made slaughter in the land. You desire the goods of this world, but God desires the Hereafter. And God is Exalted in Might and Wise. Had it not been for a previous decree from God, a great punishment would have afflicted you for what you took. So eat of what you have taken as lawful and good." So the spoils were made lawful for them. Then, on the day of Uhud of the following year, they were punished for what they had done on the day of Badr, by taking ransoms. Seventy of them were killed, and the companions of the Prophet, may God bless him and grant him peace, fled from the Prophet, may God bless him and grant him peace, and his front teeth were broken, and the egg on his head was smashed, and blood flowed down his face. Then God revealed, **Or when a disaster struck you, although you had inflicted twice as much, did you say, 'From where is this?' Say, 'It is from yourselves.'** Indeed, God is over all things competent. by taking ransoms. Muslim, Abu Dawud, al-Tirmidhi, Ibn Jarir, and Ibn Mardawayh narrated it through various chains of transmission on the authority of Ikrimah ibn Ammar, and Ali ibn al-Madini and al-Tirmidhi authenticated it. They said that it is only known from the hadith of Ikrimah ibn Ammar al-Yamani. Thus, Ali ibn Abi Talhah and al-Awfi narrated on the authority of Ibn Abbas that this noble verse, **When you sought help from your Lord**, was in the supplication of the Prophet, may God bless him and grant him peace. Yazid ibn Yathir, al-Suddi, and Ibn Jurayj said the same. Abu Bakr ibn Ayyash said on the authority of Abu Hasin on the authority of Abu Salih, who said: When the day of Badr came, the Prophet, may God bless him and grant him peace, began to implore his Lord with the most intense entreaty, supplicating. Then Umar ibn al-Khattab **may God be pleased with him** came to him and said: O Messenger of God, some of your supplication, by God, God will fulfill for you what He promised you. Al-Bukhari said in the Book of Military Expeditions, Chapter on the saying of God the Most High: "When you called upon your Lord and He answered you, 'I will reinforce you with a thousand angels, following one another.' And God made it not but good tidings and that your hearts might be reassured thereby. And victory is not but from God. Indeed, God is Exalted in Might and Wise. When He covered you with drowsiness as a security from Him and sent down upon you from the sky water to purify you thereby and remove from you the defilement of Satan and to strengthen your hearts and plant firmly thereby your feet. When your Lord inspired to the angels, 'I am with you, so strengthen those who have believed. I will cast terror into the hearts of those who disbelieved, so strike [them] above the necks and strike from them every fingertip.' That is because they opposed God and His Messenger. And whoever opposes God and His Messenger - indeed, God is severe in penalty." Abu Na'im narrated to us, Isra'il narrated to us, on the authority of Mukhariq, on the

authority of Tariq ibn Shihab, who said: I heard Ibn Mas'ud say: I witnessed a scene from al-Miqdad ibn al-Aswad, which would have been more beloved to me to be his companion than to take something else. He came to the Prophet (may God bless him and grant him peace) while he was supplicating. On the polytheists, he said: We do not say as the people of Moses said: **Go, you and your Lord, and fight.** Rather, we will fight on your right and on your left, in front of you and behind you. I saw the Prophet, may God bless him and grant him peace, his face and his secret shining, meaning his words. Muhammad ibn Abdullah ibn Hawshab told me, Abd al-Wahhab told us, Khalid al-Hadha' told us, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, said on the day of Badr, "O God, I ask You to fulfill Your covenant and promise. O God, if You will, You will not be worshipped." Abu Bakr took his hand and said, **That is enough for You.** He went out saying, **The army will be defeated and they will turn their backs.** An-Nasa'i narrated it on the authority of Bandar on the authority of Abd al-Wahhab on the authority of Abd al-Majid al-Thaqafi. God Almighty's statement, **With a thousand angels in succession**, means that some of them will follow one another, as Harun ibn Antara said on the authority of Ibn Abbas, **in succession**, in succession. It is possible that what is meant by **in succession** for you means to help you, as al-Awfi said on the authority of Ibn Abbas, **in succession**, meaning reinforcement, as you say to a man, **increase him so-and-so.** And this is what Mujahid, Ibn Kathir al-Qari, and Ibn Zayd said, **in succession**, "stretched." Abu Kudaynah said on the authority of Qabus on the authority of his father on the authority of Ibn Abbas, **stretched you with a thousand angels in succession**, meaning that behind every angel there is an angel. In a narration with this chain of transmission, **mardafin two angels** was said by some of them one after the other, and so said Abu Dhibyan, Ad-Dahhak, Qatadah. Ibn Jarir said: Al-Muthanna told me, Ishaq told us, Yaqub ibn Muhammad Al-Zuhri told us, Abdul Aziz ibn Imran told me, Al-Zumai'i told us, Abu Al-Huwayrith told us, Muhammad Jubayr told us, Ali, may God be pleased with him, said: Gabriel descended with a thousand angels on the right flank of the Prophet, may God bless him and grant him peace, and Abu Bakr was in it, and Michael descended with a thousand angels on the left flank of the Prophet, may God bless him and grant him peace, and I was on the left flank. This requires, if its chain of transmission is sound, that the alif is followed by its like, and for this reason some of them read **mardafin** with a fat-ha on the dal, and God knows best. The well-known narration is what Ali bin Abi Talha narrated on the authority of Ibn Abbas, who said: And God supported His Prophet, may God bless him and grant him peace, and the believers with a thousand angels. Gabriel was with five hundred angels on his side, and Michael was with five hundred on his side. Imam Abu Ja'far bin Jarir and Muslim narrated from the hadith of 'Ikrimah bin 'Ammar on the authority of Abu Zamil Samak bin Walid al-Hanafi on the authority of Ibn Abbas, on the authority of 'Umar, the previous hadith. Then Abu Zamil said: Ibn Abbas told me: While a Muslim man

was pursuing a polytheist in front of him, he heard a whip strike above him and the voice of a knight saying, **Go forward, Haizum.** When he looked at the polytheist in front of him, he fell down and lay down. He said: So he looked at him and saw that his face had been smashed and split like a whip strike, and it all turned green. Then the Ansari came and told that to the Messenger of God, may God bless him and grant him peace. He said: You have spoken the truth. It was from the support of the third heaven. So they killed seventy that day and took seventy captive. Al-Bukhari said: Chapter: The angels' witnesses to Badr. Ishaq bin Ibrahim told us, Jarir told us, on the authority of Yahya bin Saeed, on the authority of Muadh bin Rafa'ah bin Rafi' al-Zarqi, on the authority of his father, and his father was one of the people of Badr. He said, Gabriel came to the Prophet, may God bless him and grant him peace, and said, **Who do you consider the people of Badr among you?** He said, **Among the best of the Muslims,** or something similar. He said, **And so are those angels who witnessed Badr.** Al-Bukhari was the only one to narrate it, and Al-Tabarani narrated it in Al-Mu'jam Al-Kabir from the hadith of Rafi' bin Khadij, which is a mistake. The correct narration is that of Al-Bukhari, and God knows best. In the two Sahihs, the Messenger of God, may God bless him and grant him peace, said to Umar when he consulted him about killing Hatib bin Abi Balta'ah: "He witnessed Badr, and what do you know? Perhaps God looked at the people of Badr and said: Do whatever you wish, for I have forgiven you." And the Almighty said: **And God did not make it except as good tidings 3:10,** meaning that God did not make sending the angels and informing you of them except as good tidings, **and that your hearts might be reassured thereby 3:10.** Otherwise, God is able to grant you victory over your enemies and that your hearts might be reassured thereby. Victory comes only from God, meaning without that. That is why He said: **And victory comes only from God,** as God, the Almighty, said: "So when you meet those who disbelieve, strike [their] necks until, when you have inflicted slaughter on them, then secure [their] bonds. Then either [take] a favor afterwards or ransom them until the war lays down its burdens. That is. And if God had willed, He could have taken vengeance upon them, but that He may test some of you by means of others. And as for those who are killed in the way of God - never will He let their deeds perish." \* He will guide them and set their affairs right \* And admit them into Paradise, which He has made known to them. And the Most High said: "And these days We alternate among the people so that God may make evident those who believe and take from among you martyrs - and God does not love the wrongdoers - \* And that God may purify those who believe and destroy the disbelievers." This is the ruling of God's law regarding jihad against the disbelievers at the hands of the believers for its sake. And the Most High used to punish the previous nations that denied the prophets with the calamities that befell those nations that denied the prophets, just as He destroyed the people of Noah with the flood, and the first 'Aad with the hornet, and the Thamud with the blast, and the people of Lot with the sinking and the overturning and the stones of baked clay, and the people of Shu'aib with the Day of the Shadow. So when God the Most High sent Moses and destroyed his enemy Pharaoh and his people by drowning them

in the sea, then He sent down the Torah to Moses, He made it lawful to fight the disbelievers in it, and the ruling continued in the rest of the laws after him on that basis, as the Most High said: **And We gave Moses the Scripture after We destroyed the former generations as insight.** And the killing of the disbelievers by the believers is a greater humiliation for the disbelievers, and more healing for the hearts of the believers, as the Most High said: For the believers of this nation, **Fight them; God will punish them by your hands and disgrace them and give you victory over them and heal the hearts of a believing people.** That is why the killing of the leaders of Quraysh by the hands of their enemies who looked at them with eyes of contempt was more painful for them and more healing for the hearts of the party of faith. The killing of Abu Jahl in the battlefield and the heat of battle was more humiliating for him than his death in his bed by a calamity or thunderbolt or something similar, just as Abu Lahab, may God curse him, died from a lentil, such that none of his relatives approached him. Rather, they washed him with water, throwing him from a distance, and they stoned him until they buried him. That is why God the Almighty said, **Indeed, God is Exalted in Might,** meaning that He has might, and for His Messenger and for the believers in them in this world and the Hereafter, like His saying, **Indeed, We will support Our messengers and those who believe during the life of this world and on the Day when the witnesses will stand.** "Wise" in what He has prescribed of fighting the infidels while being able to destroy and annihilate them by His power and strength, glory be to Him, the Most High.

### Fath al-Qadir

The pronoun in 10- **And what God has made** refers to the support indicated by His saying: I will support you, **except as good tidings** meaning except as good report for you of His victory, and it is an empty exception: meaning He did not make your support for anything except as good tidings for you of victory **and that your hearts may be reassured thereby** meaning with the support, and in this there is an indication that the angels did not fight, rather God supported the Muslims with them to give them good tidings and to reassure and strengthen their hearts, and the lam in **to be reassured** is related to an omitted verb that is understood to be delayed: meaning and that your hearts may be reassured, He did that not for anything else **and victory is only from God** not from anyone else, the angels have no effect in that, for He is the true supporter, and they are only a cause of the causes of victory that God caused for you and provided you with **Indeed, God is Exalted in Might** cannot be overcome *Wise* in all His actions.

Ibn Jarir narrated on the authority of Ali **may God be pleased with him** who said: Gabriel descended with a thousand angels on the right flank of the Prophet (peace and blessings of God be upon him), and Abu Bakr was in it, and Michael descended with a thousand angels on the left flank of the Prophet (peace and blessings of God be upon him), and I was on the left flank. Sunayd, Ibn Jarir, and Abu al-Shaykh narrated on the authority of Mujahid who said: The Prophet (peace and blessings of God be upon him) was not

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supported by more than this thousand that God mentioned in al-Anfal, and the mention of the three thousand and the five thousand was only good report. Ibn Abi Shaybah, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and Abu al-Shaykh narrated on the authority of Ibn Abbas regarding his statement: **in succession** he said: in succession. Ibn Jarir narrated on his statement: **in succession** he said: the reinforcements. Ibn Abi Hatim, Ibn al-Mundhir, and Abu al-Shaykh also narrated on his authority regarding the verse he said: behind every king there is a king. Ibn Abi Hatim narrated on the authority of al-Sha'bi who said: There were a thousand in succession and three thousand descending, so they were four thousand, and they were the reinforcements of the Muslims in their borders. Ibn Abi Shaybah, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir and Abu al-Shaykh narrated on the authority of Mujahid regarding his statement: **in succession** he said: **in succession**. Abd ibn Humayd and Ibn Jarir narrated on the authority of Qatadah who said: **in succession**. God supported them with a thousand, then with three, then completed them with five thousand. **And God made it not but good tidings** for you, **and that your hearts might be reassured thereby**. He said: He meant the descent of the angels. He said: It was mentioned to us that Umar said: As for the day of Badr, we do not doubt that the angels were with us, but as for after that, God knows best. Ibn Jarir and Abu al-Shaykh narrated on the authority of Ibn Zayd **in succession** he said: one after the other.

## Tafsir al-Baghawi

10 - The Almighty said: **And God has not made it**, meaning: the support of angels, **except as good tidings**, meaning: good report, "and that your hearts may be reassured thereby. And victory comes only from God. Indeed, God is Exalted in Might and Wise."

## Tafsir al-Baidawi

10. **And God has not made it** meaning the support **except as good report** except as good report for you of victory. **And that your hearts may be reassured thereby** so that what is in them of fear due to your fewness and humiliation will be removed. "And victory is only from God. Indeed, God is Exalted in Might and Wise." The support of the angels and the large number and equipment and the like are intermediaries that have no effect, so do not think that victory comes from them and do not despair of it due to their loss.



## Surat al-Anfal 8:11

When He covered you with drowsiness as a security from Him and sent down upon you from the sky water to purify you thereby and remove from you the defilement of Satan that He might strengthen your hearts and make firm thereby your feet.

### Tafsir al-Jalalayn

11 - Remember **when drowsiness overcame you, as a security** as a security from the fear you had from Him the Most High **and He sent down upon you from the sky water to purify you thereby** from ritual impurities and ritual impurities **and to remove from you the defilement of Satan** and his whispering to you that if you were upon the truth you would not have been thirsty and intoxicated while the polytheists were on the water **and to bind** to restrain **your hearts** with certainty and patience **and to plant firmly thereby your feet** lest they sink into the sand.

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **And that your hearts may be reassured thereby**, "When drowsiness overtakes you," and what He means by His statement: **overtakes you**, is that He casts drowsiness upon you. **A security**, meaning: a security from God for you from your enemy overpowering you. Likewise, drowsiness in war is a security from God Almighty.

Al-Muthanna told me, he said, Abu Naim told us, he said, Abu Naim told us, he said, Sufyan told us, on the authority of Asim, on the authority of Abu Razin, on the authority of Abdullah, he said: Drowsiness in battle is a security from God Almighty, and in prayer it is from Satan.

Al-Hasan bin Yahya told me, he said: Abd al-Razzaq told us, he said: Al-Thawri told us regarding his statement: **(Drowsiness overtakes you as a security from Him)**, on the authority of Asim, on the authority of Abu Razin, on the authority of Abdullah, something similar, he said: Abdullah said, and he mentioned something similar.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Asim, on the authority of Abu Razeen, on the authority of Abdullah, something similar.

*Security* is a noun derived from the saying: **I am safe from such-and-such, security, and safety**, and all of these have the same meaning.

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: **Safety from Him**,

safety from God Almighty.

... He said, Ishaq told us, Abdullah told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid: *Amenah*, he said: A security from God.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said, regarding his statement: **When drowsiness overcame you as a security from Him**, he said: God Almighty sent down drowsiness as a security from the fear that afflicted them on the day of Uhud. Then he recited: **Then He sent down upon you, after the distress, security, drowsiness** (Al Imran 3:154).

There is a difference in the reading of His statement: **When drowsiness overtakes you as a security from Him**.

The majority of the people of Medina read it as: **(Nausea overwhelms you)**, with a damma on the ya' and a light shin, and the accusative of (*na'as*), from **(God has covered them with drowsiness, so He covers them)**.

The majority of the Kufians read it as: *yaghshikum*, with a damma on the ya' and a shaddah on the shin, from: **(God covered them with drowsiness, so He covers them)**.

Some Meccans and Basrans read it as: **(Naa's overwhelms you)**, with the opening of the ya' and raising of (*na'as*), meaning: **(Naa's overwhelms them, so it overwhelms them)**.

They also cited as evidence for the correctness of their reading the words of God in Al Imran 3: **A group will be covered** (Al Imran 3:154).

Abu Ja'far said: The most correct of these is: **When He covers you**, according to what I mentioned from the reading of the Kufians, because all the reciters agree on the reading of His statement: **And He sends down upon you water from the sky**, by directing that to the fact that it is from the action of God Almighty. So it is also necessary that **He covers you** be like this, since His statement: **And He sends down**, is in apposition to **He covers**, so that the speech is consistent in one way.

As for the words of God Almighty: **And He sends down upon you from the sky water to purify you thereby**, this is rain that God sent down from the sky on the day of Badr to purify the believers for their prayer, because they had become ritually impure that day without water. So when God sent down water upon them, they washed themselves and purified themselves. Satan had whispered to them what had saddened them about their becoming ritually impure without water, so God removed that from their hearts with the rain. This is how He bound their hearts together, strengthened their reasons, and made their feet firm with that rain, because they had met their enemy on the sand of Mithaa, and the rain covered it until the feet were firm on it and did not sink in it, as a preparation from God Almighty for His Prophet, peace be upon him, and his friends, the reasons for being able to defeat their enemy and triumph over them.

And similar to what we said, the report continued from the companions of the Messenger of God, may God

## Surat al-Anfal 8:11

When He covered you with drowsiness as a security from Him and sent down upon you from the sky water to purify you thereby and remove from you the defilement of Satan that He might strengthen your hearts and make firm thereby your feet.

bless him and grant him peace, and other people of knowledge.

Mentioning the report reported about that:

Harun ibn Ishaq narrated to us, Mus`ab ibn al-Muqaddam narrated to us, Isra`il narrated to us, Abu Ishaq narrated to us, on the authority of Haritha, on the authority of `Ali, may God be pleased with him, who said: We were struck by a heavy downpour of rain at night - meaning the night in the morning of which the Battle of Badr took place - so we went under a tree and a rock to seek shade from the rain. The Messenger of God, may God bless him and grant him peace, spent the night supplicating to his Lord: O God, if this group is destroyed, You will not be worshipped on earth! When dawn broke, he called out: Prayer, servants of God! So the people came from under the trees and rocks, and the Messenger of God, may God bless him and grant him peace, led us in prayer and urged people to fight.

Ibn Wakee' told us, he said, Hafs bin Ghayath and Abu Khalid told us, on the authority of Dawud, on the authority of Saeed bin Al-Musayyab: **Water to purify you with it**, he said: He was drowned on the day of Badr.

Al-Hasan bin Yazid told me, he said, Hafs told us, on the authority of Dawud, on the authority of Saeed, something similar.

Ibn Wakee' told us, he said, Muhammad ibn Abi Uday and Abd al-A'la told us, on the authority of Dawud, on the authority of al-Sha'bi and Saeed ibn al-Musayyab, they said: He was struck on the day of Badr.

Ibn Al-Muthanna told us, he said, Ibn Abi Uday told us, on the authority of Dawud, on the authority of Al-Sha'bi, and Saeed bin Al-Musayyab regarding this verse: **And He sends down upon you water from the sky to purify you thereby and remove from you the impurity of Satan**, they said: Tash was on the day of Badr, and God made the feet firm with it.

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **(When drowsiness overtakes you as a security from Him)** the verse, he mentioned to us that they had rain on that day until the valley flowed with water, and they fought on a dusty dune, so God covered it with water, and the Muslims drank and performed ablution and gave others to drink, and God removed from them the whisperings of Satan.

Al-Muthanna told me, he said, Abdullah told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, he said: The Prophet, may God bless him and grant him peace, stopped - meaning: when he marched to Badr - and there was a flat sand between the Muslims and the water, so the Muslims were severely weakened, and Satan cast rage into their hearts, and whispered among them: You claim that you are the friends of God and that His Messenger is among you, and the polytheists have defeated you

at the water, and you are praying in a state of ritual impurity! So God rained down heavy rain upon them, so the Muslims drank and purified themselves, and God removed from them the impurity of Satan, and the sand stood firm when the rain fell upon it, and people and animals walked on it, so they marched to the people, and God reinforced His Prophet with a thousand angels, so Gabriel, peace be upon him, was with five hundred angels, and Michael was with five hundred angels, and Michael was with five hundred.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **(When drowsiness overtakes you as a security from Him)** until His statement: **And makes the feet firm thereby**, that is because when the polytheists of Quraysh went out to support the caravan and fight on its behalf, they stopped at the water on the day of Badr, and they overpowered the believers there, so the believers became thirsty, so they began to pray while ritually impure and in a state of minor ritual impurity, until that became great in the hearts of the companions of the Messenger of God, may God bless him and grant him peace, so God sent down water from the sky until the valley overflowed, so the Muslims were filled with joy, and they filled their water skins and gave water to the riders, and they washed themselves from major ritual impurity, so God made that a means of purification and made the feet firm. That is because there was sand between them and the people, so God sent rain upon it, and it struck it until it became strong, and the feet were firm upon it.

Muhammad ibn al-Husayn told me, Ahmad ibn al-Mufaddal told us, Asbat told us, on the authority of al-Suddi, who said: "While the Messenger of God, may God bless him and grant him peace, and the Muslims were at the water of Badr, the polytheists preceded them and they camped there, and Abu Sufyan and his companions turned towards the sea, and they set out. He said: They camped at the top of the valley, and Muhammad, may God bless him and grant him peace, camped at the bottom. A man from the companions of Muhammad, may God bless him and grant him peace, would become ritually impure and not be able to reach the water, so he would pray while ritually impure. Satan cast his thoughts into their hearts and said: How do you hope to prevail over them, while one of you stands up to pray while ritually impure and without performing ablution? He said: So God sent rain upon them, so they washed themselves, performed ablution, and drank, and the ground became hard for them, and it was a flat plain in which their feet could enter, so it became hard for them from the rain, and they struggled on it."

Al-Qasim narrated to us, Al-Husayn narrated to us, Hajjaj narrated to me, on the authority of Ibn Jurayj, who said: Ibn Abbas said: The polytheists defeated the Muslims in the beginning of their affair in terms of water, so the Muslims became thirsty and prayed in a

state of ritual impurity and minor ritual impurity, and there was sand between them. So Satan cast sadness into the hearts of the believers and said: You claim that there is a prophet among you and that you are the friends of God, yet you have defeated them in terms of water, and you pray in a state of ritual impurity and minor ritual impurity! He said: So God, the Almighty, sent down water from the sky, and it flowed in every valley, so the Muslims drank and purified themselves, and their feet became firm, and the whisperings of Satan went away.

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: **Water to purify you thereby**, he said: The rain, He sent it down upon them before drowsiness, **The filth of Satan**, he said: His whisperings. He said: So the rain extinguished the dust, and the earth was covered with it, and their souls were content with it, and their feet were firm with it.

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: **Water to purify you thereby**, He sent it down upon them before drowsiness, the rain covered the dust, and the earth was covered with it, and their souls were pleased with it, and their feet were firm with it.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Water to purify you thereby**, he said: rain, **and remove from you the defilement of Satan**, his whisperings. He extinguished the dust with the rain, covered the earth with it, and their souls were content with it and their feet were firm with it.

Al-Muthanna told me: Abu Hudhayfah told us: Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **The devil's filth** and his whispering.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And He sends down upon you water from the sky to purify you thereby**, he said: This is on the day of Badr, He sent down rain upon them, **and to remove from you the defilement of Satan**, which he cast into your hearts: You have no power over these people!, **and to strengthen your hearts and plant firmly thereby your feet**.

It was narrated on the authority of Al-Husayn ibn Al-Faraj who said: I heard Abu Muadh say: Ubayd ibn Sulayman told us, I heard Ad-Dahhak say about His statement: **When drowsiness overtakes you as a security from Him**, until His statement: **And makes firm thereby the feet**, that the polytheists camped at the water on the day of Badr and defeated the Muslims there. The Muslims became thirsty and prayed while in a state of ritual impurity and ritual impurity. Satan cast sadness into the hearts of the believers and whispered in them: You claim that you are the friends of God and that Muhammad is the Prophet of God, and you have defeated them at the water, and you pray while in a state of ritual impurity and ritual impurity! So God rained rain until every valley overflowed. The Muslims

drank and filled their water skins, watered their animals, and washed themselves from ritual impurity, and God made firm thereby their feet. This is because there was a sand dune between them and their enemy that animals could not cross and a pedestrian could only walk with difficulty. So God struck it with rain until it became intense and their feet became firm there.

Ibn Humayd told us, he said, Salamah told us, on the authority of Ibn Ishaq: **(When drowsiness overcame you as a security from Him)**, meaning: He sent down security upon you so that you slept without fear, **and He sent down upon you water from the sky**, for the rain that fell upon them that night, so the polytheists were prevented from getting to the water before them, and He left the way for the believers to it, **that He may purify you thereby and remove from you the defilement of Satan and strengthen your hearts and make firm thereby your feet**, so that Satan's doubts may be removed from them, by frightening them with their enemy, and making the earth smooth for them, until they reached their home to which they had been before their enemy.

Muhammad ibn al-Husayn told me, Ahmad ibn al-Mufaddal told us, Asbat told us, on the authority of al-Suddi, who said: Then he mentioned what Satan had cast into their hearts regarding major ritual impurity and their standing up to pray without performing ablution, and he said: "When He causes drowsiness to overtake you as a security from Him and sends down upon you from the sky water to purify you thereby and remove from you the impurity of Satan and to strengthen your hearts and make firm thereby your feet," when you are struggling on the sand, which is like the form of the earth.

Yaqub ibn Ibrahim told me, he said, Ibn Ulayyah told us, he said, Dawud ibn Abi Hind told us, he said: A man said in the presence of Saeed ibn al-Musayyab - and he said once: he recited - **And He sends down upon you from the sky water to purify you thereby**, so Saeed said: It is: **And He sends down upon you from the sky water to purify you thereby**. He said: Al-Sha'bi said: That was a great storm on the day of Badr.

Some of the people of Basra who are knowledgeable about the strange have claimed that the metaphor of his saying: **And He makes the feet firm thereby** means that He pours patience upon them and sends it down upon them, so that they become firm against their enemy.

This is a statement that contradicts the statement of all the people of interpretation from the Companions and the Followers, and it is enough for the statement to be wrong to be contrary to the statement of those we mentioned, and we have explained their statements about it, and that its meaning is: And He makes firm the feet of the believers by covering the sand with rain so that their feet and the hooves of their animals do not sink into it.

### Tafsir al-Qurtubi

The Almighty's saying: **When drowsiness overtakes you** has two objects. This is the reading of the people

## Surat al-Anfal 8:11

When He covered you with drowsiness as a security from Him and sent down upon you from the sky water to purify you thereby and remove from you the defilement of Satan that He might strengthen your hearts and make firm thereby your feet.

of Medina, and it is good because the verb is attributed to God, the Almighty, because He was mentioned before in His saying: **And victory is not but from God** and because after it is **and descends upon you**, so the verb is attributed to God, the Almighty. Likewise, the overpowering is attributed to God, the Almighty, to make the speech consistent. Ibn Kathir and Abu Amr read **the overpowering of drowsiness** by attributing the verb to the overpowering. His evidence is **security, a slumber that overwhelms** (Al Imran 3:154) in the reading of those who read with the letter *ya* or the letter *ta*, so they attributed the verb to the overpowering or to the security. The security is the sleepiness, so they informed that it is the sleep that overwhelms the people. The rest read **overpowering you** with a fatha on the *ghain* and a shaddah on the *shin*. Nausea in the accusative case according to the reading of Nafi', two languages meaning ghashā and aghashā. God the Almighty said: **So we covered them** (Ya-Sin 36:9) and He said: **So that which covered them covered them** (al-Najm 53:54). And He said: **As if their faces had been covered** (Yunus 10:27). Makki said: The choice is to add the *ya*' and the shaddah and to put the *na'*as in the accusative case, because after it is a security from Him and the *ha*' in from Him belongs to God, so He is the one who covers them with sleep, and because it is mostly from Him. It was said: security from the enemy. And *security* is an object for which or a source, it is said: aman amanah and amanana and amanah, they are all the same. Drowsiness is the state of one who is safe and not afraid. And this drowsiness was on the night when the fighting was to take place the next day, so sleep was strange with what was ahead of them of the important matter, but God controlled their nerves. And "On the authority of Ali, may God be pleased with him, he said:

There was no knight among us on the day of Badr except for Muqdad on a piebald horse. I saw us and there was none among us except the Messenger of God, may God bless him and grant him peace, sleeping under a tree praying and weeping until morning," mentioned by Al-Bayhaqi. Al-Marudi: There are two aspects to God's blessing them with sleep that night: One is that He strengthened them by resting for the battle the next day. The second is that He reassured them by removing fear from their hearts, as it is said: Security is a sleeper, and fear is a watcher. It was said: He covered them when the two lines met. Something similar happened on the day of Uhud in Al Imran.

God the Almighty said: **And He sends down upon you from the sky water to purify you thereby and remove from you the defilement of Satan and to strengthen your hearts and make firm thereby your feet.** The apparent meaning of the Qur'an indicates that drowsiness came before the rain. Ibn Abi Nujayh said: The rain came before drowsiness. Al-Zajjaj narrated: The infidels on the day of Badr preceded the believers to the water of Badr and they camped there, and the believers were left with no water, so their souls became anxious and they became thirsty and impure

and prayed like that. Some of them said to themselves because of Satan's suggestion to them: We claim that we are the friends of God and His Messenger is among us, and this is our situation while the polytheists are on the water. So God sent down rain on the night of Badr, the seventeenth of Ramadan, until the valleys flowed, so they drank and purified themselves and watered their backs, and the salt marsh that was between them and the polytheists became covered so that the Muslims' feet could be firmly planted in it during the battle. It has been said that these conditions were before they reached Badr, and this is more correct, and it is what Ibn Ishaq mentioned in his biography and others. This is its sumMaryam 19:Ibn Abbas said: "When the Messenger of God, may God bless him and grant him peace, was informed that Abu Sufyan was coming from the Levant, he called upon the Muslims to come to them and said: 'This is the caravan of Quraysh, in which there is wealth, so go out to them, perhaps God will grant you its spoils.' He said: 'So those who were light set out with him, and some were heavy and disliked going out. The Messenger of God, may God bless him and grant him peace, hurried, not looking back on those who were unable to do so, nor waiting for those who were absent. He set out with three hundred and thirteen of his companions, from the Muhajireen and Ansar.'" And in Bukhari on the authority of Al-Bara' bin Azib, he said:

The number of Muhajireen on the day of Badr was more than eighty, and the number of Ansar was more than forty and two hundred. It was also narrated from him that he said: We used to say that the companions of Muhammad, may God bless him and grant him peace, were three hundred and some ten, the same number as the companions of Talut who crossed the river with him, and none crossed with him except a believer. Al-Bayhaqi mentioned on the authority of Abu Ayyub al-Ansari who said:

So we went out - meaning to Badr - and when we had traveled for a day or two, the Messenger of God, may God bless him and grant him peace, ordered us to return, so we did so and we were three hundred and thirteen men. The Prophet, may God bless him and grant him peace, informed us of our number, and he was pleased with that and praised God and said: The number of the companions of Talut. Ibn Ishaq said: The people all thought that the Messenger of God, may God bless him and grant him peace, would not encounter war, so they did not increase their preparations. When Abu Sufyan approached the Hijaz, he was spying on the report and asking whomever he met from the riders, fearing for the people's wealth, until he received report from some of the riders that Muhammad, the Messenger of God, may God bless him and grant him peace, had mobilized the people against you. So he was cautious and hired Damdam bin Amr al-Ghifari and sent him to Mecca, and ordered him to go to the Quraysh and mobilize them for their wealth and inform them that Muhammad, may God bless him and grant him peace, had attacked it with his



companions, so Damdam did so. So the people of Mecca went out with a thousand men or so, and the Prophet, may God bless him and grant him peace, went out with his companions, and the report came to him from the Quraysh that they had gone out to protect them. Then the Prophet (peace and blessings of God be upon him) consulted the people. Abu Bakr stood up and spoke well. Umar stood up and spoke well. Then Al-Miqdad bin Amr stood up and said: O Messenger of God, go as God has commanded you, for we are with you. By God, we will not say as the Children of Israel said: "Go, you and your Lord, and fight. We are sitting right here." (al-Ma'idah 5:24) Rather, go, you and your Lord, and fight. We are with you, fighting. By the One Who sent you with the truth, if you were to march to Bark Al-Ghimad - meaning the city of Abyssinia - we would fight with you and not with him. The Messenger of God (peace and blessings of God be upon him) was pleased with that and prayed for his well-being. Then he said: Advise me, O people, meaning the Ansar. That is because they were the number of people, and when they pledged allegiance to him at Al-Aqabah, they said: O Messenger of God, we are free from your protection until you reach our homes. When you reach us, then you are under our protection. We will protect you as we protect ourselves, our children, and our women. The Messenger of God (peace be upon him) was afraid that the Ansar would not see that they should support him except in Medina, and that he should not march with them to an enemy outside their country. When the Messenger of God (peace be upon him) said that, Sa'd ibn Mu'adh spoke to him - and it was said that it was Sa'd ibn 'Ubadah, and it is possible that they both spoke on that day - and said: O Messenger of God, it seems that you mean us, the Ansar? The Messenger of God (peace be upon him) said: Yes. He said: We have believed in you and followed you, so go ahead of what God has commanded you, and by the One Who sent you with the truth, if you were to parade us across this sea and cross it, we would cross it with you. The Messenger of God (peace be upon him) said: Go ahead with God's blessing, for it is as if I can see where the people will fall. So the Messenger of God (peace be upon him) went ahead of the Quraysh to the water of Badr. A heavy rain that God sent down upon them prevented the Quraysh from reaching it ahead of him, and the Muslims only got what made the trampling of the valley easier for them and helped them on their way. Trampling is soft sand in which the feet sink. The Messenger of God (peace be upon him) descended to the nearest water source from the waters of Badr to Medina. Al-Hubab bin Al-Mundhir bin Amr bin Al-Jamuh advised him otherwise and said to him: O Messenger of God, what do you think of this place? Is it a place where God has sent you so that we cannot advance or lag behind it, or is it opinion, war and deceit? He (peace be upon him) said: Rather, it is opinion, war and deceit. He said: O Messenger of God, this is not a place for you, so let us go to the nearest water source to the people and descend there and explore the heart behind it, then build a cistern by it and fill it so that we can drink and they do not drink. The Messenger of God (peace be upon him) approved of that from his opinion and did it. Then they met and God granted victory to His Prophet and the Muslims. He killed seventy of the polytheists and took seventy

captive, and took revenge on them for the believers, and God healed the hearts of His Messenger (peace be upon him) and his companions from their anger. Hassan says about that:

Zainab's home was known as the dune, like the line of revelation on the lush paper.

The winds circulate it, and every swarm of the Wasmi pours down like a scoop.

A quarter of it became ruined and it became desolate after its beloved inhabitant

So leave the remembrance every day and respond to the heat of the gloomy chest

And tell the truth about what is flawless, unlike the telling of a liar.

What did God do on the day after Badr, we have a share among the polytheists?

The morning, as if their gathering was Hira, whose pillars appeared at sunset.

We met them with a group like the lions of the jungle, both beardless and gray.

In front of Muhammad, they supported him against the enemies in the heat of wars.

In their hands are sharp swords, and every experienced one is a treacher of the heels.

Banu Aws Al-Ghatarif and Banu Al-Najjar supported them in the cross religion

Abu Jahl left us dead, and Utba left us in the mountains.

And Shaiba has left us among the men of noble lineage, if they are called to account.

The Messenger of God called them when we threw them like a weeping camel into the well.

Did you not find my words were true and that God's command takes hold of hearts?

They did not speak, and if they had spoken, they would have said, **You were right and you had a sound opinion.**

Here are three issues:

First: Malik said: It has reached me that "Gabriel, peace be upon him, said to the Prophet, may God bless him and grant him peace: How are the people of Badr among you? He said: The best of us. He said: You are like that among us." This indicates that the honor of creation is not in their essence, but rather in their actions. The angels have their honorable actions of constant glorification. And we have our actions of sincerity in obedience. And acts of obedience are differentiated by the preference given to them by the Shari'ah, and the best of them is jihad, and the best jihad is the day of Badr, because Islam was built upon it.

Second: The Prophet's (peace be upon him) going out to meet the caravan indicates the permissibility of going out for spoils because it is lawful earnings. This



## Surat al-Anfal 8:11

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refutes what Malik disliked about that, as he said: That is fighting for the world, and what was reported that whoever fights so that the word of God is supreme is in the way of God, unlike whoever fights for spoils, is intended by it if his intention is alone and religion has no share in it. And Ikrimah narrated on the authority of Ibn Abbas, who said:

They said to the Prophet, may God bless him and grant him peace, when he had finished with Badr: **Take the caravan, there is nothing better than it.** Al-Abbas called out to him while he was among the captives: **This is not right.** The Prophet, may God bless him and grant him peace, said to him: *Why?* He said: **Because God promised you one of the two groups, and God has given you what He promised you.** The Prophet, may God bless him and grant him peace, said: **You have spoken the truth.** Al-Abbas knew the hadith of the Prophet's companions, may God bless him and grant him peace, and what had happened at Badr, so he heard that during the conversation.

Third: Muslim narrated on the authority of Anas bin Malik that the Messenger of God, may God bless him and grant him peace, left the dead of Badr for three days, then he stood over them and called out to them, saying:

O Abu Jahl bin Hisham, O Umayyah bin Khalaf, O Utbah bin Rabi'ah, O Shaibah bin Rabi'ah! Have you not found what your Lord promised to be true? I have found what my Lord promised me to be true. Umar heard the words of the Prophet (peace and blessings of God be upon him) and said: O Messenger of God, how do they hear and how can they respond when they have become corpses? He said: By the One in Whose Hand is my soul, you are not more able to hear what I say than they are, but they are not able to respond. Then he ordered them to be dragged and thrown into the well, the well of Badr. *Jafawa* with the opening of the jim and the ya', and its meaning is that they stink and have become corpses. Umar's words: **They hear** are an exclusion based on what is customary. The Prophet (peace and blessings of God be upon him) answered him that they hear as the living hear. This indicates that death is not pure nonexistence or annihilation, but rather it is the severing of the connection of the soul to the body and its separation, a barrier between them, a change of state and a transition from one abode to another. The Messenger of God (peace and blessings of God be upon him) said:

**When the dead person is placed in his grave and his companions turn away from him, he can hear the sound of their sandals.** Hadith. Narrated by Sahih.

The Almighty says: **And thereby makes the feet firm.** The pronoun in *thereby* refers to the water that crushed the valley, as mentioned above. It was said that it refers to connecting the hearts, so making the feet firm is an expression of victory and assistance in a place of war.

## Tafsir Ibn Kathir

God the Almighty reminds them of what He bestowed upon them by sending them sleep as a security from their fear that they had from the great number of their enemy and the small number of them. And this is what God the Almighty did to them on the day of Uhud, as He the Almighty said: **Then, after the distress, He sent down upon you security - a drowsiness that overcame a party of you and a party whose souls were concerned Al-Akhbar 2:13.** Abu Talha said: I was among those who were overcome by drowsiness on the day of Uhud, and the sword fell from my hand repeatedly, falling and I would catch it, and falling and I would catch it. I saw them swaying while they were under the shield. Al-Hafiz Abu Ya'la said: Zuhair told us, Ibn Mahdi told us, on the authority of Shu'bah, on the authority of Abu Ishaq, on the authority of Haritha bin Mudrib, on the authority of Ali, may God be pleased with him, who said: There was no knight among us on the day of Badr except Al-Miqdad, and I saw us and there was none among us except sleeping, except the Messenger of God, may God bless him and grant him peace, praying under a tree and crying until morning. Sufyan al-Thawri said on the authority of Asim on the authority of Abu Razin on the authority of Abdullah bin Masoud, may God be pleased with him, that he said: Drowsiness in battle is a security from God, and in prayer it is from Satan. Qatada said: Drowsiness is in the head, and sleep is in the heart. I said: As for drowsiness, it afflicted them on the day of Uhud and the matter of that is very well known. As for the noble verse, it is in the context of the story of Badr, and it indicates that that also happened, as if that would happen to the believers at the height of battle so that their hearts would be secure and reassured by God's victory. This is from God's grace, mercy and blessings upon them, as God Almighty said: "For indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease." For this reason it came in the Sahih that when the Messenger of God, may God bless him and grant him peace, was in the hut with Abu Bakr, may God be pleased with him, on the day of Badr, and they were supplicating, the Messenger of God, may God bless him and grant him peace, fell asleep and then he woke up smiling and said: "Be glad, O Abu Bakr. This is Gabriel on his teeth, covered in dust." Then he went out from the door of the hut while reciting the words of God Almighty: **The hosts will be routed and they will turn their backs.** And His saying, **And He sends down upon you water from the sky,** Ali bin Abi Talha said on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, descended when he marched to Badr and the polytheists had between them and the water a small sand dune, and the Muslims were afflicted with severe weakness and Satan cast rage into their hearts, whispering among them, **You claim that you are the allies of God Almighty and that His Messenger is among you, and the polytheists have overcome you at**

**the water, and you are praying in a state of ritual impurity.** So God rained down heavy rain upon them, so the Muslims drank and purified themselves, and God removed from them the impurity of Satan, and the sand stood firm when the rain fell upon it, and people and animals walked on it, so they marched to the people, and God supported His Prophet, may God bless him and grant him peace, and the believers with a thousand angels, so Gabriel was with five hundred angels, and Michael was with five hundred angels. And likewise Al-Awfi said on the authority of Ibn Abbas: When the polytheists of Quraysh went out to support the caravan and fight on its behalf, they camped at the water on the day of Badr and defeated the believers there. The believers were afflicted with thirst, so they began to pray while in a state of ritual impurity and in a state of minor ritual impurity until it became a burden on their hearts. Then God sent down water from the sky until the valley overflowed. The believers drank, filled their water skins, gave water to their riders, and washed themselves after ritual impurity. God made that a means of purification and made their feet firm. This is because there was sand between them and the people, so God sent rain on it and struck it until it became hard and their feet were firm on it. Something similar to this was narrated on the authority of Qatada, Ad-Dahhak, and As-Suddi. It was narrated on the authority of Saeed bin Al-Musayyab, Ash-Sha'bi, Az-Zuhri, and Abd Al-Rahman bin Zaid bin Aslam that they were afflicted with thirst on the day of Badr. It is well known that when the Messenger of God (blessings and peace of God be upon him) marched to Badr, he camped at the lowest water there, that is, the first water he found. Then Al-Habbab bin Al-Mundhir approached him and said, "O Messenger of God, is this the place where you have camped? This is the place where God has camped for you, so we should not go beyond it. Or is it a place where you have camped for war and plotting?" He said: **Rather, it is a place where I have come for war and plotting.** He said: "O Messenger of God, this is not a place, but let us go until we camp at the nearest water source near the people and we will fill up the heart behind it, and we will draw water from the basins so that we will have water and they will not have water." So the Messenger of God, may God bless him and grant him peace, went on and did likewise. In the Battles of the Umayyads, it is narrated that when Al-Hubab said that, an angel came down from the sky and Gabriel was sitting with the Messenger of God, may God bless him and grant him peace. That angel said: **O Muhammad, your Lord sends you his greetings and tells you that the opinion is what Al-Hubab bin Al-Mundhir indicated.** So the Messenger of God, may God bless him and grant him peace, turned to Gabriel, peace be upon him, and said: **Do you know this?** So he looked at him and said: "I do not know all the angels. He is an angel and not a devil." The best of this is what Imam Muhammad bin Ishaq bin Yasar, the author of *Al-Maghāzī*, may God have mercy on him, narrated: Yazid bin Ruman told me on the authority of Urwah bin Al-Zubayr, who said: God sent the sky and the valley was flat, so the Messenger of God, may God bless him and grant him peace, and his companions were struck by what made the earth sticky for them, but it did not prevent them from moving on, and it struck the Quraysh by what they were not able to travel with him. Mujahid said:

God sent rain upon them before drowsiness, so the rain extinguished the dust and the earth was covered with it, and their souls were comforted and their feet were firm. Ibn Jarir said: Harun bin Ishaq told us, Mus'ab bin Al-Muqaddam told us, Israel told us, Abu Ishaq told us, on the authority of Haritha, on the authority of Ali, may God be pleased with him, who said: We were struck by a heavy downpour of rain at night, meaning the night in the morning of which the Battle of Badr took place, so we set out under the trees and the rocks to seek shade from the rain, and the Messenger of God, may God bless him and grant him peace, spent the night and urged people to fight. And His saying, **To purify you thereby** means from minor or major impurity, which is the purification of the outward appearance, **and to remove from you the defilement of Satan**, meaning from any evil whisperings or thoughts, which is the purification of the inward appearance, as God Almighty said about the people of Paradise, **Upon them will be green garments of fine silk and heavy brocade, and they will be adorned with bracelets of silver**, which is the adornment of the outward appearance, **and their Lord will give them to drink a pure drink**, meaning purifying from any rancor, envy, or hatred, which is the adornment and purity of the inward appearance, **and to strengthen your hearts**, meaning with patience and boldness in confronting the enemies, which is the courage of the inward appearance, **and to make firm thereby your feet**, which is the courage of the outward appearance, and God knows best.

And His saying, **When your Lord inspired the angels, 'I am with you, so strengthen those who believe.'** This is a hidden blessing that God Almighty revealed to them so that they would thank Him for it, and that is that He, the Most High, the Most Holy, the Most Blessed, and the Most Glorious, inspired the angels whom He sent down to support His Prophet, His religion, and His party of believers, inspiring them between Him and them to strengthen those who believe. Ibn Ishaq said: And support them. Another said: Fight with them. It was said: They increased their numbers. It was said that this was because the king would come to a man from the companions of the Prophet, may God bless him and grant him peace, and say: I heard these people, meaning the polytheists, saying: By God, if they attack us, we will be defeated. So the Muslims would tell each other about that, and their souls would be strengthened. Ibn Jarir narrated it, and this is its wording verbatim. His statement, **I will cast terror into the hearts of those who disbelieve**, means: Be steadfast, you believers, and strengthen your souls against your enemies. By my command to you, I will cast terror, humiliation, and disgrace upon those who disobey my command and deny my messenger. **Then strike above the necks and strike from them every fingertip**, meaning strike the crowns and split them, and cut off the necks and cut off the limbs, which are their hands and feet. The commentators differed about the meaning of **above the necks**. It was said that it means strike the heads, said by Ikrimah. It was said that it means on the necks, which are the necks, said by Ad-Dahhak and Atiyah Al-Awfi. This meaning is supported by the fact that God Almighty guided the believers to this in His statement, **Then when...** You will meet those who disbelieved, so strike their necks until, when you have inflicted slaughter on them, then

## Surat al-Anfal 8:11

When He covered you with drowsiness as a security from Him and sent down upon you from the sky water to purify you thereby and remove from you the defilement of Satan that He might strengthen your hearts and make firm thereby your feet.

secure their bonds.” And Wakee’ said on the authority of Al-Mas’udi on the authority of Al-Qasim, who said: The Prophet, may God bless him and grant him peace, said: **I was not sent to punish with the punishment of God, I was only sent to strike necks and secure their bonds.** Ibn Jarir chose that it may refer to striking necks and splitting heads. I said: In the Battles of Al-Umawi, it is mentioned that the Messenger of God, may God bless him and grant him peace, would pass among the dead on the day of Badr and say: **Split heads.** Abu Bakr would say:

From men who were dear to us, but they were disobedient and unjust

The Messenger of God, may God bless him and grant him peace, would begin with the beginning of the verse and would ask Abu Bakr, may God be pleased with him, to recite the end of it because he was not good at reciting poetry, as God Almighty said: **And We did not teach him poetry, nor is it befitting for it.** Al-Rabi’ ibn Anas said: On the day of Badr, the people would recognize those killed by the angels from those they had killed by a strike above the necks and on the fingers like a mark of fire that had been burned. And his saying, **And strike from them every fingertip**, Ibn Jarir said: Its meaning is, strike from your enemy, O believers, every extremity and joint of the ends of their hands and feet, and the finger is the plural of fingernail, as the poet said:

I wish I had cut off a finger and found him awake and alert in the house.

Ali bin Abi Talha said on the authority of Ibn Abbas, **And strike off from them every fingertip**, meaning by finger the extremities. Ad-Dahhak and Ibn Jarir said the same. As-Suddi said that fingertip is the extremities, and it is also said that every joint. Ikrimah, Atiyah Al-Awfi and Ad-Dahhak said in another narration that every joint. Al-Awza’i said in the words of God the Almighty, **And strike off from them every fingertip**, that is, strike off the face and the eye and shoot at it with a meteor of fire. When you capture it, all of that will be forbidden to you. Al-Awfi said on the authority of Ibn Abbas: He mentioned the story of Badr until he said: Abu Jahl said, **Do not kill them, but seize them until you know what they did of attacking your religion and turning away from Al-Lat and Al-Uzza.** So God revealed to the angels, “Indeed, I am with you, so strengthen those who believe. I will cast terror into the hearts of those who disbelieve. So strike above the necks and strike off from them every fingertip,” the verse. Abu Jahl, may God curse him, was killed with sixty-nine men, and Uqbah bin Abi Mu’ayt was taken prisoner and killed patiently, and that was seventy, meaning dead. For this reason God the Almighty said, **That is because they opposed God.** And His Messenger” meaning they opposed them and went in one direction, and abandoned the law and belief in it and following it in another direction. It is also taken from splitting the stick, which is dividing it into two parts. **And whoever opposes God and His Messenger, then indeed, God is severe in penalty.** meaning He is

the seeker and the victorious of whoever opposes Him and opposes Him. Nothing escapes Him and nothing can withstand His anger. Blessed and Most High, there is no god or lord but Him. **That is it, so taste it, and indeed, for the disbelievers is the punishment of the Fire.** This is addressed to the disbelievers, meaning taste this punishment and chastisement in this world, and know also that for the disbelievers is the punishment of the Fire in the Hereafter.

## Fath al-Qadir

His statement: 11- **When He covers you** The circumstance is in the accusative case with an implied verb like the one before it, or a second substitute for **when He promises you**, or in the accusative case with the victory mentioned before it, and say other things that have no basis, and **covers you** is the reading of Nafi’ and the people of Medina that the subject is God, the Most High, and this reading is consistent with what precedes it: I mean his statement: **And victory is only from God** and with what comes after it, I mean **and He sends down upon you** so the speech is similar and consistent. Ibn Kathir and Abu Amr read **covers you** with the subject being sleep, and the rest read **covers you** with a fatha on the ghain and a shaddah on the shin, and it is like the reading of Nafi’ and the people of Medina in attributing the action to God, and placing sleep in the accusative case. Al-Makki said: The choice is to add the ya’ and to give emphasis, and to put an-Na’as in the accusative case because after it is **Amanah minhu** and the ha’ in minhu li-Allah, so He is the One who overcomes them with drowsiness, and because the majority is on this, and according to the first and third readings, the accusative case of Amana is as a direct object, and there is no need for interpretation or effort in that, because the subject of the verb that is justified and the reason is one, unlike its accusative case as a reason, considering the second reading, which requires effort. As for making Amana a source, there is no problem, it is said: Amana amana, ammanan, and amana. This verse includes mention of a blessing that God bestowed upon them, which is that despite their fear of meeting the enemy and their awe of his side, God calmed their hearts and made them secure until they slept securely, not afraid, and this sleep was on the night that the fighting was to take place the next day. It was said: There are two aspects to God’s gratitude to them for sleeping that night: One: That He strengthened them by resting for the battle the next day, the second: That He reassured them by removing fear from their hearts, and it was said: Sleep overcame them when the two lines met, and something similar to this was mentioned on the day of Uhud in Surat Al Imran. His statement: **And He sends down upon you from the sky water to purify you thereby** This rain was after drowsiness, and it was said: before drowsiness. Al-Zajaj narrated that the infidels on the day of Badr preceded the believers to the water of Badr, so they camped there and the believers were left with no water, so God sent down rain on the night of Badr. What is in the biography of Ibn Ishaq and

others is that the believers were the ones who preceded the water of Badr and that it prevented the Quraysh from being the first to the water with a heavy rain and the Muslims did not get anything from it except what made it difficult for them to trample the valley and helped them to travel. The meaning of **to purify you with it** is to remove the events from you **and remove from you the evil of Satan** meaning his whispering to you of what had preceded in their hearts of thoughts that were from him of fear and failure until their condition was the condition of someone being driven to death **and to bind your hearts** making them patient, strong and steadfast in the places of war. The pronoun in **with it** in His statement: **and to make firm with it the feet** refers to the water that God sent down: meaning that with this water that He sent down upon you when you needed it, your feet are firm in the places of battle. It was said: the pronoun refers to the binding indicated by the action.

### Tafsir al-Baghawi

11 - **When drowsiness overtakes you**, Ibn Kathir and Abu Amr read: *yaghshakum* with the opening of the ya', *al-na'as* is raised on the basis that the action is for him, like the Almighty's saying in Surat Al-Imran **A security, a drowsiness that overwhelms a group of you Al-Imran - 154**, and the people of Medina read: *yaghshikum* with the damma of the ya' and the kasra of the sheen, lightened, *al-na'as* is accusative, like the Almighty's saying: **As if their faces were covered** and others read with the damma of the ya' and the kasra of the sheen, stressed, *al-na'as* is accusative, on the basis that the action is for God the Almighty, like the Almighty's saying: **So that which overcame it covered it An-Najm - 54**, and drowsiness is a light sleep. *Amanat security* is from him, the source of *Amanat I felt security* and *Amanat* and *Amanat safety* and *Amanan safety* and *Amanan safety* Abdullah bin Masoud, may God be pleased with him, said: Drowsiness in battle is a security from God, and in prayer it is a whisper from Satan.

**And He sends down upon you from the sky water to purify you thereby**. That is because the Muslims camped on the day of Badr on a dusty sand dune, where the feet and hooves of animals would sink. The polytheists had preceded them to the water of Badr, and some of the Muslims became ritually impure and some of them were ritually unclean. They became thirsty, and Satan whispered to them, saying: You claim that you are on the truth and that among you is the Prophet of God and that you are the friends of God, and the polytheists have defeated you in reaching the water, and you are praying in a state of ritual impurity and ritual impurity. How do you hope to prevail over them? So God, the Almighty, sent down rain upon them, from which the valley flowed, and the believers drank, washed themselves, performed ablution, gave water to their camels, filled their water skins, and extinguished the dust, and covered the ground until the feet could rest on it. The whisperings of Satan were removed from them, and their souls were at ease. That is what God, the Almighty, said: **And He sends down upon you from the sky water to purify you**

**thereby** from ritual impurity and ritual impurity.

**And He removes from you the evil of Satan** and his whisperings, **and strengthens your hearts** with certainty and patience, **and makes your feet firm thereby** so that they do not sink into the sand by making the earth rough. It was said: He makes your feet firm thereby with patience and strength of heart.

### Tafsir al-Baidawi

11. **When drowsiness overtakes you** is a second substitute for **When He promises you** to show a third blessing or related to victory or what is with God in the meaning of the verb, or makes or by implying remember. Nafi' read with the lightening of the word *aghazatuhu* from the thing if you overpowered it, and the subject in both readings is God Almighty. Ibn Kathir and Abu Omar read *yaghshakum al-na'am* with the nominative. *Amanah minhu* Amanah min God, and it is an object in consideration of the meaning, so his saying *yasaa' overtakes you* includes the meaning of you doze, and *yasaa'kum* has its meaning, and *amanah* is a verb for its subject, and it is permissible for it to mean faith, so it is the verb of the one who overpowers, and that you make according to the last reading the verb of sleep metaphorically because it is for his companions, or because it was his right not to overpower you due to the intensity of fear, so when he overpowered them, it is as if he obtained a security from God, and if it were not for it, he would not have overpowered them, like his saying:

Sleep is afraid to cover eyes that fear you, so it is a repulsive absent-minded person.

And *Amanah* was read as mercy, which is a language. **And He sends down upon you from the sky water to purify you thereby** from ritual impurity and major ritual impurity. **And removes from you the impurity of Satan** meaning major ritual impurity because it is from his imagination. Or his whispering and his frightening them with thirst. It was narrated that they camped in a sand dune where feet sink without water and they slept and most of them had wet dreams and the polytheists had overcome the water, so Satan whispered to them and said: How will you be victorious when you have overcome the water and you pray while in a state of ritual impurity and claim that you are the friends of God, and among you is His Messenger? So they feared, so God sent down rain, so it rained at night until the valley flowed and they built basins on its side and watered the riders and washed and performed ablution, and the sand between them and the enemy was pressed together until the feet were firm on it and the whispering was removed. **And to strengthen your hearts** with trust in God's kindness to them. **And to strengthen thereby the feet** meaning with the rain so that they do not sink in the sand, or by strengthening the hearts so that they are firm in battle.



## Surat al-Anfal 8:12

When your Lord inspired the angels, "Indeed, I am with you, so strengthen those who have believed. I will cast terror into the hearts of those who disbelieved, so strike [them] above the necks and strike from them every fingertip."

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## Tafsir al-Jalalayn

12 - **When your Lord inspired to the angels** whom He had provided for the Muslims **that I am** that is, that I am **with you** with aid and victory **so strengthen those who believe** with aid and good tidings **I will cast terror** fear **so strike above the necks** that is, the heads **and strike from them every fingertip** that is, the tips of the hands and feet. So the man intended to strike the neck of the disbeliever, but it fell before his sword reached him. The Prophet, may God bless him and grant him peace, threw a handful of pebbles at them, and there was not a single polytheist left except that some of it entered his eyes, so they were defeated.

## Tafsir al-Suyuti

## Tafsir al-Tabari

As for his saying: **When your Lord inspired to the angels, 'I am with you,' I will support you, 'so strengthen those who believe,'** he says: strengthen their resolve and correct their intention in what their enemy among the polytheists said.

It has been said that the angels' confirmation of the believers was their presence during their war with them.

It was said: This was their assistance to them in fighting their enemies. It was also said: This was when the angel came to a man from the companions of the Prophet, may God bless him and grant him peace, and said: I heard these people - meaning the polytheists - say: By God, if they attack us, we will be defeated! So the Muslims would tell each other about this, and their souls would be strengthened. They said: This was God's revelation to His angels.

As for Ibn Ishaq, he said:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **So strengthen those who believe**, meaning: support those who believe.

The statement in the interpretation of his saying: **I will cast terror into the hearts of those who disbelieve, so strike upon the necks and strike from them every fingertip.**

Abu Ja'far said: God Almighty says: I will terrify the hearts of those who disbelieve in Me, O believers, among you, and fill them with fear until they flee from

you, **So strike above the necks.**

The interpreters differed in their interpretation of his saying: **above the necks.**

Some of them said: It means: Strike the necks.

Who said that?

Ibn Wakee' told us, he said, Ibn Idris told us, on the authority of his father, on the authority of Atiyah: **Then strike above the necks**, he said: Strike the necks.

... He said, my father told us, on the authority of Al-Mas'udi, on the authority of Al-Qasim, who said: The Messenger of God, may God bless him and grant him peace, said: "I was not sent to punish with the punishment of God. I was only sent to strike necks and tighten bonds."

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh say: Ubayd bin Sulayman told us, who said: I heard Al-Dahhak say regarding His statement: **Then strike above the necks**, meaning: Strike the necks.

The authors of this article argued that the Arabs say: **I saw the soul of so-and-so**, meaning: I saw him. They said: Likewise, his saying: **strike above the necks**, means: strike the necks.

Others said: Rather, the meaning of this is, hit the heads.

Who said that?

Ibn Hamid told us, Yahya bin Wadh told us, Al-Hussein told us, on the authority of Yazid, on the authority of Ikrimah: **Then strike above the necks**, he said: the heads.

The proponents of this article argued that what is **above the necks** is the heads. They said: It is not permissible to say **above the necks**, so that its meaning is **the necks**. They said: Even if that were permissible, it would be permissible to say **under the necks**, so that its meaning would be **the necks**. They said: That is contrary to what is reasonable in speech, and a reversal of the meanings of the speech.

Others said: The meaning of this is: Strike on the necks. They said: *On* and *above* have similar meanings, so it is permissible for one of them to be placed in place of the other.

Abu Ja'far said: The correct statement in this regard is that God commanded the believers, teaching them how to kill the polytheists and strike them with the sword: to strike above their necks, hands and feet. His statement, **above their necks**, may mean the heads, or it may mean above the skin of the necks, in which case it means: on the necks. If this is possible, then the statement of those who say that it means: the necks is correct. If the matter is possible in what we have mentioned of interpretation, then we cannot direct it to some of its meanings and not others, except with an argument that must be accepted. And there is no



argument that indicates its specificity, so it must be said: God commanded striking the heads, necks, hands and feet of the polytheists, the companions of His Prophet, may God bless him and grant him peace, who witnessed Badr with him.

As for his saying: **And strike off every fingertip of theirs**, its meaning is: O believers, strike off every limb and joint of your enemy's hands and feet.

*Al-Banan* is the plural of *Bananah*, which are the tips of the fingers and toes. This is what the poet said:

I wish I had cut off a fingertip and found him awake and alert in the house.

It means one *banana*.

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

Who said that?

Abu Al-Sa'ib told us, he said, Ibn Idris told us, on the authority of his father, on the authority of Atiyah: **And strike off every fingertip of them**, he said: every joint.

Ibn Waki'iq al-Ali narrated to us, Ibn Idris narrated to us, on the authority of his father, on the authority of Atiyah: **And strike off every fingertip of them**, he said: the joints.

... He said, Al-Maharibi told us, on the authority of Juwaybir, on the authority of Al-Dahhak: **And strike off every fingertip of them**, he said: every joint.

Ibn Hamid told us, Yahya bin Wadh told us, Al-Hussein told us, on the authority of Yazid, on the authority of Ikrimah: **And strike off from them every fingertip**, he said: the extremities. And it is said: every joint.

Al-Muthanna told me, he said, Abu Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas: **And strike off from them every fingertip**, meaning by fingertip: the extremities.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement: **And strike off from them every fingertip**, he said: the extremities.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh, who said: Ubayd bin Sulayman told us, who said: I heard Al-Dahhak say regarding His statement: **And strike off from them every fingertip**, meaning: the extremities.

## Tafsir al-Qurtubi

The Almighty said: **When your Lord revealed to the angels, 'I am with you'** The agent in *when*, establishes, i.e. establishes the feet at that time. It was said: The agent is to bind, i.e. to bind, when it inspires. The estimation may be: Remember **when your Lord revealed to the angels, 'I am with you'** in the accusative case, and the meaning is: that I am with you, i.e. with victory and support. **With you** with the opening of the 'ayn is a circumstance, and whoever makes it quiescent, it is a letter for him. **So strengthen those who believe** i.e. give them good tidings of victory

or fighting with them or being with them without fighting, so the angel would walk in front of the row in the form of a man and say: Go, for God is your supporter. The Muslims would think that he was one of them, and it was mentioned in Al Imran that the angels fought that day. They would see heads falling from the necks without anyone they could see. Some of them heard a speaker who heard his words but did not see his person: Go forward, Haizum. It was said: This confirmation was the Messenger of God, may God bless him and grant him peace, reminding the believers of the angels' descent as reinforcements.

The Almighty said: **I will cast terror into the hearts of those who disbelieve**. This was explained in Al Imran. **Then strike above the necks**. This is a command to the angels. It was also said: to the believers, meaning strike the necks. *Above* is redundant, as stated by Al Akhfash, Ad-Dahhak, and Atiyah. Al Mas'udi narrated that the Messenger of God, may God bless him and grant him peace, said:

I was not sent to punish with the punishment of God, but I was sent to strike necks and tighten bonds." Muhammad ibn Yazid said: This is a mistake, because *above* conveys a meaning, so it is not permissible to add it, but the meaning is that they were permitted to strike the faces and what is close to them. Ibn Abbas said: Every head and skull. It was said: That is, what is above the necks, which is the heads, said Ikrimah. Striking the head is more eloquent, because the smallest thing affects the brain. Something of this meaning has already been mentioned in An-Nisa', and that *above* is not redundant, when he said: **above two** (An-Nisa': 11). **And strike from them every fingertip**. Az-Zajaj said: The singular of *banan* is *banana*, and here it refers to the fingers and other limbs. *Banan* is derived from their saying that a man resides in a place if he stays there. The *banan* is used for residence and life. It was said: What is meant by *banan* here is the tips of the fingers of the hands and feet. It refers to steadfastness in war and the place of striking, so if the fingertip is struck, the one being struck is prevented from fighting, unlike the rest of the limbs. Antara said:

The young man of Al-Haija used to protect her honor and strike every finger in times of distress.

And what was mentioned that the fingers are the fingers is what Antarah also said:

Death is at my disposal if I reach my fingertips with the Hindu

It is common in Arabic poetry. *Banan*: fingers. Ibn Faris said: *Banan* are fingers, and it is said: extremities. Some of them mentioned that it was called *Banan* because it improves the conditions by which a person settles and builds. Al-Dahhak said: *Banan* is every joint.

## Tafsir Ibn Kathir

God the Almighty reminds them of what He bestowed upon them by sending them sleep as a security from their fear that they had from the great number of their enemy and the small number of them. And this is what

## Surat al-Anfal 8:12

When your Lord inspired the angels, "Indeed, I am with you, so strengthen those who have believed. I will cast terror into the hearts of those who disbelieved, so strike [them] above the necks and strike from them every fingertip."

God the Almighty did to them on the day of Uhud, as He the Almighty said: **Then, after the distress, He sent down upon you security - a drowsiness that overcame a party of you and a party whose souls were concerned Al-Akhbar 2:13.** Abu Talha said: I was among those who were overcome by drowsiness on the day of Uhud, and the sword fell from my hand repeatedly, falling and I would catch it, and falling and I would catch it. I saw them swaying while they were under the shield. Al-Hafiz Abu Ya'la said: Zuhair told us, Ibn Mahdi told us, on the authority of Shu'bah, on the authority of Abu Ishaq, on the authority of Haritha bin Mudrib, on the authority of Ali, may God be pleased with him, who said: There was no knight among us on the day of Badr except Al-Miqdad, and I saw us and there was none among us except sleeping, except the Messenger of God, may God bless him and grant him peace, praying under a tree and crying until morning. Sufyan al-Thawri said on the authority of Asim on the authority of Abu Razin on the authority of Abdullah bin Masoud, may God be pleased with him, that he said: Drowsiness in battle is a security from God, and in prayer it is from Satan. Qatada said: Drowsiness is in the head, and sleep is in the heart. I said: As for drowsiness, it afflicted them on the day of Uhud and the matter of that is very well known. As for the noble verse, it is in the context of the story of Badr, and it indicates that that also happened, as if that would happen to the believers at the height of battle so that their hearts would be secure and reassured by God's victory. This is from God's grace, mercy and blessings upon them, as God Almighty said: "For indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease." For this reason it came in the Sahih that when the Messenger of God, may God bless him and grant him peace, was in the hut with Abu Bakr, may God be pleased with him, on the day of Badr, and they were supplicating, the Messenger of God, may God bless him and grant him peace, fell asleep and then he woke up smiling and said: "Be glad, O Abu Bakr. This is Gabriel with his teeth, covered in dust." Then he went out from the door of the hut while reciting the words of God Almighty: **The hosts will be routed and they will turn their backs.** And His saying, **And He sends down upon you water from the sky,** Ali bin Abi Talha said on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, descended when he marched to Badr and the polytheists had between them and the water a small sand dune, and the Muslims were afflicted with severe weakness and Satan cast rage into their hearts, whispering among them, **You claim that you are the allies of God Almighty and that His Messenger is among you, and the polytheists have overcome you at the water, and you are praying in a state of ritual impurity.** So God rained down heavy rain upon them, so the Muslims drank and purified themselves, and God removed from them the impurity of Satan, and the sand stood firm when the rain fell upon it, and people and animals walked on it, so they marched to the people, and God supported His Prophet, may God bless him and grant him peace, and the believers with

a thousand angels, so Gabriel was with five hundred angels, and Michael was with five hundred angels. And likewise Al-Awfi said on the authority of Ibn Abbas: When the polytheists of Quraysh went out to support the caravan and fight on its behalf, they camped at the water on the day of Badr and defeated the believers there. The believers were afflicted with thirst, so they began to pray while in a state of ritual impurity and in a state of minor ritual impurity until it became a burden on their hearts. Then God sent down water from the sky until the valley overflowed. The believers drank, filled their water skins, gave water to their riders, and washed themselves after ritual impurity. God made that a means of purification and made their feet firm. This is because there was sand between them and the people, so God sent rain on it and struck it until it became hard and their feet were firm on it. Something similar to this was narrated on the authority of Qatada, Ad-Dahhak, and As-Suddi. It was narrated on the authority of Saeed bin Al-Musayyab, Ash-Sha'bi, Az-Zuhri, and Abd Al-Rahman bin Zaid bin Aslam that they were afflicted with thirst on the day of Badr. It is well known that when the Messenger of God (blessings and peace of God be upon him) marched to Badr, he camped at the lowest water there, that is, the first water he found. Then Al-Habbab bin Al-Mundhir approached him and said, "O Messenger of God, is this the place where you have camped? This is the place where God has camped for you, so we should not go beyond it. Or is it a place where you have camped for war and plotting?" He said: **Rather, it is a place where I have come for war and plotting.** He said: "O Messenger of God, this is not a place, but let us go until we camp at the nearest water source near the people and we will fill up the heart behind it, and we will draw water from the basins so that we will have water and they will not have water." So the Messenger of God, may God bless him and grant him peace, went on and did likewise. In the Battles of the Umayyads, it is narrated that when Al-Hubab said that, an angel came down from the sky and Gabriel was sitting with the Messenger of God, may God bless him and grant him peace. That angel said: **O Muhammad, your Lord sends you his greetings and tells you that the opinion is what Al-Hubab bin Al-Mundhir indicated.** So the Messenger of God, may God bless him and grant him peace, turned to Gabriel, peace be upon him, and said: **Do you know this?** So he looked at him and said: "I do not know all the angels. He is an angel and not a devil." The best of this is what Imam Muhammad bin Ishaq bin Yasar, the author of Al-Maghāzi, may God have mercy on him, narrated: Yazid bin Ruman told me on the authority of Urwah bin Al-Zubayr, who said: God sent the sky and the valley was flat, so the Messenger of God, may God bless him and grant him peace, and his companions were struck by what made the earth sticky for them, but it did not prevent them from moving on, and it struck the Quraysh by what they were not able to travel with him. Mujahid said: God sent rain upon them before drowsiness, so the rain extinguished the dust and the earth was covered with it, and their souls were comforted and their feet

were firm. Ibn Jarir said: Harun bin Ishaq told us, Mus'ab bin Al-Muqaddam told us, Israel told us, Abu Ishaq told us, on the authority of Haritha, on the authority of Ali, may God be pleased with him, who said: We were struck by a heavy downpour of rain at night, meaning the night in the morning of which the Battle of Badr took place, so we set out under the trees and the rocks to seek shade from the rain, and the Messenger of God, may God bless him and grant him peace, spent the night and urged people to fight. And His saying, **To purify you thereby** means from minor or major impurity, which is the purification of the outward appearance, **and to remove from you the defilement of Satan**, meaning from any evil whisperings or thoughts, which is the purification of the inward appearance, as God Almighty said about the people of Paradise, **Upon them will be green garments of fine silk and heavy brocade, and they will be adorned with bracelets of silver**, which is the adornment of the outward appearance, **and their Lord will give them to drink a pure drink**, meaning purifying from any rancor, envy, or hatred, which is the adornment and purity of the inward appearance, **and to strengthen your hearts**, meaning with patience and boldness in confronting the enemies, which is the courage of the inward appearance, **and to make firm thereby your feet**, which is the courage of the outward appearance, and God knows best.

And His saying, **When your Lord inspired the angels, 'I am with you, so strengthen those who believe.'** This is a hidden blessing that God Almighty revealed to them so that they would thank Him for it, and that is that He, the Most High, the Most Holy, the Most Blessed, and the Most Glorious, inspired the angels whom He sent down to support His Prophet, His religion, and His party of believers, inspiring them between Him and them to strengthen those who believe. Ibn Ishaq said: And support them. Another said: Fight with them. It was said: They increased their numbers. It was said that this was because the king would come to a man from the companions of the Prophet, may God bless him and grant him peace, and say: I heard these people, meaning the polytheists, saying: By God, if they attack us, we will be defeated. So the Muslims would tell each other about that, and their souls would be strengthened. Ibn Jarir narrated it, and this is its wording verbatim. His statement, **I will cast terror into the hearts of those who disbelieve**, means: Be steadfast, you believers, and strengthen your souls against your enemies. By my command to you, I will cast terror, humiliation, and disgrace upon those who disobey my command and deny my messenger. **Then strike above the necks and strike from them every fingertip**, meaning strike the crowns and split them, and cut off the necks and cut off the limbs, which are their hands and feet. The commentators differed about the meaning of **above the necks**. It was said that it means strike the heads, said by Ikrimah. It was said that it means on the necks, which are the necks, said by Ad-Dahhak and Atiyah Al-Awfi. This meaning is supported by the fact that God Almighty guided the believers to this in His statement, **Then when...** You will meet those who disbelieved, so strike their necks until, when you have inflicted slaughter on them, then secure their bonds." And Wakee' said on the authority of Al-Mas'udi on the authority of Al-Qasim, who said: The Prophet, may God bless him and grant him peace,

said: **I was not sent to punish with the punishment of God, I was only sent to strike necks and secure their bonds.** Ibn Jarir chose that it may refer to striking necks and splitting heads. I said: In the Battles of Al-Umawi, it is mentioned that the Messenger of God, may God bless him and grant him peace, would pass among the dead on the day of Badr and say: **Split heads.** Abu Bakr would say:

From men who were dear to us, but they were disobedient and unjust

The Messenger of God, may God bless him and grant him peace, would begin with the beginning of the verse and would ask Abu Bakr, may God be pleased with him, to recite the end of it because he was not good at reciting poetry, as God Almighty said: **And We did not teach him poetry, nor is it befitting for it.** Al-Rabi' ibn Anas said: On the day of Badr, the people would recognize those killed by the angels from those they had killed by a strike above the necks and on the fingers like a mark of fire that had been burned. And his saying, **And strike from them every fingertip**, Ibn Jarir said: Its meaning is, strike from your enemy, O believers, every extremity and joint of the ends of their hands and feet, and the finger is the plural of fingernail, as the poet said:

I wish I had cut off a finger and found him awake and alert in the house.

Ali bin Abi Talha said on the authority of Ibn Abbas, **And strike off from them every fingertip**, meaning by finger the extremities. Ad-Dahhak and Ibn Jarir said the same. As-Suddi said that fingertip is the extremities, and it is also said that every joint. Ikrimah, Atiyah Al-Awfi and Ad-Dahhak said in another narration that every joint. Al-Awza'i said in the words of God the Almighty, **And strike off from them every fingertip**, that is, strike off the face and the eye and shoot at it with a meteor of fire. When you capture it, all of that will be forbidden to you. Al-Awfi said on the authority of Ibn Abbas: He mentioned the story of Badr until he said: Abu Jahl said, **Do not kill them, but seize them until you know what they did of attacking your religion and turning away from Al-Lat and Al-Uzza.** So God revealed to the angels, "Indeed, I am with you, so strengthen those who believe. I will cast terror into the hearts of those who disbelieve. So strike above the necks and strike off from them every fingertip," the verse. Abu Jahl, may God curse him, was killed with sixty-nine men, and Uqbah bin Abi Mu'ayt was taken prisoner and killed patiently, and that was seventy, meaning dead. For this reason God the Almighty said, **That is because they opposed God.** And His Messenger" meaning they opposed them and went in one direction, and abandoned the law and belief in it and following it in another direction. It is also taken from splitting the stick, which is dividing it into two parts. **And whoever opposes God and His Messenger, then indeed, God is severe in penalty.** meaning He is the seeker and the victorious of whoever opposes Him and opposes Him. Nothing escapes Him and nothing can withstand His anger. Blessed and Most High, there is no god or lord but Him. **That is it, so taste it, and indeed, for the disbelievers is the punishment of the Fire.** This is addressed to the disbelievers, meaning taste this punishment and chastisement in

Surat al-Anfal 8:12

When your Lord inspired the angels, "Indeed, I am with you, so strengthen those who have believed. I will cast terror into the hearts of those who disbelieved, so strike [them] above the necks and strike from them every fingertip."

this world, and know also that for the disbelievers is the punishment of the Fire in the Hereafter.

## Fath al-Qadir

His saying: 12- **When your Lord revealed to the angels, 'I am with you.'** The circumstance is in the accusative case with an omitted verb specific to the Prophet, may God bless him and grant him peace, because no one else knows about it: that is, remember, O Muhammad, the time of your Lord's revelation to the angels. It was said: It is a substitute for **when He promised you**, as mentioned above, but he rejects that because Muslims do not know about this, so it is not among the blessings that God has enumerated for them. It was said: The factor in it is **to establish**, so the meaning is: to establish the feet at the time of revelation, and this restriction has no meaning. It was said: The factor in it is **to bind**, and there is no reason to restrict the binding to the hearts at the time of revelation. The meaning of the verse is: I am with you in victory and assistance. So, according to the opening reading of the hamza, it is the object of *inspire*, and according to the breaking reading, it is by estimating the saying. The meaning of **So make firm those who believe** is to give them good tidings of victory or to make them firm in fighting by being present with them and increasing their numbers. This is a command from Him, the Most High, to the angels to whom He revealed that He is with them. The *fa* is to arrange what comes after it according to what comes before it. His statement, **I will cast terror into the hearts of those who disbelieve** has already been explained in the meaning of casting terror in Al Imran. It has been said that this sentence is an explanation of His statement, **I am with you**. His statement, **Then strike above the necks** It has been said that what is meant is the necks themselves and *above* is redundant. This was said by Al Akhfash and others. Muhammad bin Yazid said: This is a mistake, because *above* conveys a meaning and it is not permissible to make it redundant, but the meaning is that they were permitted to strike the faces and what is close to them. It has been said that what is meant above the necks is the heads. It has been said that what is meant by **above the necks** is their upper parts because they are the joints in which striking is quicker to cut off. It has been said that this is a command to the angels and it has been said to the believers. According to the first, it has been said that it is an explanation of His statement, **Then make firm those who believe** and His statement, **And strike from them every fingertip**. Al-Zajaj said: The singular of *banan* is *banana*, and here it refers to the fingers and other limbs. *Banan* is derived from their saying **Ibn al-rajul bi-makan a man resides in a place**, because he does with it what is required for residence and life. It was said that what is meant by *banan* here is the tips of the fingers of the hands and feet, and it is an expression for steadfastness in war. So if the *banan* is struck, the one struck is prevented from fighting, unlike the rest of the limbs. Antara said:

In battle, he used to protect her honor and strike every

finger in distress.

Antara also said:

Death is at my disposal if I step on the Indian flag with my fingers

Ibn Faris said: The fingers are the fingers, and it is also said: the extremities.

## Tafsir al-Baghawi

12 - **When your Lord inspired to the angels**, whom He provided for the believers, **I am with you**, with help and victory, **so strengthen those who believe**, meaning: strengthen their hearts. It was said: that strengthening was their presence with them in the fighting and their assistance, meaning: strengthen them by fighting with them against the polytheists.

Muqatil said: That is, give them good tidings of victory. The angel would walk in front of the row in the form of a man and say: Be glad, for God is your supporter. **I will cast terror into the hearts of those who disbelieve**. Ata' said: He means fear of My friends. **So strike above the necks**. It was said: This is an address to the believers. It was also said: This is an address to the angels, and it is connected to His statement: **So strengthen those who believe**. And His statement: **Above the necks**. Ikrimah said: He means the heads because they are above the necks. Ad-Dahhak said: Its meaning is, strike the necks. *Above* is a connection, as God the Almighty said: **So when you meet those who disbelieve, strike the necks**. Muhammad 4 It was also said: Its meaning is, strike the necks. *Above* means: on.

**And strike off from them every fingertip**, Atiyah said: meaning every joint. Ibn Abbas, Ibn Jurayj, and Ad-Dahhak said: meaning the extremities. *Banan* is the plural of *Banarah*, which are the tips of the fingers of the hands and feet. Ibn Al-Anbari said: The angels did not know how to kill humans, so God Almighty taught them.

Ismail bin Abdul Qadir Al-Jurjani told us, Abdul Ghafir bin Muhammad Al-Farsi told us, Muhammad bin Isa Al-Jaludi told us, Ibrahim bin Muhammad bin Sufyan told us, Muslim bin Hajjaj told us, Zuhair bin Harb told us, Amr bin Yunus Al-Hanafi told us, Ikrimah bin Ammar told us, Abu Zamil - he is Samak Al-Hanafi - told us, Abdullah bin Abbas said: "While a Muslim man was on that day pursuing a polytheist man in front of him, he heard the whip strike above him, and the voice of the horseman saying: 'Go forward, Haizum!' He looked at the polytheist in front of him and fell down, and he looked at him and saw that his nose had been smashed and his face split like a whip strike, and it all turned green. Then the Ansari came and told that to the Messenger of God, may God bless him and grant him peace, and he said: 'You have spoken the truth.' That was from the reinforcements of the third heaven."



So they killed seventy that day and took seventy captive." It was narrated on the authority of Abu Dawood Al-Mazini, who had witnessed Badr, that he said: I was following a polytheist to strike him when his head fell before my sword reached it, and I knew that someone other than me had killed him.

Abu Umamah bin Sahl bin Hanif narrated on the authority of his father, who said: By God, I saw us on the day of Badr, and one of us would point his sword at a polytheist, and his head would fall off his body before the sword reached him.

And Ikrimah said, Abu Rafi, the freed slave of the Messenger of God, may God bless him and grant him peace, said: I was a slave of Al-Abbas bin Abdul Muttalib, may God be pleased with him, and Islam had entered us, the people of the house, and Umm Al-Fadl had converted to Islam and I had converted to Islam, and Al-Abbas feared his people and hated to contradict them, and he concealed his conversion to Islam, and he had a lot of money that was scattered among his people, and Abu Lahab, the enemy of God, had stayed behind from Badr and sent in his place Al-Aas bin Hisham bin Al-Mughirah, and when the report came to him about the disaster of the companions of Badr, God subdued him and disgraced him, and we found strength and honor in ourselves, and I was a weak man and I was working on the arrows and carving them in the chamber of Zamzam, and by God I was sitting carving the arrows, and Umm Al-Fadl was sitting with me, when the wicked Abu Lahab came dragging his feet until he sat on the rope of the chamber, and his back was to my back, and while he was sitting, the people said, This is Abu Sufyan bin Al-Harith bin Abdul Muttalib who has arrived, so Abu Lahab said: My nephew is here, for you have the report, so he sat with him and the people were standing. He said: O my nephew, tell me how was the situation of the people? He said: Nothing, by God. It was only that we met them and turned our shoulders to them, killing us and taking us captive as they wished. By God, that happened as long as I blamed the people. We met white men on piebald horses between the sky and the earth. No, by God, they are not worthy of anything and nothing can stand up to them. Abu Rafi said: So I lifted the rope of the room with my hand and said: By God, those are the angels. Abu Lahab raised his hand and struck my face hard. I rebelled against him, but he picked me up and threw me to the ground, then he knelt on me and struck me. I was a weak man. Umm al-Fadl went to one of the pillars of the room, took it and struck him with it a terrible blow that split his head. She said: Do you consider him weak because his master is away from him? So he stood up, humiliated and by God, he did not live more than seven nights until God struck him with a lentil and killed him.

Muqsim narrated on the authority of Ibn Abbas, who said: "The one who captured Al-Abbas was Abu Al-Yusr, Ka'b bin Amr, the brother of Banu Salamah. Abu Al-Yusr was a strong man, and Al-Abbas was a large man. The Messenger of God, may God bless him and grant him peace, said to Abu Al-Yusr, 'How did you capture Al-Abbas?' He said, 'O Messenger of God, a man helped me against him whom I had never seen before or after that. His appearance was such and

such.' The Messenger of God, may God bless him and grant him peace, said, 'A noble king helped you against him.'"

## Tafsir al-Baidawi

12. **When your Lord inspires** is a third substitute or related to *confirm*. "To the angels, I am with you **in helping them and confirming them, and it is the object of inspires.**" It was read with a kasra to mean the saying or the revelation taking its course. "So make firm those who believe **with the good report or by increasing their numbers, or by fighting their enemies, so his saying,** I will cast terror into the hearts of those who disbelieve **is like an explanation of his saying,** I am with you, so be firm," and in it is evidence that they fought. Whoever prevents that made the address in it with the believers either by changing the address or by his saying, "I will cast **to his saying,** every fingertip" is teaching the angels what they will make firm the believers with, as if he said, say to them this saying of mine. "Then strike above the necks" the tops of them, which are the altars or heads. "And strike from them every fingertip" fingers, meaning cut off their necks and cut off their limbs.



## Surat al-Anfal 8:13

That is because they opposed God and His Messenger. And whoever opposes God and His Messenger - then indeed, God is severe in penalty.

## Surat al-Anfal 8:13

That is because they opposed God and His Messenger. And whoever opposes God and His Messenger - then indeed, God is severe in penalty.

## Tafsir al-Jalalayn

13 - *That* is the punishment that will befall them **because they opposed** disobeyed (God and His Messenger. And whoever opposes God and His Messenger - then indeed, God is severe in penalty) for him.

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty means by His saying: **That is because they**, this action of striking these infidels above the necks and striking every fingertip of theirs, as a punishment for their dissent against God and His Messenger, and as a punishment for it.

The meaning of his saying: **They opposed God and His Messenger**, is that they abandoned the command of God and His Messenger and disobeyed them, and obeyed the command of Satan.

The meaning of his statement: **And whoever contradicts God and His Messenger**, and whoever disobeys the command of God and the command of His Messenger and abandons their obedience, **then indeed, God is severe in penalty**, is for him. And the severity of His punishment for him: in this world, He will bring upon him what he used to bring upon his enemies of punishments, and in the Hereafter, eternity in the fire of Hell. And the deletion of **for him** from the statement is because the statement indicates it.

## Tafsir al-Qurtubi

The Almighty said: **That is because they opposed God**. That is in the nominative case as a subject, and the meaning is: that matter, or that matter. **They opposed God** means His friends. And discord is that each one becomes in a split. And it has been mentioned before.

## Tafsir Ibn Kathir

God the Almighty reminds them of what He bestowed upon them by sending them sleep as a security from their fear that they had from the great number of their enemy and the small number of them. And this is what God the Almighty did to them on the day of Uhud, as He the Almighty said: **Then, after the distress, He sent down upon you security - a drowsiness that overcame**

### **a party of you and a party whose souls were**

**concerned Al-Akhbar 2:13.** Abu Talha said: I was among those who were overcome by drowsiness on the day of Uhud, and the sword fell from my hand repeatedly, falling and I would catch it, and falling and I would catch it. I saw them swaying while they were under the shield. Al-Hafiz Abu Ya'la said: Zuhair told us, Ibn Mahdi told us, on the authority of Shu'bah, on the authority of Abu Ishaq, on the authority of Haritha bin Mudrib, on the authority of Ali, may God be pleased with him, who said: There was no knight among us on the day of Badr except Al-Miqdad, and I saw us and there was none among us except sleeping, except the Messenger of God, may God bless him and grant him peace, praying under a tree and crying until morning. Sufyan al-Thawri said on the authority of Asim on the authority of Abu Razin on the authority of Abdullah bin Masoud, may God be pleased with him, that he said: Drowsiness in battle is a security from God, and in prayer it is from Satan. Qatada said: Drowsiness is in the head, and sleep is in the heart. I said: As for drowsiness, it afflicted them on the day of Uhud and the matter of that is very well known. As for the noble verse, it is in the context of the story of Badr, and it indicates that that also happened, as if that would happen to the believers at the height of battle so that their hearts would be secure and reassured by God's victory. This is from God's grace, mercy and blessings upon them, as God Almighty said: "For indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease." For this reason it came in the Sahih that when the Messenger of God, may God bless him and grant him peace, was in the hut with Abu Bakr, may God be pleased with him, on the day of Badr, and they were supplicating, the Messenger of God, may God bless him and grant him peace, fell asleep and then he woke up smiling and said: "Be glad, O Abu Bakr. This is Gabriel on his teeth, covered in dust." Then he went out from the door of the hut while reciting the words of God Almighty: **The hosts will be routed and they will turn their backs.** And His saying, **And He sends down upon you water from the sky**, Ali bin Abi Talha said on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, descended when he marched to Badr and the polytheists had between them and the water a small sand dune, and the Muslims were afflicted with severe weakness and Satan cast rage into their hearts, whispering among them, **You claim that you are the allies of God Almighty and that His Messenger is among you, and the polytheists have overcome you at the water, and you are praying in a state of ritual impurity.** So God rained down heavy rain upon them, so the Muslims drank and purified themselves, and God removed from them the impurity of Satan, and the sand stood firm when the rain fell upon it, and people and animals walked on it, so they marched to the people, and God supported His Prophet, may God bless him and grant him peace, and the believers with a thousand angels, so Gabriel was with five hundred angels, and Michael was with five hundred angels. And likewise Al-Awfi said on the authority of Ibn Abbas: When the polytheists of Quraysh went out to support the caravan and fight on its behalf, they camped at the

water on the day of Badr and defeated the believers there. The believers were afflicted with thirst, so they began to pray while in a state of ritual impurity and in a state of minor ritual impurity until it became a burden on their hearts. Then God sent down water from the sky until the valley overflowed. The believers drank, filled their water skins, gave water to their riders, and washed themselves after ritual impurity. God made that a means of purification and made their feet firm. This is because there was sand between them and the people, so God sent rain on it and struck it until it became hard and their feet were firm on it. Something similar to this was narrated on the authority of Qatada, Ad-Dahhak, and As-Suddi. It was narrated on the authority of Saeed bin Al-Musayyab, Ash-Sha'bi, Az-Zuhri, and Abd Al-Rahman bin Zaid bin Aslam that they were afflicted with thirst on the day of Badr. It is well known that when the Messenger of God (blessings and peace of God be upon him) marched to Badr, he camped at the lowest water there, that is, the first water he found. Then Al-Habbab bin Al-Mundhir approached him and said, "O Messenger of God, is this the place where you have camped? This is the place where God has camped for you, so we should not go beyond it. Or is it a place where you have camped for war and plotting?" He said: **Rather, it is a place where I have come for war and plotting.** He said: "O Messenger of God, this is not a place, but let us go until we camp at the nearest water source near the people and we will fill up the heart behind it, and we will draw water from the basins so that we will have water and they will not have water." So the Messenger of God, may God bless him and grant him peace, went on and did likewise. In the Battles of the Umayyads, it is narrated that when Al-Hubab said that, an angel came down from the sky and Gabriel was sitting with the Messenger of God, may God bless him and grant him peace. That angel said: **O Muhammad, your Lord sends you his greetings and tells you that the opinion is what Al-Hubab bin Al-Mundhir indicated.** So the Messenger of God, may God bless him and grant him peace, turned to Gabriel, peace be upon him, and said: **Do you know this?** So he looked at him and said: "I do not know all the angels. He is an angel and not a devil." The best of this is what Imam Muhammad bin Ishaq bin Yasar, the author of *Al-Maghāzī*, may God have mercy on him, narrated: Yazid bin Ruman told me on the authority of Urwah bin Al-Zubayr, who said: God sent the sky and the valley was flat, so the Messenger of God, may God bless him and grant him peace, and his companions were struck by what made the earth sticky for them, but it did not prevent them from moving on, and it struck the Quraysh by what they were not able to travel with him. Mujahid said: God sent rain upon them before drowsiness, so the rain extinguished the dust and the earth was covered with it, and their souls were comforted and their feet were firm. Ibn Jarir said: Harun bin Ishaq told us, Mus'ab bin Al-Muqaddam told us, Israel told us, Abu Ishaq told us, on the authority of Haritha, on the authority of Ali, may God be pleased with him, who said: We were struck by a heavy downpour of rain at night, meaning the night in the morning of which the Battle of Badr took place, so we set out under the trees and the rocks to seek shade from the rain, and the Messenger of God, may God bless him and grant him peace, spent the night and urged people to fight. And

His saying, **To purify you thereby** means from minor or major impurity, which is the purification of the outward appearance, **and to remove from you the defilement of Satan**, meaning from any evil whisperings or thoughts, which is the purification of the inward appearance, as God Almighty said about the people of Paradise, **Upon them will be green garments of fine silk and heavy brocade, and they will be adorned with bracelets of silver**, which is the adornment of the outward appearance, **and their Lord will give them to drink a pure drink**, meaning purifying from any rancor, envy, or hatred, which is the adornment and purity of the inward appearance, **and to strengthen your hearts**, meaning with patience and boldness in confronting the enemies, which is the courage of the inward appearance, **and to make firm thereby your feet**, which is the courage of the outward appearance, and God knows best.

And His saying, **When your Lord inspired the angels, 'I am with you, so strengthen those who believe.'** This is a hidden blessing that God Almighty revealed to them so that they would thank Him for it, and that is that He, the Most High, the Most Holy, the Most Blessed, and the Most Glorious, inspired the angels whom He sent down to support His Prophet, His religion, and His party of believers, inspiring them between Him and them to strengthen those who believe. Ibn Ishaq said: And support them. Another said: Fight with them. It was said: They increased their numbers. It was said that this was because the king would come to a man from the companions of the Prophet, may God bless him and grant him peace, and say: I heard these people, meaning the polytheists, saying: By God, if they attack us, we will be defeated. So the Muslims would tell each other about that, and their souls would be strengthened. Ibn Jarir narrated it, and this is its wording verbatim. His statement, **I will cast terror into the hearts of those who disbelieve**, means: Be steadfast, you believers, and strengthen your souls against your enemies. By my command to you, I will cast terror, humiliation, and disgrace upon those who disobey my command and deny my messenger. **Then strike above the necks and strike from them every fingertip**, meaning strike the crowns and split them, and cut off the necks and cut off the limbs, which are their hands and feet. The commentators differed about the meaning of **above the necks**. It was said that it means strike the heads, said by Ikrimah. It was said that it means on the necks, which are the necks, said by Ad-Dahhak and Atiyah Al-Awfi. This meaning is supported by the fact that God Almighty guided the believers to this in His statement, **Then when...** You will meet those who disbelieved, so strike their necks until, when you have inflicted slaughter on them, then secure their bonds." And Wakee' said on the authority of Al-Mas'udi on the authority of Al-Qasim, who said: The Prophet, may God bless him and grant him peace, said: **I was not sent to punish with the punishment of God, I was only sent to strike necks and secure their bonds.** Ibn Jarir chose that it may refer to striking necks and splitting heads. I said: In the Battles of Al-Umawi, it is mentioned that the Messenger of God, may God bless him and grant him peace, would pass among the dead on the day of Badr and say: **Split heads.** Abu Bakr would say:

From men who were dear to us, but they were disobedient and unjust

## Surat al-Anfal 8:13

That is because they opposed God and His Messenger. And whoever opposes God and His Messenger - then indeed, God is severe in penalty.

The Messenger of God, may God bless him and grant him peace, would begin with the beginning of the verse and would ask Abu Bakr, may God be pleased with him, to recite the end of it because he was not good at reciting poetry, as God Almighty said: **And We did not teach him poetry, nor is it befitting for it.** Al-Rabi' ibn Anas said: On the day of Badr, the people would recognize those killed by the angels from those they had killed by a strike above the necks and on the fingers like a mark of fire that had been burned. And his saying, **And strike from them every fingertip**, Ibn Jarir said: Its meaning is, strike from your enemy, O believers, every extremity and joint of the ends of their hands and feet, and the finger is the plural of fingernail, as the poet said:

I wish I had cut off a finger and found him awake and alert in the house.

Ali bin Abi Talha said on the authority of Ibn Abbas, **And strike off from them every fingertip**, meaning by finger the extremities. Ad-Dahhak and Ibn Jarir said the same. As-Suddi said that fingertip is the extremities, and it is also said that every joint. Ikrimah, Atiyah Al-Awfi and Ad-Dahhak said in another narration that every joint. Al-Awza'i said in the words of God the Almighty, **And strike off from them every fingertip**, that is, strike off the face and the eye and shoot at it with a meteor of fire. When you capture it, all of that will be forbidden to you. Al-Awfi said on the authority of Ibn Abbas: He mentioned the story of Badr until he said: Abu Jahl said, **Do not kill them, but seize them until you know what they did of attacking your religion and turning away from Al-Lat and Al-Uzza.** So God revealed to the angels, "Indeed, I am with you, so strengthen those who believe. I will cast terror into the hearts of those who disbelieve. So strike above the necks and strike off from them every fingertip," the verse. Abu Jahl, may God curse him, was killed with sixty-nine men, and Uqbah bin Abi Mu'ayt was taken prisoner and killed patiently, and that was seventy, meaning dead. For this reason God the Almighty said, **That is because they opposed God.** And His Messenger" meaning they opposed them and went in one direction, and abandoned the law and belief in it and following it in another direction. It is also taken from splitting the stick, which is dividing it into two parts. **And whoever opposes God and His Messenger, then indeed, God is severe in penalty.** meaning He is the seeker and the victorious of whoever opposes Him and opposes Him. Nothing escapes Him and nothing can withstand His anger. Blessed and Most High, there is no god or lord but Him. **That is it, so taste it, and indeed, for the disbelievers is the punishment of the Fire.** This is addressed to the disbelievers, meaning taste this punishment and chastisement in this world, and know also that for the disbelievers is the punishment of the Fire in the Hereafter.

## Fath al-Qadir

And the reference in his saying: 13- *That* is to what happened to them of killing and the terror that entered their hearts, and it is the subject, and **because they**

**opposed God and His Messenger** is its predicate: meaning that is because of their opposition, and the origin of opposition is that each of the two opponents becomes on an opposition, and the investigation of that has been presented. **And whoever opposes God and His Messenger, then indeed, God is severe in penalty** for him, He punishes him because of what occurred from him of opposition.

## Tafsir al-Baghawi

13 - **That is because they opposed God**, they disobeyed God, "and His Messenger. And whoever opposes God and His Messenger - then indeed, God is severe in penalty."

## Tafsir al-Baidawi

13. *That* refers to the beating or the command to do so, and the address is to the Messenger, or to each of those addressed before. **That they have made opposition to God and His Messenger** because of their opposition to them, and its derivation is from the word *shaq* because each of the two enemies is on a side other than the other, like enmity from *adwah* and quarrelling from *khasim* which is the side. **And whoever opposes God and His Messenger, then indeed, God is severe in penalty** is a statement of the reason or a threat of what is prepared for them in the Hereafter after what befell them in this world.

## Surat al-Anfal 8:14

That is it, so taste it, and that for the disbelievers is the punishment of the Fire.

### Tafsir al-Jalalayn

14 - *That* is the punishment, so taste it, O disbelievers, in this world. **And indeed, for the disbelievers** in the Hereafter, **is the punishment of the Fire**.

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says: This is the punishment that I have hastened for you, O disbelievers who have caused trouble for God and His Messenger in this world, of being struck above your necks and every fingertip by the hands of My faithful friends, so taste it soon, and know that in the Hereafter and the Hereafter you will have the torment of the Fire.

As for the opening of *an* in his saying: **And that for the disbelievers**, there are two aspects of parsing:

One of them is: raising and the other is: lowering.

As for the nominative, it means: That is it, so taste it, that is it, and for the disbelievers is the punishment of the Fire, with the intention of repeating **that is it**, as if it was said: That is the matter, and this.

As for the accusative case: it has two aspects: One of them is: That is it, so taste it, and know, or: And be certain that it is for the disbelievers, so its accusative case is with the intention of an implied verb. The poet said:

I saw your husband in the battlefield, carrying a sword and a spear.

Meaning: carrying a spear.

The other: meaning: that, so taste it, and that the disbelievers will have the punishment of the Fire, then the *ba* was deleted, so it was placed in the accusative case.

### Tafsir al-Qurtubi

**That is you, so taste it, and indeed for the disbelievers is the punishment of the Fire**. Al-Zajaj said: That is you, so taste it. It is permissible for it to be in the accusative case with **taste it**, like saying: **Zaidan, so beat him**. The meaning of the statement is a rebuke to the disbelievers. And *that* is in the nominative case in apposition to **that is you**. Al-Farra' said: It is permissible for it to be in the accusative case with the meaning of **and that for the disbelievers**. He said: It is permissible for it to be implied **and know that**. Al-Zajaj said: If it were permissible to imply **and know**, then **Zaid is leaving** and **Amr is sitting** would be permissible. Rather, it would be permissible in the beginning to say

**Zaid is leaving**, because the informant is a teacher, and none of the grammarians say this.

### Tafsir Ibn Kathir

God the Almighty reminds them of what He bestowed upon them by sending them sleep as a security from their fear that they had from the great number of their enemy and the small number of them. And this is what God the Almighty did to them on the day of Uhud, as He the Almighty said: **Then, after the distress, He sent down upon you security - a drowsiness that overcame a party of you and a party whose souls were concerned** Al-Akhbar 2:13. Abu Talha said: I was among those who were overcome by drowsiness on the day of Uhud, and the sword fell from my hand repeatedly, falling and I would catch it, and falling and I would catch it. I saw them swaying while they were under the shield. Al-Hafiz Abu Ya'la said: Zuhair told us, Ibn Mahdi told us, on the authority of Shu'bah, on the authority of Abu Ishaq, on the authority of Haritha bin Mudrib, on the authority of Ali, may God be pleased with him, who said: There was no knight among us on the day of Badr except Al-Miqdad, and I saw us and there was none among us except sleeping, except the Messenger of God, may God bless him and grant him peace, praying under a tree and crying until morning. Sufyan al-Thawri said on the authority of Asim on the authority of Abu Razin on the authority of Abdullah bin Masoud, may God be pleased with him, that he said: Drowsiness in battle is a security from God, and in prayer it is from Satan. Qatada said: Drowsiness is in the head, and sleep is in the heart. I said: As for drowsiness, it afflicted them on the day of Uhud and the matter of that is very well known. As for the noble verse, it is in the context of the story of Badr, and it indicates that that also happened, as if that would happen to the believers at the height of battle so that their hearts would be secure and reassured by God's victory. This is from God's grace, mercy and blessings upon them, as God Almighty said: "For indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease." For this reason it came in the Sahih that when the Messenger of God, may God bless him and grant him peace, was in the hut with Abu Bakr, may God be pleased with him, on the day of Badr, and they were supplicating, the Messenger of God, may God bless him and grant him peace, fell asleep and then he woke up smiling and said: "Be glad, O Abu Bakr. This is Gabriel on his teeth, covered in dust." Then he went out from the door of the hut while reciting the words of God Almighty: **The hosts will be routed and they will turn their backs**. And His saying, **And He sends down upon you water from the sky**, Ali bin Abi Talha said on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, descended when he marched to Badr and the polytheists had between them and the water a small sand dune, and the Muslims were afflicted with severe weakness and Satan cast rage into their hearts, whispering among them, **You claim that you are the allies of God Almighty and that His Messenger is among you, and the polytheists have overcome you at the water, and you are praying in a state of ritual impurity**. So God rained down heavy rain upon them,



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so the Muslims drank and purified themselves, and God removed from them the impurity of Satan, and the sand stood firm when the rain fell upon it, and people and animals walked on it, so they marched to the people, and God supported His Prophet, may God bless him and grant him peace, and the believers with a thousand angels, so Gabriel was with five hundred angels, and Michael was with five hundred angels. And likewise Al-Awfi said on the authority of Ibn Abbas: When the polytheists of Quraysh went out to support the caravan and fight on its behalf, they camped at the water on the day of Badr and defeated the believers there. The believers were afflicted with thirst, so they began to pray while in a state of ritual impurity and in a state of minor ritual impurity until it became a burden on their hearts. Then God sent down water from the sky until the valley overflowed. The believers drank, filled their water skins, gave water to their riders, and washed themselves after ritual impurity. God made that a means of purification and made their feet firm. This is because there was sand between them and the people, so God sent rain on it and struck it until it became hard and their feet were firm on it. Something similar to this was narrated on the authority of Qatada, Ad-Dahhak, and As-Suddi. It was narrated on the authority of Saeed bin Al-Musayyab, Ash-Sha'bi, Az-Zuhri, and Abd Al-Rahman bin Zaid bin Aslam that they were afflicted with thirst on the day of Badr. It is well known that when the Messenger of God (blessings and peace of God be upon him) marched to Badr, he camped at the lowest water there, that is, the first water he found. Then Al-Habbab bin Al-Mundhir approached him and said, "O Messenger of God, is this the place where you have camped? This is the place where God has camped for you, so we should not go beyond it. Or is it a place where you have camped for war and plotting?" He said: **Rather, it is a place where I have come for war and plotting.** He said: "O Messenger of God, this is not a place, but let us go until we camp at the nearest water source near the people and we will fill up the heart behind it, and we will draw water from the basins so that we will have water and they will not have water." So the Messenger of God, may God bless him and grant him peace, went on and did likewise. In the Battles of the Umayyads, it is narrated that when Al-Hubab said that, an angel came down from the sky and Gabriel was sitting with the Messenger of God, may God bless him and grant him peace. That angel said: **O Muhammad, your Lord sends you his greetings and tells you that the opinion is what Al-Hubab bin Al-Mundhir indicated.** So the Messenger of God, may God bless him and grant him peace, turned to Gabriel, peace be upon him, and said: **Do you know this?** So he looked at him and said: "I do not know all the angels. He is an angel and not a devil." The best of this is what Imam Muhammad bin Ishaq bin Yasar, the author of Al-Maghāzī, may God have mercy on him, narrated: Yazid bin Ruman told me on the authority of Urwah bin Al-Zubayr, who said: God sent the sky and the valley was flat, so the Messenger of God, may God bless him and grant him peace, and his companions were struck by what made the earth sticky for them, but it did not prevent them from moving on, and it struck the Quraysh by what they were not able to travel with him. Mujahid said:

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can withstand His anger. Blessed and Most High, there is no god or lord but Him. **That is it, so taste it, and indeed, for the disbelievers is the punishment of the Fire.** This is addressed to the disbelievers, meaning taste this punishment and chastisement in this world, and know also that for the disbelievers is the punishment of the Fire in the Hereafter.

## Fath al-Qadir

His statement: 14- **That is you, so taste it, and indeed for the disbelievers is the punishment of the Fire.** The reference here is to the previous punishment or address to the disbelievers, just as the address in His statement: **That is you** is to the Prophet, may God bless him and grant him peace, or to anyone who is suitable for addressing. Al-Zajaj said: That is you is raised by implying the command or the story: meaning the command or the story is that is you, so taste it. He said: It is permissible to imply and know. He said in Al-Kashaf: It is permissible for it to be accusative on: Upon you is that, so taste it, like you say: Zaid, hit him. Abu Hayyan said: It is not permissible to estimate upon you because it is a verb, and verb names are not implied, and likening it to Zaid, so hit him is incorrect because it was not estimated upon you, rather it is from the category of preoccupation, and the phrase **And indeed for the disbelievers is the punishment of the Fire** is conjoined to what preceded it, so the reference in this is to the immediate punishment that they were afflicted with, and **And indeed for the disbelievers is the punishment of the Fire** is a reference to the deferred punishment.

Abu Ya'la and Al-Bayhaqi narrated in Al-Dala'il on the authority of Ali who said: There was no knight among us on the day of Badr except Al-Miqdad, and I saw us and there was none among us except those who were asleep except the Messenger of God (peace and blessings of God be upon him) praying under a tree until morning. Ibn Abi Hatim narrated on the authority of Ibn Shihab regarding the verse, he said: It has reached us that this verse was revealed regarding the believers on the day of Badr when God covered them with drowsiness as a security from Him. Ibn Abi Shaybah, Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid regarding His statement: **A security from Him** he said: Security from God. Ibn Abi Hatim narrated on the authority of Qatadah regarding His statement: **A security from Him** he said: Mercy from Him, security from the enemy. Ibn Abi Hatim narrated on his authority that he said: Drowsiness is in the head, and sleep is in the heart. Abd bin Hamid also narrated on his authority that he said: Drowsiness was a security from God, and drowsiness was of two types: drowsiness on the day of Badr and drowsiness on the day of Uhud. Ibn Abi Shaybah, Abd bin Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and Abu al-Shaykh narrated on the authority of Saeed ibn al-Musayyab regarding his statement: **And He sends down upon you from the sky water to purify you thereby**, he said: *Tash* was on the day of Badr. These narrated on the authority of Mujahid regarding the verse: "The rain that God sent down upon them before drowsiness, so the rain extinguished the dust, and the earth was covered with it, and their souls were content

That is it, so taste it, and that for the disbelievers is the punishment of the Fire.

with it, and their feet were firm with it." Ibn Abi Hatim and Ibn Ishaq narrated on the authority of Urwah ibn al-Zubayr, who said: "God sent the sky and the valley was trampled, and what struck the Messenger of God (peace and blessings of God be upon him) and his companions was covered with what did not prevent them from moving, and what struck the Quraysh was such that they were unable to travel with it." Ibn al-Mundhir and Abu al-Shaykh narrated on the authority of Ibn Abbas, who said: "The polytheists defeated the Muslims at the beginning of their affair at the water, so the Muslims woke up and prayed while they were ritually impure and in a state of ritual impurity, so Satan cast sadness into their hearts and said: 'Do you claim that there is a prophet among you and that you are the friends of God, yet you pray while you are ritually impure and in a state of ritual impurity?'" Then God sent down water from the sky, and the valley flowed with water upon them. The Muslims drank and purified themselves, and their feet became firm, and the whisper of Satan went away. We have already mentioned that it is well-known in the reliable biographies that the polytheists did not overpower the believers in the water, but rather the believers were the ones who overpowered them from the beginning. This is what was narrated from Ibn Abbas in his chain of transmission Al-Awfi, and it is very weak. Ibn Abi Shaybah, Ibn Al-Mundhir, Ibn Abi Hatim, and Abu Al-Shaykh narrated from Mujahid regarding his statement: **The filth of Satan** he said: His whisper. Ibn Abi Hatim narrated from Qatadah regarding his statement: **And to bind your hearts** he said: with sight. **And to make firm thereby your feet** he said: The valley floor was flat, but when it rained, the sand became hard. Ibn Jarir, Ibn Abi Hatim, and Abu Al-Shaykh narrated from Al-Suddi regarding his statement: **And to make firm thereby your feet** he said: until they become firm on the sand, which is like the ground. Ibn Jarir, Abu Al-Shaykh and Ibn Mardawayh narrated on the authority of Ali who said: "The Messenger of God (peace and blessings of God be upon him) was praying that night and saying: 'O God, if this group is destroyed, You will not be worshipped.' Heavy rain fell on them that night, and that is what He meant by 'and makes the feet firm thereby.'" Ibn Abi Shaybah narrated on the authority of Mujahid who said: The angels did not fight except on the day of Badr. Abu Al-Shaykh and Ibn Mardawayh narrated on the authority of Abu Umamah bin Sahl bin Hanif who said: My father said to me: O my son, you saw us on the day of Badr and when we were about to break our fast, he would point with his sword at the head of the polytheist and his head would fall off his body before the sword reached it. Ibn Abi Hatim narrated on the authority of Al-Rabi' bin Anas who said: On the day of Badr, the people would recognize those who were killed by the angels from those they had killed by striking them on the necks and fingers like the mark of fire that had burned them. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ikrimah regarding His statement: **strike above the necks**, meaning the heads. Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Atiyah, **strike above the necks**, meaning strike the necks. Ibn Jarir, Ibn Abi Hatim, and Abu Al-Sheikh narrated on the authority of Ad-Dahhak, **Strike above the necks**,

meaning: Strike the necks. Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding his statement:

**And strike off every fingertip of theirs.** He said: By fingertip he means the extremities. Ibn Abi Shaybah, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and Abu al-Sheikh narrated on the authority of Atiyah: **And strike off every fingertip of theirs.** He said: Every joint.

## Tafsir al-Baghawi

14 - *That*, meaning: this punishment and beating that I hastened for you, O disbelievers, at Badr, **so taste it**, immediately, **and that for the disbelievers**, meaning: know and be certain that for the disbelievers there is a term in the afterlife, **the punishment of the Fire**.

Akrima narrated on the authority of Ibn Abbas, who said: "It was said to the Messenger of God, may God bless him and grant him peace, when he had finished with Badr: 'You should go with the caravan, there is nothing less than it.' Al-Abbas called out to him while he was a prisoner in his chains: 'It is not suitable.' The Messenger of God, may God bless him and grant him peace, said: 'Why?' He said: 'Because God Almighty promised you one of the two groups and He has given you what He promised you.'"

## Tafsir al-Baidawi

14. *That* is addressed to the disbelievers in the manner of turning away and its place is in the nominative case, meaning: the matter is that or that is happening or it is in the accusative case with a verb that indicates it. **So taste it** or something else like *engage* or *upon you*, so the *fa* is a connective. **And that for the disbelievers is the punishment of the Fire** is in apposition to that or it is in the accusative case as an object with it, and the meaning is taste what was hastened for you along with what was deferred for you in the Hereafter. The apparent in it is placed in the place of the pronoun to indicate that disbelief is the cause of the deferred punishment or to combine them. *And* is read with the kasra as a new sentence.

## Surat al-Anfal 8:15

O you who have believed, when you meet those who disbelieve advancing [in battle], do not turn your backs to them.

### Tafsir al-Jalalayn

15 - O you who have believed, when you meet those who disbelieve advancing that is, gathered together as if they were advancing due to their great numbers **do not turn your backs to them** in defeat.

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty means: O you who have believed in God and His Messenger, **When you meet those who disbelieve** in battle, *advancing*, meaning: advancing towards one another, and *advancing* means drawing near and coming close, **then do not turn your backs to them**, meaning: do not turn your backs to them and be defeated by them, but stand firm against them, for God is with you against them.

### Tafsir al-Qurtubi

It contains seven issues:

First: The Almighty said: *Crawling*. Crawling means drawing near little by little. Its origin is rushing on the buttocks, then every walker in war towards another was called a crawler. Crawling means drawing near and getting close. It is said: He crawled towards the enemy crawling. And the people walked towards each other. And from it is the poetry of zahaaf, which is that a letter falls between two letters and one crawls towards the other. He says: If you draw near and see each other, do not flee from them and do not turn your backs to them. God forbade that to the believers when He imposed upon them jihad and fighting the infidels. Ibn Atiyah said: The backs are the plural of dabar. And the phrase *dabar* in this verse is very eloquent, because it is ugly to the fleeing one and condemns him.

Second: God the Almighty commanded in this verse that the believers should not turn their backs before the infidels. This command is restricted by the condition stipulated in the double of the believers. If a group of believers encounters a group of polytheists who are twice the believers, then it is obligatory for them not to flee before them. Whoever flees from two is a deserter from the battle. Whoever flees from three is not a deserter from the battle, and no threat is directed against him. Fleeing is a major sin according to the apparent meaning of the Qur'an and the consensus of most of the imams. A group of them, including Ibn al-Majishun, said in al-Wadiha: Weakness, strength, and equipment should be taken into consideration. According to their opinion, it is

permissible for one hundred horsemen to flee from one hundred horsemen if they know that the polytheists have twice as much courage and bravery as they do. As for the majority opinion, it is not permissible for one hundred to flee except for what is more than two hundred. So if there are more than two Muslims facing each other, it is permissible to flee, and patience is better. The army of Mu'tah, which was three thousand, stood facing two hundred thousand, of whom one hundred thousand were Romans, and one hundred thousand were Arabized from Lakhm and Judham.

I said: It was mentioned in the history of the conquest of Andalusia that Tariq, the client of Musa ibn Nusayr, marched with one thousand seven hundred men to Andalusia, and that was in Rajab of the year ninety-three of the Hijra. He met the king of Andalusia, Roderic, who had seventy thousand reins. Tariq advanced towards him and endured for him, so God defeated the tyrant Roderic, and the conquest occurred. Ibn Wahb said: I heard Malik being asked about people who encounter the enemy or are in a guard post, guarding, and the enemy comes to them while they are advancing. Should they fight or turn back and give their companions permission? He said: If they are strong enough to fight them, then they should fight them, otherwise they should turn back to their companions and give them permission.

Third: People differed as to whether fleeing on the day of the battle is specific to the day of Badr or general for all battles until the Day of Resurrection. It was narrated from Abu Saeed Al-Khudri that it is specific to the day of Badr, and this is what Nafi', Al-Hasan, Qatadah, Yazid bin Abi Habib, and Ad-Dahhak said, and this is what Abu Hanifa said. And that it is specific to the people of Badr, so they did not have to withdraw, and if they had withdrawn, they would have withdrawn to the polytheists, and there were no Muslims on earth at that time other than them, and the Muslims did not have a group except the Prophet, may God bless him and grant him peace. As for after that, some of them were a group for others. Al-Kia said: This is questionable, because there were many Ansar in Madinah who were not ordered by the Prophet, may God bless him and grant him peace, to go out and they did not think that it was fighting, but they thought that it was the caravan, so the Messenger of God, may God bless him and grant him peace, went out with those who had fled with him. It is narrated from Ibn Abbas and other scholars that the verse remains until the Day of Resurrection. The first ones cited as evidence what we have mentioned, and the Almighty's saying: **On that Day**, and they said: It is a reference to the day of Badr, and that the ruling of the verse was abrogated by the verse of weakness. The ruling on fleeing from the battlefield remains that it is not a major sin. The people fled on the day of Uhud, so God forgave them, and God said about them on the day of Hunayn, **Then you turned back, fleeing** (al-Tawbah 9:25), and no reprimand was issued for that. The majority of scholars said: This is only a reference to the day of the battle, which is included in the words of God the Almighty: **When you meet**. The ruling of the verse remains until the Day of Resurrection, on the condition of weakness, which God the Almighty explained in another verse, and there is no abrogation in the verse. The evidence for

## Surat al-Anfal 8:15

O you who have believed, when you meet those who disbelieve advancing [in battle], do not turn your backs to them.

that is that the verse was revealed after the fighting, the end of the war, and the passing of the day and everything in it. This is what Malik, Ash-Shafi'i, and most scholars agreed with. In Sahih Muslim, on the authority of Abu Hurayrah, the Messenger of God, may God bless him and grant him peace, said:

Avoid the seven deadly sins - and in it - and flee on the day of battle. This is a text on the issue. As for the day of Uhud, the people fled because of more than their weakness, and despite that they were oppressed. As for the day of Hunayn, likewise whoever fled was only exposed to the large number, as will be explained.

## Tafsir Ibn Kathir

God Almighty says, threatening those who do that with the Fire for fleeing from the battlefield: **O you who have believed, when you meet those who disbelieve advancing** meaning, you approach them and come close to them, **do not turn your backs to them** meaning, flee and leave your companions. **And whoever turns his back to them that day, except one who turns aside for the sake of fighting** meaning, he flees in front of his comrades as a plot to show him that he fears him, so he follows him and then attacks him and kills him, then there is no harm in that. Saeed bin Jubayr and Al-Suddi stated this explicitly. Ad-Dahhak said that he should advance ahead of his companions to see a surprise from the enemy and strike it, **or withdraw to a group** meaning, he fled from here to another group of Muslims, helping them and they helping him, so that is permissible for him, even if he was in a secret mission and fled to his commander or the greatest imam, he is included in this concession. Imam Ahmad said: Hasan told us, Zuhair told us, Yazid bin Abi Ziyad told us, on the authority of Abd al-Rahman bin Abi Laila, on the authority of Abdullah bin Umar, may God be pleased with them both, who said: I was in one of the raids of the Messenger of God, may God bless him and grant him peace, and the people surrounded him, and I was among those surrounded. We said: What should we do, since we have fled from the battle and have been afflicted with wrath? Then we said: Why don't we enter Madinah? So we spent the night, then we said: Why don't we present ourselves to the Messenger of God, may God bless him and grant him peace? If we can repent, then we will go. So we came to him before the morning prayer, and he came out and said: Who are these people? We said: We are the ones who fled. He said: No, you are the troublemakers. I am your group and I am the group of the Muslims. So we came to him and kissed his hand. And thus Abu Dawud, Al-Tirmidhi and Ibn Majah narrated it through various chains of transmission on the authority of Yazid bin Abi Ziyad. Al-Tirmidhi said: It is good. We do not know it except from the hadith of Ibn Abi Ziyad. Ibn Abi Hatim narrated it from the hadith of Yazid bin Abi Ziyad with it, and he added at the end of it: The Messenger of God, may God bless him and grant him peace, recited this verse: **Or withdrawing to a group.** The people of knowledge said that the meaning of his saying **the**

**grocers** is the ones who give gifts. And likewise, Umar bin Al-Khattab, may God be pleased with him, said about Abu Ubaid when he was killed on the bridge in the land of Persia due to the large army from the direction of the Magians. Umar said: If he had withdrawn to me, I would have been a group for him. This is how Muhammad bin Sirin narrated it on the authority of Umar. And in the narration of Abu Uthman Al-Nahdi on the authority of Umar, he said: When Abu Ubaid was killed, Umar said: O people, I am your group. And Mujahid said: Umar said: I am the group of every Muslim. And Abd Al-Malik bin Umair said on the authority of Umar: O people, do not be deceived by this verse, for it was on the day of Badr, and I am a group for every Muslim. And Ibn Abi Hatim said: My father told us, Hassan bin Abdullah Al-Masry told us, Khallad bin Sulayman Al-Hadrami told us, Nafi' told us that he asked Ibn Umar: I said: We are a people who do not... Shall we stand firm when fighting our enemy, and we do not know who is in the group, our leader or our army? He said: The group is the Messenger of God, may God bless him and grant him peace. I said: God says: **When you meet those who disbelieve advancing** (al-Baqarah 2:14), He said: This verse was revealed on the day of Badr, not before or after it. Ad-Dahhak said about His statement: **or withdrawing to a group:** withdrawing to the Prophet, may God bless him and grant him peace, and his companions. Likewise, the one who flees today to his leader or his companions. But if the flight is not for any of these reasons, then it is forbidden and a major sin, because of what was narrated by Al-Bukhari and Muslim in the two Sahihs on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **Avoid the seven destructive sins.** It was said: O Messenger of God, what are they? He said: "Associating partners with God, sorcery, killing a soul which God has forbidden except by right, consuming usury, consuming the wealth of an orphan, turning away on the day of battle, and accusing chaste, unaware, believing women of adultery." And there are evidences from other sources, and for this reason God Almighty said: **He has incurred** meaning he has returned **with wrath from God, and his refuge** meaning his destination and return on the Day of Appointment **is Hell, and an evil destination.** Imam Ahmad said: Zakariya bin Adi told us, Abdullah bin Omar Al-Raqi told us, on the authority of Zaid bin Abi Anisa, Jabalah bin Suhaim told us, on the authority of Abu Al-Muthanna Al-Abdi, I heard Al-Sadosi, meaning Ibn Al-Khasasiyah, who is Bashir bin Ma'bad, say: I came to the Prophet, may God bless him and grant him peace, to pledge allegiance to him, and he stipulated that I testify that there is no god but God and that Muhammad is His servant and Messenger, and that I establish prayer, and pay zakat, and perform the Hajj of Islam, and fast the month of Ramadan, and strive in the way of God. I said: O Messenger of God, as for two things, by God I cannot bear them: Jihad, for they claim that whoever turns his back has incurred the wrath of God, so I fear that if I am present at that, my soul will be humbled and I will hate death, and charity, for by God I have nothing but spoils and ten camels,



which are the messengers of my family and their load. The Messenger of God, may God bless him and grant him peace, withdrew his hand and said: **There is no Jihad and no charity, so how will you enter Paradise then?** I said, O Messenger of God, I will pledge allegiance to you, so I pledged allegiance to him on all of them. This is a strange hadith from this aspect, and they did not include it in the six books. Al-Hafiz Abu al-Qasim al-Tabarani said: Ahmad ibn Muhammad ibn Yahya ibn Hamza told us: Ishaq ibn Ibrahim Abu al-Nadr told us: Yazid ibn Rabi'ah told us: Abu al-Ash'ath told us on the authority of Thawban, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, who said: "There are three things with which no action is of any benefit: associating partners with God, disobeying one's parents, and fleeing from battle." This is also a very strange hadith. Al-Tabarani also said: Al-Abbas ibn al-Fadl al-Asfati told us: Musa ibn Ismail told us: Hafs ibn Umar al-Shanni told us: Amr ibn Murrah told me: I heard Bilal ibn Yasar ibn Zayd, the freed slave of the Messenger of God, may God bless him and grant him peace, say: I heard my father narrating on the authority of my grandfather: The Messenger of God, may God bless him and grant him peace, said: "Whoever says: 'I seek forgiveness from God, there is no god but Him, and I repent to Him,' will be forgiven, even if he fled from battle." This is how Abu Dawud narrated it on the authority of Musa ibn Ismail, and al-Tirmidhi narrated it on the authority of al-Bukhari on the authority of Musa ibn Ismail, and he said: It is strange. We do not know it except from this source. I said: It is not known from Zayd, the freed slave of the Prophet, may God bless him and grant him peace, other than him. Some have said that fleeing was only... It was forbidden for the Companions because it was an individual obligation for them, and it was said that it was specifically for the Ansar because they pledged to hear and obey in good times and bad. It was said that what is meant by this verse is the people of Badr in particular. This was narrated on the authority of Umar, Ibn Umar, Ibn Abbas, Abu Hurairah, Abu Saeed, Abu Nadrah, Nafi', the freed slave of Ibn Umar, Saeed bin Jubayr, Al-Hasan Al-Basri, Ikrimah, Qatadah, Ad-Dahhak, and others. Their proof for this is that there was no group that had power to which they would turn except that group of theirs, as the Prophet, may God bless him and grant him peace, said: **O God, if You destroy this group, You will not be worshipped on earth.** For this reason, Abdullah bin Al-Mubarak said on the authority of Mubarak bin Fadala on the authority of Al-Hasan regarding His statement, **And whoever turns his back to them that day**, he said that on the day of Badr. As for today, if he withdraws to a group or a country, I think he said, there is no harm in that. Ibn Al-Mubarak said on the authority of Al-Mubarak also on the authority of Ibn Lahi'ah, Yazid bin Abi Habib told me that God Almighty made Hell obligatory for whoever fled on the day of Badr. He said, **And whoever turns his back to them that day, unless he turns aside for the sake of fighting or withdraws to a group, he has certainly incurred the wrath of God.** Then, when the day of Uhud came after that, He said, "Indeed, those of you who turned back on the day the two armies met, Satan only made them slip because of some of what they had earned. And God has pardoned." On their authority: "Then the day of Hunayn came seven years

after that. He said: 'Then you turned back, fleeing.' 'Then after that God wills to forgive whomever He wills.'" In the Sunan of Abu Dawud, al-Nasa'i, al-Mustadrak al-Hakim, the interpretation of Ibn Jarir, and Ibn Mardawayh, from the hadith of Dawud ibn Abi Hind, on the authority of Abu Nadrah, on the authority of Abu Sa'id, that he said regarding this verse: **And whoever turns his back to them that day**, it was only revealed about the people of Badr. All of this does not negate the fact that fleeing from the battlefield was forbidden for anyone other than the people of Badr, even though the reason for the revelation of the verse was about them, as indicated by the hadith of Abu Hurayrah mentioned above, that fleeing from the battlefield is one of the major sins, as is the view of the majority. And God knows best.

### Fath al-Qadir

Crawling: approaching little by little, and its origin is rushing towards the buttocks, then every walker in war towards another was called a crawler. Crawling: drawing near and getting close, you say: he crawled towards the enemy crawling, and the people crowded together: meaning some of them walked towards each other. The accusative of crawling is either as a source for a deleted verb: meaning you crawl crawling, or as a state of the believers: meaning the state of you crawling towards the disbelievers, or a state of those who disbelieved: meaning the state of the disbelievers crawling towards you, or a state of the two groups, meaning crawling. **So do not turn your backs to them.** God forbade the believers from fleeing from the disbelievers if they meet them and some of them have crawled towards each other to fight, so the apparent meaning of this verse is general for all believers at all times, and in all states except the state of deviation and bias. It was narrated on the authority of Umar, Ibn Umar, Ibn Abbas, Abu Hurairah, Abu Saeed, Abu Nadra, Ikrimah, Nafi', Al-Hasan, Qatadah, Yazid, Ibn Abi Habib and Al-Dahhak that the prohibition of fleeing from the battle in this verse is specific to the day of Badr, and that the people of Badr were not allowed to withdraw, and if they had withdrawn, they would have withdrawn to the polytheists, since there were no Muslims on the earth at that time other than them, and they had no group except the Prophet, may God bless him and grant him peace. As for after that, some of them were a group for others, and Abu Hanifa said the same.

### Tafsir al-Baghawi

15 - The Almighty said: **O you who have believed, when you meet those who disbelieve advancing**, meaning gathered together, crowding one another. Advancing means drawing close in battle. Advancing is a verbal noun, therefore it is not pluralized, like their saying, **a people of justice and contentment.** Al-Layth said: Advancing is a group advancing against their enemy at once, so they are advancing, and the plural is advancing. **Do not turn your backs to them**, meaning do not flee, because the one who is defeated turns his back.



Surat al-Anfal 8:15

O you who have believed, when you meet those who disbelieve advancing [in battle], do not turn your backs to them.

### Tafsir al-Baidawi

15. **O you who have believed, when you meet those who disbelieve advancing** many, it is seen because of their large numbers as if they were advancing. It is the source of the boy's crawling when he crawls on his seat little by little, it was named with it and the plural is crawling and its accusative is in the state. **Do not turn your backs to them** in flight, let alone if they are like you or less than you, and it is more apparent that it is a specific ruling with His saying: **Urge the believers to fight** the verse. It is permissible for crawling to be in the accusative case as a state of the subject and the object, meaning: If you meet them advancing, they crawl towards you and you crawl towards them, do not flee, or from the subject alone and it is a notification of what will happen from them on the day of Hunayn when they turned away and they were twelve thousand.

## Surat al-Anfal 8:16

And whoever turns his back to them that Day, unless he turns aside to fight or withdraws to a company, has certainly drawn upon himself the wrath of God, and his refuge is Hell, and wretched is the destination.

## Tafsir al-Jalalayn

16 - **And whoever turns his back to them on that day** meaning the day of their encounter **except turning aside** turning **to fight** by showing them the escape as a plot while he wants to attack **or withdrawing** joining to a **company** a group of Muslims seeking help from them **has certainly incurred** has turned back **in wrath from God, and his refuge is Hell, and wretched is the destination** the reference is this and this is specific to when the disbelievers do not exceed double.

## Tafsir al-Suyuti

## Tafsir al-Tabari

**And whoever turns his back to them on that Day**, meaning: And whoever among you turns his back to them, **except turning aside for the sake of fighting**, meaning: Except diverting himself to fight his enemy, seeking a vulnerable spot that he can hit so he can attack him, **or withdrawing to a company**, or: Except that he turns his back to them withdrawing to a company, meaning: Going to the area of the believers who will bring him back with them to fight them, and will return with him to them with them.

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

Who said that?

Ibn Wakee' narrated, Abu Khalid al-Ahmar narrated, on the authority of Juwaybir, on the authority of Ad-Dahhak: **Except for one who is evading battle or withdrawing to a group**. He said: **The one who is evading is the one who goes ahead of his companions to see an enemy surprise and capture it**. He said: "And the one who is evading is the one who flees to the Prophet, may God bless him and grant him peace, and his companions. And likewise the one who flees today to his leader and his companions." Ad-Dahhak said: This is a warning from God to the companions of Muhammad, may God bless him and grant him peace, that they should not flee. The Prophet, may God bless him and grant him peace, and his companions were their group.

Muhammad ibn al-Husayn told me, Ahmad ibn al-Mufaddal told us, Asbat told us, on the authority of al-Suddi: **And whoever turns his back to them that day, unless he turns aside for battle or withdraws to a company**, as for **turning aside**, he says: unless he is diverting, meaning to return, **or withdrawing to a company**, he said: **The one who withdraws**, to the Imam and his soldiers if he attacks and he is unable to deal with them, and the people are not excused, even if they are many, for turning away from the Imam.

Scholars differed regarding the ruling on the words of God Almighty: **And whoever turns his back to them that day, unless he turns aside for fighting or withdraws to a company, he has certainly drawn upon himself the wrath of God, and his refuge is Hell**. Is it specific to the people of Badr, or does it apply to all believers?

Some people said: It is specifically for the people of Badr, because it was not for them to leave the Messenger of God, may God bless him and grant him peace, with his enemy and flee from him, but today there is no reason to flee.

Who said that?

Muhammad ibn al-Muthanna told us, Abd al-A'la told us, Dawud told us, on the authority of Abu Nadrah, regarding the words of God Almighty: **And whoever turns his back to them that day**, he said: That was the day of Badr, and they were not allowed to withdraw, and if anyone had withdrawn, he would not have withdrawn except to... Abu Musa said: He means: to the polytheists.

Ishaq bin Shaheen told us, he said, Khalid told us, on the authority of Dawud, on the authority of Abu Nadrah, on the authority of Abu Saeed, the Almighty's saying: **And whoever turns his back to them that day**, then he mentioned something similar, except that he said: If they had withdrawn, they would have withdrawn to the polytheists, and there were no Muslims on earth that day other than them.

Humayd ibn Mas'adah told us, Bishr ibn Mufaddal told us, Dawud told us, on the authority of Abu Nadrah, on the authority of Sa'id, who said: The following was revealed on the day of Badr: **And whoever turns his back to them that day**.

Ibn Al-Muthanna and Ali Ibn Muslim Al-Tusi told us - Ibn Al-Muthanna said: Abd Al-Samad told me, and Ali said: Abd Al-Samad told us - he said: Shu'bah told us, on the authority of Dawud, meaning Ibn Abi Hind, on the authority of Abu Nadrah, on the authority of Abu Sa'id: **And whoever turns his back to them that day**, he said: The day of Badr. Abu Musa said: I was told that in the book of Ghundar this hadith: On the authority of Dawud, on the authority of Al-Sha'bi, on the authority of Abu Sa'id.

Ahmad bin Muhammad al-Tusi told us, he said, Ali bin Asim told us, on the authority of Dawud bin Abi Hind, on the authority of Abu Nadrah, on the authority of Abu Saeed al-Khudri, who said: That was only on the day of Badr, when the Muslims had no group except the Messenger of God, may God bless him and grant him peace. But after that, the Muslims were groups for one another.

Ibn Wakee' told us, he said, Abd Al-A'la told us, he said, Dawud told us, on the authority of Abu Nadrah: **And whoever turns his back to them that day**, he said: This was revealed about the people of Badr.

Yaqub told us, he said, Ibn Ulayyah told us, on the authority of Ibn Awn, he said: I wrote to Nafi' asking him about his statement: **And whoever turns his back to them that day**, was that day or later? He said: And he wrote to me: **(That was only on the day of Badr)**.

## Surat al-Anfal 8:16

And whoever turns his back to them that Day, unless he turns aside to fight or withdraws to a company, has certainly drawn upon himself the wrath of God, and his refuge is Hell, and wretched is the destination.

Ali bin Sahl told us, Zaid told us, on the authority of Sufban, on the authority of Juwaybir, on the authority of Ad-Dahhak, who said: The flight was only on the day of Badr, and they had no refuge to which they could turn. As for today, there is no flight.

Ibn Wakee' told us, he said, my father told us, on the authority of Al-Rabi', on the authority of Al-Hasan: **And whoever turns his back to them that day**, he said: This was on the day of Badr specifically. Fleeing from battle is not one of the major sins.

... He said, my father told us, on the authority of Sufyan, on the authority of a man, on the authority of Ad-Dahhak: **And whoever turns his back to them that day**, he said: This was specifically on the day of Badr.

... He said, Ruh bin Ubadah told us, on the authority of Habib bin Al-Shaheed, on the authority of Al-Hasan: **And whoever turns his back to them that day**, he said: It was revealed about the people of Badr.

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada: **And whoever turns his back to them that day**, he said: That was the day of Badr.

Al-Muthanna told me, he said, Suwaid told us, he said, Ibn al-Mubarak told us, on the authority of al-Mubarak ibn Fadala, on the authority of al-Hasan: **And whoever turns his back to them that day**, he said: That was on the day of Badr. As for today, if he withdraws to a group or a country, I think he said: There is nothing wrong with it.

Al-Muthanna told me, he said, Qubaysah bin Uqbah told us, he said, Sufyan told us, on the authority of Ibn Awn, he said: I wrote to Nafi': **And whoever turns his back to them that day**, he said: This is only on the day of Badr.

Al-Muthanna told me, Suwaid bin Nasr told us, Ibn Al-Mubarak told us, on the authority of Ibn Lahi'ah, who said, Yazid bin Abi Habib told me: God made Hell obligatory for those who fled on the day of Badr. He said: **And whoever turns his back to them that day, unless he turns aside for the sake of fighting or withdraws to a company, he has certainly drawn upon himself the wrath of God.** Then when the day of Uhud came after that, He said: "It was only Satan who caused them to slip because of some of what they had earned. But God has pardoned them." (Al Imran 3:155). Then came Hunayn, seven years after that, and He said: **Then you turned back, fleeing.** (al-Tawbah 9:25). **Then after that, God will turn in mercy to whom He wills.** (al-Tawbah 9:7).

Yaqub told me, he said, Ibn Ulayyah told us, he said, Ibn Awn told us, on the authority of Muhammad: That Umar, may God have mercy on him, was informed of the killing of Abu Ubayd, so he said: If only he would come to me! If I were one of the factions!

Al-Muthanna told me, Suwaid told us, Ibn Al-Mubarak told us, on the authority of Jarir bin Hazim, who said,

Qais bin Saad told me: I asked Ata bin Abi Rabah about the statement of God, **And whoever turns his back to them that Day**, he said: This was abrogated by the verse in al-Anfal 8: "Now God has lightened your burden, and He knows that there is weakness in you. So if there are among you a hundred, patient, they will overcome two hundred" (al-Anfal 8:66). He said: And it is not for a people to flee from two times their number. He said: That was abrogated except for this number.

Al-Muthanna told me, he said, Suwaid told us, he said, Ibn al-Mubarak told us, on the authority of Sulayman al-Taymi, on the authority of Abu Uthman, he said: When Abu Ubayd was killed, the report came to Umar, and he said: O people, I am your group.

...Ibn al-Mubarak said, on the authority of Muammar, Sufyan al-Thawri, and Ibn Uyaynah, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, who said: Umar, may God be pleased with him, said: I am the group of every Muslim.

Others said: Rather, the ruling of this verse is general for everyone who turns his back on the enemy in defeat.

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: The greatest of the major sins is associating partners with God and fleeing from battle, because God Almighty says: "And whoever turns his back to them that day, unless he turns aside for the sake of fighting or withdraws to a company, he has certainly drawn upon himself the wrath of God, and his refuge is Hell, and wretched is the destination."

Abu Ja'far said: The most correct of the two interpretations of this verse, in my opinion, is the statement of the one who said: Its ruling is decisive, and that it was revealed about the people of Badr, and its ruling is established for all believers, and that God has forbidden the believers, when they meet the enemy, to turn their backs to them in defeat except to turn away for fighting, or to join a group of believers wherever they are in the land of Islam, and that whoever turns his back to them after the march to fight in defeat without intending one of the two characteristics that God has permitted turning away, has deserved God's threat, unless He bestows His pardon upon him.

We said that it is a decisive and not abrogated ruling because we have explained in more than one place in this book and others: that it is not permissible to rule that a ruling of a verse is abrogated, and it has a reason for not being abrogated, except with an argument that must be accepted, from a report that eliminates the excuse, or an argument of reason. And there is no argument from these two meanings that indicates the abrogation of the ruling of the statement of God Almighty: **And whoever turns his back to them that Day, unless he turns aside for the sake of fighting**

or withdraws to a company.

As for his saying: **He has incurred the wrath of God**, he says: he has returned with the wrath of God. **And his abode is Hell**, he says: and his destination that he will go to in his return on the Day of Resurrection is Hell. **And an evil destination**, he says: and an evil place to which that destination will go.

## Tafsir al-Qurtubi

Fourth: Ibn Al-Qasim said: The testimony of one who fled from the battle is not permissible, and it is not permissible for them to flee even if their leader fled, because of the words of God Almighty: **And whoever turns his back to them that day** (al-An'am 2:10). He said: It is permissible for more than twice their number to flee, and this is as long as the number of Muslims does not reach twelve thousand. If it reaches twelve thousand, it is not permissible for them to flee even if the number of polytheists exceeds double, because the Messenger of God, may God bless him and grant him peace, said:

**And twelve thousand will not be defeated due to their small number.** Most scholars have specified this number in this hadith from the general meaning of the verse.

I said: It was narrated by Abu Bishr and Abu Salamah Al-Amili, who is Al-Hakam bin Abdullah bin Khattaf, and he is rejected. They said: Al-Zuhri told us on the authority of Anas bin Malik, "on the authority of the Messenger of God, may God bless him and grant him peace, who said:

O Aktham ibn al-Jun, go out to fight with people other than your own, improve your character and be generous to your companions. O Aktham ibn al-Jun, the best companions are four, the best vanguards are forty, the best raiding parties are four hundred, and the best armies are four thousand. Twelve thousand will not be defeated due to a small number." And it was narrated from Malik what indicates this from his school of thought, which is his statement to al-Amri al-Abid when he asked him, **Do you have the freedom to abandon jihad other than the rulings and replace them?** He said, **If you have twelve thousand with you, then you have no freedom to do so.**

Fifth: If he fled, then let him seek forgiveness from God Almighty. Al-Tirmidhi narrated on the authority of Bilal bin Yasar bin Zaid, who said: My father told me on the authority of my grandfather, who heard the Prophet, may God bless him and grant him peace, say:

Whoever says, **I seek forgiveness from God, there is no god but He, the Ever-Living, the Self-Sustaining, and I repent to Him**, God will forgive him, even if he had fled from the battlefield." He said: This is a strange hadith that we do not know except from this source.

Sixth: The Almighty's saying: **Except when turning aside for the sake of fighting or withdrawing to a company.** Turning aside means moving away from the straight path. So the one who turns from one side to another for the sake of war is not defeated, and

likewise the one who withdraws if he intends to withdraw to a company of Muslims to seek their help, so he returns to the battle not defeated either. Abu Dawud narrated "on the authority of Abdullah bin Omar that he was in one of the companies of the Messenger of God, may God bless him and grant him peace, and he said:

The people surrounded him, and I was among those surrounded. He said: When we came out, we said: What should we do, since we have fled from the battle and have been afflicted with the wrath? We said: We will enter the city and establish ourselves there and go away, and no one will see us. He said: So we entered and said: Let us present ourselves to the Messenger of God (peace and blessings of God be upon him). If we have repentance, we will stay, and if not, we will go. He said: So we sat with the Messenger of God (peace and blessings of God be upon him) before the dawn prayer, and when he came out, we stood up to him and said: We are the ones who fled. He came to us and said: No, you are the ones who are disturbing us. He said: So we came close and kissed his hand. He said: I am the group of Muslims. Tha'lab said: The 'Akkaroon are the 'Atafoon. Another said: The man who turns away during war and then returns is called 'Akar and 'I'tkar. Jarir narrated from Mansur from Ibrahim who said: A man from Al-Qadisiyah was defeated and came to Madinah to 'Umar and said: O Commander of the Faithful, I am lost! I fled from the battle. 'Umar said: I am your group. Muhammad bin Sirin said: When Abu 'Ubaidah was killed, the report came to 'Umar and he said: If he had turned to me, I would have been his group, so I am the group of every Muslim. According to these hadiths, fleeing is not a major sin, because the group here is Madinah, the Imam, and the group of Muslims wherever they are. According to the other opinion, it is a major sin, because the group there is the group of people present for the war. This is according to the opinion of the majority that fleeing from the battle is a major sin. They said: Rather, that statement was made by the Prophet (peace and blessings of God be upon him) and 'Umar as a precaution for the believers, since at that time they were steadfast against their weakest many times. And God knows best. And in his saying and turning away on the day of the battle is sufficient.

Seventh - The Almighty's saying: "He has incurred the wrath of God" meaning he deserved the wrath. The root of *baa* is *rajaa* **he returned**, and this has been mentioned previously. **And his abode is Hell** meaning his place of residence. This does not indicate eternity, as has been mentioned previously in more than one place. The Prophet, may God's prayers and peace be upon him, said:

**Whoever says, 'I seek forgiveness from God, there is no god but He, the Ever-Living, the Self-Sustaining,' he will be forgiven, even if he had fled from battle.**

## Tafsir Ibn Kathir

God Almighty says, threatening those who do that with the Fire for fleeing from the battlefield: **O you who have believed, when you meet those who disbelieve**

And whoever turns his back to them that Day, unless he turns aside to fight or withdraws to a company, has certainly drawn upon himself the wrath of God, and his refuge is Hell, and wretched is the destination.

**advancing** meaning, you approach them and come close to them, **do not turn your backs to them** meaning, flee and leave your companions. **And whoever turns his back to them that day, except one who turns aside for the sake of fighting** meaning, he flees in front of his comrades as a plot to show him that he fears him, so he follows him and then attacks him and kills him, then there is no harm in that. Saeed bin Jubayr and Al-Suddi stated this explicitly. Ad-Dahhak said that he should advance ahead of his companions to see a surprise from the enemy and strike it, **or withdraw to a group** meaning, he fled from here to another group of Muslims, helping them and they helping him, so that is permissible for him, even if he was in a secret mission and fled to his commander or the greatest imam, he is included in this concession. Imam Ahmad said: Hasan told us, Zuhair told us, Yazid bin Abi Ziyad told us, on the authority of Abd al-Rahman bin Abi Laila, on the authority of Abdullah bin Umar, may God be pleased with them both, who said: I was in one of the raids of the Messenger of God, may God bless him and grant him peace, and the people surrounded him, and I was among those surrounded. We said: What should we do, since we have fled from the battle and have been afflicted with wrath? Then we said: Why don't we enter Madinah? So we spent the night, then we said: Why don't we present ourselves to the Messenger of God, may God bless him and grant him peace? If we can repent, then we will go. So we came to him before the morning prayer, and he came out and said: Who are these people? We said: We are the ones who fled. He said: No, you are the troublemakers. I am your group and I am the group of the Muslims. So we came to him and kissed his hand. And thus Abu Dawud, Al-Tirmidhi and Ibn Majah narrated it through various chains of transmission on the authority of Yazid bin Abi Ziyad. Al-Tirmidhi said: It is good. We do not know it except from the hadith of Ibn Abi Ziyad. Ibn Abi Hatim narrated it from the hadith of Yazid bin Abi Ziyad with it, and he added at the end of it: The Messenger of God, may God bless him and grant him peace, recited this verse: **Or withdrawing to a group**. The people of knowledge said that the meaning of his saying **the grocers** is the ones who give gifts. And likewise, Umar bin Al-Khattab, may God be pleased with him, said about Abu Ubaid when he was killed on the bridge in the land of Persia due to the large army from the direction of the Magians. Umar said: If he had withdrawn to me, I would have been a group for him. This is how Muhammad bin Sirin narrated it on the authority of Umar. And in the narration of Abu Uthman Al-Nahdi on the authority of Umar, he said: When Abu Ubaid was killed, Umar said: O people, I am your group. And Mujahid said: Umar said: I am the group of every Muslim. And Abd Al-Malik bin Umair said on the authority of Umar: O people, do not be deceived by this verse, for it was on the day of Badr, and I am a group for every Muslim. And Ibn Abi Hatim said: My father told us, Hassan bin Abdullah Al-Masry told us, Khallad bin Sulayman Al-Hadrami told us, Nafi' told us that he asked Ibn Umar: I said: We are a people who do not... Shall we stand firm when fighting our enemy,

and we do not know who is in the group, our leader or our army? He said: The group is the Messenger of God, may God bless him and grant him peace. I said: God says: **When you meet those who disbelieve advancing** (al-Baqarah 2:14), He said: This verse was revealed on the day of Badr, not before or after it. Ad-Dahhak said about His statement: **or withdrawing to a group**: withdrawing to the Prophet, may God bless him and grant him peace, and his companions. Likewise, the one who flees today to his leader or his companions. But if the flight is not for any of these reasons, then it is forbidden and a major sin, because of what was narrated by Al-Bukhari and Muslim in the two Sahihs on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **Avoid the seven destructive sins**. It was said: O Messenger of God, what are they? He said: "Associating partners with God, sorcery, killing a soul which God has forbidden except by right, consuming usury, consuming the wealth of an orphan, turning away on the day of battle, and accusing chaste, unaware, believing women of adultery." And there are evidences from other sources, and for this reason God Almighty said: **He has incurred** meaning he has returned **with wrath from God, and his refuge** meaning his destination and return on the Day of Appointment **is Hell, and an evil destination**. Imam Ahmad said: Zakariya bin Adi told us, Abdullah bin Omar Al-Raqi told us, on the authority of Zaid bin Abi Anisa, Jabalah bin Suhaim told us, on the authority of Abu Al-Muthanna Al-Abdi, I heard Al-Sadosi, meaning Ibn Al-Khasasiyah, who is Bashir bin Ma'bad, say: I came to the Prophet, may God bless him and grant him peace, to pledge allegiance to him, and he stipulated that I testify that there is no god but God and that Muhammad is His servant and Messenger, and that I establish prayer, and pay zakat, and perform the Hajj of Islam, and fast the month of Ramadan, and strive in the way of God. I said: O Messenger of God, as for two things, by God I cannot bear them: Jihad, for they claim that whoever turns his back has incurred the wrath of God, so I fear that if I am present at that, my soul will be humbled and I will hate death, and charity, for by God I have nothing but spoils and ten camels, which are the messengers of my family and their load. The Messenger of God, may God bless him and grant him peace, withdrew his hand and said: **There is no Jihad and no charity, so how will you enter Paradise then?** I said, O Messenger of God, I will pledge allegiance to you, so I pledged allegiance to him on all of them. This is a strange hadith from this aspect, and they did not include it in the six books. Al-Hafiz Abu al-Qasim al-Tabarani said: Ahmad ibn Muhammad ibn Yahya ibn Hamza told us: Ishaq ibn Ibrahim Abu al-Nadr told us: Yazid ibn Rabi'ah told us: Abu al-Ash'ath told us on the authority of Thawban, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, who said: "There are three things with which no action is of any benefit: associating partners with God, disobeying one's parents, and fleeing from battle." This is also a very



strange hadith. Al-Tabarani also said: Al-Abbas ibn al-Fadl al-Asfati told us: Musa ibn Ismail told us: Hafs ibn Umar al-Shanni told us: Amr ibn Murrah told me: I heard Bilal ibn Yasar ibn Zayd, the freed slave of the Messenger of God, may God bless him and grant him peace, say: I heard my father narrating on the authority of my grandfather: The Messenger of God, may God bless him and grant him peace, said: "Whoever says: 'I seek forgiveness from God, there is no god but Him, and I repent to Him,' will be forgiven, even if he fled from battle." This is how Abu Dawud narrated it on the authority of Musa ibn Ismail, and al-Tirmidhi narrated it on the authority of al-Bukhari on the authority of Musa ibn Ismail, and he said: It is strange. We do not know it except from this source. I said: It is not known from Zayd, the freed slave of the Prophet, may God bless him and grant him peace, other than him. Some have said that fleeing was only... It was forbidden for the Companions because it was an individual obligation for them, and it was said that it was specifically for the Ansar because they pledged to hear and obey in good times and bad. It was said that what is meant by this verse is the people of Badr in particular. This was narrated on the authority of Umar, Ibn Umar, Ibn Abbas, Abu Hurairah, Abu Saeed, Abu Nadrah, Nafi', the freed slave of Ibn Umar, Saeed bin Jubayr, Al-Hasan Al-Basri, Ikrimah, Qatadah, Ad-Dahhak, and others. Their proof for this is that there was no group that had power to which they would turn except that group of theirs, as the Prophet, may God bless him and grant him peace, said: **O God, if You destroy this group, You will not be worshipped on earth.** For this reason, Abdullah bin Al-Mubarak said on the authority of Mubarak bin Fadala on the authority of Al-Hasan regarding His statement, **And whoever turns his back to them that day**, he said that on the day of Badr. As for today, if he withdraws to a group or a country, I think he said, there is no harm in that. Ibn Al-Mubarak said on the authority of Al-Mubarak also on the authority of Ibn Lah'ah, Yazid bin Abi Habib told me that God Almighty made Hell obligatory for whoever fled on the day of Badr. He said, **And whoever turns his back to them that day, unless he turns aside for the sake of fighting or withdraws to a group, he has certainly incurred the wrath of God.** Then, when the day of Uhud came after that, He said, "Indeed, those of you who turned back on the day the two armies met, Satan only made them slip because of some of what they had earned. And God has pardoned." On their authority: "Then the day of Hunayn came seven years after that. He said: 'Then you turned back, fleeing.' 'Then after that God wills to forgive whomever He wills.'" In the Sunan of Abu Dawud, al-Nasa'i, al-Mustadrak al-Hakim, the interpretation of Ibn Jarir, and Ibn Mardawayh, from the hadith of Dawud ibn Abi Hind, on the authority of Abu Nadrah, on the authority of Abu Sa'id, that he said regarding this verse: **And whoever turns his back to them that day**, it was only revealed about the people of Badr. All of this does not negate the fact that fleeing from the battlefield was forbidden for anyone other than the people of Badr, even though the reason for the revelation of the verse was about them, as indicated by the hadith of Abu Hurayrah mentioned above, that fleeing from the battlefield is one of the major sins, as is the view of the majority. And God knows best.

## Fath al-Qadir

They said: This is supported by his statement: 16- **And whoever turns his back to them that day**, as it is a reference to the day of Badr. It was said: This verse was abrogated by the verse of weakness. The majority of scholars held that this verse is a general ruling, not a specific one, and that fleeing from the battlefield is forbidden. This is supported by the fact that this verse was revealed after the war had ended on the day of Badr. The response to the statement of the first scholars is that the reference in **that day** to the day of Badr is that it is a reference to the day of the battlefield, as the context indicates, and there is no contradiction between this verse and the verse of weakness. Rather, this verse is restricted by it, so fleeing from the battlefield is forbidden under the condition that God has made clear in the verse of weakness. There is no basis for what they mentioned that there were no Muslims on the earth on the day of Badr other than those who were present, as there were many people in Medina at that time whom the Prophet (peace and blessings of God be upon him) did not order to go out, because he (peace and blessings of God be upon him) and those who went out with him did not think that there would be fighting at the beginning. This is supported by the authentic hadiths that explicitly state that fleeing from battle is among the major sins, as in the hadith: **Avoid the seven deadly sins**, and in it: **And fleeing in succession on the day of battle**, and similar hadiths. This discussion is long and its paths are branched, and it is explained in its proper places. Ibn Atiyyah said: **The backs are the plural of back, and the expression back in this verse is well-established in eloquence because of the ugliness and blame it contains for the one who flees.** His statement: **Except when turning away for the sake of fighting**, turning away means moving away from the straight path, and what is meant by it here is turning from one side to another in battle in search of war tricks and deceiving the enemy, and like someone who makes one think that they are defeated so that the enemy follows him and attacks him and is able to overpower him, and similar tricks of war, because war is deception. His saying: **or turning to a party** meaning to a group of Muslims other than the group facing the enemy. The accusative of **turning away** and **turning away** is an exception from **turning away** meaning **and whoever turns his back to them except a man from them turning away or turning away**. It is permissible for both to be accusative as a state, and the letter of exception is superfluous and has no function. The phrase **has incurred the wrath of God** is a recompense for the condition. The meaning is: whoever flees and runs away from the battle has returned with the wrath of God except the one turning away and turning away. **And his refuge is Hell** meaning the place to which he seeks refuge is the Fire, so his decision has led him to something more severe than what he fled from and a greater punishment. Refuge is what a person seeks refuge in. **And evil is the destination** is what he has come to of the torment of the Fire. This verse includes this severe threat to whoever flees from the battle, and in that is an indication that it is one of the major sins that lead to destruction.

Surat al-Anfal 8:16

And whoever turns his back to them that Day, unless he turns aside to fight or withdraws to a company, has certainly drawn upon himself the wrath of God, and his refuge is Hell, and wretched is the destination.

### Tafsir al-Baghawi

16 - **And whoever turns his back to them that Day**, his back, **except turning aside for the sake of battle**, meaning: turning aside, seeing himself as defeated, and intending to seek surprise while he wants to return, **or withdrawing to a company**, meaning: joining and becoming a group of believers, *wanting* to return to the battle. The meaning of the verse is: the prohibition of fleeing from the infidels and turning away from them, except with the intention of turning away to fight and joining a group of Muslims to seek their help and return to fight. Whoever turns his back without this intention will be threatened, as God Almighty said: **He has certainly drawn upon himself the wrath of God, and his refuge is Hell, and wretched is the destination**. The scholars differed regarding this verse. Abu Saeed Al-Khudri said: This is specifically for the people of Badr. It was not permissible for them to flee because the Prophet, may God bless him and grant him peace, was with them, and they did not have a group to which they could turn, except for the Prophet, may God bless him and grant him peace. He turned to a group, so his flight would not be a major sin. This is the opinion of Al-Hasan, Qatadah, and Ad-Dahhak.

Yazid bin Abi Habib said: God made Hell obligatory for those who fled on the day of Badr. Then, when the day of Uhud came after that, He said: **The devil only made them slip because of some of what they had earned, but God has already pardoned them** (Al Imran 3:155). Then, after that, the day of Hunayn came, and He said: **Then you turned back, fleeing** (al-Tawbah 9:25). **Then God will turn in forgiveness after that to whom He wills** (al-Tawbah 9:27).

Abdullah bin Omar said: "We were in an army that the Messenger of God, may God bless him and grant him peace, had sent us. The people were surrounded and fled, so we said: O Messenger of God, are we the ones who flee? He said: Rather, you are the ones who attack. I am the group of Muslims."

Muhammad bin Sirin said: When Abu Ubaidah was killed, the report reached Omar, so he said: If he had joined me, we would have been his group, so I am the group of every Muslim.

Some of them said: The ruling of the verse is general and applies to everyone who turns back in defeat. It was stated in the hadith: One of the major sins is fleeing from battle.

Ata bin Abi Rabah said: This verse was abrogated by the words of God Almighty: **Now God has lightened your burden** (al-Anfal 8:66). It is not for a people to flee from **the likes of them**, so that was abrogated except in this number. And on this, most of the scholars say that if the Muslims are half of their enemy, it is not permissible for them to flee or turn their backs and withdraw from them. Ibn Abbas said: Whoever flees from three does not flee, but from two has fled.

### Tafsir al-Baidawi

16. **And whoever turns his back to them that day, except one who turns away for the sake of fighting** meaning to attack after fleeing and deceive the enemy, for that is one of the tricks of war. **Or withdrawing to a group** or withdrawing to another group of Muslims in order to seek their help, and some of them did not consider the proximity because of what was narrated by Ibn Omar, may God be pleased with them both: "He was in a secret mission that the Messenger of God, may God bless him and grant him peace, sent out and they fled to Medina, so I said, O Messenger of God, are we the ones who fled? He said: **Rather, you are the troublemakers and I am your group**". The accusative of *mutaharifan* and *mahizan* is in the state of *otherwise* and it is superfluous and has no function, or the exception from *al-muwalleen* means except a man who turns away or withdraws, and the weight of *mutahir* is *mutafa'il* not *mutafa'il* otherwise it would have been *mutahawiz* because it is *munahaz* and *yuhuz*. **He has incurred the wrath of God, and his refuge is Hell, and wretched is the destination**. This is if the enemy does not increase more than twice as much, as he said: **Now God has lightened your burden Nun**. It was said that the verse is specific to his family and those present with him in the war.

## Surat al-Anfal 8:17

So you did not kill them, but it was God who killed them. And you did not throw when you threw, but it was God who threw, that He might test the believers with a good test. Indeed, God is Hearing and Knowing.

### Tafsir al-Jalalayn

17 - **You did not kill them** at Badr with your strength **but God killed them** by giving you victory **and you did not throw** O Muhammad, the eyes of the people **when you threw** pebbles because a handful of pebbles does not fill the eyes of a large army with a human throw **but God threw** by delivering that to them. He did that to subdue the disbelievers **and to test the believers from Him with a good test** a gift **which is the spoils**. God is Hearing) of their words **and Knowing** of their conditions.

### Tafsir al-Suyuti

The Almighty said: And you did not throw. Al-Hakim narrated on the authority of Saeed bin Al-Musayyab on the authority of his father, who said: Abi bin Khalaf came to the Prophet, may God bless him and grant him peace, on the day of Uhud, so they let him go. Mus'ab bin `Umair met him, and the Messenger of God, may God bless him and grant him peace, saw Abi climbing over him from a gap between the hem of the armor and the shield, so he stabbed him with his spear, so he fell from his horse, and no blood came out of his stab wound, so he broke one of his ribs, and his companions came to him while he was moaning.

The bull, so they said: What makes you unable to do so? It is only a scratch. So the Messenger of God, may God bless him and grant him peace, mentioned to them: Rather, I will kill my father. Then he said: By the One in Whose Hand is my soul, if this had happened to the people of Dhu al-Majaz, they would all have died. So my father died before he reached Mecca, so God revealed: **And you did not throw when you threw, but God threw**. The verse is authentic in chain of transmission, but it is strange.

Ibn Jarir narrated on the authority of Abd al-Rahman ibn Jubayr that the Messenger of God, may God bless him and grant him peace, on the day of Khaybar called for a bow and shot at the fortress, and the arrow came crashing down until it killed Ibn Abi al-Haqiq while he was in his bed. Then God revealed: **And you did not throw when you threw** *verse*, a *mursal* with a good chain of transmission, but it is strange. What is well-known is that it was revealed about throwing a handful of pebbles on the day of Badr.

Ibn Jarir, Ibn Abi Hatim, and Al-Tabarani narrated on the authority of Hakim bin Hizam who said: When the day of Badr came, we heard a sound falling from the sky to the earth as if it were the sound of a pebble falling into a basin. The Messenger of God, may God bless him and grant him peace, threw those pebbles and we fled. This is what he said: **And you did not throw when you threw** *verse*. Abu Al-Sheikh narrated

something similar on the authority of Jabir and Ibn Abbas, and Ibn Jarir narrated from another source, with a *mursal*, something similar to it.

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says to the believers in Him and His Messenger, who witnessed Badr with the Messenger of God, may God bless him and grant him peace, and fought with him the enemies of his religion from the infidels of Quraysh 106: You did not kill the polytheists, O believers, but God killed them.

And He, the Most High, attributed their killing to Himself, and denied it to the believers in Him who fought the polytheists, since He, the Most High, was the cause of their killing, and the believers' fighting against them was due to His command. In that is the clearest evidence of the corruption of the deniers' claim that God has a hand in the actions of His creation and they have attained it.

Likewise, His saying to His Prophet, peace be upon him: **And you did not throw when you threw, but God threw**, so He attributed the throwing to the Prophet of God, then denied it from him, and informed about Himself that He was the thrower, since He, may His praise be glorified, was the one who conveyed what was thrown to those who threw it from the polytheists, and the one who caused the throwing to His Messenger.

It will be said to those who deny what we have mentioned: You know that God attributed the throwing of the polytheists by His Prophet, may God bless him and grant him peace, to Himself, after describing His Prophet with it and attributing it to Himself. This is one action, the causation of which was from God and its direction, and the deletion and sending from the Messenger of God, may God bless him and grant him peace. So why do you deny that the rest of the acquired actions of creation are like this: from God is creation and accomplishment through causation, and from creation is acquisition through powers? They will not say a statement about one of them without obligating the same about the other.

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

Who said that?

Muhammad ibn Umar told us, Abu Asim told us, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **And why did you not kill them?**, regarding the companions of Muhammad, may God bless him and grant him peace, when this one said: **I killed**, and this one: **I killed**, "and you did not throw when you threw," he said: to Muhammad when he threw stones at the infidels.

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 ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of

## Surat al-Anfal 8:17

So you did not kill them, but it was God who killed them. And you did not throw when you threw, but it was God who threw, that He might test the believers with a good test. Indeed, God is Hearing and Knowing.

Qatada: **And it was not you who threw when you threw, but God threw**, he said: The Messenger of God, may God bless him and grant him peace, threw pebbles at them on the day of Badr.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Ayoub, on the authority of Ikrimah, he said: Nothing of it fell except into a man's eye.

Abdul Warith bin Abdul Samad bin Abdul Warith told us, my father told us, Aban Al-Attar told us, Hisham bin Urwa told us: "When the Messenger of God, may God bless him and grant him peace, arrived at Badr, he said: 'This is where they will fall!' The polytheists found that the Prophet, may God bless him and grant him peace, had preceded them to it and had descended upon him. When they came upon him, they claimed that the Prophet, may God bless him and grant him peace, had said: 'This is Quraysh who have come with their noise and pride, challenging You and denying Your Messenger. O God, I ask You for what You promised me!' So when they came, he faced them and threw stones in their faces, and God Almighty defeated them."

Ahmad bin Mansour told us, he said, Yaqoub bin Muhammad told us, he said, Abdul Aziz bin Imran told us, he said, Musa bin Yaqoub bin Abdullah bin Zama'a told us, on the authority of Yazid bin Abdullah, on the authority of Abu Bakr bin Sulayman bin Abi Hathma, on the authority of Hakim bin Hizam, he said: When the day of Badr came, we heard a sound falling from the sky like the sound of a pebble falling into a basin, and the Messenger of God, may God bless him and grant him peace, threw that shot and we were defeated.

Al-Harith told me, he said, Abdul Aziz told us, he said, Abu Ma'shar told us, on the authority of Muhammad bin Qais and Muhammad bin Ka'b Al-Qurazi, they said: "When the people drew near to one another, the Messenger of God, may God bless him and grant him peace, took a handful of dirt and threw it in the faces of the people, and said: 'May your faces be disfigured!' It entered their eyes, all of them, and the companions of the Messenger of God, may God bless him and grant him peace, came forward, and God revealed: 'And you did not throw when you threw, but it was God who threw,' the verse, until: 'Indeed, God is Hearing and Knowing.'"

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And you did not throw when you threw**, the verse, he told us that on the day of Badr the Prophet of God, may God bless him and grant him peace, took three stones and threw them at the faces of the infidels, and they were defeated at the third stone.

Muhammad ibn al-Husayn told me, Ahmad ibn al-Mufaddal told us, Asbat told us, on the authority of

al-Suddi, who said: "When the two armies met on the day of Badr, the Messenger of God, may God bless him and grant him peace, said to Ali: Give me a pebble from the ground. So he gave him a pebble with dirt on it, and he threw it in the faces of the people. There was not a single polytheist who did not get some dirt in his eyes. Then the believers followed them, killing them and taking them captive. Then he mentioned the throw of the Prophet, may God bless him and grant him peace, and said: 'You did not kill them, but God killed them. You did not throw when you threw, but God threw.'"

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And you did not throw when you threw, but it was God who threw**, he said: "This was on the day of Badr. The Messenger of God, may God bless him and grant him peace, took three pebbles and threw one pebble to the right flank of the people, one pebble to the left flank of the people, and one pebble in their midst, and he said: Disgrace the faces! And they fled." So that is the statement of God, the Almighty: **And you did not throw when you threw, but it was God who threw**.

Al-Muthanna told me, he said, Abu Salih told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, he said: "The Messenger of God, may God bless him and grant him peace, raised his hand on the day of Badr and said: O Lord, if this group is destroyed, You will never be worshipped on earth again! Gabriel said to him: Take a handful of dirt! So he took a handful of dirt and threw it in their faces. There was not one of the polytheists who did not get dirt from that handful in his eyes, nostrils and mouth, so they turned and fled."

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: God Almighty said about the Messenger of God, may God bless him and grant him peace, throwing pebbles from his hand at the polytheists when he threw them: **And you did not throw when you threw, but God threw**, meaning: That was not your throw, were it not for what God put in it of your victory, and what He cast into the hearts of your enemy of it when God defeated them.

It was narrated from Al-Zuhri that he said something that contradicts these sayings, which is:

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of al-Zuhri: **And what did you throw when you threw?** He said: "Abi bin Khalaf al-Jumahi came to the Prophet, may God bless him and grant him peace, with a rotten bone, and he said: 'Will God revive this, O Muhammad, when it has rotted away?' And he was crumbling the bone, so the Prophet, may God bless him and grant him peace, said: 'God will revive it, then cause you to die, then cause you to enter the Fire!' He said: So when the day of Uhud came, he said: 'By God, I will kill Muhammad when I see him!' That reached the Prophet, may God bless him and grant him peace, and he said: 'Rather, I will kill him, God willing.'"



As for his saying: **And that He may test the believers with a good test**, its meaning is: So that He may bestow upon the believers in God and His Messenger victory over their enemies, and give them what they have as booty, and write for them the rewards of their deeds and their struggle with the Messenger of God, may God bless him and grant him peace.

This is the **good trial** that God has afflicted upon these polytheists. By **good trial** he means the beautiful, good blessing, which is what was described and what is similar to it.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said regarding his statement: **And that He may test the believers with a good test from Him**, meaning: So that the believers may know of His blessings upon them, in their victory over their enemy despite their large numbers and their small numbers, so that they may know His right thereby, and so that they may thank Him for His blessings thereby.

And His saying: **Indeed, God is All-Hearing, All-Knowing**, means: Indeed, God is All-Hearing, O believers, of the supplication of the Prophet, may God bless him and grant him peace, and his supplication to his Lord, and his asking Him to destroy the enemy and your enemy, and of your saying and the saying of all of His creation. **He is All-Knowing**, of all of that, including what is good for you and the good of His servants, and other things, encompassing it, so fear Him and obey His command and the command of His Messenger.

## Tafsir al-Qurtubi

The Almighty said: **You did not kill them, but God killed them** meaning on the day of Badr. It was narrated that when the companions of the Messenger of God (peace be upon him) returned from Badr, each one of them mentioned what he had done: I killed such and such, I did such and such, and from that came boasting and the like. So the verse was revealed to inform that God is the One Who causes death and determines all things, and that the servant only participates through his earnings and intentions. This verse responds to those who say that the actions of the servants were created for them. It was said: The meaning is: You did not kill them, but God killed them by driving them to you until He had power over you. It was also said: But God killed them with the angels He provided you with. **And you did not throw when you threw** is similar, **but God threw**. The scholars differed regarding this throwing into four opinions:

First: This throwing was done at the Messenger of God's (*peace be upon him*) pebbles on the day of Hunayn. It was narrated by Ibn Wahb on the authority of Malik. Malik said: There was no one left on that day who was not affected by that. Ibn al-Qasim also narrated the same on his authority.

Second: This was on the day of Uhud when Abi bin Khalaf threw a spear at his neck. Abi thought in defeat. The polytheists said to him: By God, there is nothing wrong with you. He said: By God, if he had spat on me, he would have killed me. Didn't he say: Rather, I will kill him? Abi had threatened the Messenger of God,

may God bless him and grant him peace, with being killed in Mecca. The Messenger of God, may God bless him and grant him peace, said to him: Rather, I will kill you. So the enemy of God died from the blow of the Messenger of God, may God bless him and grant him peace, on his way back to Mecca, in a place called Sarif. Musa bin Uqbah said on the authority of Ibn Shihab:

On the day of Uhud, my father came, covered in iron, on his horse, saying: I will not be saved if Muhammad is saved. So he charged at the Messenger of God, may God bless him and grant him peace, intending to kill him. Musa bin Uqbah said: Saeed bin Al-Musayyab said: Some of the believers intercepted him, so the Messenger of God, may God bless him and grant him peace, ordered them to clear his way. Then Mus'ab bin `Umayr met him to protect the Messenger of God, may God bless him and grant him peace, so he killed Mus'ab bin `Umayr. The Messenger of God, may God bless him and grant him peace, saw the collarbone of Abu bin Khalaf through a gap between the white cloth and the armor, so he stabbed him with his spear, so my father fell from his horse, and no blood came out of his stab wound. Saeed said: He broke one of his ribs. He said: It was about that that the verse was revealed: **And you did not throw when you threw, but God threw**. This is weak, because the verse was revealed after Badr.

Third: What is meant is the arrow that the Messenger of God, may God bless him and grant him peace, shot in the fortress of Khaybar, which traveled through the air until it hit Ibn Abi al-Haqiq while he was on his bed. This is also invalid, and Khaybar and its conquest are much further away than Uhud. The correct version of the killing of Ibn Abi al-Haqiq is different from this.

Fourth: It was on the day of Badr, as stated by Ibn Ishaq. And it is more correct, because the surah is from Badr, and that is because "Gabriel, peace be upon him, said to the Prophet, peace and blessings be upon him: Take a handful of dirt, so he took a handful of dirt and threw it at their faces, and there was not one of the polytheists except that dirt from that handful struck his eyes, nostrils and mouth." Ibn Abbas said it, and it will come. Tha'lab said: The meaning is **And you did not throw** the fear and terror in their hearts **when you threw** the pebbles and they were defeated **but God threw** meaning He helped you and made you victorious. The Arabs say: God threw for you, meaning He helped you and made you victorious and made for you. This was narrated by Abu Ubaidah in the book of metaphors. Muhammad ibn Yazid said: And you did not throw with your strength when you threw, but you threw with the strength of God. **And that He might test the believers from Him with a good test** here the test is the blessing. And the lam is related to something omitted, meaning and that He might test the believers He did that.

## Tafsir Ibn Kathir

God the Almighty shows that He is the Creator of the actions of His servants and that He is the One to be praised for all the good they do because He is the One



## Surat al-Anfal 8:17

So you did not kill them, but it was God who killed them. And you did not throw when you threw, but it was God who threw, that He might test the believers with a good test. Indeed, God is Hearing and Knowing.

who guided them to that and helped them to do it. That is why He said: **So you did not kill them, but it was God who killed them.** That is, it was not by your power and strength that you killed your enemies despite their large numbers and your small numbers. Rather, it is He who gave you victory over them, as He said: **And God had already given you victory at Badr when you were weak.** And the Almighty said: "God had already given you victory on many occasions and on the day of Hunayn when your great number pleased you, but it did not avail you at all, and the earth, vast as it is, became strait for you; then you turned back, fleeing." God the Almighty knows that victory does not depend on the large number or the confusion of nation and number, but rather victory comes from Him the Almighty as He the Almighty said: **How often has a small company overcome a large one by God's permission? And God is with the patient.** Then the Almighty said to His Prophet, may God bless him and grant him peace, also regarding the handful of dirt that he threw at the faces of the unbelievers on the day of Badr when he came out of the hut after his supplication, entreaty and submission, and he threw it at them and said: **May your faces be disfigured.** Then he ordered his companions to give the attackers their due, so they did, and God delivered those pebbles to the eyes of the polytheists, and there was not one of them who was not affected by it, which distracted him from his state. For this reason the Almighty said: **And you did not throw when you threw, but it was God who threw,** meaning it was He who delivered that to them and subdued them with it, not you. Ali bin Abi Talha said, on the authority of Ibn Abbas: The Messenger of God, may God bless him and grant him peace, raised his hands, meaning on the day of Badr, and said: **O Lord, if you destroy this group, you will never be worshipped on earth again.** Gabriel said to him, **Take a handful of dirt and throw it in their faces.** So he took a handful of dirt and threw it in their faces. There was not one of the polytheists who did not get dirt in his eyes, nostrils, and mouth from that handful, so they turned back. Al-Suddi said: The Messenger of God, may God bless him and grant him peace, said to Ali, may God be pleased with him, on the day of Badr, **Give me pebbles from the earth.** So he gave him pebbles covered with dirt, and he threw them in the faces of the people. There was not a single polytheist who did not get dirt in his eyes. Then the believers followed them, killing them and taking them captive. God revealed: "You did not kill them, but God killed them. You did not throw when you threw, but God threw." Abu Ma'shar al-Madani said on the authority of Muhammad bin Qais and Muhammad bin Ka'b al-Qurazi, they said: When the people drew near to one another, the Messenger of God, may God bless him and grant him peace, took a handful of dirt and threw it in the faces of the people. He said: **May your faces be disfigured,** and it entered into the eyes of all of them, and the companions of the Messenger of God, may God bless him and grant him peace, came to kill them and take them captive, and their defeat was due to the arrow of the Messenger of God, may God bless him and grant him peace, so God

revealed: **And you did not throw when you threw, but God threw.** And Abd al-Rahman ibn Zayd ibn Aslam said: **And you did not throw when you threw, but God threw.** He said this on the day of Badr. The Messenger of God, may God bless him and grant him peace, took three pebbles and threw one pebble on the right flank of the people, a pebble on the left flank of the people, and a pebble in the middle of them, and he said: **May your faces be disfigured,** and they were defeated. It has been narrated in this story on the authority of Urwah on the authority of Mujahid, Ikrimah, Qatadah, and more than one of the imams that it was revealed regarding the arrow of the Prophet, may God bless him and grant him peace, on the day of Badr, even though he had also done that on the day of Hunayn. Abu Ja'far ibn Jarir said: Ahmad ibn Mansur told us, Ya'qub ibn Muhammad told us, Abd al-'Aziz ibn 'Imran told us, Musa ibn Ya'qub ibn 'Abdullah ibn Zama'ah told us, on the authority of Yazid ibn 'Abdullah, on the authority of Abu Bakr ibn Sulayman ibn Abi Hathmah on the authority of Hakim bin Hizam said: When the day of Badr came, we heard a sound falling from the sky as if it was the sound of a pebble falling into a basin, and the Messenger of God, may God bless him and grant him peace, threw that throw and we were defeated. This is strange from this aspect, and here are two other very strange sayings **one of them** Ibn Jarir said: Muhammad bin Auf al-Ta'i told me, Abu al-Mughira told us, Safwan bin Amr told us, Abd al-Rahman bin Jubayr told us that the Messenger of God, may God bless him and grant him peace, on the day of Ibn Abi al-Haqiq in Khaybar called for a bow, and a long bow was brought to him and he said, **Bring me another bow.** So they brought him a Kabd' bow, and the Prophet, may God bless him and grant him peace, shot at the fortress, and the arrow came crashing down until it killed Ibn Abi al-Haqiq while he was in his bed, so God Almighty revealed: **And you did not throw when you threw, but God threw.** This is strange, and its chain of transmission is good to Abd al-Rahman bin Jubayr bin Nufayr, and perhaps he was confused or he meant that the verse includes all of this, otherwise the context of the verse in Surat al-Anfal is in the story of Badr, and this is something that is not hidden from the Imams. Knowledge and God knows best. **The second** Ibn Jarir also narrated, and Al-Hakim in his Mustadrak with a sound chain of transmission on the authority of Saeed bin Al-Musayyab and Al-Zuhri that they said: It was revealed regarding the spear thrown by the Prophet, may God bless him and grant him peace, on the day of Uhud by Abi bin Khalaf while he was with his slave girl, and it scratched his collarbone, so he kept falling off his horse repeatedly until his death came after days in which he suffered painful torment connected to the torment of the intermediate realm connected to the torment of the Hereafter. This statement from these two Imams is also very strange, and perhaps they meant that the verse includes him in its generality, not that it was revealed about him specifically, as mentioned above, and God knows best. Muhammad ibn Ishaq said: Muhammad ibn Ja'far ibn al-Zubayr told me on the

authority of `Urwah ibn al-Zubayr regarding his statement, **And that He may test the believers with a good test**, meaning that He may make the believers know His favor upon them by making them victorious over their enemy despite their large number and small number, so that they may know His right thereby and be grateful for His favor. Ibn Jarir also interpreted it in this way. In the hadith, **And every good test He has tested us with**, and his statement, **Indeed, God is All-Hearing, All-Knowing**, meaning He hears supplications and knows who deserves victory and triumph. His statement, **That is so, and that God weakens the plot of the disbelievers**, this is another good tidings, along with what has come of victory, that He informed them, the Most High, that He will weaken the plot of the disbelievers in what is to come, in the smallness of their matter, and that they and everything they have are in ruin and destruction. Praise and thanks be to God.

### Fath al-Qadir

His statement: 17- **So you did not kill them, but God killed them**. The *fā* is the answer to an implied condition: that is, if you knew what God told you about His support for you with angels and instilling terror in their hearts, then you did not kill them, but God killed them with the means that He made easy for you to achieve victory. His statement: **And you did not throw when you threw, but God threw**. The commentators differed regarding this throwing in sayings: It was narrated from Malik that what was meant by it was what he did, may God bless him and grant him peace, on the day of Hunayn, as he threw a handful of pebbles from the valley and it hit every one of them. It was said: What was meant by it was the throw that the Messenger of God, may God bless him and grant him peace, threw at Ubayy ibn Khalaf with a spear in his neck, so he fled and died from it. It was said: What was meant by it was the arrow that the Messenger of God, may God bless him and grant him peace, threw in the fortress of Khaybar, so it traveled through the air until it hit Ibn Abi al-Haqiq while he was on his bed. These sayings are weak, as the verse was revealed after the Battle of Badr. Also, what is well-known in the books of biography and hadith about the killing of Ibn Abi Al-Haqiq is that it happened in a way other than this one. What is correct, as Ibn Ishaq and others said, is that what is meant by the throwing mentioned in this verse is what the Prophet (peace and blessings of God be upon him) did on the day of Badr, when he took a handful of dirt and threw it in the faces of the polytheists, hitting each one of them and entering their eyes, nostrils and nose. Tha'lab said: The meaning is **and you did not throw** the fear and terror in their hearts **when you threw** the pebbles and they were defeated **but God threw** meaning He helped you and made you victorious. The Arabs say: God threw for you, meaning He helped you, made you victorious and did for you. Abu Ubaidah narrated something similar to this in his book Al-Majaz. Muhammad bin Yazid al-Mubarrad said: The meaning is **and you did not throw** with your strength **when you threw** but rather you threw with the strength of God. It was said that the meaning is: that throw of the handful of dirt that you threw was not really thrown by you, because if you had thrown it, its effect would not have reached anything other than

what a human throw reaches, but it was God's throw as it had that great effect. So he affirmed the throw for the Messenger of God, may God bless him and grant him peace, because its form was found in him, and he denied it from him because its effect that humans cannot bear was the action of God Almighty, so it was as if God was the doer of the throw in reality, and as if it did not occur from the Messenger of God, may God bless him and grant him peace, at all. This is in al-Kashshaf. His saying: **And that He may test the believers with a good test from Him**. The test here is the blessing, and the meaning is: And that He may bestow upon the believers a beautiful blessing. The lam is related to something omitted: that is, and to bestow upon them His beautiful blessings, He did that and not for anything else, or the waw is a conjunction for what comes after it based on an implied cause before it: that is, but God threw to destroy the disbelievers and to test the believers with a good test from Him. **Indeed, God is Hearing and Knowing** of their supplication, and He is Knowing of their conditions.

### Tafsir al-Baghawi

17 - The Almighty said: **So you did not kill them, but it was God who killed them**. Mujahid said: The reason for this verse is that when they turned away from fighting, a man would say: I killed so-and-so, and another would say the same, so the verse was revealed. Its meaning is: So you did not kill them with your strength, but God killed them {by His victory} over you and His strengthening of you.

It was said: But God killed them with the help of angels.

**And you did not throw when you threw, but God threw**, the people of interpretation and battles said: "The Messenger of God, may God bless him and grant him peace, called upon the people, so they set out until they reached Badr, and the Quraysh's messengers came to them, and among them was Aslam, a black slave of Banu al-Hajjaj, and Abu Yasar, a slave of Banu al-'As ibn Sa'id. They brought them to the Messenger of God, may God bless him and grant him peace, and he said to them: Where are the Quraysh? They said: They are behind this dune that you see on the far side - and the dune is al-'Aqanqal - so the Messenger of God, may God bless him and grant him peace, said to them: How many are the people? They said: Many. He said: What is their number? They said: We do not know. He said: How many do they slaughter every day? They said: Ten one day and nine the next. The Messenger of God, may God bless him and grant him peace, said: The people are between nine hundred and a thousand. Then he said to them: Who are among them the nobles of Quraysh? They said: Utbah ibn Rabi'ah, Shaibah ibn Rabi'ah, Abu al-Bukhtari ibn Hisham, Hakim ibn Hizam, and al-Harith ibn Amir, Tu'aymah ibn 'Adi, Al-Nadr ibn Al-Harith, Abu Jahl ibn Hisham, Umayyah ibn Khalaf, Nabih and Munabbih, the sons of Al-Hajjaj, and Suhayl ibn 'Amr. The Messenger of God, may God bless him and grant him peace, said: This is Mecca, and the most precious parts of its liver have been thrown to you. When the Quraysh approached and the

## Surat al-Anfal 8:17

So you did not kill them, but it was God who killed them. And you did not throw when you threw, but it was God who threw, that He might test the believers with a good test. Indeed, God is Hearing and Knowing.

Messenger of God saw them descending from Al-'Aqanqal, which is the sand dune from which they came to the valley, he said to them: This is the Quraysh, and they have come with their arrogant and proud people, {challenging you} and denying your Messenger. O God, grant me the victory that you promised me. Gabriel, peace be upon him, came to him and said to him: Take a handful of dirt and throw it at them. When the two armies met, the Messenger of God, may God bless him and grant him peace, took a handful of pebbles covered with dirt and threw it in the faces of the people, and said: 'May your faces be disfigured. There was not a single polytheist among them who did not have some of it enter his eyes, mouth, and nostrils. They fled, and the believers followed them, killing them and taking them captive.

Qatada and Ibn Zayd said: "It was mentioned to us that on the day of Badr the Messenger of God, may God bless him and grant him peace, took three pebbles and threw one pebble at the right flank of the people, one pebble at the left flank of the people, and one pebble in their midst, and said: 'May your faces be disfigured,' and they were defeated." This is what God Almighty said: **And you did not throw when you threw, but God threw**, because it is not within the power of any human being to throw a handful of pebbles at the faces of an army and not leave an eye among them without some of it hitting it.

It was said: The meaning of the verse is: **You did not reach it when you threw, but God reached it.**

It was said: **I did not throw terror into their hearts when I threw pebbles, but God threw terror into their hearts until they were defeated, 'and that He might test the believers with a good test,'** meaning: and that He might bestow upon the believers a great blessing of victory and spoils. **Indeed, God is Hearing** of your supplications, *Knowing* of your intentions.

omitted condition, the meaning of which is: If you boasted about killing them, you did not kill them, but God killed them. **And you did not throw**, O Muhammad, a throw that would reach their eyes but you were not able to do so. **When you threw** means when you came with the image of throwing. **But God threw** He came with what is the ultimate throwing, so He delivered it to all their eyes until they were defeated and you were able to cut off its root. You have known that the word is used for the named and for what is like it and what is intended by it. It was said that its meaning is that you did not throw terror when you threw pebbles, but God threw terror into their hearts. It was said that it was revealed regarding a stab wound that Ubayy ibn Khalaf received on the day of Uhud, and no blood came out of him, so he began to moan until he died. Or a shot of an arrow that he threw on the day of Khobar towards the fortress, and it hit Kinanah ibn Abi al-Haqeeqi on his bed. The majority are on the first. Ibn Amir, Hamza, and al-Kisa'i read *but* with a light vowel and raising what follows it in the nursing mothers. **And that He may test the believers from Him with a good test** and bestow upon them a great blessing of victory and booty, and the witness of the verses is that He did what He did. **Indeed, God is Hearing** of their cries for help and supplications. *Knowing* of their intentions and their conditions.

## Tafsir al-Baidawi

17. **So why did you kill them** with your strength. **But God killed them** with your victory and authority over them and casting terror into their hearts. It was narrated that "when the Quraysh rose from Al-'Aqanqal, the Prophet (peace and blessings of God be upon him) said: This is the Quraysh who came with their arrogance and pride, denying your Messenger. O God, I ask You for what You promised me. So Gabriel (peace be upon him) came to him and said to him: Take a handful of dirt and throw it at them. So when the two armies met, he took a handful of pebbles and threw them in their faces and said **May your faces be disfigured**. There was not a single polytheist who was not preoccupied with his eyes, so they fled and the believers followed them, killing and taking them captive. Then when they turned back, they began to boast, and a man would say: I killed and took captive, so this was revealed." And the *fa* is the answer to an

## Surat al-Anfal 8:18

That is so, and because God weakens the plot of the disbelievers.

## Tafsir al-Jalalayn

18 - *That* is the right test **and that God weakens weakens the plot of the disbelievers**

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: By His saying, *That*, He, the Most High, means this action, of killing the polytheists, and shooting them until they were defeated, and testing the believers with a good test by defeating them, and enabling them to kill them and take them captive, we did what we did, **and that God weakens the plot of the disbelievers**, meaning: And know that God, in addition to that, weakens **the plot of the disbelievers**, meaning: their treachery, until they are humiliated and submit to the truth, or they perish.

In the opening of *that* there are aspects that are in His saying: **That is it, so taste it, and indeed for the disbelievers** (al-Anfal 8:14), and I have explained it there.

There is a difference in the reading of his saying: *weakened*.

The majority of the people of Medina and some of the Meccans and Basrans read it as *muhan* with emphasis, from **wahant al-shay' I weakened something**, meaning I weakened it.

The majority of the Kufians read it as *muhan*, from **awhantuhu, ana muhanna**, meaning: I weakened him.

Abu Ja'far said: The severity in this is more pleasing to me, because God Almighty used to nullify what the polytheists had concluded for the Messenger of God, may God bless him and grant him peace, and his companions, contract after contract, and thing after thing. Even if the other aspect is correct.

## Tafsir al-Qurtubi

**That is it, and that God weakens the plot of the disbelievers.** The reading of the people of the Haramain and Abu Amr. The reading of the people of Kufa is **weaken the plot of the disbelievers**. The emphasis has the meaning of exaggeration. It was narrated from Al-Hasan **weaken the plot of the disbelievers** with addition and alleviation. The meaning is that God, the Almighty, casts terror into their hearts until they scatter and their assembly disperses and they become weak. And plotting means deceit. It has been mentioned before.

## Tafsir Ibn Kathir

God the Almighty shows that He is the Creator of the actions of His servants and that He is the One to be praised for all the good they do because He is the One who guided them to that and helped them to do it. That is why He said: **So you did not kill them, but it was God who killed them.** That is, it was not by your power and strength that you killed your enemies despite their large numbers and your small numbers. Rather, it is He who gave you victory over them, as He said: **And God had already given you victory at Badr when you were weak.** And the Almighty said: "God had already given you victory on many occasions and on the day of Hunayn when your great number pleased you, but it did not avail you at all, and the earth, vast as it is, became strait for you; then you turned back, fleeing." God the Almighty knows that victory does not depend on the large number or the confusion of nation and number, but rather victory comes from Him the Almighty as He the Almighty said: **How often has a small company overcome a large one by God's permission? And God is with the patient.** Then the Almighty said to His Prophet, may God bless him and grant him peace, also regarding the handful of dirt that he threw at the faces of the unbelievers on the day of Badr when he came out of the hut after his supplication, entreaty and submission, and he threw it at them and said: **May your faces be disfigured.** Then he ordered his companions to give the attackers their due, so they did, and God delivered those pebbles to the eyes of the polytheists, and there was not one of them who was not affected by it, which distracted him from his state. For this reason the Almighty said: **And you did not throw when you threw, but it was God who threw**, meaning it was He who delivered that to them and subdued them with it, not you. Ali bin Abi Talha said, on the authority of Ibn Abbas: The Messenger of God, may God bless him and grant him peace, raised his hands, meaning on the day of Badr, and said: **O Lord, if you destroy this group, you will never be worshipped on earth again.** Gabriel said to him, **Take a handful of dirt and throw it in their faces.** So he took a handful of dirt and threw it in their faces. There was not one of the polytheists who did not get dirt in his eyes, nostrils, and mouth from that handful, so they turned back. Al-Suddi said: The Messenger of God, may God bless him and grant him peace, said to Ali, may God be pleased with him, on the day of Badr, **Give me pebbles from the earth.** So he gave him pebbles covered with dirt, and he threw them in the faces of the people. There was not a single polytheist who did not get dirt in his eyes. Then the believers followed them, killing them and taking them captive. God revealed: "You did not kill them, but God killed them. You did not throw when you threw, but God threw." Abu Ma'shar al-Madani said on the authority of Muhammad bin Qais and Muhammad bin Ka'b al-Qurazi, they said: When the people drew near to one another, the Messenger of God, may God bless him and grant him peace, took a handful of dirt and threw it in the faces of the people. He said: **May your faces be disfigured**, and it entered into the eyes of all of them, and the companions of the Messenger of God, may God bless him and grant him peace, came to kill them and take them captive, and their defeat was due to the arrow of the Messenger of God, may God bless him and grant him peace, so God



That is so, and because God weakens the plot of the disbelievers.

revealed: **And you did not throw when you threw, but God threw.** And Abd al-Rahman ibn Zayd ibn Aslam said: **And you did not throw when you threw, but God threw.** He said this on the day of Badr. The Messenger of God, may God bless him and grant him peace, took three pebbles and threw one pebble on the right flank of the people, a pebble on the left flank of the people, and a pebble in the middle of them, and he said: **May your faces be disfigured,** and they were defeated. It has been narrated in this story on the authority of Urwah on the authority of Mujahid, Ikrimah, Qatadah, and more than one of the imams that it was revealed regarding the arrow of the Prophet, may God bless him and grant him peace, on the day of Badr, even though he had also done that on the day of Hunayn. Abu Ja'far ibn Jarir said: Ahmad ibn Mansur told us, Ya'qub ibn Muhammad told us, Abd al-'Aziz ibn 'Imran told us, Musa ibn Ya'qub ibn 'Abdullah ibn Zama'ah told us, on the authority of Yazid ibn 'Abdullah, on the authority of Abu Bakr ibn Sulayman ibn Abi Hathmah on the authority of Hakim bin Hizam said: When the day of Badr came, we heard a sound falling from the sky as if it was the sound of a pebble falling into a basin, and the Messenger of God, may God bless him and grant him peace, threw that throw and we were defeated. This is strange from this aspect, and here are two other very strange sayings **one of them** Ibn Jarir said: Muhammad bin Auf al-Ta'i told me, Abu al-Mughira told us, Safwan bin Amr told us, Abd al-Rahman bin Jubayr told us that the Messenger of God, may God bless him and grant him peace, on the day of Ibn Abi al-Haqiq in Khaybar called for a bow, and a long bow was brought to him and he said, **Bring me another bow.** So they brought him a Kabd' bow, and the Prophet, may God bless him and grant him peace, shot at the fortress, and the arrow came crashing down until it killed Ibn Abi al-Haqiq while he was in his bed, so God Almighty revealed: **And you did not throw when you threw, but God threw.** This is strange, and its chain of transmission is good to Abd al-Rahman bin Jubayr bin Nufayr, and perhaps he was confused or he meant that the verse includes all of this, otherwise the context of the verse in Surat al-Anfal is in the story of Badr, and this is something that is not hidden from the Imams. Knowledge and God knows best. **The second** Ibn Jarir also narrated, and Al-Hakim in his Mustadrak with a sound chain of transmission on the authority of Saeed bin Al-Musayyab and Al-Zuhri that they said: It was revealed regarding the spear thrown by the Prophet, may God bless him and grant him peace, on the day of Uhud by Abi bin Khalaf while he was with his slave girl, and it scratched his collarbone, so he kept falling off his horse repeatedly until his death came after days in which he suffered painful torment connected to the torment of the intermediate realm connected to the torment of the Hereafter. This statement from these two Imams is also very strange, and perhaps they meant that the verse includes him in its generality, not that it was revealed about him specifically, as mentioned above, and God knows best. Muhammad ibn Ja'far ibn al-Zubayr told me on the authority of 'Urwah ibn al-Zubayr regarding his statement, **And that He may test the believers with a good test,** meaning that He may make the believers

know His favor upon them by making them victorious over their enemy despite their large number and small number, so that they may know His right thereby and be grateful for His favor. Ibn Jarir also interpreted it in this way. In the hadith, **And every good test He has tested us with,** and his statement, **Indeed, God is All-Hearing, All-Knowing,** meaning He hears supplications and knows who deserves victory and triumph. His statement, **That is so, and that God weakens the plot of the disbelievers,** this is another good tidings, along with what has come of victory, that He informed them, the Most High, that He will weaken the plot of the disbelievers in what is to come, in the smallness of their matter, and that they and everything they have are in ruin and destruction. Praise and thanks be to God.

### Fath al-Qadir

And the reference in His saying *that* is to the good trial, and it is in the nominative case as a predicate for a deleted subject: meaning the purpose 18- **That, and indeed God weakens the plot of the disbelievers** meaning that the purpose of Him, glory be to Him, in what happened from what the previous verses narrated was to test the believers and weaken the plot of the disbelievers, and it was said that what is referred to is killing and shooting. It was read with a shaddah on the ha' and a light ha' with the tanween. Al-Hasan read it with a light ha' with the addition. And the plot is the deceit, and its explanation was presented above.

Al-Bukhari narrated in his history, as did Al-Nasa'i, Ibn Abi Hatim and Ibn Mardawayh on the authority of Nafi' that he asked Ibn Umar, saying: We are a people who do not stand firm when fighting our enemy, and we do not know who is in front of us or our army? He said to me: The group is the Messenger of God, may God bless him and grant him peace. I said: God says: **When you meet those who disbelieve in battle, do not turn your backs to them.** He said: This verse was revealed about the people of Badr, not before or after it. Abd bin Hamid, Abu Dawud, Al-Nasa'i, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, An-Nahhas in his Naskh, Abu Al-Shaykh, Al-Hakim and Ibn Mardawayh narrated on the authority of Abu Saeed Al-Khudri regarding his statement: **And whoever turns his back to them that day** the verse, he said: It was specifically for the people of Badr. Ibn Abi Shaybah, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Umar bin Al-Khattab, who said: Do not be deceived by this verse, for it was revealed on the day of Badr, and I am a group for every Muslim. Abu Al-Shaykh and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding the verse, he said: It was revealed specifically about the people of Badr, it was not for them to flee from the Messenger of God (peace be upon him) and abandon him. The specificity of this verse to the people of Badr has been narrated by a group of the Tabi'in and those who came after them, and we have already mentioned that. Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Saeed bin Jubair regarding his statement: **Except one who turns aside for battle** meaning digressing, meaning he wants to attack the polytheists, **or withdraws to a**



**company** meaning or withdraws to his companions without being defeated, **then he has incurred the wrath of God** meaning they deserved the wrath of God, **and his refuge is Hell, and an evil destination.** This is the day of Badr in particular, it was difficult for the Muslims that day to cut off the roots of the disbelievers, and it was the first battle that the polytheists fought from the people of Mecca. Ibn Abi Shaybah, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Al-Dahhak, he said: The one who turns aside and is ahead of his companions is to see the enemy's weakness and attack it. And the one who withdraws is the one who flees to the Messenger of God (peace be upon him), and likewise the one who flees today to his leader and companions. Ibn Jarir, Ibn Al-Mundhir and Abu Al-Shaykh narrated on the authority of Ata' Ibn Abi Rabah regarding his statement: **And whoever turns his back to them that Day** he said: This verse was abrogated by the verse in al-Anfal 8: **Now God has lightened your burden** the verse. Sa'id Ibn Mansur, Ibn Sa'd, Ibn Abi Shaybah, Ahmad, Abd Ibn Hamid, Al-Bukhari in Al-Adab Al-Mufrad and the wording is his, Abu Dawud, Al-Tirmidhi and he authenticated it, Ibn Majah, Ibn Al-Mundhir, Ibn Abi Hatim, An-Nahhas, Abu Al-Shaykh, Ibn Mardawayh and Al-Bayhaqi in Shu'ab Al-Iman narrated on the authority of Ibn Umar who said: "We were in a raid and the people were in a state of confusion. We said: How can we meet the Messenger of God (blessings and peace of God be upon him) when we have fled from the battlefield and have been afflicted with anger? So we came to the Messenger of God before the dawn prayer, and he came out and said: Who are the people? We said: We are the ones who fled. He said: No, rather you are the ones who are stubborn. We kissed his hand and he said: I am your group and I am the group of the Muslims. Then he recited: "Except one who turns aside for the sake of fighting or withdraws to another group." It has been narrated in the hadiths that forbid fleeing from battle and that it is a major sin. It has been narrated from a group of the Companions that it is a major sin, as narrated by Ibn Jarir from Ibn Abbas. Ibn Abi Shaybah from Ibn Umar. Ibn Abi Shaybah and Ibn Abi Hatim from Ali ibn Abi Talib. Ibn Abi Shaybah, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh narrated from Mujahid regarding his statement: **And why did you kill them?** He said to the companions of Muhammad, may God bless him and grant him peace, when he said: This one I killed and this one I killed. **And you did not throw when you threw,** he said to Muhammad, may God bless him and grant him peace, when he threw pebbles at the infidels. Abd al-Razzaq, Ibn Jarir and Ibn al-Mundhir narrated from Qatadah regarding his statement: **And you did not throw when you threw,** he said: He threw pebbles at them on the day of Badr. Ibn Jarir, Ibn Abi Hatim, Al-Tabarani and Ibn Mardawayh narrated on the authority of Hakim bin Hizam who said: "When the day of Badr came, we heard a sound from the sky to the earth like the sound of a pebble falling into a basin. The Messenger of God, may God bless him and grant him peace, threw those pebbles and said: 'May your faces be disfigured,' so we fled. This is what God Almighty said:

**And you did not throw when you threw** the verse. Abu Sheikh and Ibn Mardawayh narrated on the authority

of Jabir who said: I heard the sound of pebbles falling from the sky on the day of Badr as if they had fallen into a basin. When the people lined up, the Messenger of God, may God bless him and grant him peace, took them and threw them in the faces of the polytheists and they fled. This is what he said: **And you did not throw when you threw, but God threw.** At-Tabarani, Abu Sheikh and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding his statement: **And you did not throw when you threw,** he said: The Messenger of God, may God bless him and grant him peace, said: The Messenger of God, may God bless him and grant him peace, said to Ali: Give him a handful of pebbles. So he gave them to him and he threw them in the faces of the people. No one remained from the people but his eyes were filled with pebbles. So this verse was revealed: **And you did not throw when you threw.** Abd bin Hamid, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Saeed bin Al-Musayyab who said: "On the day of Uhud, Ubayy bin Khalaf began to gallop his horse until he came close to the Messenger of God, may God bless him and grant him peace. Some Muslims intercepted Ubayy bin Khalaf to kill him, but the Messenger of God, may God bless him and grant him peace, said to them: And he said: They delayed, so they delayed, so the Messenger of God, may God bless him and grant him peace, took his spear in his hand and threw it at Abi bin Khalaf and broke one of his ribs, so Abi bin Khalaf returned to his companions, heavy, and they carried him when they turned back and began to say, "There is nothing wrong with him." When they said that to him, Abi said: "By God, if it were among the people, I would have killed them. Didn't he say, 'I will kill you, God willing?'" So his companions went with him to revive him until he died on the way, and they buried him." Ibn Al-Musayyab said: And regarding that, God revealed, **And you did not throw when you threw.** Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated something similar from Saeed bin al-Musayyab and al-Zuhri, and its chain of transmission is sound back to them. Al-Hakim narrated it in al-Mustadrak. Ibn Kathir said: This statement from these two imams is very strange, and perhaps they meant that the verse includes them in its generality, and this is what he said in what Abd al-Rahman bin Jubayr said, as will come. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Abd al-Rahman ibn Jubayr that on the day of Ibn Abi al-Haqiq, the Messenger of God (may God bless him and grant him peace) called for a bow and shot with it at the fortress. The arrow came and killed Ibn Abi al-Haqiq in his bed. Then God revealed: **And you did not throw when you threw, but God threw.** Ibn Ishaq and Ibn Abi Hatim narrated on the authority of Urwah ibn al-Zubayr regarding his statement: **But God threw** meaning that it would not have been your throw had it not been for what God made of your victory and what He cast into the hearts of your enemy until He defeated them. **And that He may test the believers with a good test** meaning that He may make the believers aware of His favor upon them in giving them victory over their enemy despite their large number and small number, so that they may recognize His right thereby and be grateful for His favor.

Surat al-Anfal 8:18

That is so, and because God weakens the plot of the disbelievers.

### Tafsir al-Baghawi

18 - "That **which you mentioned of killing, shooting and good affliction**, and that God", it was said: there is an implication in it, meaning: {and know} that God "weakens, **weakens**, the plot of the disbelievers". Ibn Kathir, Nafi' and the people of Basra read: *Mohen* with emphasis and tanween, *Kaed* is accusative, and the others read *Mohen* with emphasis and tanween except Hafs, for he adds it and does not add tanween and lowers *Kaed*.

### Tafsir al-Baidawi

18. "That" refers to the good test, or killing or shooting, and its place is in the nominative case, meaning that the intended or the matter is that. And his saying: "And that God will weaken the plot of the disbelievers" is conjoined to it, meaning that the intended is to test the believers and weaken the plot of the disbelievers and nullify their tricks. Ibn Kathir, Nafi' and Abu Amr read "muhan **with emphasis, and Hafs read** muhan khayd" with addition and alleviation.

## Surat al-Anfal 8:19

If you ask for victory, victory has already come to you. But if you desist, it is better for you. But if you return, We will return. And your company will not avail you at all, even if it is large. And that God is with the believers.

## Tafsir al-Jalalayn

19 - **If you seek victory** O disbelievers, if you seek victory, that is, the judgment, as Abu Jahl among you said: O God, whoever among us has severed ties of kinship and brought us what we do not know, then destroy him this morning, that is, destroy him. **Then victory has come to you** the judgment of the destruction of whoever is like that, and he is Abu Jahl and those killed with him, apart from the Prophet, may God bless him and grant him peace, and the believers. **And if you desist** from disbelief and war, (it is better for you. But if you return) to fighting the Prophet, may God bless him and grant him peace, **We will return** to His victory over you. **And your factions** your groups (will not avail you at all, even if they are many. And God is with the believers) with the kasra of *in* as a resumption, and its fatha is based on the estimation of the lam.

## Tafsir al-Suyuti

The Almighty said: **That you seek victory**. Al-Hakim narrated on the authority of Abdullah bin Tha'labah bin Sagheer that the one who sought victory was Abu Jahl, for when the people met he said: **O God, whichever of us has severed ties of kinship and brought what is unknown, then test him this morning**. And that was a request for victory, so God revealed: **If you seek victory, then victory has come to you**. Until His saying: **And indeed, God is with the believers**. Ibn Abi Hatim narrated on the authority of Atiyah that Abu Jahl said: **O God, support the most honorable of the two parties and the most generous of the two divisions**. So it was revealed.

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says to the polytheists who fought the Messenger of God, may God bless him and grant him peace, at Badr: **If you ask for victory, victory has already come to you**, meaning: If you ask God to rule over the most severe of the two parties to kinship ties, and the most unjust of the two groups, and you ask Him for victory over him, then God's judgment has come to you, and His victory has made the oppressed victorious over the oppressor, and the truth victorious over the false.

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

Who said that?

Ibn Wakee' told us, he said, Al-Maharibi told us, on the authority of Juwaybir, on the authority of Al-Dahhak: **If you seek victory, then victory has come to you**. He said: If you seek justice, then justice has come to you.

... He said, Suwaid bin Amr Al-Kalbi told us, on the

authority of Hammad bin Zaid, on the authority of Ayoub, on the authority of Ikrimah: **If you ask for victory, then victory has come to you**. He said: If you ask for justice, then justice has come to you.

Ibn Al-Muthanna told us, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **If you seek victory, then victory has come to you**, meaning the polytheists: If you seek victory, then help has come to you.

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj, who said, Abdullah bin Kathir told me, on the authority of Ibn Abbas, regarding his statement: **If you seek victory**, he said: If you seek a final judgment. And he used to say: "And if you desist, it is better for you. But if you return, We will return, and your company will not avail you at all," I said: For the polytheists? He said: We do not know anything other than 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: **If you ask for victory, victory has already come to you**, he said: The infidels of Quraysh said: Our Lord, decide between us and Muhammad and his companions! So victory was granted between them on the day of Badr.

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

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: **If you ask for victory, then victory has come to you**. He said: Abu Jahl asked for victory and said: **O God** - meaning Muhammad and himself - **Which of us was more wicked to You, O God, and more severing of family ties, then destroy him today!** God said: **If you ask for victory, then victory has come to you**.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of al-Zuhri, regarding his statement: **If you ask for victory, victory has already come to you**, he said: Abu Jahl bin Hisham asked for victory and said: **O God, which of us was the most wicked towards You and the most severed of family ties, then punish him today!** meaning Muhammad, peace and blessings be upon him, and himself. God the Almighty said: **If you ask for victory, victory has already come to you**, so the two sons of Afra': Awf and Muadh struck him, and Ibn Masoud finished him off.

Al-Muthanna told me, he said, Abu Salih told us, he said, Al-Layth told me, he said, Aqil told me, on the authority of Ibn Shihab, he said: Abdullah bin Tha'labah bin Sa'eer Al-Adawi, an ally of Banu Zuhra, informed me: The one who sought victory that day was Abu Jahl, and that he said when the people met: **Which of us will sever ties of kinship and bring us what we do not know, so that we may defeat him this morning!** So that was his seeking victory, so God revealed concerning that: **If you seek victory, victory has already come to you**, the verse.

## Surat al-Anfal 8:19

If you ask for victory, victory has already come to you. But if you desist, it is better for you. But if you return, We will return. And your company will not avail you at all, even if it is large. And that God is with the believers.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **If you ask for victory, victory has already come to you**, the verse, he says: Badr was a fate and a lesson for those who take heed.

Muhammad ibn al-Husayn told me, Ahmad ibn al-Mufaddal told us, Asbat told us, on the authority of al-Suddi, who said: When the polytheists came out to the Prophet, may God bless him and grant him peace, from Mecca, they took hold of the curtains of the Kaaba and sought God's help and said: **O God, support the more powerful of the two armies, the more honorable of the two groups, and the better of the two tribes!** Then God said: **If you ask for victory, victory has already come to you**, meaning: I have supported what you said, and he is Muhammad, may God bless him and grant him peace.

Al-Husayn ibn al-Faraj told us, he said, I heard Abu Muadh say, Ubayd ibn Sulayman told us, he heard al-Dahhak say about His statement, **If you seek victory, victory has already come to you**, until His statement, **And that God is with the believers**, that was when the polytheists went out to look at their caravan, and the people of the caravan, Abu Sufyan and his companions, sent to the polytheists in Mecca asking for their support, so Abu Jahl said: **Whichever of us is best in your opinion, support him!** And His statement, **If you seek victory**, means: seek support.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement, **If you ask for victory, victory has already come to you**, he said: If you ask for punishment, then they were punished on the day of Badr. He said: Their opening prayer was in Mecca, 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**, (al-Anfal 8:32). He said: So the punishment came to them on the day of Badr. And He informed us about the day of Uhud 11: "And if you return [to battle], We will return [to battle], and your company will not avail you at all, even if it were many. And indeed, God is with the believers."

Ibn Wakee' told us, he said, Ibn Fadil told us, on the authority of Mufraf, on the authority of Atiyyah, he said: Abu Jahl said on the day of Badr: **O God, support the more guided of the two groups, and the better of the two groups and the more excellent**. So the following was revealed: **If you ask for victory, victory has already come to you**.

... He said, Abd al-A'la told us, on the authority of Muammar, on the authority of al-Zuhri: That Abu Jahl was the one who asked for victory on the day of Badr and said: **O God, whoever among us was the most wicked and severed his ties of kinship, then punish him today!** So God revealed: **If you ask for victory, victory has already come to you**.

... He said, Yazid bin Harun told us, on the authority of Ibn Ishaq, on the authority of Al-Zuhri, on the authority of Abdullah bin Tha'laba bin Su'air: Abu Jahl said on

the day of Badr: **O God, He has severed our ties of kinship and brought us what we do not know, so defeat him this morning!** That was an opening from him, so the verse was revealed: **If you ask for victory, victory has already come to you**, the verse.

... He said, Yahya bin Adam told us, on the authority of Ibrahim bin Saad, on the authority of Salih bin Kaysan, on the authority of Al-Zuhri, on the authority of Abdullah bin Tha'laba bin Su'air, who said: The one who sought victory on the day of Badr was Abu Jahl. He said: **O God, He has severed our ties of kinship and brought us what we do not know, so destroy him this morning!** So God revealed: **If you seek victory, victory has already come to you**.

Ibn Humayd told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said, Muhammad ibn Muslim al-Zuhri told me, on the authority of Abdullah ibn Tha'labah ibn Su'ayr, an ally of Banu Zuhrah, he said: When the people met and drew near to each other, Abu Jahl said: **O God, we have severed our ties of kinship and brought to us what we do not know, so destroy it this morning!** So he was the one who sought to open the door for himself. Ibn Ishaq said: So God said: **If you seek to open the door, then victory has come to you**, because of Abu Jahl's saying: **O God, we have severed our ties of kinship and brought to us what we do not know, so destroy it this morning!** He said: **The opening** is fairness in supplication.

Al-Harith told me, he said, Abdul Aziz told us, he said, Ma'shar told us, on the authority of Yazid bin Ruman and others, Abu Jahl said on the day of Badr: **O God, support the one which is more beloved to You of the two religions, our ancient religion or their new religion!** So God revealed: **If you ask for victory, victory has already come to you**, until His saying: **And that God is with the believers**.

As for his statement: **And if you desist, it is better for you**, he is saying: **And if you desist**, O people of Quraysh and the group of unbelievers, from disbelieving in God and His Messenger, and fighting His Prophet, may God bless him and grant him peace, and the believers in him, **it is better for you**, in your worldly life and your afterlife. **And if you return, We will return**, he says: And if you return to fighting him and fighting him and fighting his believing followers, **We will return**, meaning: with something similar to the incident that befell you on the day of Badr.

And His statement: **And your company will not avail you at all, even if it were large**, meaning: If you return, We will prepare to destroy you at the hands of My allies and defeat you, and your company will not avail you at My return to kill you at their hands and take you captive and defeat you, **and your company will not avail you at all, even if it were large**, meaning: their soldiers and their group of polytheists, just as they did not avail them at all on the day of Badr, despite their large number and the small number of believers, **and that God is with the believers**, meaning: And that God is with those of His servants who believe in Him

against those of them who disbelieve in Him, He will grant them victory over them, or He will make them victorious as He made them victorious on the day of Badr over the polytheists.

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

Who said that?

Ibn Humayd told us, he said, Salamah told us, on the authority of Ibn Ishaq, regarding his statement: **And if you desist, it is better for you**, he said: He is saying to the Quraysh 106: **And if you return, We will return**, for a similar incident that befell you on the day of Badr, "And your company will not avail you at all, even if it were many. And indeed, God is with the believers," meaning: Even if your numbers are many in yourselves, it will not avail you at all. And indeed, I am with the believers, I will support them against those who oppose them.

It has been said that the meaning of his saying: **And if you return, We will return**, and if you return to the opening, We will return to the opening of Muhammad, may God bless him and grant him peace.

This statement is meaningless, because God Almighty had guaranteed to His Prophet, peace be upon him, when He permitted him to fight his enemies, the manifestation of His religion and the elevation of His word, before Abu Jahl and his party sought victory. So there is no reason to say, while the matter is thus: **If you desist from seeking victory, it is better for you; but if you return [to victory], We will return [to victory]**, because God had promised His Prophet, peace be upon him, victory by saying: "Permission to fight has been given to those who are being fought, because they have been wronged. And indeed, God is competent to give them victory" (al-Hajj 22:39), whether the polytheists sought victory or not.

Who said that?

Muhammad ibn al-Husayn told us, Ahmad ibn al-Mufaddal told us, Asbat told us, on the authority of al-Suddi: **And if you return, We will return**, if you ask for the second opening, We will open for Muhammad, may God bless him and grant him peace, **And your company will not avail you at all, even if it were large, and indeed, God is with the believers**, Muhammad and his companions.

There is a difference in the reading of his saying: **And that God is with the believers**.

The opening of it is generally read by the people of Medina, meaning: And your group will not avail you at all, even if it is many, and God is with the believers. So he connected with *that* the place of **even if it is many**, as if he said: because of its great number, and because God is with the believers, and the place of *that* then would be accusative according to this statement.

Some Arabists claimed that if it is opened, it is like: **And God weakens the plot of the disbelievers**, and **And God is with the believers**, in apposition of the latter to the first.

The majority of the Kufians and Basrans read it as: **And God**, with a kasra on the alif, as a beginning, and

they argued that it is in Abdullah's reading: **And God is with the believers**.

Abu Jaafar said: The more correct of the two readings is the reading of the one who broke *in* for the beginning, to complete the report before that about what is required by his saying: **And that God is with the believers**.

## Tafsir al-Qurtubi

The Almighty's saying: **If you ask for victory, victory has already come to you**. This is a condition and its answer. There are three opinions on this: It is addressed to the disbelievers, because they asked for victory and said: O God, we have severed the ties of kinship and wronged its owner, so grant him victory over him. This was said by Al-Hasan, Mujahid and others. This statement was made by them when they went out to support the caravan. It was also said that Abu Jahl said it during the fighting. Al-Nadr ibn Al-Harith 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. He was one of those killed at Badr. The opening is the acceptance of victory, meaning that victory has come to you, but it was for the Muslims against you. That is, what has become clear of the matter has come to you, and the truth has been revealed to you. **And if you desist** meaning from disbelief **it is better for you**. "And if you return" meaning to this statement and fighting Muhammad. "We will return" to supporting the believers. "And your faction **meaning your group** will not avail you at all. Even if they are many" meaning in number.

The second: It is addressed to the believers, meaning if you seek help, then victory has come to you. And if you *desist* meaning from what you did of taking spoils and prisoners before permission, **it is better for you**. "But if you return" meaning to such a thing, we will return to rebuking you. As He said: **Had it not been for a previous decree from God** (al-Anfal 8:68) and the verse.

The third opinion: That **If you seek victory, victory has already come to you** is addressed to the believers, and what comes after it is to the disbelievers. That is, if you return to fighting, we will return to something like the Battle of Badr. Al-Qushayri: The correct view is that it is addressed to the disbelievers, for when they set out to support the caravan, they clung to the curtains of the Kaaba and said: O God, support the more guided of the two groups, and the best of the two religions. Al-Mahdawi: It was narrated that the polytheists went out with them to the curtains of the Kaaba seeking victory by them, that is, seeking victory.

I said: There is no contradiction because it is possible that they did both. **And that God is with the believers** with the kasra on the alif as a new sentence, and with the fatha on it, it is in apposition to his statement: **And that God weakens the plot of the disbelievers**. Or to his statement: **I am with you**. The meaning is: And because God, and the estimate is because of their large number and that God. That is, whoever God is in his support, no group will overcome him, no matter



## Surat al-Anfal 8:19

If you ask for victory, victory has already come to you. But if you desist, it is better for you. But if you return, We will return. And your company will not avail you at all, even if it is large. And that God is with the believers.

how large it is.

## Tafsir Ibn Kathir

God the Almighty says to the infidels: "If you seek victory" meaning if you seek help and ask God for help and to make a decision between you and your believing enemies, then what you asked for has come to you, as Muhammad ibn Ishaq and others said on the authority of Al-Zuhri on the authority of Abdullah ibn Tha'labah ibn Su'air that Abu Jahl said on the day of Badr: O God, which of us has severed the ties of kinship and brought us what we do not know, then destroy him this morning. And that was a request from him, so the verse was revealed: "If you seek victory, then victory has come to you" until the end of the verse. And Imam Ahmad said: Yazid, meaning Ibn Harun, told us, Muhammad ibn Ishaq told us, Al-Zuhri told me on the authority of Abdullah ibn Tha'labah that Abu Jahl said when the people met: O God, we have severed the ties of kinship and brought us what we do not know, so destroy him this morning. So he was the one who opened it, and Al-Nasa'i included it in his interpretation from the hadith of Salih bin Kaysan from Al-Zuhri with it, and Al-Hakim also included it in his Mustadrak from the path of Al-Zuhri with it and said it is authentic according to the conditions of the two sheikhs, but they did not include it, and something similar to this was narrated from Ibn Abbas, Mujahid, Al-Dahhak, Qatadah, Yazid bin Ruman and more than one, and Al-Suddi said that when the polytheists left Mecca for Badr, they took hold of the curtains of the Kaaba and sought victory from God and said: O God, support the highest of the two armies and the most honorable of the two groups and the best of the two tribes, so God said: **If you seek victory, victory has come to you**, meaning I have supported what you said, and he is Muhammad, may God bless him and grant him peace. Abdul Rahman bin Zaid bin Aslam said that the Almighty said, informing about them: **And when they said, 'O God, if this is the truth from You'** the verse, and His saying: **And if you desist** means from what you are doing of disbelief in God and denial of His Messenger, **then it is better for you** meaning in this world and the hereafter, and the Almighty's saying: **And if you return, We will return** is like His saying: **And if you return, We will return** meaning if you return to what you were doing of disbelief and misguidance, We will return to you with a similar incident. Al-Suddi said: **And if you return** means to the opening, **We will return** meaning to the victory for Muhammad, may God bless him and grant him peace, and his victory and his triumph over his enemies, and the first is stronger, **And your faction will not avail you at all, even if it were large** meaning even if you gathered from the crowds whatever you could possibly gather, for whoever God is with cannot be defeated, **And that God is with the believers** and they are the party of the Prophet and the chosen side.

## Fath al-Qadir

The opening: asking for victory. There is disagreement about who the verse is addressing. It was said: It is a speech to the infidels mocking them, and the meaning is: If you seek victory from God against Muhammad, then victory has come to you. When they left Mecca, they asked God to grant victory to the more deserving of victory of the two groups, so God mocked them and called the destruction that befell them victory. The meaning of the rest of the verse according to this statement is: **And if you desist** from what you were doing of disbelief and enmity towards the Messenger of God, **it is** meaning desisting "it is better for you. But if you return" to what you were doing of disbelief and enmity, **We promise** to give power to the believers over you and grant them victory as We gave power to them and granted them victory on the day of Badr. **And your company** meaning your group **will not avail you at all, even if it is large** meaning it will not avail you in any situation, even if it is large. Then He said: **And that God is with the believers** and whoever God is with him is the victorious and whoever God is against is the forsaken. It was read with a kasra on *in* and a fatha on *it*, so the kasra is for resumption, and the fatha is based on the estimation: And because God is with the believers, He did that. It was said: The verse is addressed to the believers, and the meaning is that if you seek help from God, then victory has come to you on the day of Badr, and if you stop doing what you did of taking spoils and ransoming prisoners before permission was given to you, then that is better for you, and if you return to doing such things, then we will rebuke you again as in His statement: **Had it not been for a previous decree from God** verse. It is not hidden that this statement rejects the meaning of **and your company will not avail you at all** and also rejects **and that God is with the believers**. And directing that cannot be done except by difficulty and arbitrariness. It was said: The address in **if you seek help, then help has come to you** is to the believers and what follows it is to the disbelievers, and it is not hidden what is in this of dismantling the system and returning the pronouns running in speech in one pattern to two different groups.

Ibn Abi Shaybah, Ahmad, Abd ibn Humayd, al-Nasa'i, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Abu al-Shaykh, Ibn Mardawayh, Ibn Mandah, al-Hakim **who authenticated it** and al-Bayhaqi in al-Dala'il narrated on the authority of Ibn Shihab on the authority of Abdullah ibn Tha'labah ibn Saghir that Abu Jahl said when the people met: "O God, we have severed our ties of kinship and brought upon us what we do not know, so destroy it tomorrow. **That was his opening supplication, so the verse** If you seek victory" was revealed. Ibn Abi Shaybah, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Atiyah, who said: Abu Jahl said on the day of Badr: "O God, support the more guided of the two groups, the better of the two groups, and the best of the two groups." So the verse was revealed. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas: "If you seek

victory, victory has already come to you." He said: The infidels of Quraysh said: "Our Lord, decide between us and Muhammad and his companions." So He decided between them on the day of Badr. Abd bin Hamid, Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ikrimah regarding his statement: **If you seek victory**, he said: If you seek a just end, then the judgment came to you on the day of Badr. Ibn Jarir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Al-Suddi regarding his statement: **And if you desist**, he said: From fighting Muhammad, may God bless him and grant him peace. **And if you return, We will return**, he said: If you seek victory a second time, We will grant victory to Muhammad. **And that God is with the believers**, he said: With Muhammad and his companions. Abd bin Hamid narrated on the authority of Qatada: **And if you return, We will return**, he said: We will return to you with captivity and killing.

### Tafsir al-Baghawi

19 - The Almighty said: **If you ask for victory, victory has already come to you**. This is because Abu Jahl said on the day of Badr when the people met: God has severed our ties of kinship and brought us something we did not know, so we will destroy him this morning. So he was the one who asked for victory for himself.

Abdul Wahid bin Ahmed Al-Malhi told us, Ahmed bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Yaqub bin Ibrahim told us, Yaqub bin Ibrahim told us, Ibrahim bin Saad told us on the authority of his father on the authority of his grandfather who said: Abdul Rahman bin Auf said: I was in the ranks on the day of Badr when I turned and saw to my right and left two young men, young in age. I did not feel secure in their position, then one of them said to me secretly from his companion: O uncle, show me Abu Jahl. I said: O son of my brother, what will you do with him? He said: I have vowed to God Almighty that if I see him, I will kill him or die trying. The other said to me secretly from his companion the same thing, and it did not please me to be between two men in their position, so I pointed him out to them, and they attacked him like two falcons until they struck him, and they were the sons of Afra.

And Abdul Wahid bin Ahmad Al-Malhi told us, on the authority of Ahmad bin Abdullah Al-Nuaimi, on the authority of Muhammad bin Yusuf, on the authority of Muhammad bin Ismail, on the authority of Muhammad bin Al-Muthanna, on the authority of Ibn Abi Uday, on the authority of Sulayman Al-Taymi, on the authority of Anas, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, said one day: Who will look for us at what Abu Jahl has done? He said: So Ibn Masoud went and found that Ibn Afra had beaten him until he was cold. He said: So he took hold of his beard and said: Are you Abu Jahl? He said: Is there anyone above a man who was killed by his people or you killed him?"

Muhammad bin Ishaq said: Abdullah bin Abi Bakr told me: Muadh bin Amr bin Al-Jamuh said: "When the Messenger of God, may God bless him and grant him peace, finished his campaign, he ordered Abu Jahl bin

Hisham to be sought among the dead. He said: O God, do not let anything escape You. He said: When I heard that, I made him my concern, so I went towards him and struck him with a blow that cut off his foot and half of his leg. He said: His son Ikrimah struck me on my shoulder, so he threw my hand away and it clung to the skin of my side, and the fighting made me fail. I fought most of my day, dragging it behind me. When it hurt me, I put my foot on it, then I stretched out with it until I threw it. Then he passed by Abu Jahl, who was the son of Muadh bin Afra, and he struck him until he fell down, then he left him with a breath of fresh air. Then Abdullah bin Masoud passed by {Abu Jahl}. Abdullah bin Masoud said: I found him with his last breath, so I recognized him, so I put my foot on his neck, then I said: Has God disgraced you, O Enemy of God? He said: How did they disgrace me? I killed a man whom you killed. Tell me, to whom does the circle belong? I said: To God and His Messenger.

It was narrated on the authority of Ibn Mas'ud that he said: "Abu Jahl said to me: 'O shepherd, you have climbed a difficult ascent, then I cut off his head and brought it to the Messenger of God, may God bless him and grant him peace, and I said: O Messenger of God, this is the head of Abu Jahl.' He said: 'Is it God, other than whom there is no god?' I said: 'Yes, by other than whom there is no god.' Then I threw it in front of the Messenger of God, may God bless him and grant him peace, and he praised God Almighty."

Al-Sayyidi and Al-Kalbi said: When the polytheists came out to the Prophet, may God bless him and grant him peace, from Mecca, they took hold of the curtains of the Kaaba and said: O God, support the superior of the two armies, the most guided of the two groups, the most honorable of the two parties, and the best of the two religions. So regarding this, the verse was revealed: **If you seek victory, victory has already come to you**. That is, if you seek victory, victory has come to you.

Ikrimah said: The polytheists said, **By God, we do not know what Muhammad has brought, so judge between us and him with the truth**. So God Almighty revealed: **If you ask for victory, victory has come to you**. That is, if you ask for justice, judgment has come to you.

Abi bin Kaab said: This is an address to the companions of the Messenger of God, may God bless him and grant him peace. God Almighty said to the Muslims: **If you seek victory, victory has already come to you**. That is, if you seek help, victory and triumph have come to you.

Ahmad ibn Abdullah al-Salihi told us, Ahmad ibn al-Hasan al-Hairi told us, Hajib ibn Ahmad told us, Abd al-Rahim ibn Munib told us, Ismail ibn Abi Khalid told us, on the authority of Qais, on the authority of Khabbab, may God be pleased with him, who said: We complained to the Prophet, may God bless him and grant him peace, while he was leaning on his cloak in the shade of the Kaaba, and we had suffered great hardship from the polytheists. We said: Will you not call upon God for us? Will you not seek victory for us? He sat down, his colour or face red, and said to us: "There were those before you who would seize a man and dig a hole for him in the ground, then a saw would be brought and placed over his head, then he would

## Surat al-Anfal 8:19

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be divided into two parts, but that would not divert him from his religion. And iron combs would comb through his flesh, bones and nerves, but that would not divert him from his religion. By God, this matter will be completed until a rider among you can travel from Sana'a to Hadramawt, fearing none but God, but you are hasty."

His saying: **And if you desist**, meaning he is saying to the disbelievers: If you desist from disbelieving in God and fighting His Prophet, may God bless him and grant him peace, "it is better for you. But if you return," to fighting and fighting him, **We will promise** something similar to the incident that happened to you on the day of Badr. It was said: And if you return to supplication and opening supplication, We will promise victory for Muhammad, may God bless him and grant him peace. "And your company will not avail you at all, even if it were many. And indeed, God is with the believers." The people of Medina, Ibn Amir, and Hafsa read **and God** with a fat-ha on the hamza, meaning: And because God is with the believers, likewise **and your company will not avail you at all**. It was said: It is an apocopation of his saying: **That is you, and indeed, God weakens the plot of the disbelievers**. Others read: **and indeed, God** with a kasra on the alif as an introductory word.

## Tafsir al-Baidawi

19. "If you ask for victory, victory has already come to you." This is addressed to the people of Mecca in mockery, because when they wanted to leave, they clung to the curtains of the Kaaba and said: O God, support the superior of the two armies, the most guided of the two groups, and the most honorable of the two parties. "And if you desist **from disbelief and hostility to the Messenger**, it is better for you" to ensure the safety of both abodes and the best of the two homes. "And if you return **to fighting him**, We will return" to support him against you. "And your group **your congregation** will not avail **or prevent** anything **from you of enrichment or harm**, even if" your group was many. "And that God is with the believers" with victory and assistance. Nafi', Ibn 'Amir, and Hafsa read "and" with the opening, assuming that because God is with the believers, that was the case. It was said that the verse is addressed to the believers and the meaning is: If you seek victory, then the report has come to you, and if you stop being lazy in fighting and desiring what the Messenger monopolizes, then it is better for you, but if you return to it, then we will threaten you with denial or incitement of the enemy, and your great numbers will not be of any use then if God is not with you in victory, for He is with those who are perfect in their faith. This is supported by:

## Surat al-Anfal 8:20

O you who have believed, obey God and His Messenger and do not turn away from him while you hear.

### Tafsir al-Jalalayn

20 - O you who have believed, obey God and His Messenger and do not turn away from him by disobeying his command **while you listen** to the Qur'an and the sermons.

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says: O you who have believed in God and His Messenger, **Obey God and His Messenger**, in what He has commanded you and what He has forbidden you, **and do not turn away from him**, meaning: do not turn away from the Messenger of God, may God bless him and grant him peace, disobeying his commands and prohibitions, **while you hear**, his commands and prohibitions to you, and you are believers in him, as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **O you who have believed, obey God and His Messenger and do not turn away from him while you hear**, meaning: Do not disobey his command while you hear his words and claim that you are from him.

### Tafsir al-Qurtubi

The Almighty's saying: **O you who have believed, obey God and His Messenger** is addressed to the believing believers. He addressed them alone, not the hypocrites, out of respect for them. God renewed the command to obey God and the Messenger, and forbade them from turning away from Him. This is the opinion of the majority. A group said: The address in this verse is only to the hypocrites. The meaning is: O you who believed with your tongues only. Ibn Atiyyah said: Although this is a remote possibility, it is very weak, because God described the one He addressed in this verse as having faith. Faith is belief, and the hypocrites are not described by any belief in anything. Even more distant than this is the one who said: The address is to the Children of Israel, because this is foreign to the verse.

The Almighty said: **And do not turn away from him**. Turning away means turning away. He said **about him** and did not say **about them both** because obeying the Messenger is obeying him. It is like the Almighty's saying: **And God and His Messenger are more worthy for them to please** (al-Tawbah 9:62). **And you are listening** is a subject and predicate in the place of a circumstantial. The meaning is: And you are listening to what is recited to you of the arguments and proofs in

the Qur'an.

### Tafsir Ibn Kathir

The Almighty commands His believing servants to obey Him and His Messenger and warns them against disobeying Him and imitating the disbelievers who are stubborn towards Him. For this reason He said, **And do not turn away from Him**, meaning abandon His obedience and compliance with His commands and abandon His prohibitions, **and do not be like those who say, 'We hear,' while they do not hear**. It was said that what is meant are the polytheists, and Ibn Jarir chose this. Ibn Ishaq said that they are the hypocrites, for they pretend that they have heard and responded, but they are not. Then the Almighty informed that this type of human beings is the worst of creation and creation, so He said, **Indeed, the worst of living creatures in the sight of God are the deaf**, meaning from hearing the truth, **the dumb**, from understanding it. For this reason He said, **those who do not reason**. These are the worst of creation, because every living creature other than them is obedient to God in what He created it for, and these were created for worship, so they disbelieved. For this reason He likened them to livestock in His statement, **And the example of those who disbelieve is like that of one who shouts to that which hears nothing but calls and cries**, the verse. He said in The other verse: "Those are like livestock, nay, they are more astray. It is those who are the heedless." It was said that what is meant by those mentioned are a group of Banu Abd al-Dar from Quraysh. It was narrated on the authority of Ibn Abbas and Mujahid, and Ibn Jarir chose it. Muhammad ibn Ishaq said that they are the hypocrites. I said: There is no contradiction between the polytheists and the hypocrites in this, because each of them is deprived of correct understanding and the intention to do good deeds. Then the Almighty informed that they have no correct understanding and no correct intention, if we assume that they have understanding, so He said: **And if God had known any good in them, He would have made them hear**. That is, He would have made them understand, and the meaning of the speech is that there is no good in them, so He did not make them understand, because He knows that **and if He had made them hear**, that is, He made them understand, **they would have turned away** from that intentionally and stubbornly after understanding it, **and they are turning away** from it.

### Fath al-Qadir

God the Almighty commanded the believers to obey Him and His Messenger and forbade them from turning away from His Messenger. The pronoun in **20-from him** refers to the Messenger, because obeying the Messenger of God, may God bless him and grant him peace, is part of obeying God, and **whoever obeys the Messenger has obeyed God**. It is possible that this pronoun refers to God and His Messenger, as in His statement: **And God and His Messenger are more deserving that they should be pleased**. It was said: The pronoun refers to the command indicated by *obey*, and the root of *tawalawu* is *tatawallu*, so one of the two *ta's* was dropped. This is the interpretation of the verse

Surat al-Anfal 8:20

O you who have believed, obey God and His Messenger and do not turn away from him while you hear.

based on the apparent address to the believers, and this is what the majority said. It was said: It is addressed to the hypocrites, and the meaning is: O you who have believed with your tongues only. Ibn Atiyah said: Even if this is remotely possible, it is very weak, because God described the one He addressed in this verse as having faith, which is belief, and the hypocrites are not described as believing in anything. Even more remote than this is the one who said: The address is to the Children of Israel, for that is foreign to the verse, and the phrase **and you hear** is in the accusative case as a state, and the meaning is: and you hear what is recited to you of arguments and proofs and you believe in them and you are not like the deaf and dumb.

### Tafsir al-Baghawi

20 - The Almighty's saying, **O you who have believed, obey God and His Messenger and do not turn away from him**, meaning: do not turn away from him, **while you listen**, the Qur'an and its sermons.

### Tafsir al-Baidawi

20. **O you who have believed, obey God and His Messenger and do not turn away from him**. That is, do not turn away from the Messenger, for the intended meaning of the verse is the command to obey him and the prohibition against turning away from him. The mention of obedience to God is to pave the way and to draw attention to the fact that obedience to God is in obedience to the Messenger, as God the Most High says, **Whoever obeys the Messenger has obeyed God**. It was said that the pronoun refers to jihad or to the command indicated by obedience. **And you listen** to the Qur'an and the sermons, listening with understanding and belief.



## Surat al-Anfal 8:21

And do not be like those who said, **We hear**, but they do not hear.

## Tafsir al-Jalalayn

21 - **And do not be like those who said, We hear, but they do not hear.** Hearing, contemplation, and admonition, and they are the hypocrites or polytheists.

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says to the believers in God and His Messenger from the companions of the Prophet of God, may God bless him and grant him peace: Do not be, O believers, in opposing the Messenger of God, may God bless him and grant him peace, like the polytheists who, when they hear the Book of God recited to them, say: **(We have heard)**, with our ears, **while they do not hear**, meaning: They do not consider what they hear with their ears nor benefit from it, because they turn away from it and fail to absorb it in their hearts and ponder it. So God made them, since they did not benefit from the admonitions of the Qur'an, even though they heard them with their ears, in the position of those who did not hear them. God Almighty says to the companions of the Messenger of God, may God bless him and grant him peace: Do not be like those polytheists who hear the sermons of the Book of God with their ears, and say: **We have heard**, while they are turning away from listening to them and learning from them, like those who do not hear them.

Ibn Ishaq used to say about this:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **And do not be like those who said, 'We hear,' while they do not hear**, meaning: like the hypocrites who appear to obey him, but conceal their disobedience.

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 do not hear**, he said: They are disobedient.

Al-Muthanna told me, he said, Abdullah told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

Abu Ja'far said: What Ibn Ishaq said has a point, but his statement: **And do not be like those who said, 'We hear,' while they do not hear**, is in the context of stories about the polytheists, and is followed by the report about them with their condemnation, which is his statement: **Indeed, the worst of living creatures in the sight of God are the deaf and dumb who do not use reason**, so what is between them is more appropriate for it to be report about them than report about others.

## Tafsir al-Qurtubi

God the Almighty says: **And do not be like those who said, 'We hear'** meaning like the Jews, hypocrites, or polytheists. It is from hearing with the ear. **And they do not hear** meaning they do not ponder what they hear, nor do they think about it, so they are like those who did not hear and turned away from the truth. He forbade the believers from being like them. The verse indicates that the believer's saying, **I hear and obey** is of no benefit unless the effect of that is apparent in him through his compliance with his actions. So if he falls short in the commands and does not do them, and relies on the prohibitions and rushes into them, then what hearing and obedience does he have? He will then be like the hypocrite who shows faith but conceals disbelief, and that is what is meant by His statement: **And do not be like those who say, 'We hear' while they do not hear**. He means by that the hypocrites, or the Jews, or the polytheists, as mentioned above.

## Tafsir Ibn Kathir

The Almighty commands His believing servants to obey Him and His Messenger and warns them against disobeying Him and imitating the disbelievers who are stubborn towards Him. For this reason He said, **And do not turn away from Him**, meaning abandon His obedience and compliance with His commands and abandon His prohibitions, **and do not be like those who say, 'We hear,' while they do not hear**. It was said that what is meant are the polytheists, and Ibn Jarir chose this. Ibn Ishaq said that they are the hypocrites, for they pretend that they have heard and responded, but they are not. Then the Almighty informed that this type of human beings is the worst of creation and creation, so He said, **Indeed, the worst of living creatures in the sight of God are the deaf**, meaning from hearing the truth, **the dumb**, from understanding it. For this reason He said, **those who do not reason**. These are the worst of creation, because every living creature other than them is obedient to God in what He created it for, and these were created for worship, so they disbelieved. For this reason He likened them to livestock in His statement, **And the example of those who disbelieve is like that of one who shouts to that which hears nothing but calls and cries**, the verse. He said in The other verse: "Those are like livestock, nay, they are more astray. It is those who are the heedless." It was said that what is meant by those mentioned are a group of Banu Abd al-Dar from Quraysh. It was narrated on the authority of Ibn Abbas and Mujahid, and Ibn Jarir chose it. Muhammad ibn Ishaq said that they are the hypocrites. I said: There is no contradiction between the polytheists and the hypocrites in this, because each of them is deprived of correct understanding and the intention to do good deeds. Then the Almighty informed that they have no correct understanding and no correct intention, if we assume that they have understanding, so He said: **And if God had known any good in them, He would have made them hear**. That is, He would have made them understand, and the

Surat al-Anfal 8:21

And do not be like those who said, "We hear," but they do not hear.

meaning of the speech is that there is no good in them, so He did not make them understand, because He knows that **and if He had made them hear**, that is, He made them understand, **they would have turned away** from that intentionally and stubbornly after understanding it, **and they are turning away** from it.

### Fath al-Qadir

21- **And do not be like those who said, 'We hear.'** They are the polytheists, the hypocrites, the Jews, or all of these, for they hear with their ears without understanding or acting. They are like someone who did not hear at all because he did not benefit from what he heard.

### Tafsir al-Baghawi

21- **And do not be like those who say, 'We hear,' while they do not hear**, meaning: they say with their tongues, **We hear,' with their ears**, while they do not hear, meaning they do not learn a lesson or benefit from what they hear, so it is as if they did not hear.

### Tafsir al-Baidawi

21. **And do not be like those who said, 'We hear.'** Like the infidels and hypocrites who claimed to hear, **but they do not hear**, a hearing from which they benefit, as if they do not hear at all.

## Surat al-Anfal 8:22

Indeed, the worst of beasts in the sight of God are the deaf and dumb who do not use reason.

### Tafsir al-Jalalayn

22 - **Indeed, the worst of living creatures in the sight of God are the deaf** from hearing the truth **the dumb** from speaking it **who do not use reason**

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says: The worst of God's creations that have crawled on the earth are those who listen to the truth so that they do not hear it, and learn from it and are admonished by it, and turn away from it if they speak it. They are those who do not understand God's commands and prohibitions, and use their bodies for them.

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

Mention of those who said that: Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **Indeed, the worst of living creatures in the sight of God**, he said: **Live creatures** means people.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, Ibn Jurayj said, on the authority of Ikrimah, who said: And they used to say: ((We are deaf and dumb regarding what Muhammad calls us to. We do not hear it from him, nor do we respond to him with belief!)) So they were all killed at Uhud, and they were the bearers of the banner.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **The deaf and dumb who do not understand**, he said: those who do not follow the truth.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **Indeed, the worst of living creatures in the sight of God are the deaf and dumb who do not use reason**, not deaf in this world nor dumb, but deafness of hearts, dumbness and blindness! And he recited: **For indeed, it is not the eyes that are blind, but blind are the hearts which are within the breasts** (al-Hajj 22:46).

There is a difference of opinion about who this verse refers to.

Some of them said: He meant a group of polytheists.

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, he said: Ibn Abbas said: **The deaf and dumb who do not understand**, a group of Banu Abd al-Dar who do not follow the truth.

... He said, Ishaq told us, he said, Abdullah told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **The deaf and dumb who do not understand**, he said: They do not follow the truth. He said, Ibn Abbas said: They are a group of Banu Abd al-Dar.

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, something similar.

Others said: It refers to the hypocrites.

Who said that?

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **Indeed, the worst of living creatures in the sight of God are the deaf and dumb who do not use reason**, meaning: the hypocrites whom I forbade you from being like, dumb to goodness, deaf to the truth, not using reason, not knowing what punishment and consequences will be upon them for that.

Abu Jaafar said: The more correct of the two opinions on this matter is the opinion of the one who said what Ibn Abbas said: And that he meant by this verse the polytheists of Quraysh, because it is in the context of the report about them.

### Tafsir al-Qurtubi

Then the Almighty informed us that the infidels are the worst of what creeps on the earth. In Bukhari, on the authority of Ibn Abbas, **The worst of living creatures in the sight of God are the deaf and dumb who do not use reason**. He said: They are a group of Banu Abd al-Dar. The original is ash'r, the hamza was deleted due to frequent use. And so is khayr, the original is akhyr.

### Tafsir Ibn Kathir

The Almighty commands His believing servants to obey Him and His Messenger and warns them against disobeying Him and imitating the disbelievers who are stubborn towards Him. For this reason He said, **And do not turn away from Him**, meaning abandon His obedience and compliance with His commands and abandon His prohibitions, **and do not be like those who say, 'We hear,' while they do not hear**. It was said that what is meant are the polytheists, and Ibn Jarir chose this. Ibn Ishaq said that they are the hypocrites, for they pretend that they have heard and responded, but they are not. Then the Almighty informed that this type of human beings is the worst of creation and creation, so He said, **Indeed, the worst of living creatures in the sight of God are the deaf**, meaning from hearing the truth, **the dumb**, from understanding it. For this reason He said, **those who do not reason**. These are the worst of creation, because every living creature other than them is obedient to God in what He created it for, and these were created for worship, so they disbelieved. For this reason He likened them to livestock in His statement, **And the example of those who disbelieve is**

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Indeed, the worst of beasts in the sight of God are the deaf and dumb who do not use reason.

**like that of one who shouts to that which hears nothing but calls and cries**, the verse. He said in The other verse: "Those are like livestock, nay, they are more astray. It is those who are the heedless." It was said that what is meant by those mentioned are a group of Banu Abd al-Dar from Quraysh. It was narrated on the authority of Ibn Abbas and Mujahid, and Ibn Jarir chose it. Muhammad ibn Ishaq said that they are the hypocrites. I said: There is no contradiction between the polytheists and the hypocrites in this, because each of them is deprived of correct understanding and the intention to do good deeds. Then the Almighty informed that they have no correct understanding and no correct intention, if we assume that they have understanding, so He said: **And if God had known any good in them, He would have made them hear**. That is, He would have made them understand, and the meaning of the speech is that there is no good in them, so He did not make them understand, because He knows that **and if He had made them hear**, that is, He made them understand, **they would have turned away** from that intentionally and stubbornly after understanding it, **and they are turning away** from it.

worst of beasts. **The deaf** of the truth. **The dumb who do not understand** it. He counted them among the beasts, then made them the worst of them because they nullified what distinguished them and for which they were preferred.

## Fath al-Qadir

Then the Almighty informed us of 22- **Indeed, the worst of living creatures** meaning everything that creeps on the earth **in the sight of God** meaning in His judgment **are the deaf and dumb** meaning those who neither hear nor speak, and they were described as such despite being among those who hear and speak because they do not benefit from hearing and speaking **who do not reason** what is beneficial to them so they do it, and what is harmful to them so they avoid it, so they are the worst of living creatures in the sight of God, because they distinguish between what benefits them and what harms them.

## Tafsir al-Baghawi

22- The Almighty said: **Indeed, the worst of living creatures in the sight of God**, meaning: the worst of those who crawl on the face of the earth {of God's creation} **are the deaf and dumb**, about the truth so they do not hear it or say it, **who do not reason** the command of God the Almighty, He called them **living creatures** because of their little benefit from their minds, as God the Almighty said: **Those are like livestock, rather, they are more astray** Al-A'raf - 179. Ibn Abbas said: They are a group of Banu Abd al-Dar Banu Qusayy, they used to say: We are deaf, dumb and blind to what Muhammad brought, so they were all killed at Uhud, and they were the bearers of the banner, and only two men from them were saved: Mus'ab bin Umair and Suwaybit bin Harmalah.

## Tafsir al-Baidawi

22. **Indeed, the worst of living creatures in the sight of God** are the worst of what creeps on the earth, or the

## Surat al-Anfal 8:23

And if God had known any good in them, He would have made them hear. And if He had made them hear, they would have turned away while they were averse.

### Tafsir al-Jalalayn

23 - **And if God had known any good in them** righteousness through hearing the truth **He would have made them hear** hearing with understanding **and if He had made them hear** as a duty and He knew that there was no good in them **they would have turned away** from Him **and they are averse** from accepting Him out of stubbornness and denial.

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Jaafar said: The people of interpretation differed about who this verse refers to, and about its meaning.

Some of them said: It refers to the polytheists. He said: Its meaning is that if God had granted them understanding of what He revealed to His Prophet, may God bless him and grant him peace, they would not have believed in it, because God has decreed that they will not believe.

Who said that?

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, Ibn Jurayj said: His statement, "And if God had known any good in them, He would have made them hear. And if He had made them hear," they would have said, **Bring a Qur'an other than this**, (Yunus 10:15), and they would have said, **Why did you not choose it?** (al-A'raf 7:203), and if He had brought them a Qur'an other than it, **they would have turned away while they were averse**.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And if He had made them hear, they would have turned away, averse**, he said: If He had made them hear after He knew that there was no good in them, they would not have benefited from that, and they would have turned away, averse.

He told me about it again and said: "If God knew any good in them, He would have made them hear. If He made them hear," after He knew that there was no good in them, it would not have benefited them after He had realized that they would not benefit from it.

Others said: Rather, it refers to the hypocrites. They said: Its meaning is what:

Ibn Hamid told us that Salamah told us, on the authority of Ibn Ishaq: **And if God had known any good in them, He would have made them hear**, meaning He would have carried out what they said with their tongues, but their hearts contradicted that from them. And if they had gone out with you, they would have turned away, turning away. They would not have

fulfilled for you anything for which they went out.

Abu Ja'far said: The more correct of the two opinions in interpreting this, in my opinion, is what Ibn Jurayj and Ibn Zayd said, because of the reason we mentioned before, and that this is not a characteristic of hypocrites.

Abu Ja'far said: The interpretation of the verse is: If God had known any good in these speakers, He would have made them hear the admonitions and lessons of the Qur'an, so that they would understand the arguments of God, the Almighty and Majestic, from it. But He knew that there was no good in them, and that they were among those destined for misery, so they would not believe. If He had made them understand that, so that they would know and understand, they would have turned away from God and His Messenger, turning away from believing in what God's admonitions, lessons, and arguments had shown them to be true, opposing the truth after knowing it.

### Tafsir al-Qurtubi

The Almighty said: **And if God had known any good in them, He would have made them hear**. It was said: The arguments and evidence, hearing and understanding. But His knowledge of their misery preceded. **And if He had made them hear** meaning if He had made them understand, they would not have believed after His eternal knowledge of their disbelief. It was said that the meaning is that He would have made them hear the speech of the dead who asked to be revived, because they asked to revive Qusayy ibn Kilab and others so that they would bear witness to the prophethood of Muhammad, may God bless him and grant him peace. Al-Zajjaj: He would have made them hear the answer to everything they asked about. **And if He had made them hear, they would have turned away while they were averse** because He had previously known that they would not believe.

### Tafsir Ibn Kathir

The Almighty commands His believing servants to obey Him and His Messenger and warns them against disobeying Him and imitating the disbelievers who are stubborn towards Him. For this reason He said, **And do not turn away from Him**, meaning abandon His obedience and compliance with His commands and abandon His prohibitions, **and do not be like those who say, 'We hear,' while they do not hear**. It was said that what is meant are the polytheists, and Ibn Jarir chose this. Ibn Ishaq said that they are the hypocrites, for they pretend that they have heard and responded, but they are not. Then the Almighty informed that this type of human beings is the worst of creation and creation, so He said, **Indeed, the worst of living creatures in the sight of God are the deaf**, meaning from hearing the truth, **the dumb**, from understanding it. For this reason He said, **those who do not reason**. These are the worst of creation, because every living creature other than them is obedient to God in what He created it for, and these were created for worship, so they disbelieved.



## Surat al-Anfal 8:23

And if God had known any good in them, He would have made them hear. And if He had made them hear, they would have turned away while they were averse.

For this reason He likened them to livestock in His statement, **And the example of those who disbelieve is like that of one who shouts to that which hears nothing but calls and cries**, the verse. He said in The other verse: "Those are like livestock, nay, they are more astray. It is those who are the heedless." It was said that what is meant by those mentioned are a group of Banu Abd al-Dar from Quraysh. It was narrated on the authority of Ibn Abbas and Mujahid, and Ibn Jarir chose it. Muhammad ibn Ishaq said that they are the hypocrites. I said: There is no contradiction between the polytheists and the hypocrites in this, because each of them is deprived of correct understanding and the intention to do good deeds. Then the Almighty informed that they have no correct understanding and no correct intention, if we assume that they have understanding, so He said: **And if God had known any good in them, He would have made them hear**. That is, He would have made them understand, and the meaning of the speech is that there is no good in them, so He did not make them understand, because He knows that **and if He had made them hear**, that is, He made them understand, **they would have turned away** from that intentionally and stubbornly after understanding it, **and they are turning away** from it.

## Fath al-Qadir

23- **And if God had known any good in them**, meaning in these deaf and dumb people, **He would have made them hear**, the answer to everything they asked about. It was said, **He would have made them hear**, the speech of the dead who asked to be revived because they asked to revive Qusayy ibn Kilab and others to testify to the prophethood of Muhammad, may God bless him and grant him peace. **And if He had made them hear, they would have turned away while they were averse**, because it had already been known to Him that they would not believe. The phrase **and you see them turning away** is in the accusative case as a state.

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 do not hear**, he said: They are angry. Ibn Abi Hatim narrated on the authority of Ali ibn Abi Talib regarding his statement: **Indeed, the worst of living creatures in the sight of God**, the verse. He said: This verse was revealed about so-and-so and his companions. Al-Faryabi, Ibn Abi Shaybah, Abd ibn Humayd, Al-Bukhari, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding his statement: **Indeed, the worst of living creatures in the sight of God**, he said: They are a group of Quraysh from Banu Abd al-Dar. Ibn Abi Hatim narrated on his authority regarding his statement: **The deaf and dumb who do not use reason**, he said: They do not follow the truth. Ibn al-Mundhir narrated on the authority of Ibn Jurayj who said: This verse was revealed about al-Nadr ibn al-Harith and his people, and perhaps he was referred to as so-and-so in what Ali **may God be pleased with him** said above. Ibn Ishaq and Ibn Abi Hatim narrated on the authority

of Urwah ibn al-Zubayr regarding his statement: **And if God had known any good in them, He would have made them hear**, meaning He would have carried out what they said with their tongues, but their hearts contradicted that. Abu al-Sheikh narrated on the authority of Ikrimah regarding the verse, saying: They said, **We are deaf to what Muhammad calls us to, we do not hear him, and we are mute, we do not respond to him in it with belief**. They were all killed at Uhud, and they were the standard-bearers on the day of Uhud.

## Tafsir al-Baghawi

23 - **And if God had known any good in them, He would have made them hear**, meaning: He would have made them hear the hearing of understanding and acceptance. **And if He had made them hear**, after He knew that there was no good in them, they would not have benefited from that, **they would have turned away while they were averse**, due to their stubbornness and denial of the truth after it had appeared. It was said: They used to say to the Prophet, may God bless him and grant him peace: Bring Qusayy back to life for us, for he was a blessed old man, so that he may testify to your prophethood, and we will believe in you. So God, the Almighty, said: **And if He had made them hear**, Qusayy's speech, **they would have turned away while they were averse**.

## Tafsir al-Baidawi

23. **And if God had known any good in them** happiness that was written for them or benefit from the verses. **He would have made them hear** a hearing of understanding. **And if He had made them hear** and He knew that there was no good in them. **They would have turned away** and not benefited from it, or they would have apostatized after believing and accepting it. **And they are turning away** to their stubbornness. It was said that they were saying to the Prophet, may God bless him and grant him peace, **Bring Qusayy back to life for us, for he was a blessed old man so that he may bear witness for you and we may believe in you**. The meaning is that He would make them hear Qusayy's speech.

## Surat al-Anfal 8:24

O you who have believed, respond to God and the Messenger when he calls you to that which gives you life. And know that God comes between a man and his heart and that to Him you will be gathered.

### Tafsir al-Jalalayn

24 - **O you who have believed, respond to God and the Messenger** with obedience **when he calls you to that which gives you life** of the matter of religion because it is the cause of eternal life **and know that God intervenes between a man and his heart** so he cannot believe or disbelieve except by his will **and that to Him you will be gathered** so He will reward you for your deeds.

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Jaafar said: The people of interpretation differed in the interpretation of his statement: **When He calls you to that which gives you life.**

Some of them said: It means: Respond to God and the Messenger if he calls you to faith.

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: **O you who have believed, respond to God and the Messenger when he calls you to that which gives you life.** He said: As for **that which gives you life**, it is Islam, I feel them after their death, after their disbelief.

Others said: For the truth.

Who said that?

Muhammad bin Amr told us, Abu Asim told us, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding God's statement: **When He gives you life**, 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.

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **When He calls you to that which gives you life**, he said: The truth.

Ibn Hamid told us, he said, Hakam told us, he said, Anbasa told us, on the authority of Muhammad ibn Abd al-Rahman, on the authority of al-Qasim ibn Abi Bazza, on the authority of Mujahid, regarding his statement: **Respond to God and the Messenger when he calls you to that which gives you life**, he said: to the truth.

Others said: Its meaning is: If he calls you to what is in

the Qur'an.

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **O you who have believed, respond to God and the Messenger when he calls you to that which gives you life**, he said: It is this Qur'an, in it is life, trust, salvation, and protection in this world and the next.

Others said: Its meaning is: If he calls you to war and jihad against the enemy.

Who said that?

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **O you who have believed, respond to God and the Messenger when he calls you to that which gives you life**, meaning: to the war by which God has honored you after humiliation, strengthened you after weakness, and protected you from your enemy after they had subdued you.

Abu Ja'far said: The most correct of the sayings on this matter is the saying of those who said: Its meaning is: Respond to God and the Messenger with obedience, if the Messenger calls you to what gives you life from the truth. That is because if that is its meaning, then it includes the command to respond to fighting the enemy and jihad, and to respond if he calls them to the rule of the Qur'an, and in responding to all of that is the life of the respondent. As for in this world, it is the continuation of the beautiful memory, and that is life for him in it. As for in the Hereafter, it is eternal life in Paradise and eternity therein.

As for the statement of those who said: It means: Islam, this statement has no meaning. Because God described them as believers in His saying: **O you who have believed, respond to God and the Messenger when he calls you to that which gives you life.** So there is no reason to say to the believer: Respond to God and the Messenger when he calls you to Islam and faith.

And then, in what:

Ahmad ibn al-Muqaddam al-Ajli narrated to us, saying: Yazid ibn Zari' narrated to us, saying: Ruh ibn al-Qasim narrated to us, on the authority of al-Ala' ibn Abd al-Rahman, on the authority of his father, on the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, came out to my father while he was praying and called him: 'O my father!' My father turned to him and did not answer him. Then my father shortened the prayer, then turned to the Prophet, may God bless him and grant him peace, and said: 'Peace be upon you, O Messenger of God!' He said: 'And upon you, what prevented you from answering me when I called you?' He said: 'O Messenger of God, I was praying!' He said: 'Did you not find in what was revealed to me: "Respond to God and to the Messenger when he calls you to that which gives you life"?' He said: 'Yes, O Messenger of God! I will not do it again.'"

Abu Kuraib narrated that Khalid bin Mukhallad narrated on the authority of Muhammad bin Ja'far, on the authority of Al-'Ala', on the authority of his father,

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on the authority of Abu Hurairah, who said: "The Messenger of God, may God bless him and grant him peace, passed by my father while he was standing praying, and he shouted at him but he did not answer him. Then he came and said: O my father, what prevented you from answering me when I called you? Didn't God say: 'O you who have believed, respond to God and the Messenger when he calls you to that which gives you life'? My father said: No wonder, O Messenger of God, do not call me unless I answer, even if I am praying!"

What is clear about the meaning of the verse are those whom the Messenger of God, may God bless him and grant him peace, calls to what is in their life by their response to him from the truth after their conversion to Islam, because there is no doubt that Ubayy was a Muslim at the time when the Prophet, may God bless him and grant him peace, said to him what we mentioned in these two reports.

The statement in the interpretation of his saying: **And know that God comes between a man and his heart, and that to Him you will be gathered.**

Abu Jaafar said: The interpreters differed in their interpretation of that.

Some of them said: Its meaning is: It stands between the disbeliever and faith, and between the believer and disbelief.

Who said that?

Muhammad ibn Bashir told us, he said, Muhammad ibn Ja'far 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 Abdullah ibn Abdullah al-Razi, on the authority of Sa'id ibn Jubayr: **It comes between a person and his heart**, he said: between the disbeliever believing, and the believer disbelieving.

Ibn Bashir told us, he said, Wakee' told us, and Ibn Wakee' told us, he said, Abu Ahmad told us, they said, Sufyan told us, and Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Al-Thawri told us, on the authority of Al-A'mash, on the authority of Abdullah bin Abdullah Al-Razi, on the authority of Saeed bin Jubair, something similar.

Abu Zaydah Zakariya bin Abi Zaydah told me, he said, Abu Asim told us, on the authority of Sufyan, on the authority of Al-A'mash, on the authority of Abdullah bin Abdullah, on the authority of Saeed bin Jubair, the same.

Abu Al-Sa'ib and Ibn Wakee' told me, they said: Abu Mu'awiyah told us, on the authority of Al-Munhal, on the authority of Saeed bin Jubair: **It comes between a person and his heart**, he said: It comes between the believer and disbelief, and between the disbeliever and faith.

Ibn Wakee' told us, he said, Muhammad ibn Fadil told us, on the authority of Al-A'mash, on the authority of Abdullah ibn Abdullah Al-Razi, on the authority of

Saeed ibn Jubayr, on the authority of Ibn Abbas: **It comes between a person and his heart**, it comes between the disbeliever and faith and obedience to God.

... He said, Hafs told us, on the authority of Al-A'mash, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **It comes between a person and his heart**, he said: It comes between the believer and disbelief, and between the disbeliever and faith.

Ibn Hamid told us, Yahya bin Wadh told us, Ubaid bin Sulayman and Abdul Aziz bin Abi Rawad told us, on the authority of Ad-Dahhak, regarding his statement: **He comes between a man and his heart**, he said: He comes between the disbeliever and his obedience, and between the believer and his disobedience.

Ibn Wakee' told us, he said, Abu Usamah told us, on the authority of Abu Rawq, on the authority of Ad-Dahhak bin Muzahim, something similar.

... He said, Al-Maharibi told us, on the authority of Juwaybir, on the authority of Ad-Dahhak, who said: It stands between a person and disbelief, and between a disbeliever and belief.

Al-Hasan bin Hayya told us, he said: Abd al-Razzaq told us, he said: Abd al-Aziz bin Abi Rawad told us, on the authority of al-Dahhak bin Muzahim: **It comes between a person and his heart**, he said: It comes between the disbeliever and the obedience of God, and between the believer and the disobedience of God.

Ahmad bin Ishaq told us, Abu Ahmad Al-Zubayri told us, Ibn Abi Rawad told us, on the authority of Ad-Dahhak, something similar.

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 Ad-Dahhak bin Muzayqam say: And he mentioned something similar.

Al-Muthanna told me, he said, Al-Hajjaj bin Munhal told us, he said, Al-Mu'tamir bin Sulayman told us, he said, I heard Abdul Aziz bin Abi Rawad narrating, on the authority of Ad-Dahhak bin Muzahim, regarding his statement: **He comes between a man and his heart**, he said: He comes between the believer and his disobedience.

Al-Muthanna told me, he said, Abu Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas: **And know that God comes between a person and his heart**, meaning: He comes between the believer and disbelief, and He comes between the disbeliever and 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: **And know that God comes between a man and his heart**, meaning: He comes between the disbeliever and his obedience, and He comes between the believer and his disobedience.

Ibn Wakee' told us, he said, Al-Maharibi told us, on the authority of Layth, on the authority of Mujahid: **It comes between a person and his heart**, he said: It comes between the believer and disbelief, and between the disbeliever and faith.

... He said, my father told us, on the authority of Ibn Abi Rawad, on the authority of Ad-Dahhak: **He comes between a person and his heart**, meaning: He comes between the disbeliever and his obedience, and between the believer and his disobedience.

... He said, Ishaq bin Ismail told us, on the authority of Yaqub al-Qummi, on the authority of Ja'far, on the authority of Sa'id bin Jubayr, **He comes between a person and his heart**, he comes between the believer and sins, and between the disbeliever and faith.

... He said, Ubaidah told us, on the authority of Ismail, on the authority of Abu Salih: **He comes between a person and his heart**, he said: He comes between him and sins.

Others said: Rather, the meaning of this is: It comes between a person and his mind, so he does not know what he is doing.

Who said that?

Ubayd God bin Muhammad Al-Faryabi told us, he said, Abdul Majeed told us, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement: **He comes between a person and his heart**, he said: He comes between a person and his mind.

Muhammad bin Amr told us, Abu Asim told us, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **It comes between a person and his heart**, until it leaves him without reason.

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

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **He comes between a man and his heart**, he said: It is like his statement: **(a state)**, until he left it and he does not understand.

Ahmad bin Ishaq told us, Abu Ahmad told us, Maqal bin Ubaid God told us, on the authority of Hamid, on the authority of Mujahid: **He comes between a person and his heart**. He said: If something comes between you and your heart, what do you do?

... He said, Abu Ahmad told us, he said, Sharik told us, on the authority of Khasif, on the authority of Mujahid: **It comes between a person and his heart**, he said: It comes between the heart of the unbeliever and doing good.

Others said: Its meaning is: It prevents a person from believing or disbelieving except with his permission.

Who said that?

Muhammad bin Al-Hussein told me, he said, Ahmad bin Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **And know that God comes between a person and his heart**, he said: He comes

between a person and his heart, so he cannot believe or disbelieve except with His permission.

Others said: The meaning of this is that it is close to his heart, and nothing he reveals or keeps secret is hidden from him.

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, regarding his statement: **It comes between a man and his heart**, he said: It is like his statement: **Nearer to him than his jugular vein**, (Qaf: 16).

Abu Ja'far said: The most correct statement in my opinion is that it is said: This is report from God, the Almighty, that He has more control over the hearts of His servants than they do, and that He intervenes between them and them if He wills, so that no one with a heart is able to perceive anything of faith or disbelief, or to comprehend anything, or to understand, except with His permission and will. This is because **the intervention between a thing and another thing** is only a barrier between them, and if He, the Most High, intervenes between a servant and his heart in something, so that he does not perceive it or understand it, then the servant will not be able to perceive what God has prevented his heart from perceiving.

If that is what it means, then it includes the statement of the one who said: **He stands between the believer and disbelief, and between the disbeliever and faith**, and the statement of the one who said: **He stands between him and his mind**, and the statement of the one who said: **He stands between him and his heart so that he cannot believe or disbelieve except with His permission**, because if God Almighty stands between a servant and his heart, the servant will not understand with his heart, which has been stood between it and that which prevented him from perceiving it, as I have explained.

However, it should be said: God, in His saying: **And know that God comes between a man and his heart**, is general in meaning, the report that He comes between the servant and his heart, and He did not specify one of the meanings that we mentioned over another, and the speech is open to all of these meanings, so the report is general until it specifies what must be accepted.

As for His statement: **And to Him you will be gathered**, its meaning is: Know, O believers, also, along with the knowledge that God comes between a person and his heart: that God is the One who has power over your hearts, and He has more control over them than you do, to Him is your destination and your return on the Day of Resurrection, and He will give you the reward for your deeds, the good among you for his goodness, and the evildoer for his evil, so fear Him and be mindful of what He and His Messenger have commanded you and forbidden you to waste, and not to respond to His Messenger when he calls you to that which will give you life, for that will cause His wrath, and you will deserve His painful punishment when you are gathered to Him.



Surat al-Anfal 8:24

O you who have believed, respond to God and the Messenger when he calls you to that which gives you life. And know that God comes between a man and his heart and that to Him you will be gathered.

## Tafsir al-Qurtubi

It has three issues:

First: The Almighty's saying: **O you who have believed, respond to God and the Messenger.** This address is to the believing believers without dispute. And the response: the answer: and **He wills you** its original is **He wills you**, the damma was removed from the ya' because of its heaviness. And assimilation is not permissible. Abu Ubaidah said: The meaning of *respond* is *answer*, but it is known in speech that *respond* is transitive with *lam*, and *ajaba* is transitive without *lam*. God the Almighty said: **O our people, respond to the caller of God** (al-Ahqaf 46:31). And *respond* can be transitive without *lam*, and the evidence for that is the saying of the poet:

Farewell, he called, O He who answers to the generosity, but no one answered him at that time.

You say: He answered him and responded to his question. The source is the answer. The noun is the answer, like energy and obedience. You say: He heard badly, so he answered badly. This is how he speaks with this letter. The answer and the response: dialogue. And you say: It is for a good response **with a kasra** meaning the answer. **When He revives you** is related to His saying: *Respond*. The meaning: Respond to what He revives you if He calls you. It was said: The lam means to, meaning to what He revives you, meaning He revives your religion and teaches you. And it was said: meaning to what He revives your hearts with, so you unify Him, and this is a borrowed revival, because it is from the death of disbelief and ignorance. Mujahid and the majority said: The meaning is to respond to obedience and what the Qur'an includes of commands and prohibitions, for in it is eternal life and everlasting blessing. It was said: What is meant by his saying **what gives you life** is jihad, for it is the cause of life in appearance, because if the enemy does not invade, he invades, and in his invasion there is death, and death in jihad is eternal life. God Almighty said: "And never think of those who are killed in the way of God as dead. Rather, they are alive" (Al Imran 3:169). The correct view is the generality, as the majority say.

Second: Al-Bukhari narrated on the authority of Abu Saeed bin Al-Mualla, who said: I was praying in the mosque, and the Messenger of God, may God bless him and grant him peace, called me, but I did not answer him. Then I came to him and said: O Messenger of God, I was praying. He said:

Did not God the Almighty say, **Respond to God and to the Messenger when he calls you to that which gives you life**, and mentioned the hadith. It was mentioned earlier in Al-Fatihah. Al-Shafi'i, may God have mercy on him, said: This is evidence that if an obligatory action or obligatory statement is performed during prayer, it does not invalidate it, because the

Messenger of God, may God bless him and grant him peace, commanded us to respond even if it is during prayer.

I said: It contains evidence for the statement of Al-Awza'i: If a man is praying and sees a boy about to fall into a well, and he shouts at him, turns to him, and rebukes him, there is nothing wrong with that. And God knows best.

Third: The Almighty's saying: **And know that God intervenes between a man and his heart.** It was said: The text from Him requires that He Almighty created disbelief and faith, so He intervenes between a disbelieving man and the faith that He commanded him to have, so he does not acquire it if He does not enable him to do so, rather He enables him to do its opposite, which is disbelief. And thus the believer is intervened between himself and disbelief. So it became clear from this text that He Almighty is the Creator of all the acquisitions of the servants, their good and their evil. And this is the meaning of his saying, peace be upon him:

**No, and the Changer of hearts.** And God's action was just with regard to those whom He led astray and forsook, as He did not prevent them from a right that was due to Him, so that the attribute of justice would be removed. Rather, He prevented you from what He should have bestowed upon them, not what was due to them. Al-Suddi said: He comes between a person and his heart, so he cannot believe except by His permission, nor disbelieve except by His permission, that is, by His will. The heart is the seat of thought. Its explanation was presented in Al-Baqarah. It is in God's hand, whenever He wills, He prevents the servant from it with illness or affliction so that he does not understand. That is, hasten to respond before you are unable to do so due to the loss of reason. Mujahid said: The meaning is that He comes between a person and his mind so that he does not know what he is doing. And in the Qur'an: **Indeed in that is a reminder for whoever has a heart** (Qaf: 37), that is, reason. And it was said: He comes between him and it with death, so he cannot make up for what he missed. It was said: The Muslims feared the large number of the enemy on the day of Badr, so God informed them that He stands between a person and his heart by replacing fear with security, and replacing their enemy with fear from security. It was said: The meaning is that He turns things from one state to another, and this is comprehensive. Al-Tabari chose that this be a statement from God, the Almighty, that He has more control over the hearts of His servants than they do, and that He stands between them and them if He wills, so that a person does not attain anything except by the will of God, the Almighty. **And to Him you will be gathered** is an appositive. Al-Farra' said: If it had been repeated, it would have been broken, and that was correct.



## Tafsir Ibn Kathir

Al-Bukhari said: *Respond* respond to that which gives you life to that which improves you. Ishaq told me, Ruh told us, Shu'bah told us, on the authority of Habib bin Abd al-Rahman, who said: I heard Hafs bin Asim narrating on the authority of Abu Sa'id bin al-Mu'alla, may God be pleased with him, who said: I was praying when the Prophet, may God bless him and grant him peace, passed by me and called me, but I did not come to him until I had prayed, then I came to him and he said: "What prevented you from coming to me? Did not God say: 'O you who believe, respond to God and to the Messenger when he calls you to that which gives you life' - then he said: I will teach you the greatest Surah in the Qur'an before I go out." So the Messenger of God, may God bless him and grant him peace, went to go out and I mentioned it to him. Mu'adh said: Shu'bah told us, on the authority of Khubaib bin Abd al-Rahman, Hafs bin Asim heard Abu Sa'id, a man from the companions of the Prophet, may God bless him and grant him peace, saying this and saying: **Al-Hamdulillah Rabb al-'Alamin** is the seven oft-repeated verses. This is its wording verbatim. We have already discussed this hadith by mentioning its chains of transmission at the beginning of the interpretation of al-Fatihah. Mujahid said about His statement, **When He gives you life**, he said, **For the truth**. Qatada said, **When He gives you life**, he said, **This is the Qur'an in which there is salvation, survival, and life**. Al-Suddi said, **When He gives you life**, so in Islam, it is their revival after their death in disbelief. Muhammad ibn Ishaq said, on the authority of Muhammad ibn Ja'far ibn al-Zubayr, on the authority of Urwah ibn al-Zubayr, **O you who have believed, respond to God and the Messenger when he calls you to that which gives you life**, meaning to the war by which God, the Most High, honored you after humiliation, strengthened you after weakness, and protected you from your enemy after their subjugation of you. God the Almighty said: **And know that God intervenes between a person and his heart**, Ibn Abbas said: He intervenes between the believer and disbelief, and between the disbeliever and faith. Al-Hakim narrated it in his Mustadrak with a chain of transmission ending with him, and he said: It is authentic, but they did not include it. Ibn Mardawayh narrated it from another chain of transmission ending with the Prophet, but it is not authentic due to the weakness of its chain of transmission. The chain of transmission ending with him is more authentic. This is what Mujahid, Sa'id, Ikrimah, Ad-Dahhak, Abu Salih, Atiyah, Muqatil ibn Hayyan, and As-Suddi said. In a narration from Mujahid regarding his statement: **He intervenes between a person and his heart**, meaning until he leaves him without reason. As-Suddi said: He intervenes between a person and his heart, so he cannot believe or disbelieve except with His permission. Qatadah said: It is like His statement: **And We are nearer to him than his jugular vein**. There are hadiths from the Messenger of God (blessings and peace of God be upon him) that are appropriate for this verse. Imam Ahmad said: Abu Mu'awiyah narrated to us from Al-A'mash from Abu Sufyan from Anas ibn Malik **may God be pleased with him**, who said: The Prophet (blessings and peace of God be upon him) used to say frequently: **O Changer of hearts, make my**

**heart firm upon Your religion**. He said: So we said, O Messenger of God, we believe in you and what you have brought, so do you fear for us? He said: **Yes, for the hearts are between two fingers of God's fingers, and He turns them**. And thus it was narrated by Al-Tirmidhi in the Book of Al-Qadar in his Jami' on the authority of Hannad bin Al-Sarri on the authority of Abu Mu'awiyah Muhammad bin Hazim Al-Dharee' on the authority of Al-A'mash, whose name is Sulayman bin Mihran, on the authority of Abu Sufyan, whose name is Talhah bin Nafi', on the authority of Anas, then he said: It is good. And thus it was narrated on the authority of more than one person on the authority of Al-A'mash, and some of them narrated it on his authority 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. And the hadith of Abu Sufyan on the authority of Anas is more authentic.

**Another hadith** Imam Ahmad said in his Musnad: Abd bin Hamid told us, Abd al-Malik bin Amr told us, Shu'bah told us, on the authority of al-Hakam, on the authority of Ibn Abi Laila, on the authority of Bilal, may God be pleased with him, that the Prophet, may God bless him and grant him peace, used to supplicate, **O Changer of the hearts, make my heart firm upon Your religion**. This is a hadith with a good chain of transmission, except that it contains an interruption. However, it meets the conditions of the people of Sunnah, and they did not include it.

**Another hadith** Imam Ahmad said: Al-Walid bin Muslim told us: I heard Ibn Jabir say: Busr bin Abdullah Al-Hadrami told me that he heard Abu Idris Al-Khawlani say: I heard Al-Nawwas bin Sam'an Al-Kalabi, may God be pleased with him, say: I heard the Prophet, may God bless him and grant him peace, say: "There is no heart but that it is between two fingers of the fingers of the Most Gracious, Lord of the worlds. If He wills to make it straight, He makes it straight, and if He wills to deviate, He deviates it." And he used to say: **O Changer of hearts, make my heart firm upon Your religion**. He said: **And the scale is in the hand of the Most Gracious, He lowers it and raises it**. And this is how Al-Nasa'i and Ibn Majah narrated it from the hadith of Abd Al-Rahman bin Yazid bin Jabir, and he mentioned something similar.

**Another hadith** Imam Ahmad said: Yunus told us, Hammad bin Zaid told us, on the authority of Al-Mu'alla bin Ziyad, on the authority of Al-Hasan, that Aisha said: The supplications that the Messenger of God, may God bless him and grant him peace, used to make were: **O Changer of the hearts, make my heart firm upon Your religion**. She said: So I said, O Messenger of God, you often make this supplication. He said: "The heart of man is between two of God's fingers. If He wills, He makes it deviate, and if He wills, He makes it steadfast."

**Another Hadith** Imam Ahmad said: Hashim told us: Abdul Hamid told us: Shahr told me: I heard Umm Salamah narrating that the Messenger of God, may God bless him and grant him peace, used to frequently say in his supplication: **O God, Changer of the hearts, make my heart firm upon Your religion**. She said: I said: O Messenger of God, are hearts really changing? He said: "Yes, God has not created any human being from

## Surat al-Anfal 8:24

O you who have believed, respond to God and the Messenger when he calls you to that which gives you life. And know that God comes between a man and his heart and that to Him you will be gathered.

the children of Adam except that his heart is between two fingers of God, the Almighty and Majestic. If He wills, He makes it firm, and if He wills, He makes it deviate. So we ask God, our Lord, not to make our hearts deviate after He has guided us, and we ask Him to bestow upon us mercy from Him, for He is the Bestower." She said: I said: O Messenger of God, will you not teach me a supplication that I can say for myself? He said: "Yes, say: O God, Lord of the Prophet Muhammad, forgive me my sin, remove the anger in my heart, and save me from the misleading trials as long as You keep me alive."

**Another hadith** Imam Ahmad said: Abu Abd al-Rahman told us, Haywah told us, Abu Hani' told me that he heard Abu Abd al-Rahman al-Habli that he heard Abdullah ibn Amr that he heard the Messenger of God, may God bless him and grant him peace, say: **The hearts of the children of Adam are between two fingers of the fingers of the Most Merciful, like a single heart, He directs them as He wills.** Then the Messenger of God, may God bless him and grant him peace, said: **O God, the Director of hearts, direct our hearts to Your obedience.** Muslim alone transmitted it from al-Bukhari, and he narrated it with al-Nasa'i from the hadith of Haywah ibn Shuraih al-Misri with it.

## Fath al-Qadir

The command here to respond confirms what came before of the command to obey, and the pronoun is singular here where he said: **If he calls you** as he did in his saying: **And do not turn away** and we have already discussed the reason for that, and responding is obedience. Abu Ubaidah said: The meaning of respond is: answer, and if respond is transitive with the preposition lam, and respond by itself as in his saying: **O our people, answer the caller of God**, and respond by itself may be transitive as in the saying of the poet:

Farewell, he called, O He who answers to the generosity, but no one answered him at that time.

**If He calls you to that which gives you life** The lam is related to His saying: *respond* meaning respond to that which gives you life if He calls you. There is nothing wrong with it being related to innovation: meaning if He calls you to that which gives you life from the sciences of the Shari'ah, for knowledge is life just as ignorance is death, so life here is borrowed for knowledge. The majority of commentators said: The meaning is respond to obedience and what the Qur'an includes of commands and prohibitions, for in it is eternal life and everlasting blessing. It was said: What is meant by His saying: **that which gives you life** is jihad, for it is apparently the cause of life, because if the enemy does not attack, he attacks. This command to respond is used as evidence that every Muslim, if he hears a saying of God or a saying of His Messenger regarding a ruling of the Shari'ah, must hasten to act upon it, whatever it may be, and abandon any opinion or sayings of men that contradict it. In this noble verse is the greatest incentive to act upon the texts of the

evidence and to abandon adherence to schools of thought, and not to pay attention to what contradicts what is in the Qur'an and Sunnah, whatever it may be. His saying: **And know that God intervenes between a person and his heart.** It was said that its meaning is: Hasten to respond before you are unable to do so due to the disappearance of the hearts with which you understand due to the death that God has decreed for you. It was also said that its meaning is: The Muslims feared on the day of Badr the great number of the enemy, so God informed them that He intervenes between a person and his heart by replacing their fear with security, and replacing their enemy with fear from security. It was also said that it is a metaphor for His nearness, glory be to Him, to the servant, like His saying: **And We are nearer to him than his jugular vein.** Its meaning is: He is aware of the secrets of the hearts, and nothing of them is hidden from Him. Ibn Jarir chose that this is from the category of informing from God the Almighty that He has more control over the hearts of His servants than they do, and that He intervenes between them and them if He wills so that man does not perceive anything except by His will the Almighty, and it is not hidden from you that there is no objection to interpreting the verse with all of these meanings **and that to Him you will be gathered** is connected to **that God intervenes between a person and his heart** and that you will be gathered to Him and He will reward you for good with good, and for evil with evil. Al-Farra' said: If you had started again and broken the hamza of *that* it would have been correct, and perhaps what he meant is that such a thing is permissible in Arabic.

## Tafsir al-Baghawi

24 - The Almighty said: **O you who have believed, respond to God and the Messenger**, meaning respond to them with obedience, **when he calls you**, meaning the Messenger, may God bless him and grant him peace, **to that which gives you life**, meaning: to that which gives you life. Al-Suddi said: It is faith, because the disbeliever is dead and comes to life through faith.

Qatada said: It is the Qur'an, in which is life, salvation and protection in both worlds.

Mujahed said: It is the truth.

Ibn Ishaq said: It is jihad, with which God has honored you after humiliation.

Al-Qatibi said: Rather, martyrdom. God Almighty said about the martyrs: **Rather, they are alive with their Lord, and they are provided for.** (Al Imran 3:169)

We narrated that the Prophet, may God bless him and grant him peace, passed by Ubayy ibn Ka'b, may God be pleased with him, while he was praying, and called him. Ubayy hurried in his prayer, then he came and the Messenger of God said: What prevented you from answering me when I called you? He said: I was

praying. He said: Doesn't God Almighty say: **O you who have believed, respond to God and the Messenger when he calls you to that which gives you life?** {He said: No doubt, O Messenger of God, do not call upon Me except that I respond, even if you are praying.}

God Almighty says: **And know that God intervenes between a man and his heart.** Saeed bin Jubair and Ata' said: He intervenes between the believer and disbelief, and between the disbeliever and faith.

Ad-Dahhak said: He stands between the unbeliever and obedience, and between the believer and disobedience.

Mujahed said: It comes between a person and his heart, so he does not understand or know what he is doing.

Al-Suddi said: It comes between a person and his heart, so he cannot believe or disbelieve except with His permission.

It was said: When the people were called to fight in a state of weakness, their suspicions worsened and their hearts were troubled, so it was said to them: Fight in the way of God and know that God comes between a person and his heart, replacing fear with security and cowardice with boldness. **And to Him you will be gathered**, so He will reward you for your deeds.

Ahmad bin Abdullah Al-Salihi told us, Ahmad bin Al-Hasan Al-Hairi told us, Hajib bin Ahmad Al-Tusi told us, Muhammad bin Hammad told us, Abu Muawiyah told us, on the authority of Al-A'mash, on the authority of Abu Sufyan, on the authority of Anas bin Malik, may God be pleased with him, who said: The Messenger of God used to say often: **O Changer of hearts, make my heart firm upon Your religion.** They said: O Messenger of God, we believe in you and in what you have brought, so do you fear for us? He said: **The hearts are within me, two fingers of God's fingers, and He turns them.**

Or from what will give you eternal life in everlasting bliss from beliefs and deeds, or from jihad, for it is the reason for your survival, for if they were abandoned, the enemy would overcome them and kill them, or martyrdom, for the Almighty says: **Rather, they are alive with their Lord, and they are provided for.** "And know that God comes between a person and his heart" is a representation of the extent of His closeness to the servant, as the Almighty says: **And We are nearer to him than his jugular vein.** And a warning that He is aware of the hidden secrets of hearts, which their owner may be unaware of, or an urging to hasten to purify hearts and cleanse them before God comes between him and his heart by death or otherwise, or an image and imagination of His possession of the servant's heart, so He breaks his resolve and changes his intentions and comes between him and disbelief if He desires his happiness, and between him and faith if He decrees his misery. And it was read **bayn al-mur** with emphasis, deleting the hamza and placing its movement on the ra' and performing the connection of the pause according to the language of those who emphasize it. **And that to Him you will be gathered** so He will reward you for your deeds.

## Tafsir al-Baidawi

24. **O you who believe, respond to God and the Messenger** with obedience. **When He calls you** The pronoun is singular in it for what came before and because the call of God is heard from the Messenger. It was narrated that "he, peace and blessings be upon him, passed by my father while he was praying and called him, so he hurried in his prayer and then came and said: What prevented you from responding to me? He said: I was praying. He said: **Have you not been informed of what was revealed to me** "Respond to God and the Messenger"". There is a difference of opinion about it, and it was said that this is because responding to him does not interrupt the prayer, as prayer is also for boredom, and the apparent meaning of the hadith is appropriate for the first. **For what gives you life** of religious knowledge, as it is the life of the heart and ignorance is its death. He said:

Do not be impressed by the ignorant's clothing, for he is dead and his clothing is a shroud.

Surat al-Anfal 8:25

And fear a trial which will not strike those who have wronged among you exclusively, and know that God is severe in penalty.

## Surat al-Anfal 8:25

And fear a trial which will not strike those who have wronged among you exclusively, and know that God is severe in penalty.

## Tafsir al-Jalalayn

25 - **And fear a trial** if it befalls you **which will not strike those who have wronged among you exclusively** but will include them and others. Fear it by denying its cause of evil **and know that God is severe in penalty** for those who disobey Him.

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says to those who believe in Him and His Messenger: **(Fear God)**, O believers, **a trial**, meaning: a test from God that tests you, and a trial that He tests you, **do not afflict**, this trial that I warned you about, **those who have wronged**, and they are those who did what they had no right to do, either crimes that they committed, or sins between them and God that they committed. God Almighty warns them not to commit a sin for Him, or to commit a sin that would deserve punishment from Him.

It was said: This verse was revealed about a group of the companions of the Messenger of God, may God bless him and grant him peace, and they are the ones meant by it.

Who said that?

Muhammad ibn al-Muthanna told us, Muhammad ibn Ibrahim told us, al-Hasan ibn Abi Ja'far told us, Dawud ibn Abi Hind told us, on the authority of al-Hasan regarding his statement: **And fear a trial which will not strike only those who have wronged among you**, he said: It was revealed about Ali, Uthman, Talhah, and al-Zubayr, may God have mercy on them.

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar: **And fear a trial which will not strike those who have wronged among you exclusively**, Qatada said: Az-Zubayr ibn al-Awwam said: It was revealed, and we do not see any of us falling into it. Then he left us, in that it will strike us exclusively.

Al-Muthanna told me, he said, Zaid bin Auf Abu Rabia told us, he said, Hammad told us, on the authority of Hamid, on the authority of Al-Hasan: that Al-Zubayr bin Al-Awwam said: This verse was revealed: **And fear a trial which will not strike those who have wronged among you exclusively**, and we do not think we are its people, and we are the ones meant by it.

... He said, Qubaysah told us, on the authority of Sufyan, on the authority of al-Samit ibn Dinar, on the

authority of Ibn Sahban, who said: I heard al-Zubayr ibn al-Awwam say: I read this verse for a long time, and I did not see that we were among its people, but we were the ones meant by it: **And fear a trial which will not strike those who have wronged among you exclusively, and know that God is severe in penalty.**

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 fear a trial which will not strike those who have wronged among you exclusively**, he said: This was revealed about the people of Badr specifically, and it struck them on the Day of the Camel, so they fought.

Ibn Wakee' told us, he said, my father told us, on the authority of Ibn Abi Khalid, on the authority of Al-Suddi: **And fear a trial which will not strike those who have wronged among you exclusively, and know that God is severe in penalty.** He said: The people of the camel.

Al-Muthanna told me, he said, Abu Saleh told us, he said, Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas: **And fear a trial which will not strike those who have wronged among you exclusively**, he said: God commanded the believers not to allow evil to be practiced among them, lest God punish them all.

... He said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nahih, on the authority of Mujahid: **And fear a trial which will not strike those who have wronged among you exclusively**, he said: It is also for you.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And fear a trial which will not strike only those who have wronged among you**, he said: **The trial** means misguidance.

Ibn Wakee' told us, he said, my father told us, on the authority of Al-Mas'udi, on the authority of Al-Qasim, he said: Abdullah said: There is not one of you who is not covered with a trial. God says: **And know that your wealth and your children are but a trial** (al-Anfal 8:28), so let him seek refuge in God from the misleading trials.

Al-Harith told me, he said, Abdul Aziz told us, he said, Mubarak bin Fadala told us, on the authority of Al-Hasan, he said: Al-Zubayr said: He frightened us with it, meaning with his saying: **And fear a trial which will not strike those who have wronged among you exclusively.**

The Arabs differed in their interpretation of this.

Some of the grammarians of Basra said: **And fear a trial that will not afflict those who do wrong.** His saying: **will not afflict** is not an answer, but rather a prohibition after a command. If it were an answer, the letter *nun* would not have been included.

Some of the grammarians of Kufa said that his statement, **And fear a trial which will not strike those who do wrong**, is a command to them and then a prohibition. And in it is a part of the recompense, even



though it is a prohibition. He said: And similar to it is his statement, **O ants, enter your dwellings lest Solomon crush you** (al-Naml 27:18), a command to them and then a prohibition, and in the interpretation of the recompense.

As if the meaning of the words to him was: Beware of a trial, if you do not beware of it, it will befall you.

As for His statement: **And know that God is severe in penalty**, it is a warning from God and a threat to whoever falls into the trial that He warned him of by saying: **And fear trial**. He says: Know, O believers, that your Lord is severe in punishment for whoever is tempted by the injustice of his soul, and disobeys His command and sins thereby.

## Tafsir al-Qurtubi

There are two issues:

First: Ibn Abbas said: God commanded the believers not to tolerate evil among themselves, lest the punishment should afflict them all. Al-Zubayr ibn al-Awwam interpreted it in the same way, for he said on the Day of the Camel, which was in the year thirty-six: I did not know that we meant by this verse except today, and I did not think it was except for those who were addressed at that time. Al-Hasan al-Basri, al-Suddi and others interpreted it in the same way. Al-Suddi said: The verse was revealed specifically about the people of Badr: Then the trial afflicted them on the Day of the Camel, so they fought. Ibn Abbas, may God be pleased with him, said: This verse was revealed about the companions of the Messenger of God, may God bless him and grant him peace, and he said: God commanded the believers not to tolerate evil among themselves, lest the punishment afflict them all. And on the authority of Hudhayfah ibn al-Yaman, he said: The Messenger of God, may God bless him and grant him peace, said:

There will be a trial among some of my companions, which God will forgive them for their association with me, and people will follow them in it, and God will cause them to enter the Fire because of it."

I said: These interpretations are supported by the authentic hadiths. In Sahih Muslim, it is narrated on the authority of Zainab bint Jahsh that she asked the Messenger of God, may God bless him and grant him peace, and he said to him:

O Messenger of God, will we perish while there are righteous people among us? He said: Yes, if evil increases." And in Sahih al-Tirmidhi:

**If people see an oppressor and do not stop him, God will soon inflict a punishment on them all.** These hadiths have been mentioned above. In Sahih al-Bukhari and al-Tirmidhi, on the authority of al-Nu'man ibn Bashir, on the authority of the Prophet, may God bless him and grant him peace, he said:

"The example of the one who upholds the limits of God and the one who transgresses them is like the example of people who drew lots to board a ship. Some of them got the upper part and some the lower

part. When those on the lower part wanted water, they passed by those on the upper part and said, 'If we could make a hole in our share and not harm those on the upper part,' and if they leave them to do what they want, they will all perish. If they take them by the hand, they will all be saved." In this hadith is the punishment of the common people for the sins of the elite. It also includes the deserving of punishment for abandoning enjoining what is right and forbidding what is wrong. Our scholars said: If fitnah occurs, everyone perishes. This is when sins appear and evil spreads and no change is made. If no change is made, then the believers who reject it in their hearts must abandon that city and flee from it. This was the ruling with the nations before us, as in the story of the Sabbath when they abandoned the sinners and said, 'We will not live with you.' This is what the early Muslims **may God be pleased with them** said. Ibn Wahb narrated from Malik that he said: A land in which evil is committed openly should be abandoned and no one should settle in it. He cited as evidence the actions of Abu Darda' in leaving Muawiyah's land when he declared usury, so he permitted the sale of a gold watering can for more than its weight. It was included in Sahih Al-Bukhari. Al-Bukhari narrated on the authority of Ibn Umar that he said: "The Messenger of God, may God bless him and grant him peace, said:

If God sends down a punishment upon a people, the punishment will afflict everyone among them, and then they will be resurrected according to their deeds." This indicates that general destruction may be a purification for the believers and a punishment for the wicked. Muslim narrated on the authority of Abdullah ibn al-Zubayr that Aisha, may God be pleased with her, said:

The Messenger of God, may God bless him and grant him peace, was fooling around in his sleep, so I said: O Messenger of God, did you do something in your sleep that you did not do before? He said: It is strange, some people from my nation come to this House with a man from Quraysh who has taken refuge in the House, until when they are in the desert, the earth swallows them up. We said: O Messenger of God, the road may gather people. He said: Yes, among them are the one who has insight, the one who is forced, and the wayfarer, who all perish in one death and come from different sources. God Almighty will resurrect them according to their intentions. If it is said: God Almighty said: **And no bearer of burdens shall bear the burden of another** (Al-An'am: 164). **Every soul is a pledge for what it has earned** (al-Muddaththir 74:38). **It shall have what it has earned, and it shall bear what it has earned** (al-Baqarah 2:286). This necessitates that no one be held accountable for the sin of another, but rather the punishment is related to the one who committed the sin. The answer is that if people openly commit evil, then it is obligatory for everyone who sees it to change it, and if he remains silent about it, then all of them are sinners. This one by his action and this one by his approval. God has made in His judgment and wisdom the one who is satisfied in the position of the one who acts, so he is included in the punishment, as Ibn Al-'Arabi said: And it is the meaning of the hadiths as we mentioned. The meaning of the verse is: And fear a trial that will extend beyond the oppressor, and will affect the righteous and the wicked.



## Surat al-Anfal 8:25

And fear a trial which will not strike those who have wronged among you exclusively, and know that God is severe in penalty.

Second: Grammarians differed about the inclusion of the letter *nun* in لا سبين. Al-Farra' said: It is like saying: Get down from the animal, lest it smite you. It is the answer to a command in the form of a prohibition, meaning if you get down from it, it will not smite you. Similar to this is the saying of God the Almighty: **Enter your dwellings, lest they crush you** (al-Naml 27:18). Meaning if you enter, they will not crush you. The letter *nun* was included because of the meaning of recompense in it. It was said: Because it came out in the form of an oath, and the letter *nun* is only included with a verb of prohibition or the answer to an oath. Abu al-Abbas al-Mubarrad said: It is a prohibition after a command, and the meaning is the prohibition for the oppressors, meaning do not come near oppression. Sibawayh narrated: لا عزك هنا **I do not want you to be here**, meaning do not be here, for whoever is here, I will see him. Al-Jurjani said: The meaning is, fear a trial that will specifically afflict the oppressors. So his saying لا سبين is a prohibition in the place of a description of an indefinite noun, and its interpretation is informing that it will afflict the oppressors. Ali, Zaid bin Thabit, Ubayy and Ibn Masoud read *latasiban* without an alif. Al-Mahdawi said: **Whoever reads "latasiban"** it is possible that it is shortened from **la tasibiban** and the alif is deleted just as it is deleted from *ma* which is the sister of *la* in the phrase **umm wa allahi laafalan** and the like. It is also possible that it is different from the reading of the group, so the meaning is that it afflicts the oppressor in particular."

## Tafsir Ibn Kathir

God Almighty warns His believing servants of a trial, that is, a test and a trial that will befall the wrongdoer and others. It is not limited to those who commit sins or those who have committed the sin, but rather it will befall them both as long as it is not repelled and removed, as Imam Ahmad said: Abu Saeed, a client of Banu Hashim, told us, Shaddad bin Saeed told us, Ghailan bin Jarir told us, on the authority of Mutraf, who said: We said to Al-Zubayr: O Abu Abdullah, what brought you? You neglected the Caliph who was killed, and then you came seeking his blood? Al-Zubayr, may God be pleased with him, said: We read during the time of the Messenger of God, may God bless him and grant him peace, and Abu Bakr, Umar, and Uthman, may God be pleased with them, **And fear a trial which will not strike exclusively those who have wronged among you**, and we did not think that we were its people until it happened to us where it happened. Al-Bazzar narrated it from the hadith of Mutraf from Al-Zubayr and he said: We do not know Mutraf who narrated from Al-Zubayr other than this hadith. Al-Nasa'i narrated from the hadith of Jarir ibn Hazim from Al-Hasan from Al-Zubayr something similar to this. Ibn Jarir narrated: Al-Harith told me, Abdul Aziz told us, Mubarak ibn Fadala told us from Al-Hasan who said: Al-Zubayr said: It frightened us with it, meaning the words of God Almighty: **And fear a trial which will not strike exclusively those who have wronged among you**, and we were with the Messenger of God, may God

bless him and grant him peace, and we did not think that we were singled out for it in particular. Hamid narrated it likewise from Al-Hasan from Al-Zubayr, may God be pleased with him. Dawud ibn Abi Hind said from Al-Hasan regarding this verse: He said: It was revealed about Ali, Uthman, Talhah, and Al-Zubayr, may God be pleased with them. Sufyan Al-Thawri said from Al-Salt ibn Dinar from Uqbah ibn Sahban, I heard Al-Zubayr said: I read this verse for a long time and I did not see that we were among its people. So we are the ones meant by it: "And fear a trial which will not strike those who have wronged among you exclusively. And know that God is severe in penalty." It has been narrated from more than one source on the authority of Al-Zubayr ibn Al-Awwam. Al-Suddi said: It was revealed specifically about the people of Badr, and it struck them on the Day of the Camel, so they fought. Ali ibn Abi Talhah said on the authority of Ibn Abbas regarding the words of God the Almighty: **And fear a trial which will not strike those who have wronged among you exclusively**, meaning the companions of the Prophet, may God bless him and grant him peace, specifically. And he said in his narration on the authority of Ibn Abbas in the interpretation of this verse: God commanded the believers not to acknowledge evil among them, lest God punish them all. This is a very good interpretation. For this reason, Mujahid said in his statement, **And fear a trial which will not strike those who have wronged among you exclusively**, that it is also for you. And so said Ad-Dahhak, Yazid bin Abi Habib, and more than one. And Ibn Masoud said: There is not one of you who is not encompassed by a trial. God Almighty says: **Your wealth and your children are but a trial**. So whoever among you seeks refuge, let him seek refuge with God from the misleading trials. Narrated by Ibn Jarir. And the statement that this warning includes the Companions and others, even though the address is with them, is correct. And it is indicated by the hadiths that were mentioned in the most specific of what is mentioned here, what Imam Ahmad narrated where he said: Ahmad bin Al-Hajjaj told us, Abdullah, meaning Ibn Al-Mubarak, told us, Saif bin Abi Sulayman informed us, I heard Adi bin Adi Al-Kindi say, a client of ours told me that he heard my grandfather, meaning Adi bin Umairah, say: I heard the Messenger of God, may God bless him and grant him peace, say: **God Almighty does not punish the general public for the actions of the elite until...** They see evil among them and they are able to denounce it, but they do not denounce it. If they do that, God will punish the elite and the common people." There is an accused man in it, and they did not include him in the six books, not even one of them, and God knows best.

**Another hadith** Imam Ahmad said: Sulayman al-Hashimi told us, Ismail told us, meaning Ibn Ja'far, Amr Ibn Abi Umar told me, on the authority of 'Abdullah Ibn 'Abd al-Rahman al-Ashhal, on the authority of Hudhayfah Ibn al-Yamani, that the Messenger of God, may God bless him and grant him peace, said: "By the One in Whose Hand is my soul, you must enjoin what is right and forbid what is wrong, or God will soon send upon you a punishment from Him, and then you will call upon Him and He will not

respond to you.” And he narrated it on the authority of Abu Sa’id on the authority of Ismail Ibn Ja’far, who said: **Or God will send upon you a people, and then you will call upon Him and He will not respond to you.** Imam Ahmad said: Abdullah bin Numayr told us: Razeen Habib al-Juhani told us: Abu al-Raqqaad told me: I went out with my master and I was handed over to Hudhayfah while he was saying: If a man spoke a word during the time of the Messenger of God, may God bless him and grant him peace, he would become a hypocrite, and I would hear it from one of you four times in one place: You must enjoin what is right and forbid what is wrong and encourage one another to do good, or God will destroy you all with a punishment, or He will appoint the worst of you over you, then the best of you will call out but their supplication will not be answered.

**Another hadith** Imam Ahmad also said: Yahya bin Saeed narrated to me on the authority of Zakariya, on the authority of Amer, may God be pleased with him, who said: I heard Al-Nu’man bin Bashir, may God be pleased with him, delivering a sermon, saying: And he pointed with his fingers to his ears, saying: The example of one who upholds the limits of God, one who transgresses them, and one who flatters them is like the example of people who boarded a ship. Some of them reached its lower part, its roughest part, and its worst part, and some of them reached its upper part. When those on the lower part wanted to draw water, they had to pass by those on top of them and harm them. They said: If we make a hole in our share and draw water from it without harming those on top of us, then if they leave them to their own devices, they will all perish, but if they take them by the hand, they will all be saved. Al-Bukhari is the only one who narrated it, not Muslim. It was narrated in Al-Sharikah wa Al-Shahadat, and Al-Tirmidhi in Al-Fitan from other chains of transmission on the authority of Sulayman bin Mihran Al-A’mash on the authority of Amer bin Shurahil Al-Sha’bi on his authority.

**Another hadith** Imam Ahmad said: Hussain told us, Khalaf bin Khalifa told us, on the authority of Laith, on the authority of Alqamah bin Marthad, on the authority of Al-Ma’rur bin Suwaid, on the authority of Umm Salamah, the wife of the Prophet, may God bless him and grant him peace, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **When sins appear among my nation, God will afflict them with a punishment from Him.** I said: O Messenger of God, are there not righteous people among them? He said: Yes. She said: So what will those people do? He said: **What afflicts the people afflicts them, then they will attain forgiveness from God and His pleasure.**

**Another hadith** Imam Ahmad said: Hajjaj bin Muhammad told us, Sharik told us, on the authority of Abu Ishaq, on the authority of Al-Mundhir bin Jarir, on the authority of his father, who said: The Messenger of God, may God bless him and grant him peace, said: “There is no people who commit sins and among them is a man more honorable and more powerful than them, and he does not change him except that God will afflict them with punishment or the punishment will befall them.” Abu Dawud narrated it on the authority of Musaddad, on the authority of Abu Al-Ahwas, on the

authority of Abu Ishaq, on his authority. Imam Ahmad also said: Muhammad ibn Ja’far told us, Shu’bah told us, I heard Abu Ishaq narrating on the authority of ‘Ubaydullah ibn Jarir, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: **There are no people among whom sins are committed who are more honorable and more numerous than those who commit them and then do not change them, except that God will punish them all.** Then he also narrated it on the authority of Waki’, on the authority of Isra’il, and on the authority of ‘Abd al-Razzaq, on the authority of Mu’ammarr, on the authority of Aswad, on the authority of Sharik and Yunus, all on the authority of Abu Ishaq al-Sabi’i, on his authority. Ibn Majah included it on the authority of ‘Ali ibn Muhammad, on the authority of Waki’, on his authority. Imam Ahmad said: Sufyan told us, Jami’ ibn Abi Rashid told us, on the authority of Mundhir, on the authority of al-Hasan ibn Muhammad, on the authority of his wife, on the authority of ‘Aishah, conveying it to the Prophet, may God bless him and grant him peace, **When evil appears on earth, God sends down His punishment upon the people of the earth.** I said: **And among them are the people of obedience to God?** He said: **Yes, then they will be brought to the mercy of God.**

## Fath al-Qadir

His saying: 25- **And fear a trial which will not strike those who have wronged among you exclusively.** That is, fear a trial which will extend beyond the wrongdoer and strike the righteous and the wicked, and will not be limited to those among you who engage in wrongdoing.

Grammarians differed about the inclusion of this emphatic nun in *tasibun*. Al-Farra’ said: It is like your saying: Get down from the beast, do not let it throw you away. It is the answer to the command with the wording of a prohibition: that is, if you get down from it, do not let it throw you away. Similar to it is the saying of God Almighty: **Enter your dwellings, lest Solomon and his soldiers crush you** meaning, if you enter, do not let them crush you. The nun was included because of the meaning of recompense in it. Al-Mubarrad said: It is a prohibition after a command. The meaning is: The prohibition is for the oppressors: that is, do not come near oppression. Similar to it is what was narrated from Sibawayh: La araynak haana, for its meaning is: Do not be here, for whoever is here, I will see him. Al-Jurjani said: **In la yasibna** is a prohibition in the place of describing a trial. Ali, Zaid bin Abi Thabit, Ubayy and Ibn Mas’ud read **la yasibna** with the lam being the answer to an omitted oath, and the meaning is: **Beware of a trial, and by God it will strike those who have wronged among you in particular.** So the meaning of this reading is different from the meaning of the reading of the group, because it indicates that the trial will strike the wrongdoer in particular, unlike the reading of the group. **And know that God is severe in penalty.** And from the severity of His punishment is that He afflicts with torment those who did not directly engage in its causes. The verses of the Qur’an state that no one is afflicted except for his sin, and no one is punished except for his crime. So what is in this verse can be interpreted as referring to the punishments that

And fear a trial which will not strike those who have wronged among you exclusively, and know that God is severe in penalty.

are caused by the servants' authority over one another. This verse can also be specific to general punishments, and God knows best. It can also be said that those who did not wrong caused the punishment through causes such as abandoning enjoining what is right and forbidding what is wrong. So the affliction that extends from the wrongdoer to others is specific to the one who abandons what is required of him when injustice appears.

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, **When He calls you to that which gives you life**, he said: **For the truth**. Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Qatadah regarding the verse, he said: **It is this Qur'an in which there is life, trust, salvation and protection in this world and the Hereafter**. Ibn Ishaq and Ibn Abi Hatim narrated on the authority of Urwah ibn al-Zubayr regarding his statement, **When He calls you to that which gives you life**, meaning for the war by which God has honored you after humiliation, strengthened you after weakness, and protected you from punishment after their subjugation of you. It has been proven in Sahih from the hadith of Abu Sa'id ibn al-Mu'allah who said: "I was praying in the mosque when the Messenger of God, may God bless him and grant him peace, called me but I did not answer him. Then I came to him and said: O Messenger of God, I was praying. He said: Did not God, the Most High, say: 'Respond to God and to the Messenger when He calls you.'" The hadith contains evidence for what we have mentioned, that the verse includes every supplication from God or His Messenger. Ibn Abi Shaybah, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Abu al-Shaykh and al-Hakim narrated - and authenticated it - through various chains of narration on the authority of Ibn Abbas regarding his statement: **And know that God intervenes between a person and his heart**, he said: He intervenes between the believer and disbelief and disobeying God, and He intervenes between the disbeliever and faith and obeying God. Ibn Abi Hatim narrated on the authority of Ar-Rabi' ibn Anas regarding the verse: His knowledge intervenes between a person and his heart. Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir and Abu al-Shaykh narrated on the authority of Mujahid regarding the verse: He intervenes between a person and his heart until he leaves him unaware. Abd ibn Humayd narrated on the authority of al-Hasan ... In being close to Him. Ahmad, al-Bazzar, Ibn al-Mundhir, Ibn Mardawayh and Ibn Asakir narrated on the authority of Mutraf who said: I said to Az-Zubayr: O Abu Abdullah, you neglected the Caliph until he was killed, then you came seeking revenge for his blood. Al-Zubayr said: We read during the time of the Messenger of God (peace be upon him), Abu Bakr, Umar and Uthman: **And fear a trial which will not strike those who have wronged among you exclusively**, and we did not think that we were its people until it happened to us where it happened. Ibn Abi Hatim narrated from al-Hasan who said: Al-Zubayr read: **And fear a trial which will not strike those who have wronged among you exclusively**, and he said:

The affliction and the matter that is going to happen. Ibn Jarir and Ibn al-Mundhir narrated from al-Hasan regarding the verse: It was revealed about Ali, Uthman, Talhah and al-Zubayr. Abd bin Hamid narrated from al-Dahhak who said: It was revealed about the companions of the Prophet (peace be upon him) specifically. Ibn Jarir and Abu al-Shaykh narrated from al-Suddi who said: It was revealed about the people of Badr specifically and it struck them on the Day of the Camel and they fought, and among those killed were Talhah and al-Zubayr, and they were from the people of Badr. Ibn Abi Shaybah, Ibn al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh narrated from al-Suddi regarding the verse: It will strike the oppressor and the righteous in general. Abu al-Shaykh narrated something similar from Mujahid. Abu al-Sheikh narrated on the authority of Mujahid regarding the verse, saying: It is like **He comes between a man and his heart** until he leaves him without reason. Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding the verse, saying: God commanded the believers not to tolerate evil among them, lest God punish them all. Many authentic hadiths have been reported that if this nation does not enjoin what is right and forbid what is wrong, God will punish them all.

## Tafsir al-Baghawi

25 - **And fear a trial**, a test and a calamity **that you will not be afflicted with**, His saying: **that you will not be afflicted with** is not a pure recompense, and if it were a recompense, the letter *nun* would not have entered into it, but it is {a negation}, and in it is a part of the recompense like the saying of the Most High: **O ants, enter your dwellings lest Solomon and his soldiers crush you** An-Naml - 18, and its meaning is and fear a trial that if you do not fear it will befall you, so it is like the saying of the one who says: Get down from the beast, lest it throw you down, so this is the answer to the command with the wording of the prohibition, meaning if you get down, it will not throw you down.

The commentators said: This verse was revealed about the companions of the Messenger of God, may God bless him and grant him peace, and its meaning is: Beware of a trial that will befall the oppressor and the non-oppressor.

al-Hasan said: It was revealed about Ali, Ammar, Talha, and al-Zubayr, may God be pleased with them. Al-Zubayr said: We read this verse and I do not think we are among its people, but we are the ones meant by it, meaning what happened on the Day of the Camel.

al-Suddi, Muqatil, al-Dahhak, and Qatada said: This is about a specific group of the companions of the Messenger of God, may God bless him and grant him peace, who were afflicted with the tribulation on the Day of the Camel.

Ibn Abbas said: God Almighty commanded the

believers not to accept evil among them, lest God afflict them with a punishment that befalls the oppressor and the non-oppressor.

Muhammad ibn Abdullah ibn Abi Tobah told us, Abu Tahir al-Harithi 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 Saif ibn Sulayman, who said: I heard Adi ibn Adi al-Kindi say: A client of ours told me that he heard my grandfather say: I heard the Messenger of God, may God bless him and grant him peace, say: "God does not punish the common people for the actions of the elite until they see evil among themselves and they are able to denounce it but they do not denounce it. If they do that, God will punish the common people and the elite." Ibn Zayd said: What he meant by fitnah is division of speech and opposition of some to others.

Abdul Wahid Al-Malhi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Abu Al-Yaman told us, Shuaib told us, on the authority of Al-Zuhri, Abu Salamah bin Abdul Rahman told me, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: "There will be tribulations in which the one who is sitting is better than the one who is standing, and the one who is standing is better than the one who is walking, and the one who is walking is better than the one who is running. Whoever looks out for them will be looked out for, so whoever finds a refuge or a place of safety, let him seek refuge in it."

His saying, **Do not afflict those among you who have wronged exclusively**, means: the punishment, **and know that God is severe in penalty**.

is a prohibition after the command to avoid sin by not being exposed to injustice because its consequences affect the oppressor in particular and return to him.

**And among you** in the first way is for partiality and in the last two ways is for clarification, and its benefit for the oppressor among you is worse than others. **And know that God is severe in penalty**.

## Tafsir al-Baidawi

25. **And fear a trial which will not strike those who have wronged among you exclusively**. Fear a sin whose effect will spread to you, such as acknowledging evil among you, being complacent in enjoining what is right, division of opinion, the emergence of innovations, and laziness in jihad. His saying **will not strike** is either the answer to the command meaning that your affliction will not strike the wrongdoers among you exclusively, but will spread to you, and in it is that the answer to the condition is hesitant, so the emphatic nun does not suit it, but since it includes the meaning of prohibition, it is permissible in it, like the Almighty's saying: **Enter your dwellings, lest they crush you**. As for the description of *trial*, nor of negation, and in it is an anomaly because the nun does not enter the negated except in an oath, or for a prohibition on the intention of speech, like his saying:

Even if darkness fell and mixed, they came with a taste.  
Have you ever seen a wolf?

Or it is the answer to an omitted oath, like the reading of the one who read **that you will surely be afflicted**, even though they differ in meaning. It is possible that it



## Surat al-Anfal 8:26

And remember when you were few and oppressed in the land, fearing that people would abduct you, but He sheltered you and supported you with His victory and provided for you of the good things that you might be grateful.

## Surat al-Anfal 8:26

And remember when you were few and oppressed in the land, fearing that people would abduct you, but He sheltered you and supported you with His victory and provided for you of the good things that you might be grateful.

## Tafsir al-Jalalayn

26 - **And remember when you were few and oppressed in the land** the land of Mecca **fearing that people would snatch you away** the disbelievers would quickly take you **but He gave you shelter** to Medina **and supported you** strengthened you **with His victory** on the day of Badr with the angels **and provided you with good things** the spoils **that you might be grateful** for His blessings.

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Jaafar said: This is a reminder from God Almighty to the companions of the Messenger of God, may God bless him and grant him peace, and advice. He says: Obey God and His Messenger, O believers, and respond to Him when He calls you to that which gives you life, and do not disobey His command even if He commands you to do that which is difficult and harsh for you, for God will make it easy for you by your obedience to Him, and will hasten for you from Him what you love, as He did with you when you believed in Him and followed Him while you were few, and the disbelievers would weaken you and tempt you away from your religion, and they would afflict you with harm in your souls and your honor, and you feared that they would kidnap you and kill you and destroy you all. **So He gave you shelter**, meaning: He made for you a refuge to which you could take refuge from them, **and supported you with His victory**, meaning: He strengthened you with His victory over them until you killed from them those whom you killed at Badr, **and provided you with good things**, meaning: And He fed you their spoils, lawful and good, **that you might be grateful**, meaning: so that you might be grateful for what He provided you with and bestowed upon you from that and other blessings of His with you.

The people of interpretation differed regarding the *people* who were meant by his saying: **that people might snatch you away**.

Some of them said: The infidels of Quraysh.

Who said that?

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Ikrimah, regarding his statement: **And remember when you**

**were few and oppressed in the land, fearing that people would snatch you away**, he said: He meant in Mecca, with the Prophet, may God bless him and grant him peace, and those who followed him from Quraysh and their allies and clients before the migration.

Ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of al-Kalbi - or Qatada, or both of them - **And remember when you were few and oppressed**, that it was revealed on the day of Badr, when they were afraid that people would snatch them away, so God sheltered them and supported them with His victory.

Al-Muthanna told me, he said, Ishaq told us, he said, Abd al-Razzaq told us, on the authority of Muammar, on the authority of Qatada, something similar.

Others said: Rather, he meant other than Quraysh.

Mention of those who said that: Al-Muthanna told me, he said, Ishaq told us, he said, Abd al-Razzaq told us, he said, my father told me, he said, I heard Wahb ibn Munabbih say regarding the words of God Almighty: **You fear that people will snatch you away**, he said: Faris.

... He said, Ishaq told us, Ismail bin Abdul Karim told us, Abdul Samad told me: that he heard Wahb bin Munabbih say, and he recited: **And remember when you were few and oppressed in the land, fearing that people would snatch you away**: and *people* at that time were the Persians and the Romans.

... He said, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **And remember when you were few and oppressed in the land**, he said: This tribe of Arabs was the most humiliated of people, the most miserable in life, the hungriest in stomachs, the most naked in skin, and the most clearly astray, on the top of a rock, between the two lions, Persia and Rome. By God, there was nothing in their land at that time for which they could be envied. Whoever lived among them lived miserably, and whoever died among them was thrown into the Fire, they were eaten but did not eat. By God, we do not know of a tribe among the people of the earth at that time who were worse in status than them, until God brought Islam, and established you in the land through it, and expanded your provision through it, and made you kings over the necks of the people. So through Islam, God gave what you have seen, so thank God for His blessings, for your Lord is a benefactor who loves thanks, and the thankful will have more from God, the Blessed and Exalted.

Abu Ja'far said: The more correct of the two opinions on this, in my opinion, is the opinion of the one who said: **He meant the polytheists of Quraysh**, because the Muslims did not fear for themselves before the migration from others, because they were the closest of the infidels to them, and the most severe on them at that time, despite their large number and the small number of Muslims.



As for his saying: **He gave you shelter**, he means: He gave you shelter in Medina, and likewise his saying: **And supported you with His victory**, with the Ansar.

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: **He gave you shelter**, he said: to the Ansar in Medina, **and supported you with His victory**, and these are the companions of Muhammad, may God bless him and grant him peace. He supported them with His victory on the day of Badr.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Ikrimah: **So He gave you shelter and supported you with His victory and provided you with good things**, meaning Medina.

### Tafsir al-Qurtubi

The Almighty said: **And remember when you were few**. Al-Kalbi said: It was revealed about the Muhajireen, meaning describing their condition before the migration and at the beginning of Islam. *Weakened* is an adjective. **On the land** meaning the land of Mecca. *Fearing* is an adjective. **That He might snatch you away** is in the accusative case. Snatching means taking quickly. **The people** is in the nominative case as the subject. Qatada and Ikrimah: They are the polytheists of Quraysh. Wahb ibn Munabbih: Persians and Romans. **So He sheltered you** Ibn Abbas said: To the Ansar. As-Suddi: To Madinah, and the meaning is the same. He sheltered him **with a long vowel**: He joined him. He sheltered him **with a short vowel**: He joined him. **And supported you** He strengthened you. **With His victory** meaning with His help. It was also said: With the Ansar. It was also said: With the angels on the day of Badr. **And He provided you with good things** meaning the spoils. **That you might be grateful** its meaning has already been mentioned.

### Tafsir Ibn Kathir

God Almighty reminds His believing servants of His blessings upon them and His kindness to them, as they were few, so He made them many, and weak and afraid, so He strengthened them and aided them, and poor and dependent, so He provided them with good things and thanked them, so they obeyed Him and complied with everything He commanded them. This was the state of the believers when they were in Mecca, few, hidden, persecuted, fearing that people from all over the lands of God would snatch them away, polytheists, Zoroastrians, and Romans, all of whom were enemies to them because of their small number and lack of strength. This was their way until God gave them permission to migrate to Medina, so He sheltered them there and provided for them its people, who sheltered and supported them on the day of Badr and other days. They helped each other with their money

and sacrificed their lives in obedience to God and His Messenger, may God bless him and grant him peace. Qatada bin Di'amah Al-Sadosi, may God have mercy on him, said regarding the words of God Almighty: **And remember when you were few and oppressed in the land**, he said: This tribe of Arabs was the most humiliated of people, the most miserable in life, the hungriest in stomachs, the most naked in skins, and the most clearly astray. Whoever lived among them lived miserably, and whoever died among them was thrown into the Fire, being eaten but not eaten. By God, we do not know of a tribe from the people of the earth at that time who were worse off than them until God brought Islam and established it in the lands and expanded By it, He provided them with sustenance and made them kings over the necks of the people. By Islam, God gave what you saw, so thank God for His blessings, for your Lord is a benefactor who loves thanks, and the thankful will have more from God.

### Fath al-Qadir

The address in His saying: 26- **And remember when you were few** to the immigrants: that is, remember the time when you were few, and *weakened* is a second predicate for the subject, and the land: is the land of Mecca, and snatching: taking quickly, and what is meant by the al-Nas 114: the polytheists of Quraysh, and it was said: the Persians and the Romans **Then He sheltered you** it is said: He sheltered him with the extension and the shortening meaning: He joined him, so the meaning is: God joined you to Medina or to the Ansar **And supported you with His victory** that is, He strengthened you with victory in the places of war, including the Day of Badr, or He strengthened you with the angels on the Day of Badr **And provided you with good things** which include spoils **that you may be grateful** that is, wanting you to be grateful for these blessings that He bestowed upon you.

### Tafsir al-Baghawi

26 - The Almighty said: **And remember when you were few and oppressed in the land**, meaning: And remember, O group of emigrants, when you were few in number, oppressed in the land of Mecca, at the beginning of Islam, **fearing that people would snatch you away**, meaning: the infidels of Mecca. Ikrimah said: the infidels of the Arabs. Wahb said: the Persians and the Romans. **So He gave you shelter**, to Medina, **and supported you with His victory**, meaning: He strengthened you on the day of Badr with the Ansar. Al-Kalbi said: He strengthened you on the day of Badr with the angels, **and provided you with good things**, meaning: the spoils, He made them lawful for you and did not make them lawful for anyone before you, **that you might be grateful**.

### Tafsir al-Baidawi

26. **And remember when you were few and oppressed in the land** the land of Mecca, oppressed by the Quraysh, and the address is to the Muhajireen. It was

Surat al-Anfal 8:26

And remember when you were few and oppressed in the land, fearing that people would abduct you, but He sheltered you and supported you with His victory and provided for you of the good things that you might be grateful.

also said to all the Arabs, for they were humiliated in the hands of the Persians and the Romans. **Fearing that people might snatch you away** the infidels of the Quraysh or those other than them, for they were all hostile to them and opposed to them. **So He gave you shelter** to Medina, or made for you a shelter in which you could protect yourself from your enemies. **And supported you with His victory** over the infidels or with the support of the Ansar or with the support of the angels on the day of Badr. **And provided you with good things** from the spoils. **That you might be grateful** for these blessings.

## Surat al-Anfal 8:27

O you who have believed, do not betray God and the Messenger or betray your trusts while you know.

### Tafsir al-Jalalayn

27 - And it was revealed about Abu Lubaba Marwan bin Abdul Mundhir, who had sent him to Banu Qurayzah to submit to his judgment. They consulted him, and he indicated to them that it was slaughter because his family and wealth were among them. **O you who have believed, do not betray God and the Messenger nor betray your trusts** what you have been entrusted with of religion and other things **while you know**.

### Tafsir al-Suyuti

The Almighty said: O you who believe, do not betray God. Saeed bin Mansour and others narrated on the authority of Abdullah bin Abi Qatada who said: This verse was revealed: Do not betray God and the Messenger. The Banu Qurayzah asked him on the day of Qurayzah: What is this matter? He pointed to a circle and said: Slaughtering. Then it was revealed. Abu Lubabah said: My feet did not move until I knew that I had betrayed God and His Messenger.

And Ibn Jarir and others narrated on the authority of Jabir ibn Abdullah that Abu Sufyan left Mecca and Gabriel came to the Prophet, may God bless him and grant him peace, and said: Abu Sufyan is in such and such a place. So the Messenger of God, may God bless him and grant him peace, said: Abu Sufyan is in such and such a place, so go out to him and keep it secret. Then a man from the hypocrites wrote to Abu Sufyan: Muhammad wants you, so be careful. So God revealed: Do not betray God and the Messenger. The verse is very strange in its chain of transmission and its context. Ibn Jarir narrated on the authority of al-Suddi, who said: They used to hear hadith from the Prophet, may God bless him and grant him peace, and they would spread it until it reached the polytheists, so it was revealed.

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says to the believers in God and His Messenger from the companions of His Prophet, may God bless him and grant him peace: O you who have believed in God and His Messenger, **Do not betray God**. Their betrayal of God and His Messenger was by those of them who showed faith to the Messenger of God, may God bless him and grant him peace, and the believers outwardly and sincerely, while they concealed their disbelief and deceit for them inwardly, showing the polytheists their weaknesses and informing them of what was hidden from them of their report.

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

Some of them said: It was revealed about a hypocrite who wrote to Abu Sufyan, revealing to him the secret

of the Muslims.

Who said that?

Al-Qasim bin Bishr Maruf narrated to us, saying: Shababah bin Suwar narrated to us, saying: Muhammad Al-Muharram narrated to us, saying: I met Ata bin Abi Rabah, and he narrated to me, saying: Jabir bin Abdullah narrated to me: Abu Sufyan left Mecca, and Gabriel came to the Prophet, may God bless him and grant him peace, and said: Abu Sufyan is in such and such a place! So the Prophet, may God bless him and grant him peace, said to his companions: Abu Sufyan is in such and such a place, so go out to him and keep it secret! He said: So a man from the hypocrites wrote to Abu Sufyan: **(Muhammad wants you, so be on your guard)**! So God Almighty revealed: **Do not betray God and the Messenger or betray your trusts**.

Others said: Rather, it was revealed about Abu Lubaba, regarding what happened to him and the Banu Qurayzah. Mention those who said that.

Al-Qasim narrated, Al-Husayn narrated, Abu Sufyan narrated, on the authority of Muammar, on the authority of Al-Zuhri, regarding his statement: **Do not betray God and the Messenger, nor betray your trusts**, he said: It was revealed about Abu Lubabah. The Messenger of God, may God bless him and grant him peace, sent him, and he pointed to his throat: it is slaughtering. Al-Zuhri said: Abu Lubabah said: No, by God, I will not taste food or drink until I die or God accepts my repentance! So he remained for seven days without tasting food or drink until he fell unconscious, then God accepted his repentance. It was said to him: O Abu Lubabah, you have accepted your repentance! He said: By God, I will not absolve myself until the Messenger of God, may God bless him and grant him peace, is the one who absolves me. So he came to him and absolved him with his hand. Then Abu Lubabah said: Part of my repentance is that I leave the home of my people in which I committed the sin, and that I give up my wealth! He said: A third is sufficient for you if you give it in charity.

Al-Muntha told me, he said, Ishaq told us, he said, Abdullah bin Al-Zubayr told us, on the authority of Ibn Umayyah, he said, Ismail bin Abi Khalid told us, he said: I heard Abdullah bin Abi Qatada say: **O you who have believed, do not betray God and the Messenger or betray your trusts while you know**, was revealed about Abu Lubaba.

Others said: Rather, it was revealed regarding Uthman, may God have mercy on him.

Who said that?

Al-Harith told me, he said, Abdul Aziz told us, he said, Yunus bin Al-Harith Al-Ta'ifi told us, he said, Muhammad bin Ubaid God bin Awn Al-Thaqafi told us, on the authority of Al-Mughirah bin Shu'bah, he said: This verse was revealed regarding the killing of Uthman, may God have mercy on him: **O you who have believed, do not betray God and the Messenger**, the verse.

Abu Ja'far said: The most correct of the sayings on this matter is that God forbade the believers from

## Surat al-Anfal 8:27

O you who have believed, do not betray God and the Messenger or betray your trusts while you know.

betraying Him and His Messenger, and betraying His trust. It is possible that it was revealed about Abu Lubaba, and it is possible that it was revealed about someone else, and we do not have any information about which of them should be accepted as correct.

The meaning and interpretation of the verse is what we have mentioned above.

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: **O you who have believed, do not betray God and the Messenger**, he said: He forbade you from betraying God and the Messenger, as the hypocrites did.

Muhammad bin Al-Hussein told me, he said, Ahmad bin Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **Do not betray God and the Messenger** the verse, he said: They used to hear the hadith from the Prophet, may God bless him and grant him peace, and they would spread it until it reached the polytheists.

They differed in the interpretation of his saying: **And you betray your trusts while you know**.

Some of them said: Do not betray God and the Messenger, for that would be a betrayal of your trusts and would destroy them.

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: **O you who have believed, do not betray God and the Messenger or betray your trusts**, for if they betray God and the Messenger, then they have betrayed their trusts.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **O you who have believed, do not betray God and the Messenger or betray your trusts while you know**, meaning: Do not show God the truth that He is pleased with from you, then secretly contradict Him for something else, for that is the destruction of your trusts and a betrayal of yourselves.

Abu Jaafar said: According to this interpretation, his saying: **And betray your trusts**, is in the accusative case as a declension, as the poet said:

Do not forbid a behavior and then do the same. Shame on you if you do it.

It is narrated: **(And the same will come)**.

Others said: Its meaning is: Do not betray God and the Messenger, and do not betray your trusts while you know.

Who said that?

Al-Muthanna told me, he said, Abu Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the

authority of Ibn Abbas, regarding his statement: **O you who have believed, do not betray God and the Messenger or betray your trusts**, he says: **Do not betray**, meaning: do not diminish them.

Abu Jaafar said: According to this, the interpretation is: Do not betray God and the Messenger, and do not betray your trusts.

The interpreters differed regarding the meaning of trust, which God mentioned in His saying: **And betray your trusts**.

Some of them said: It is what is hidden from people's eyes of God's obligations.

Who said that?

Al-Muthanna told me, he said, Abu Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **And betray your trusts**, and *trusts* are the deeds that God has entrusted the servants with, meaning the obligatory duty. He says: **Do not betray**, meaning: do not diminish them.

Ali bin Dawud told us, he said, Abu Saleh told us, he said, Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **O you who have believed, do not betray God**, meaning: by abandoning His obligations, **and the Messenger**, meaning: by abandoning His Sunnah and committing disobedience to Him. He said: And he said another time: **Do not betray God and the Messenger and do not betray your trusts**, and *trust* means deeds, then he mentioned something similar to the hadith of Al-Muthanna.

Others said: The meaning of *trusts* here is religion.

Who said that?

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement, **And betray your trusts**, your religion, **while you know**, he said: The hypocrites did that while they knew that they were disbelievers who outwardly showed faith. And he recited: **And when they stand for prayer, they stand with laziness** (An-Nisa': 142). He said: These are the hypocrites, God and His Messenger entrusted them with His religion, but they betrayed, and outwardly showed faith but concealed disbelief.

Abu Ja'far said: The interpretation of the statement is: O you who believe, do not diminish God's rights over you from His obligations, nor His Messenger from the obligation to obey him, but obey them in what they command you and forbid you from, do not diminish them, **and betray your trusts**, and diminish your religions and the obligation of your actions and their necessity for you, **while you know**, that they are necessary for you, obligatory by the proofs that God has established for you.

## Tafsir al-Qurtubi

It was narrated that it was revealed about Abu Lubaba bin Abdul Mundhir when he indicated to Banu Qurayza to slaughter. Abu Lubaba said:

By God, my feet did not move until I knew that I had betrayed God and His Messenger, and this verse was revealed. When it was revealed, he tied himself to one of the pillars of the mosque and said: By God, I will not taste food or drink until I die or God accepts my repentance. The report is well-known. On the authority of Ikrimah, he said:

When the affair of Qurayzah happened, the Prophet, may God bless him and grant him peace, sent Ali, may God be pleased with him, with those people who were with him. When he reached them, they attacked the Messenger of God, may God bless him and grant him peace, and Gabriel, peace be upon him, came on a piebald horse. Aisha, may God be pleased with her, said: It is as if I see the Messenger of God, may God bless him and grant him peace, wiping the dust from the face of Gabriel, peace be upon them both. I said: Is this Dihya, O Messenger of God? He said: This is Gabriel, peace be upon him. He said: O Messenger of God, what prevents you from going to them from Banu Qurayzah? The Messenger of God, may God bless him and grant him peace, said: How can I protect them? Gabriel said: I will bring this horse of mine to them. The Messenger of God, may God bless him and grant him peace, rode a horse with a thorn, and when Ali, may God be pleased with him, saw it, he said: O Messenger of God, do not worry if you do not go to them, for they will revile you. He said: No, it will be a greeting. The Prophet, may God bless him and grant him peace, came to them and said: O brothers of apes and pigs. They said: O Abu al-Qasim, you were not vulgar! They said: We will not submit to the judgment of Muhammad, but we will submit to the judgment of Sa'd ibn Mu'adh. So he submitted. He ruled that their fighters should be killed and their children should be taken captive. The Messenger of God (peace and blessings of God be upon him) said: The angel approached me at dawn and revealed about them: **O you who have believed, do not betray God and the Messenger or betray your trusts while you know.** It was revealed about Abu Lubabah, he pointed to Banu Qurayzah when they said: We will submit to the judgment of Sa'd ibn Mu'adh. Do not do that, for it is slaughter, and he pointed to his throat. It was said: The verse was revealed about them that they used to hear something from the Prophet (peace and blessings of God be upon him) and then they would throw it to the polytheists and spread it. It was also said: The meaning is the spoils of war. It is attributed to God, because He is the One who ordered its division. And to the Messenger (peace and blessings of God be upon him), because he is the one who conveys it on behalf of God the Almighty and takes care of it. And betrayal means treachery and concealing something, and from it: **He knows the treachery of the eyes** (Ghafir 40:19) and "He (peace and blessings of God be upon him) used to say:

O God, I seek refuge in You from hunger, for it is a wretched bedfellow, and from betrayal, for it is a wretched lining." Narrated by An-Nasa'i on the

authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, used to say..., and he mentioned it. **And betray your trusts** is in the accusative case, in accordance with the first. It may also be in the answer, as is said: Do not eat fish and drink milk. Trusts are the deeds that God has entrusted to His servants. It is called a trust because it provides security from the prevention of the right, taken from security. The discussion of fulfilling trusts and deposits and other things has already been presented in An-Nisa'. **And you know** means what ugliness and shame there is in betrayal. It was also said: You know that it is a trust.

## Tafsir Ibn Kathir

Abd al-Razzaq ibn Abi Qatada and al-Zuhri said: It was revealed about Abu Lubabah ibn Abd al-Mundhir when the Messenger of God, may God bless him and grant him peace, sent him to Banu Qurayzah to accept the ruling of the Messenger of God, may God bless him and grant him peace. They consulted him about that, and he advised them to do that, and he pointed with his hand to his throat, meaning that it was slaughter. Then Abu Lubabah realized and saw that he had betrayed God and His Messenger, so he swore that he would not taste anything until he died or God repented of him. He went to the mosque of Medina and tied himself to a pillar of it, and he remained like that for nine days until he was falling unconscious from the effort until God revealed his repentance to His Messenger. Then the people came to give him the good report of God's repentance, and they wanted to release him from the pillar, but he swore that no one would release him from it except the Messenger of God, may God bless him and grant him peace, with his hand, so he released him, and he said: O Messenger of God, I vowed that I would give away from my wealth in charity, so he said: **A third of it is sufficient for you to give in charity.** Ibn Jarir said: Al-Harith told me, Abdul Aziz told us, Yunus bin Al-Harith Al-Ta'ifi told us, Muhammad bin Ubaid God bin Awn Al-Thaqafi told us, on the authority of Al-Mughira bin Shu'ba, who said: This verse was revealed regarding the killing of Uthman, may God be pleased with him: **O you who have believed, do not betray God and the Messenger** the verse.

Ibn Jarir also said: Al-Qasim bin Bishr bin Maruf told us, Shababah bin Suwar told us, Muhammad bin Al-Muharram told us, he said: I met Ata bin Abi Rabah, so he told me, he said: Jabir bin Abdullah told me that Abu Sufyan left Mecca, so Gabriel came to the Messenger of God, may God bless him and grant him peace, and said: Abu Sufyan is in such and such a place, so the Messenger of God, may God bless him and grant him peace, said: Abu Sufyan is in such and such a place, so go out to him and conceal it, so a man from the hypocrites wrote to him, Muhammad wants you, so be careful, so God Almighty revealed: **Do not betray God and the Messenger, nor betray your trusts,** the verse, this is a very strange hadith, and its chain of transmission and context are questionable, and in the two Sahihs there is the story of Hatib bin Abi Balta'ah, that he wrote to the Quraysh informing them of the



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Messenger of God's intention to them in the year of the conquest, so God informed His Messenger of that, so he sent after the letter and retrieved it and brought Hatib, so he confessed to what he had done, and in it Umar bin Al-Khattab stood up and said: O Messenger of God, should I not strike his neck, for he has betrayed God, His Messenger, and the believers? He said: "Leave him, for he witnessed Badr. How do you know? Perhaps God looked at the people of Badr and said: Do whatever you wish, for I have forgiven you." I said: The correct view is that the verse is general, and if it is true that it was revealed for a specific reason, then the majority of scholars take the generality of the wording and not the specificity of the reason. Treachery includes minor and major sins, both necessary and transitive. Ali bin Abi Talhah said on the authority of Ibn Abbas: **And betray your trusts**. The trust is the deeds that God has entrusted to His servants, meaning the obligatory duties. He says: **Do not betray** do not break them. And he said in another narration: **Do not betray God and the Messenger**, meaning by abandoning His Sunnah and committing a sin against Him.

Muhammad ibn Ishaq said: Muhammad ibn Ja'far ibn al-Zubayr told me on the authority of 'Urwah ibn al-Zubayr regarding this verse, meaning: Do not show him the truth that will please him, then contradict him in secret to something else, for that will destroy your trusts and betray yourselves. Al-Suddi said: If they betrayed God and the Messenger, then they have betrayed their trusts. He also said: They used to hear hadith from the Prophet, may God bless him and grant him peace, and then spread it until it reached the polytheists. 'Abd al-Rahman ibn Zayd said: He forbade you from betraying God and the Messenger as the hypocrites did. His statement, **And know that your wealth and your children are but a trial**, means a test and examination from Him for you, as He gave them to you to know whether you would thank Him for them and obey Him in them or be busy with them instead of Him and compensate Him for them, as God the Almighty said: **Your wealth and your children are but a trial, and God has with Him a great reward**. And He said: **And We test you with evil and with good as a trial**. God the Almighty said: "O you who have believed, let not your wealth or your children divert you from the remembrance of God. And whoever does that - then it is those who are the losers." God the Almighty said: **O you who have believed, indeed, among your wives and your children are enemies to you, so beware of them**. And His statement: **And that God has with Him a great reward** means that His reward, His gifts, and His gardens are better for you than wealth and children, because there may be enemies among them, and most of them will not benefit you at all. God the Almighty is the Disposer and Owner of this world and the Hereafter, and He has a great reward on the Day of Resurrection. In the hadith, God Almighty says: O son of Adam, seek Me and you will find Me. If you find Me, you will find everything, and if you lose Me, you will lose everything. I am dearer to you than everything. In the Sahih, it is narrated on the authority of the Messenger of God, may God bless him and grant him

peace, that he said: "There are three things in whomsoever they are found, he will find the sweetness of faith: he who loves God and His Messenger more than anything else, he who loves a person and loves him only for God's sake, and he who would rather be thrown into the Fire than return to disbelief after God has saved him from it." Rather, the love of the Messenger of God, may God bless him and grant him peace, takes precedence over children, wealth, and souls, as it is proven in the Sahih that he, may God bless him and grant him peace, said: **By the One in Whose Hand is my soul, none of you will believe until I am dearer to him than his own self, his family, his wealth, and all of mankind**.

## Fath al-Qadir

And the origin of the word *khūn* as stated in Al-Kashaf is: deficiency, just as loyalty is completeness. Then it was used in the opposite of trust and loyalty, because if you betray a man in something, you have introduced deficiency into him. It was said that its meaning is: treachery and concealing something. And from this is the saying of the Most High: **He knows the treachery of the eyes**. God forbade them from betraying Him by leaving something that He made obligatory upon them, or betraying His Messenger by leaving something that He entrusted them with, or by leaving something that He prescribed for them, or betraying any of the trusts that they were entrusted with. They are called trusts because with them one is safe from withholding the right, taken from security. And the sentence 27- **and you know** is in the accusative case as a state: that is, and you know that this action is treachery, so you do treachery intentionally, or you are among the people of knowledge, not among the people of ignorance.

## Tafsir al-Baghawi

27 - **O you who have believed, do not betray God and the Messenger**, Al-Suddi said: They would hear something from the Messenger of God, may God bless him and grant him peace, and spread it, until it reached the polytheists.

Al-Zuhri and Al-Kalbi said: The verse was revealed about Abu Lubabah, Harun bin Abdul-Mundhir Al-Ansari, from Banu Awf bin Malik, and that is because "the Messenger of God, may God bless him and grant him peace, besieged the Jews of Banu Qurayzah for twenty-one nights, and they asked the Messenger of God, may God bless him and grant him peace, for a peace treaty on the basis of what their brothers from Banu Nadir had made peace on, on the condition that they would march to their brothers in Adhraat and Ariha in the land of Ash-Sham, but the Messenger of God, may God bless him and grant him peace, refused to give them that unless they submit to the judgment of Sa'd bin Mu'adh, so they refused and said: Send to us Abu Lubabah bin Abdul-Mundhir, and he was a sincere advisor to them, because his wealth, children and dependents were with them, so the

Messenger of God, may God bless him and grant him peace, sent him, and he came to them, and they said to him: O Abu Lubabah, what do you think if we submit to the judgment of Sa'd bin Mu'adh? Abu Lubabah pointed with his hand to the ring of slaughter, so do not do it, Abu Lubabah said: By God, my feet did not move in their place until I knew that I had betrayed God and His Messenger." Then he set off on his way and did not come to the Messenger of God, may God bless him and grant him peace, and tied himself to one of the pillars of the mosque and said: By God, I will not taste food or drink until I die or God accepts my repentance. When the report of him reached the Messenger of God, may God bless him and grant him peace, he said: If he had come to me, I would have asked forgiveness for him, but since he did what he did, I will not release him until God accepts his repentance. So he remained for seven days, not tasting food or drink until he fell unconscious. Then God accepted his repentance, and it was said to him: O Abu Lubabah, you have accepted your repentance. He said: No, by God, I will not release myself until the Messenger of God, may God bless him and grant him peace, is the one who releases me. So he came to him and released him with his hand. Then Abu Lubabah said: O Messenger of God, part of my complete repentance is that I leave the home of my people in which I committed the sin and give up all my wealth. The Prophet, may God bless him and grant him peace, said: A third will not suffice you, so give it in charity. So the verse was revealed concerning it: **Do not betray God and the Messenger.**

"And betray your trusts," meaning: [and do not betray your trusts], **while you know**, that it is a trust. It was said: And you know that what you did, by pointing to the throat, is a betrayal.

Al-Suddi said: If they betrayed God and the Messenger, they have betrayed their trust.

Ibn Abbas said: Do not betray God by abandoning His obligations, nor the Messenger by abandoning his Sunnah, nor betray your trust.

Ibn Abbas said: It is what is hidden from people's eyes of God's obligations and the deeds that God has entrusted to them.

Qatada said: Know that the religion of God is a trust, so fulfill to God Almighty what He has entrusted you with of obligations and limits, and whoever has a trust upon him should fulfill it to the one who entrusted him with it.

said: What do you think? Should we submit to the judgment of Sa'd ibn Mu'adh? He pointed to his throat, meaning that he would slaughter. Abu Lubabah said: My feet did not move until I knew that I had betrayed God and His Messenger, so I submitted. He tied himself to a pillar in the mosque and said: By God, I will not taste food or drink until I die or God accepts my repentance. He remained seven days until he fell unconscious. Then God accepted his repentance and it was said to him: You have accepted your repentance, so release yourself. He said: No, by God, I will not release myself until the Messenger of God, peace and blessings be upon him, is the one who releases me. So he came to him and released him with his hand. He said: Part of my complete repentance is that I leave the home of my people in which I committed the sin, and that I give up my wealth. So he, peace and blessings be upon him, said: It is sufficient for you to give one-third of it in charity." The root of betrayal is deficiency, just as the root of loyalty is completeness, and it is used in the opposite of trust because it includes it. **And betray your trusts** among yourselves, and it is in the jussive mood due to the conjunction of the first, or it is in the accusative case as an answer to the waw. **And you know** that you betray, or you are scholars who distinguish good from bad. **And know that your wealth and your children are but a trial** because they are the cause of falling into sin or punishment, or a trial from God Almighty to test you in them, so do not let your love for them lead you to betrayal like Abu Lubabah. **And that God has a great reward** for whoever prefers God's pleasure over them and observes His limits regarding them, so entrust your efforts to what will lead you to Him.

## Tafsir al-Baidawi

27. **O you who have believed, do not betray God and the Messenger** by neglecting the obligatory duties and traditions, or by concealing something other than what you reveal, or by misappropriating spoils. It was narrated that he, peace and blessings be upon him, besieged Banu Qurayzah for twenty-one nights. They asked him for peace as he had made peace with their brothers Banu al-Nadir against Sa'd ibn Mu'adh. They refused and said: Send Abu Lubabah to us. He was a sincere advisor to them because his family and wealth were in their hands. So he sent him to them and they

Surat al-Anfal 8:28

And know that your wealth and your children are but a trial and that God has with Him a great reward.

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And know that your wealth and your children are but a trial and that God has with Him a great reward.

### Tafsir al-Jalalayn

28 - **And know that your wealth and your children are but a trial** to you, turning you away from the matters of the Hereafter **and that with God is a great reward** so do not miss it by taking care of wealth and children and betraying them for their sake. And it was revealed in his repentance

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says to the believers: Know, O believers, that your wealth which God has given you, and your children which God has given you, are a test and a trial. He gave them to you to test you and try you, to see how you act in fulfilling God's right over you in them, and adhering to His commands and prohibitions in them, **and that God has a great reward**. He says: Know that God has goodness and a great reward for your obedience to Him in what He has commanded you and prohibited you in your wealth and children with which He has tested you in this world. Obey God in what He has charged you with in them, and you will attain a great reward in your afterlife.

Al-Harith told me, he said, Abdul Aziz told us, he said, Al-Masoudi told us, on the authority of Al-Qasim, on the authority of Abdul Rahman, on the authority of Ibn Masoud, regarding his statement: **Your wealth and your children are but a trial**, he said: There is not one of you who is not covered by a trial, so whoever among you seeks refuge, let him seek refuge with God from the misleading trials.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And know that your wealth and your children are but a trial**, he said, *Trial* means the test, their test. And he recited: **And We test you with evil and with good as trial, and to Us you will be returned** (Al-Anbiya': 35).

### Tafsir al-Qurtubi

The Almighty said: **And know that your wealth and your children are but a trial**. Abu Lubabah had wealth and children among Banu Qurayzah, which led him to be gentle with them, so this is an indication of that. *Trial* means a test, with which He tested them. **And that with God is a great reward**. So prefer His right over your right.

### Tafsir Ibn Kathir

Abd al-Razzaq ibn Abi Qatada and al-Zuhri said: It was revealed about Abu Lubabah ibn Abd al-Mundhir when the Messenger of God, may God bless him and grant him peace, sent him to Banu Qurayzah to accept the ruling of the Messenger of God, may God bless him and grant him peace. They consulted him about that, and he advised them to do that, and he pointed with his hand to his throat, meaning that it was slaughter. Then Abu Lubabah realized and saw that he had betrayed God and His Messenger, so he swore that he would not taste anything until he died or God repented of him. He went to the mosque of Medina and tied himself to a pillar of it, and he remained like that for nine days until he was falling unconscious from the effort until God revealed his repentance to His Messenger. Then the people came to give him the good report of God's repentance, and they wanted to release him from the pillar, but he swore that no one would release him from it except the Messenger of God, may God bless him and grant him peace, with his hand, so he released him, and he said: O Messenger of God, I vowed that I would give away from my wealth in charity, so he said: **A third of it is sufficient for you to give in charity**. Ibn Jarir said: Al-Harith told me, Abdul Aziz told us, Yunus bin Al-Harith Al-Ta'ifi told us, Muhammad bin Ubaid God bin Awn Al-Thaqafi told us, on the authority of Al-Mughira bin Shu'ba, who said: This verse was revealed regarding the killing of Uthman, may God be pleased with him: **O you who have believed, do not betray God and the Messenger** the verse.

Ibn Jarir also said: Al-Qasim bin Bishr bin Maruf told us, Shababah bin Suwar told us, Muhammad bin Al-Muharram told us, he said: I met Ata bin Abi Rabah, so he told me, he said: Jabir bin Abdullah told me that Abu Sufyan left Mecca, so Gabriel came to the Messenger of God, may God bless him and grant him peace, and said: Abu Sufyan is in such and such a place, so the Messenger of God, may God bless him and grant him peace, said: Abu Sufyan is in such and such a place, so go out to him and conceal it, so a man from the hypocrites wrote to him, Muhammad wants you, so be careful, so God Almighty revealed: **Do not betray God and the Messenger, nor betray your trusts**, the verse, this is a very strange hadith, and its chain of transmission and context are questionable, and in the two Sahihs there is the story of Hatib bin Abi Balta'ah, that he wrote to the Quraysh informing them of the Messenger of God's intention to them in the year of the conquest, so God informed His Messenger of that, so he sent after the letter and retrieved it and brought Hatib, so he confessed to what he had done, and in it Umar bin Al-Khattab stood up and said: O Messenger of God, should I not strike his neck, for he has betrayed God, His Messenger, and the believers? He said: "Leave him, for he witnessed Badr. How do you know? Perhaps God looked at the people of Badr and said: Do whatever you wish, for I have forgiven you." I said: The correct view is that the verse is general, and if it is true that it was revealed for a specific reason, then the majority of scholars take the generality of the

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## Fath al-Qadir

Then he said: **And know that your wealth and your children are but a trial** because they are the cause of falling into many sins, so from this perspective they have become a trial by which God tests His servants, even though from another perspective they are the adornment of worldly life as in the other verse: **And that God has with Him a great reward** so prefer His right over your wealth and your children so that you may obtain what He has of the aforementioned reward.

Ibn Jarir, Ibn Al-Mundhir and Abu Al-Shaykh narrated on the authority of Qatada regarding his statement: **And remember when you were few**, he said: This tribe of Arabs was the most humiliated of people, the most miserable in life, the hungriest in stomachs, the most naked in skins, and the most clearly astray. Whoever lived lived miserably, and whoever died among them was thrown into the Fire, being eaten but not eating. By God, we do not know of a tribe among the inhabitants of the earth at that time that was more miserable than them until God brought Islam, and He empowered them in the lands through it, and expanded their provision through it, and made them kings over the necks of the people. And through Islam, God gave what you have seen, so be grateful to God for His blessings, for your Lord is a benefactor who loves gratitude, and the grateful will have more from God Almighty. Ibn Al-Mundhir narrated on the authority of Ibn Jurayj regarding his statement: **People would snatch you away**, he said: In the pre-Islamic period in Mecca, **then He gave you shelter** to Islam. And Abd al-Razzaq, Abd ibn Hamid, Ibn Jarir, Ibn Abi Hatim, and Abu al-Shaykh narrated on the authority of Wahb regarding his statement: **The people will snatch you away**, he said: The people at that time were the Persians and the Romans. And Abu al-Shaykh, Abu Nu'aym, and al-Daylami narrated in Musnad al-Firdaws on the authority of Ibn Abbas, "On the authority of the Messenger of God, may God bless him and grant him peace, regarding his statement: "And remember when you were few and oppressed in the land, fearing that the people would snatch you away," it was said: O Messenger of God, and who are the people? He said: The people of Persia." And Ibn Jarir, Ibn Abi Hatim, and Abu al-Shaykh narrated on the authority of al-Suddi regarding his statement: **Then he gave you shelter**, he said: to the Ansar in Medina, **and supported you with his victory**, he said: on the day of Badr. Ibn Jarir, Ibn Al-Mundhir, and Abu Al-Shaykh narrated on the authority of Jabir bin Abdullah that Abu Sufyan left Mecca and Gabriel came to the Prophet, may God bless him and grant him peace, and said: Abu Sufyan is in such and such a place in Mecca. The Messenger of God, may God bless him and grant him peace, said: Abu Sufyan is in such and such a place, so go out to him and conceal yourselves. A hypocrite wrote to Abu Sufyan, **Muhammad wants you, so be careful**. Then God revealed: **O you who believe, do not betray God and the Messenger**, the verse. Saeed bin Mansour, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Abu Al-Shaykh narrated on the authority of Abdullah bin Abi Qatada, who said: This verse, **Do not betray God and the Messenger**, was revealed about Abu Lubabah bin Abdul Mundhir. They asked him on the

## Surat al-Anfal 8:28

And know that your wealth and your children are but a trial and that God has with Him a great reward.

day of Qurayza, **What is this matter?** He pointed to his throat, meaning slaughter, and then it was revealed. Abu Lubabah said: My feet did not move until I knew that I had betrayed God and His Messenger. Sunayd and Ibn Jarir narrated on the authority of Al-Zuhri something similar, but longer. Abd bin Hamid narrated on the authority of Al-Kalbi that the Messenger of God (peace be upon him) sent Abu Lubabah to Qurayzah, who was an ally of theirs. He gestured with his hand that it was slaughter, and so the verse was revealed. Abu Al-Shaykh narrated on the authority of Al-Suddi regarding this verse that it was revealed regarding Abu Lubabah and was abrogated by the verse in Bara'ah: **And others have confessed their sins.** Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **Do not betray God** he said: by abandoning His obligations **and the Messenger** by abandoning His Sunnah and committing disobedience to Him **and betray your trusts** he said: do not diminish them, and the trust is the deeds that God has entrusted to His servants. Ibn Jarir narrated on the authority of Al-Mughirah bin Shu'bah who said: This verse was revealed regarding the killing of Uthman, and perhaps he meant that among the things that fall under its generality is the killing of Uthman. Abu Al-Shaykh narrated on the authority of Yazid bin Abi Habib regarding the verse, he said: It is the failure to carry out weapons in military campaigns, and perhaps he meant that this is among what falls under its generality. Ibn Jarir, Ibn Abi Hatim and Abu Al-Sheikh narrated on the authority of Ibn Masoud who said: There is not one of you who is not afflicted with a trial, because God says: **Your wealth and your children are but a trial.** So whoever among you seeks refuge, let him seek refuge with God from the misleading trials. And these narrated on the authority of Ibn Zayd regarding the verse, he said: The trial of testing, He tested them, and he recited: **And We test you with evil and with good as trial.**

whoever advises God and His Messenger and fulfills his trust.

## Tafsir al-Baidawi

28. **And know that your wealth and your children are but a trial** because they are the cause of falling into sin or punishment or a trial from God Almighty to test you in them, so do not let your love for them lead you to betrayal like Abu Lubabah. **And that God has with Him a great reward** for whoever prefers God's pleasure over them and observes His limits in them, so attach your ambitions to that which leads you to Him.

## Tafsir al-Baghawi

28 - **And know that your wealth and your children are but a trial.** It was said: This is also about Abu Lubaba, and that his wealth and children were with Banu Qurayza, so he said what he said out of fear for them.

It was said: This applies to all people. Ahmad bin Abdullah Al-Malhi told us - by dictation - and Abu Bakr Muhammad bin Muhammad bin Al-Hasan Al-Tusi told us, they said: Abu Ishaq Ibrahim bin Muhammad Al-Isfarayini told us, Muhammad bin Muhammad bin [Razmuyah] told us, Yahya bin Muhammad bin Ghalib told us, Yahya bin Yahya told us, Abdullah bin Lahi'ah told us, on the authority of Abu Al-Aswad, on the authority of Urwah, on the authority of Aisha, "that the Prophet, may God bless him and grant him peace, was brought a young boy, so he kissed him and said: Indeed, they are miserly and cowardly, and indeed, they are among the basil of God Almighty."

**And that God has a great reward with Him,** for



## Surat al-Anfal 8:29

O you who have believed, if you fear God, He will grant you a criterion and will remove from you your misdeeds and forgive you. And God is the possessor of great bounty.

### Tafsir al-Jalalayn

29 - **O you who have believed, if you fear God** by turning to Him or otherwise **He will grant you a criterion** between you and what you fear, so you will be saved **and will remove from you your misdeeds and forgive you** your sins **and God is the possessor of great bounty**

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says: O you who have believed in God and His Messenger, if you fear God by obeying Him and performing His obligations, avoiding His disobedience, and abandoning betraying Him and His Messenger and betraying your trusts, **He will make for you a criterion**, meaning: He will make for you a separation and distinction between your right and the falsehood of those of your polytheist enemies who seek to harm you, by giving you victory over them, **and will remove from you your misdeeds**, meaning: He will erase from you what has passed of your sins between you and Him, **and will forgive you**, meaning: He will cover them and conceal them from you, so He will not hold you accountable for them, **and God is the possessor of great bounty**, meaning: God who does that to you, has great bounty over you and over others of His creation by doing that and doing similar things. And his action is a reward from Him to His servant for his obedience to Him, because He is the One who guides His servant to the obedience that he has acquired, so that he deserves from his Lord the reward that He promised him for it.

The people of interpretation differed in the expression of the interpretation of His saying: **He will make for you a criterion**.

Some of them said: A way out.

Some of them said: Salvation.

Some of them said: A chapter.

All of this is close in meaning, even if the expressions differ. I have explained the correctness of this previously, so there is no need to repeat it.

It was mentioned that it means: the exit.

Ibn Wakee' told us, he said, Jarir told us, on the authority of Mansur, on the authority of Mujahid: **If you fear God, He will grant you a criterion**, he said: a way out.

... He said, my father told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid:

**If you fear God, He will grant you a criterion**, he said: A way out.

Ibn Hamid told us, he said, Hakam told us, on the authority of Anbasa, on the authority of Jabir, on the authority of Mujahid: *Furqana*, with a chain of transmission.

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: **Our two criterions**, he said: a way out in this world and 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.

Ibn Wakee' told us, he said, Hani' bin Saeed told us, on the authority of Hajjaj, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: *Furqan*, he said: *Furqan* is the way out.

Al-Muthanna told me, he said, Abu Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **A criterion**, meaning: a way out.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Al-Thawri told us, on the authority of Mansur, on the authority of Mujahid: *Furqana*, with a chain of transmission.

Al-Muthanna told me, he said, Abdullah bin Raja' al-Basri told us, he said, Zaydah told us, on the authority of Mansur, on the authority of Mujahid, the same.

Ibn Wakee' told us, he said, Al-Maharibi told us, on the authority of Juwaybir, on the authority of Al-Dahhak: *Furqana*, he said: a way out.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh say: I heard Ubayd say: I heard Al-Dahhak say: *Furqana*, as a way out.

Ahmad bin Ishaq told us, Abu Ahmad told us, Sufyan told us, on the authority of Mansur, on the authority of Mujahid, similarly.

Ibn Wakee' told us, he said, Hamid told us, on the authority of Zuhair, on the authority of Jabir, on the authority of Ikrimah, he said: *Al-Furqan* is the way out.

It was mentioned that it means salvation.

Ibn Hamid told us, he said, Hakam told us, on the authority of Anbasa, on the authority of Jabir, on the authority of Ikrimah: **If you fear God, He will grant you a criterion**, he said: Salvation.

Al-Harith told me, he said, Abdul Aziz told us, he said, Israel told us, on the authority of a man, on the authority of Ikrimah and Mujahid, regarding his statement: **He will make for you a criterion**, Ikrimah said: the way out, and Mujahid said: salvation.

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 will make for you a criterion**, he said: salvation.

## Surat al-Anfal 8:29

O you who have believed, if you fear God, He will grant you a criterion and will remove from you your misdeeds and forgive you. And God is the possessor of great bounty.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas: **He will make for you a criterion**, meaning: He will make for you salvation.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **He will make for you a criterion**, meaning: salvation.

Mention who said a chapter.

... **O you who have believed, if you fear God, He will grant you a criterion.** He said: A criterion that distinguishes in their hearts between truth and falsehood, so that they may know and be guided by that criterion.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **O you who have believed, if you fear God, He will grant you a criterion**, meaning: a distinction between truth and falsehood, so that your truth may be revealed and the falsehood of those who oppose you may be hidden.

In Arabic speech, *al-Furqan* is a noun derived from their saying: **I differentiated between one thing and another, I differentiate between them, a difference and a difference.**

## Tafsir al-Qurtubi

The meaning of piety has already been mentioned. And God knew whether they would be pious or not. So He mentioned it in the form of a condition, because He addressed His servants in the same way that they address one another. So if the servant fears his Lord - by following His commands and avoiding His prohibitions - and leaves doubtful matters for fear of falling into forbidden things, and fills his heart with pure intention, and his limbs with righteous deeds, and guards himself from the impurities of hidden and apparent polytheism by considering other than God in his deeds, and relying on this world by refraining from wealth, He will make for him a criterion between truth and falsehood, and will provide him with the possibility of whatever good he wants. Ibn Wahb said: I asked Malik about the statement of God, the Most High: **If you fear God, He will make for you a criterion.** He said: A way out. Then he recited: **And whoever fears God, He will make for him a way out.** (al-Talaq 65:2) Ibn Al-Qasim and Ashhab narrated something similar from Malik, and Mujahid said it before him. The poet said:

Malik, from the length of the sorrow, Farqan after the two cats left and disappeared

Another said:

How can I hope for immortality when death is seeking me, and I have no choice but to separate myself from the cup of death?

Ibn Ishaq: A Criterion that separates truth from falsehood. Ibn Zayd said the same. Al-Suddi:

Salvation. Al-Farra: Conquest and victory. It was said: He will admit you to Paradise and admit the infidels to Hell.

## Tafsir Ibn Kathir

Ibn Abbas, As-Suddi, Mujahid, Ikrimah, Ad-Dahhak, Qatadah, Muqatil bin Hayyan and others said, *Furqan* means a way out. Mujahid added, **In this world and the hereafter.** In a narration from Ibn Abbas, *Furqan* means salvation, and in a narration from him, victory. Muhammad bin Ishaq said, *Furqan* means a separation between truth and falsehood. This interpretation from Ibn Ishaq is more general than what was mentioned above and it entails all of that. For whoever fears God by doing what He commands and abandons what He forbids will be guided to know truth from falsehood, and that will be the reason for his victory, salvation, and way out from worldly affairs and his happiness on the Day of Resurrection, and the expiation of his sins, which is their erasure, and their forgiveness, which is their concealment from people, and a reason for attaining God's abundant reward, as God the Almighty says: "O you who have believed, fear God and believe in His Messenger. He will give you a double portion of His mercy and provide for you a light by which you will walk and forgive you. And God is Forgiving and Merciful."

## Fath al-Qadir

God Almighty made piety a condition for the aforementioned making, with His prior knowledge that they would be pious or not, in accordance with what people say to one another. Piety is avoiding disobeying His commands and falling into His prohibitions. Al-Furqan is what distinguishes between truth and falsehood. The meaning is that He gives them firmness of heart, insights, and good guidance by which they distinguish between them when they are confused. It has been said that Al-Furqan is the way out from doubts and salvation from everything they fear. From this is the saying of the poet:

Why are you grieving so long? Farqan, after two cats have departed and disappeared.

And from it the other said:

How can I hope for immortality when death is seeking me, and I have no choice but to separate myself from the cup of death?

Al-Farra' said: What is meant by Al-Furqan is conquest and victory. Ibn Ishaq said: Al-Furqan is the distinction between truth and falsehood, and Ibn Zayd said something similar. Al-Suddi said: Al-Furqan is salvation. The interpretation of Al-Furqan as a way out and salvation is supported by the Almighty's saying: **And whoever fears God - He will make for him a way out.** This is what Mujahid and Malik ibn Anas said. 29- **And He will remove from you your misdeeds** meaning He will conceal them so that they are not apparent.

**And He will forgive you** what you have committed of sins. It has been said that what is meant by misdeeds are minor sins, and by sins that are forgiven are major sins. It has also been said that the meaning is that He will forgive them what has passed of sins and what will come after. **And God is the possessor of great bounty** He is the One who bestows favors upon His servants by removing misdeeds and forgiving sins.

Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **He will make for you a criterion**, he said: It is the way out. Ibn Jarir narrated on his authority: It is salvation. Ibn Jarir narrated on the authority of Ikrimah something similar. Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ibn Abbas: It is Al-Nadr.

## Tafsir al-Baghawi

29 - The Almighty said: **O you who have believed, if you fear God**, by obeying Him and avoiding disobeying Him, **He will grant you a criterion**, Mujahid said: a way out in this world and the hereafter.

Muqatil bin Hayyan said: A way out of doubts in religion.

Akrima said: Salvation means that it separates you from what you fear.

Ad-Dahhak said: **A clarification**. Ibn Ishaq said: **A distinction between truth and falsehood, through which God reveals your truth and extinguishes the falsehood of those who oppose you**. Al-Furqan is a verbal noun like *preponderance* and *deficiency*. "And He will remove from you your misdeeds," that is, He will erase from you your past sins, **and forgive you, and God is the possessor of great bounty**.

## Tafsir al-Baidawi

. 29 **O you who have believed, if you fear God, He will grant you a criterion** a guidance in your hearts by which you can distinguish between truth and falsehood, or a victory that distinguishes between the truth and falsehood by honoring the believers and humiliating the disbelievers, or a way out from doubts, or salvation from what you fear in both abodes, or a manifestation that makes your matter famous and spreads your fame from their saying, **I will do such and such** until the criterion, meaning the morning, shines. **And He will remove from you your misdeeds** and conceal them. **And He will forgive you** by overlooking and pardoning you. It was said that the minor misdeeds and the major sins. It was said that what is meant is what came before and what came after because it was about the people of Badr and God Almighty forgave them. **And God is the possessor of great bounty** a reminder that what He promised them for their piety is a favor and kindness from Him, and that it is not something that requires their piety towards Him, like a master when he promises his servant a favor for his work.

Surat al-Anfal 8:30

And when those who disbelieved plotted against you to imprison you or kill you or expel you. And they planned, and God planned. And God is the best of planners.

### Surat al-Anfal 8:30

And when those who disbelieved plotted against you to imprison you or kill you or expel you. And they planned, and God planned. And God is the best of planners.

### Tafsir al-Jalalayn

30 - *And* remember, O Muhammad, **when those who disbelieved plotted against you** and they had gathered to consult about you in the House of Assembly **to confine you** to tie you up and imprison you **or kill you** all of them the killers of one man **or expel you** from Mecca **and they plotted** against you **and God plotted** against them by planning your affair by revealing to you what they planned and commanding you to leave **and God is the best of plotters** He knows best about it.

### Tafsir al-Suyuti

As for the Almighty's saying, **And when he plotted**, the verse, Ibn Abi Hatim narrated on the authority of Ibn Abbas that a group of Quraysh and nobles from each tribe gathered to enter the House of Assembly, and Satan intercepted them in the form of a venerable old man. When they saw him, they said, **Who are you?** He said, "An old man from Najd. I heard about what you gathered for, so I wanted to bring you together. You will not be deprived of my advice and counsel." They said, **Yes, go in.** So he went in with them and said, **Look into the matter of this man.** Someone said, "Imprison him in chains, then await death for him until he perishes as those poets before him perished, such as Zuhair and al-Nabigha. He is like one of them." The enemy of God, the Najdi old man, said, "No, by God, this is not your opinion. By God, a leader will come out from his prison to his companions, and they will soon pounce on him until they seize him from your hands and then prevent him from you. I do not feel safe that they will expel you from your country. So look for something other than this opinion." Someone said, **Expel him from among you and be relieved of him, for if he comes out, what he has done will not harm you.** The old man said, Al-Najdi: By God, this is not your opinion. Have you not seen the sweetness of his speech, the fluency of his tongue, and his taking hold of hearts with what he hears of his talk? By God, if you do this, then he reviewed the Arabs so that they may gather around him and then march towards you until he expels you from your country and kills your nobles. They said: He is truthful, by God, so look for an opinion other than this. Abu Jahl said: By God, I will advise you with an opinion that I do not think you have seen after he saw something else.

They said: What is this? He said: Take from each tribe a young, strong middleman, then give each of their boys a sharp sword, then strike him with the blow of a man or one. If you kill him, his blood will be distributed among all the tribes. I do not think that this tribe of

Banu Hashim will be able to fight all of Quraysh. If they see that, they will accept reason and we will be at ease and his harm will be cut off from us. The Najdi said: This, by God, is the right opinion. What the young man said, I do not see anything else. So they dispersed on that basis, and they were united for it. Then Gabriel came to the Prophet, may God bless him and grant him peace, and ordered him not to spend the night in the bed he used to sleep in, and he informed him of the plot of the people. But the Messenger of God, may God bless him and grant him peace, did not spend the night in his house that night. At that time, God gave him permission to go out and revealed to him after his arrival in Medina, reminding him of His favor upon him: And when those who disbelieved plotted against you, the verse.

Ibn Jarir narrated on the authority of Ubayd ibn Umair on the authority of al-Muttalib ibn Abi Wada'ah that Abu Talib said to the Prophet, may God bless him and grant him peace, **What are your people plotting against you?** He said, **They want to imprison me or kill me or expel me.** He said, **Who told you this?** He said, **My Lord.** He said, **Yes, your Lord is your Lord, so treat Him well.** He said, "Treat Him well. Rather, he treats me well." Then the verse was revealed, **And when those who disbelieved plotted against you.** Ibn Kathir said, **The mention of Abu Talib in it is strange, rather strange, because the story is on the night of the Hijrah, and that was three years after the death of Abu Talib.**

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet, may God bless him and grant him peace, reminding him of His blessings upon him: And remember, O Muhammad, when those who disbelieved among the polytheists of your people plotted against you to imprison you.

The interpreters differed in their interpretation of his statement, **that they may establish you.**

Some of them said: It means to tie you up.

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 when those who disbelieved plotted against you to imprison you**, meaning: to tie you up.

... He said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **To make you firm**, to bind you.

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And when those who disbelieved plotted against you to imprison you**, the verse, to bind you tightly. And by that they meant the Prophet of God, may God bless him and grant him peace, while he was in Mecca at that time.

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 Muqsim, they said: **Tie him up with the ties.**

Muhammad bin Al-Hussein told me, he said, Ahmad bin Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **So that they may establish you**, he said: *Establishment* means imprisonment and shackles.

Others said: Rather, it means imprisonment.

Who said that?

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said, I asked Ata' about his statement: **that they may imprison you**. He said: They may imprison you, and Abdullah Ibn Kathir said it.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: They said: **(Prison him)**.

Others said: Rather, it means: to bewitch you.

Who said that?

Muhammad bin Ismail Al-Basri, known as Al-Wasawsi, told me that Abdul Majeed bin Abi Rawad told us, on the authority of Ibn Jurayj, on the authority of Ata', on the authority of Ubayd bin Umair, on the authority of Al-Muttalib bin Abi Wada'ah: "Abu Talib said to the Messenger of God, may God bless him and grant him peace: What do your people follow? He said: They want to bewitch me, kill me, and expel me! He said: Who told you this? He said: My Lord! He said: Yes, your Lord is your Lord, so treat him well! The Messenger of God, may God bless him and grant him peace, said: Should I treat him well? Rather, he treats me well! Then this verse was revealed: 'And when those who disbelieved plotted against you to imprison you or kill you or expel you', the verse.

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, Ibn Jurayj said, Ata' said: I heard Ubayd ibn Umair say: "When they plotted against the Prophet, may God bless him and grant him peace, to kill him, or to imprison him, or to expel him, Abu Talib said to him: Do you know what they plotted against you? He said: So tell him. He said: Who told you? He said: My Lord! He said: Yes, your Lord is a good Lord, so treat him well! He said: Should I treat him well, or should he treat me well?"

As if the meaning of the people's plot against the Messenger of God, may God bless him and grant him peace, was to prove him wrong, as:

Saeed bin Yahya Al-Umawi narrated, my father narrated, Muhammad bin Ishaq narrated, on the authority of Abdullah bin Abi Nujayh, on the authority of Mujahid, on the authority of Ibn Abbas, he said: Al-Kalbi narrated, on the authority of Zadin, the freed slave of Umm Hani, on the authority of Ibn Abbas: A group of Quraysh, from the nobles of each tribe, gathered to enter the House of Assembly, and Satan intercepted them in the form of a venerable old man. When they saw him, they said: Who are you? He said: An old man from Najd. I heard that you have gathered, so I wanted to bring you, and you will not be deprived of my advice and counsel. They said: Yes, enter! So

he entered with them and said: Look at the matter of this man, by God, he is about to attack you in your affairs with his command. Then someone said: Lock him up in chains, then await the vicissitudes of fate for him, until he perishes as those poets who came before him perished, Zuhair and Al-Nabigha. He is only like one of them! He said: Then the enemy of God, the Najdi sheikh, cried out and said: By God, this is not an opinion for you! By God, his Lord will surely release him from his prison to his companions, and they will soon be able to seize him until they seize him from your hands and prevent him from you, for it is not safe for you that they will expel you from your country! They said: Then look for something other than this. He said: Then someone said: Then expel him from your midst and you will be relieved of him, for when he is released, what he has done and wherever he has fallen will not harm you, if his harm is absent from you and you are relieved, and his affair is with others. The Najdi sheikh said: By God, this is not an opinion for you. Have you not seen the sweetness of his speech, the fluency of his tongue, and the gripping of hearts when you hear his talk? By God, if you do that, then he reviews the Arabs, they will unite against you and come to you until he expels you from your country and kills your nobles! They said: By God, he is right! So look for an opinion other than this! Abu Jahl said: By God, I will advise you with an opinion that I do not think you have seen yet, I do not see anything else! They said: What is it? He said: We will take from each tribe a young, average, strong boy, then give each boy a sharp sword, then strike him with one blow, and when they kill him his blood will be distributed among all the tribes. I do not think that this tribe of Banu Ha'im will be able to fight all of Quraysh, for if they see that, they will accept reason, and we will be at ease and his harm will be cut off from us. The Najdi sheikh said: This, by God, is the opinion, the statement is what the young man said, I see no other! He said: So they dispersed on that and they were gathered for him. He said: So Gabriel came to the Prophet, may God bless him and grant him peace, and ordered him not to spend the night in the bed in which he had been spending that night. And God gave him permission at that time to go out, and after his arrival in Medina, He revealed to him *Al-Anfal*, reminding him of His blessings upon him and his affliction with Him: "And when those who disbelieved plotted against you to confine you or kill you or expel you. And they plotted, and God plotted. And God is the best of plotters." And He revealed regarding their saying: **Wait for him for a misfortune of time, until he perished as those poets before him perished.**

Or do they say, **He is a poet; we are waiting for him to be struck by a misfortune of time?** (al-Tur 52:30). That day was called **the Day of the Crowd** because of the opinion they had agreed upon.

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 Muqsim, regarding His statement: **And when those who disbelieved plotted against you to imprison you**, they said: They consulted with each other about him one night while they were in Mecca. Some of them said: When morning comes, bind him tightly. Some of them said: Rather, kill him. Some of them said: Rather, take him out. So when morning came, they saw Ali, may



## Surat al-Anfal 8:30

And when those who disbelieved plotted against you to imprison you or kill you or expel you. And they planned, and God planned. And God is the best of planners.

God have mercy on him, and God repelled their plot.

Al-Hasan bin Yahya narrated to us, he said: Abd al-Razzaq narrated to us, he said: My father narrated to me, on the authority of Ikrimah, he said: When the Prophet, may God bless him and grant him peace, and Abu Bakr went out to the cave, he ordered Ali bin Abi Talib to sleep in his bed. The polytheists spent the night guarding him, and when they saw him sleeping, they thought he was the Prophet, may God bless him and grant him peace, so they left him. When morning came, they rushed to him, thinking he was the Prophet, may God bless him and grant him peace, and suddenly they saw Ali. They said: Where is your companion? He said: I do not know! He said: So they rode on difficult and easy horses in search of him.

Al-Muthanna told me, he said, Ishaq told us, he said, Abdul-Razzaq told us, on the authority of Muammar, he said, Uthman Al-Jazari told me: that Muqsim, the freed slave of Ibn Abbas, told him, on the authority of Ibn Abbas, regarding the words: **And when those who disbelieved plotted against you to imprison you**, he said: The Quraysh consulted one night in Mecca, and some of them said: When morning comes, then imprison him with chains, meaning the Prophet, may God bless him and grant him peace. Some of them said: Rather, kill him. Some of them said: Rather, take him out. So God informed His Prophet of that, so Ali, may God have mercy on him, spent the night in the bed of the Prophet, may God bless him and grant him peace, and the Prophet, may God bless him and grant him peace, went out until he reached the cave, and the polytheists spent the night guarding Ali, thinking that he was the Prophet, may God bless him and grant him peace. So when morning came, they rushed to him, and when they saw Ali, may God have mercy on him, God repelled their plot, so they said: Where is your companion? He said: I do not know! They followed his tracks, and when they reached the mountain and passed by the cave, they saw a spider's web over its entrance. They said: If he had entered here, he would not have woven a web over its entrance! So he stayed in it for three days.

Muhammad ibn al-Husayn told me, Ahmad ibn Mufaddal told us, Asbat told us, on the authority of al-Suddi: "And when those who disbelieved plotted against you to confine you or kill you or expel you - and they planned, and God planned. And God is the best of planners." He said: The elders of Quraysh gathered to consult about the Prophet, may God bless him and grant him peace, after the Ansar had converted to Islam. They feared that his status would rise if he found a refuge to which he could flee. Then Satan came in the form of a man from Najd and entered the House of Assembly with them. When they denied him, they said: Who are you? By God, not all of our people have been informed of our gathering here! He said: I am a man from Najd, I listen to your talk and advise you! They felt shy, so they left him. Some of them said: Take Muhammad when he lies down on his bed and put him in a house where we can await the vicissitudes of fate - and *vicissitudes* means death, and *deaths* means time - Satan said: What a bad thing you have

said! You put him in a house, then his companions come and bring him out, and there will be fighting between you! They said: The old man has spoken the truth! He said: Expel him from your village! Iblis said: What a bad thing you have said! You expel him from your village, and he has corrupted your fools, then he comes to another village and corrupts their fools, so he brings horses and men! They said: The old man has spoken the truth! Abu Jahl - who was the first of them to obey Iblis - said: Rather, we will go to every clan of Quraysh, and bring out a man from them, and give them weapons, so they will attack Muhammad all together and strike him with one blow, and the sons of Abdul Muttalib will not be able to kill Quraysh, so they will have nothing but blood money! Iblis said: He has spoken the truth, and this young man is the best of you in opinion! So they stood up and did that. And God informed His Messenger, may God bless him and grant him peace, so he slept on the bed, and they put spies over him. When it was part of the night, he and Abu Bakr went to the cave, and Ali bin Abi Talib slept on the bed, and that is when God says: **To confine you or kill you or expel you**, and *confinement* means confinement and bondage, and it is His saying: **And they almost forced you from the land to expel you from it, but then they would not remain behind you except a little** (al-Isra' 17:76), meaning: to destroy them. So when the Messenger of God, may God bless him and grant him peace, migrated to Medina, Umar met him and said to him: What did the people do? He saw that they had been destroyed when the Prophet left their midst, and this is what was done with the nations, so the Prophet, may God bless him and grant him peace, said: Delay the fighting.

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: **To imprison you or kill you**, he said: The infidels of Quraysh wanted that for Muhammad, may God bless him and grant him peace, before he left Mecca.

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

Ibn Wakee' told us, he said, Hani' bin Saeed told us, on the authority of Hajjaj, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, something similar, except that he said: They did that to Muhammad.

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 when those who disbelieved plotted against you to imprison you or kill you**, the verse, he is the Prophet, may God bless him and grant him peace, they plotted against him while he was in Mecca.

Yunus told me, Ibn Wahb told us: Ibn Zayd said about His statement: **And when those who disbelieved plotted against you to imprison you** to the end of the verse, he said: "They gathered and consulted about the Messenger of God, may God bless him and grant

him peace, and they said: Kill this man. Some of them said: No man will kill him except that he will be killed by him! They said: Take him and imprison him, and put iron on him. They said: Let his family not leave you alone! They said: Take him out. They said: Then he will seduce the people against you. He said: And Satan was with them in the form of a man from Najd, and their opinion was that when he came to circumambulate the House and touch it, they would gather around him and cover him up and kill him, because his family would not know who killed him, so they would be satisfied with the blood money, so we would kill him and rest and cover him up! So when he came to circumambulate the House, they gathered around him and covered him up, so Abu Bakr came and was told that, so he came but did not find a way in. When he did not find a way in, he said: "Do you kill a man because he says, 'My Lord is God,' and he has come to you with clear proofs from your Lord?" (Ghafir 40:28). He said: Then God relieved him of it. When night fell, Gabriel, peace be upon him, came to him and said, **Who are your companions?** He said, **So-and-so, so-and-so, and so-and-so.** He said, "No, we know them better than you, O Muhammad. They are the night watchmen!" He said: And those people were taken from their beds while they were asleep, and the Prophet, may God bless him and grant him peace, was brought to them. One of them was brought to Gabriel, who applied kohl to his eyes, then he let him go. He said, **What is his appearance, O Gabriel?** He said, **I have taken care of him, O Prophet of God!** Then another was brought, and he tapped his head with a stick, then he let him go. He said, **What is his appearance, O Gabriel?** He said, **I have taken care of him, O Prophet of God!** Then another was brought, and he tapped his knee. He said, **What is his appearance, O Gabriel?** He said, **I have taken care of him!** Then another was brought, and he gave him a sip. He said, **What is his appearance, O Gabriel?** He said, **I have taken care of him, O Prophet of God!** The fifth was brought, and when he came home in the morning, he passed by an arrow, and a sharp pointer caught on his cloak, and it twisted and cut off the black part of his leg. As for the one whose eyes were blackened, he became blind. As for the one who was given a sip, he became sick with his stomach. As for the one whose head was pierced, a hole - a hole is a great sore - took hold of his head. As for the one whose knee was stabbed, he became crippled. This is what God said: **And when those who disbelieved plotted against you to imprison you or kill you or expel you - and they plotted, and God plotted - and God is the best of plotters.**

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, his saying: **And they plot, and God plots, and God is the best of plotters**, meaning: So I plotted against them with My mighty plot, until I saved you from 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 Ikrimah, regarding his statement: **And when those who disbelieved plotted against you**, he said: This is Meccan. Ibn Jurayj said, Mujahid said: This is Meccan.

Abu Ja'far said: The interpretation of the statement

then is: And remember, O Muhammad, My favor with you, by My plotting against those of the polytheists of your people who tried to plot against you, by keeping you, killing you, or expelling you from your homeland, until I rescued you from them and destroyed them. So carry out My command in warring against those of the polytheists who fought you, and turn away from responding to what I sent you with of the upright religion, and do not be terrified by their great number, for your Lord is the best of plotters against those who disbelieve in Him, worship other than Him, and disobey His commands and prohibitions.

We have explained the meaning of *deceit* previously, so there is no need to repeat it here.

## Tafsir al-Qurtubi

This is a report of what the polytheists agreed upon to plot against the Prophet, may God bless him and grant him peace, in Dar al-Nadwa. They agreed to kill him, so they plotted against him and lay in wait for him at the door of his house all night to kill him if he came out. The Prophet, may God bless him and grant him peace, ordered Ali ibn Abi Talib to sleep on his bed and asked God Almighty to blind them from his traces, but God blinded their sight. He came out while they were asleep, and he put dirt on their heads and got up. When morning came, Ali came out to them and told them that there was no one in the house, so they knew that the Messenger of God, may God bless him and grant him peace, had passed away and escaped. This report is well-known in the biography and elsewhere. The meaning of *li-thabatuk* is *li-habasuk to imprison you*. It is said: *abtabahu to imprison him*. Qatada said: *li-habasuk to bind you*. It was also narrated from him and Abdullah ibn Kathir: *li-habasuk to imprison you*. Abaan ibn Taghlib and Abu Hatim said: *li-habasuk to inflict severe wounds and beatings*. The poet said:

I said, Woe to you, what is in your newspaper? They said, The Caliph has been afflicted with pain and suffering.

**Or they kill you or expel you** is a conjunction. **And they plan** is a new sentence. Planning is planning a matter in secret. **And God is the best of planners** is a subject and predicate. And planning from God is their punishment for their planning without them realizing it.

## Tafsir Ibn Kathir

Ibn Abbas, Mujahid and Qatadah said: *Lithabatuk* means to bind you. Ata' and Ibn Zayd said: *Lithabatuk*. Al-Suddi said: *lthbaat* means to imprison and chain you. This includes what these and those said, and it is the sum of the sayings. It is the most common action of those who want to harm others. Sunayd said on the authority of Hajjaj on the authority of Ibn Jurayj: Ata' said: I heard Ubayd ibn Umair say: When they conspired against the Prophet, may God bless him and grant him peace, to imprison him, kill him or expel him, his uncle Abu Talib said to him: Do you know what they conspired against you? He said: **They want**

And when those who disbelieved plotted against you to imprison you or kill you or expel you. And they planned, and God planned. And God is the best of planners.

**to bewitch me, or kill me, or expel me.** He said: Who told you this? He said: **My Lord.** He said: Yes, your Lord is your Lord. Treat Him well. He said: **I treat him well, rather he treats me well.**

Abu Jaafar bin Jarir said: Muhammad bin Ismail Al-Masry, known as Al-Waswasi, told me, Abdul Hamid bin Abi Dawud told us, on the authority of Ibn Jurayj, on the authority of Ata', on the authority of Ubayd bin Umair, on the authority of Al-Muttalib bin Abi Wada'ah, that Abu Talib said to the Messenger of God, may God bless him and grant him peace: What do your people plot against you? He said: They want to bewitch me, or kill me, or expel me. He said: Who told you this? He said: My Lord. He said: Yes, your Lord is a good Lord, so treat Him well. He said: I treat Him well, rather he treats me well. He said: Then the verse was revealed: **And when those who disbelieved plotted against you to imprison you or kill you or expel you 10:13.** The mention of Abu Talib in this is very strange, indeed it is reprehensible, because this verse is Medinan, then this story and the gathering of the Quraysh on this conspiracy and consultation on confirmation or denial or killing was only on the night of the migration, and that was about three years after the death of Abu Talib when they were able to do it and dared to do it because of the death of his uncle Abu Talib who used to protect him and support him and take care of his burdens, and the evidence for the correctness of what we said is what Imam Muhammad bin Ishaq bin Yasar, the author of Al-Maghazi, narrated on the authority of Abdullah bin Abi Nujayh on the authority of Mujahid on the authority of Ibn Abbas, who said: Al-Kalbi told me on the authority of Bazan, the freed slave of Umm Hani' on the authority of Ibn Abbas that a group of the Quraysh from the nobles of each tribe gathered to enter the House of Assembly, and Satan intercepted them in the form of a venerable old man, and when they saw him they said to him who are you? He said an old man from the people of Najd, I heard that you gathered and I wanted to attend to you and you will not be deprived of my opinion and advice. They said: Yes, enter. So he entered with them and said: Look into the matter of this man, by God he is about to attack you in your matter with his command. One of them said: Imprison him in chains and then await the vicissitudes of fate until he perishes as the poets before him, Zuhair and An-Nabigha, perished. He is just like one of them. Then the enemy of God, the Najdi sheikh, cried out and said: By God, this is not your opinion. By God, his Lord will bring him out of his prison to his companions, and they will soon attack him and seize him from your hands and prevent him from you. I do not feel safe that they will expel you from your country. They said: The sheikh has spoken the truth, so look into something else. One of them said: Take him out from among you and you will be relieved of him, for if he goes out, what he has done will not harm you. Where will he fall if his harm is absent from you and you are relieved and his matter is not with you? The Najdi sheikh said: By God, this is not your opinion. Have you not seen the sweetness of his speech and the fluency of his tongue? And what you hear of his speech captures hearts? By God, if you

do that, then the Arabs will gather around him and come to you until he expels you from your country and kills your nobles. They said, By God, he is telling the truth, so look for a different opinion. Abu Jahl, may God curse him, said, By God, I will advise you with an opinion that I have not seen before, I do not see anything else. They said, What is it? He said, You should take from each tribe a young, well-built, strong boy, then give each boy a sharp sword, then strike him with one blow, and when they kill him his blood will be distributed among all the tribes. I do not think that this tribe of Banu Hashim will be able to fight the entire Quraysh. If they see that, they will accept reason and we will be relieved and his harm will be cut off from us. The Najdi sheikh said, By God, this is the opinion, the statement is what the young man said, I do not see anything else. They said, So they dispersed on that and they agreed on it. Then Gabriel came to the Prophet, may God bless him and grant him peace, and ordered him not to spend the night in the bed in which he used to sleep, and informed him of the plot of the people, so the Messenger of God, may God bless him and grant him peace, did not spend the night in his house that night, and God gave him permission to go out, and God revealed to him after his arrival in Medina Al-Anfal, mentioning His blessings upon him and His trials with him: **And when those who disbelieved plotted against you to confine you or kill you or expel you - and they plotted, and God plotted - and God is the best of plotters.** And He revealed regarding their saying that they were waiting for him to be struck by the vicissitudes of fate until he perished as the poets who came before him had perished: **Or do they say, 'He is a poet; we are waiting for him to be struck by the vicissitudes of fate?'** So that day was called the Day of the Crowd because of the opinion they had agreed upon. Al-Suddi narrated something similar to this context, and God revealed regarding their intention to expel him, His Most High saying: "And indeed they almost drove you from the land to expel you from it. And in that case they would not remain behind you except a little." And this is what Al-Awfi narrated from Ibn Abbas, and it was narrated from Mujahid, Urwah ibn Al-Zubayr, Musa ibn Uqbah, Qatadah, Muqsim, and more than one. To that end, Yunus bin Bakir said on the authority of Ibn Ishaq, so the Messenger of God, may God bless him and grant him peace, waited for God's command until the Quraysh gathered and plotted against him and intended to do what they intended to do to him, then Gabriel, peace be upon him, came to him and ordered him not to spend the night in the place where he used to spend the night. So the Messenger of God, may God bless him and grant him peace, called Ali bin Abi Talib and ordered him to spend the night on his bed and cover himself with his green cloak, so he did. Then the Messenger of God, may God bless him and grant him peace, went out to the people while they were at his door, and he went out with him with a handful of dirt and began to sprinkle it on their heads, and God took away their sight from His Prophet Muhammad, may God bless him and grant him peace, while he was reciting, "Ya Seen. By the Wise Qur'an. Indeed, you are of the messengers. On a straight path. A revelation from the

Almighty, the Merciful. That you may warn a people whose fathers were not warned, so they are heedless. The word has already come into effect upon most of them, so they do not believe. Indeed, We have placed shackles on their necks, reaching to their chins, so their heads are raised. And We have placed before them a barrier and behind them a barrier and covered them so that they do not see.” Al-Hafiz Abu Bakr al-Bayhaqi said: It was narrated on the authority of Ikrimah that which confirms this. Ibn Hibban narrated in his Sahih and al-Hakim in his Mustadrak from the hadith of Abdullah bin Othman bin Khathim on the authority of Saeed bin Jubayr on the authority of Ibn Abbas, who said: Fatima entered upon the Messenger of God, may God bless him and grant him peace, and she was crying, so he said: **What makes you cry, my daughter?** She said: O my father, why should I not cry while these leaders of Quraysh are in Al-Hijr, pledging allegiance to Al-Lat and Al-Uzza, and Manat, the third, the other. If they saw you, they would rise up to you and kill you, and there is none among them except those who have recognized their share of your blood. He said: O my daughter, bring me water for ablution. So the Messenger of God, may God bless him and grant him peace, performed ablution and then went out to the mosque. When they saw him, they said: Here he is. They lowered their heads and their necks fell before them, and they did not raise their eyes. So the Messenger of God, may God bless him and grant him peace, took a handful of dirt and threw it at them and said: May your faces be disfigured. Not a single one of their pebbles struck a man except that he killed an unbeliever on the day of Badr. Then Al-Hakim said: It is authentic according to the conditions of Muslim, but they did not include it, and I do not know of any defect in it. Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, Uthman al-Jazari told me, on the authority of Muqsim, the freed slave of Ibn Abbas, who told him about his statement: **And when he plotted against you** *verse*, he said: Quraysh consulted one night in Mecca. Some of them said: When morning comes, tie him up, meaning the Prophet, may God bless him and grant him peace. Some of them said: Rather, kill him. Some of them said: Rather, take him out. So God informed His Prophet, may God bless him and grant him peace, of that, so Ali, may God be pleased with him, spent the night on the bed of the Messenger of God, may God bless him and grant him peace. The Prophet, may God bless him and grant him peace, went out until he reached the cave, and the polytheists spent the night guarding Ali, thinking that he was the Prophet, may God bless him and grant him peace. When morning came, they rose up against him, and when they saw Ali, God Almighty repelled their plot, so they said: Where is your companion? He said, **I do not know**. So they followed his tracks, and when they reached the mountain, they were confused, so they climbed the mountain and passed by the cave. They saw a spider's web over its entrance, and they said, **If he had entered here, the spider's web would not have been over its entrance**. So he stayed in it for three nights. Muhammad ibn Ishaq said, on the authority of Muhammad ibn Ja'far ibn al-Zubayr, on the authority of Urwah ibn al-Zubayr, regarding his statement, **And they plot, and God plots, and God is the best of plotters**, meaning, **I plotted against them with My mighty plot until I saved you from them**.

## Fath al-Qadir

His statement: 30- **And when those who disbelieved plotted against you** The circumstance is the object of an omitted verb: that is, remember, O Muhammad, the time when the disbelievers plotted against you, or it is conjoined with what came before from His statement, “And remember that God reminded His Messenger of this great blessing that He bestowed upon him, which is his salvation from the plot and treachery of the disbelievers, as will be explained. “To make you steadfast” means to make you steadfast with wounds, as Tha'lab, Abu Hatim, and others said. And from it is the saying of the poet:

I said, **Woe to you, what is in your newspaper?** They said, **The Caliph has become ill and in pain.**

It was said: The meaning is to detain you. It is said: *lthbathu*: if he detained him. It was said: To bind you. From this: **So tighten the bonds**. Al-Sha'bi read: **They spend the night from bayat**. It was read *lithbatuwak* with emphasis. **Or they expel you** is conjoined to what preceded it: meaning they expel you from Mecca, which is your country and the country of your family. The phrase **and they plot and God plots** is a new sentence. The plot is the planning of a matter in secret. The meaning is that they hide what they are preparing for the Messenger of God, may God bless him and grant him peace, of plots, so God will reward them for that and turn their plot back on them. He called what happens from Him a plot as a resemblance as in similar verses. **And God is the best of plotters**, meaning those who repay the plotting of the plotters with the same action, so He punishes them for their plotting without them realizing it. This will be more harmful to them and a greater affliction than their plotting.

## Tafsir al-Baghawi

30 - The Almighty's saying: **And when those who disbelieved plotted against you**, this verse is connected [to His saying]: **And remember when you were few**, and remember when those who disbelieved plotted against you, and when they said, **O God**, because this surah is Madani and this plot and this saying only happened in Mecca, but God mentioned them in Medina as in His Almighty's saying: **If you do not aid him, God has already aided him At-Tawbah - 40**, and this plot was, according to what Ibn Abbas and other commentators mentioned:

When the Ansar converted to Islam, the Quraysh feared that the matter of the Messenger of God, may God bless him and grant him peace, would worsen. So a group of their elders gathered in the House of Assembly to consult about the matter of the Messenger of God, may God bless him and grant him peace. Their leaders were: Utbah and Shaibah, the sons of Rabiah, Abu Jahl bin Hisham, Abu Sufyan, Tu'aymah bin 'Adi, Shaibah bin Rabiah, Al-Nadr bin Al-Harith, Abu Al-Bukhtari bin Hisham, Zama'ah bin Al-Aswad, Hakim bin Hizam, Nabih and Munabbih, the sons of Al-Hajjah, and Umayyah bin Khalaf. Satan intercepted them in the form of an old man. When they



## Surat al-Anfal 8:30

And when those who disbelieved plotted against you to imprison you or kill you or expel you. And they planned, and God planned. And God is the best of planners.

saw him, they said: Who are you? He said: An old man from Najd. I heard about your meeting, so I wanted you to take Muhammad and imprison him in a house, tie him up tightly, and close the door of the house except for a window so that you can serve him food and drink, and wait for him to be struck by the vicissitudes of fate until he perishes in it, as the poets who came before him perished. He said: The enemy of God, the Najdi sheikh, cried out and said: What a bad opinion you have seen. By God, if you imprison him in a house and his matter goes out from behind the door that you have closed to his companions, they will soon attack you and fight you and take him from your hands. They said: The sheikh has spoken the truth. Hisham bin Amr from Banu Amir bin Luay said: As for me, I think that you should carry him on a camel and take him out from among you. What he does will not harm you or where he falls. If he is absent from you and you are relieved of him, then Satan said: This is not an opinion that you can rely on. You go to a man who has corrupted your dreams and you take him out to someone else so that he corrupts them. Have you not seen the sweetness of his speech and the sweetness of his tongue and how he takes hearts by what you hear of his talk? By God, if you do that, he will go and win the hearts of people, then he will march with them to you and expel you from your country. They said: The old man has spoken the truth. Abu Jahl said: By God, I will advise you with an opinion that I see no other than it. I see that you should take from every clan of Quraysh a young man of good lineage, middle-aged, and young, then give each young man of them a sharp sword, then strike him with one blow. If they kill him, his blood will be distributed among all the tribes. I do not think that this tribe of Banu Hashim will be able to fight all of Quraysh, and if they see that, they will accept the blood money and Quraysh will pay his blood money. Iblis said: This young man has spoken the truth, and he is the best of you in opinion. The opinion is what he said, and I see no other opinion. So they dispersed according to the opinion of Abu Jahl, and they agreed on it. Then Gabriel came to the Prophet, may God bless him and grant him peace, and informed him of that and ordered him not to spend the night in the bed in which he used to spend the night. Then God gave him permission to go out to Medina. The Messenger of God, may God bless him and grant him peace, ordered Ali ibn Abi Talib to sleep in his bed and said to him: **Walk with this cloak of mine, for nothing you dislike will come to you from them.** Then the Prophet, may God bless him and grant him peace, went out and took a handful of dirt, and God took away their sight from him. He began to sprinkle dirt on their heads while he was reciting: **Indeed, We have placed shackles on their necks** until His saying: **So they do not see.** **Surat Yasin - 8/9.** He and Abu Bakr went to the cave of Thawr, and left Ali behind in Mecca until he returned the deposits that he had accepted. The deposits were deposited with him, may God bless him and grant him peace, because of his truthfulness and trustworthiness. The polytheists spent the night guarding Ali in the bed of the Messenger of God, may God bless him and grant him peace, thinking that he was the Prophet, may God bless him and grant him

peace. When morning came, they rushed to him and saw Ali, may God be pleased with him, and said: Where is your companion? He said: I do not know. So they followed his tracks and sent for him. When they reached the cave, they saw a spider's web over its door. They said: If he had entered it, the spider's web would not have been over its door. So he stayed in it for three days, then he came to Medina. That is what God Almighty said: **And when those who disbelieved plotted against you.**

"To imprison you, to chain you up, to imprison you, to tie you up, "or to kill you or to expel you. And they plan, and God plans." Ad-Dahhak said: They make and God makes. And planning and devising, which is from God, means planning with truth. It was said: He will reward them with the reward of devising. **And God is the best of planners.**

## Tafsir al-Baidawi

**30. And when those who disbelieved plotted against you** A reminder of the plot of the Quraysh against him when he was in Mecca, so that he would thank God for his salvation from their plot and control over them. The meaning is, remember when they plotted against you. **To make you steadfast** by tying you up or imprisoning you, or to inflict severe wounds, as they say, **He struck him until he was steadfast, unable to move or rest.** It was read **to make you steadfast** with emphasis **and to spend the night there** from **to spend the night there** **and to tie you up. Or to kill you** with their swords. **Or they expel you** from Mecca, because when they heard about the conversion of the Ansar and their pledge of allegiance, they were divided and gathered in the House of Assembly to consult about it. Then Satan entered upon them in the form of an old man and said: I am from Najd. I heard your gathering and wanted to attend to you, and you will not lack advice and counsel from me. Abu Al-Buhturi said: My opinion is that you should imprison yourself in a house and block its entrances except for a window through which you can throw his food and drink until he dies. The old man said: This is a bad opinion. Someone from his people will come to fight you and rescue him from your hands. Hisham bin Omar said: My opinion is that you carry him on a camel and expel him from your land, and what he has done will not harm you. He said: This is a bad opinion. He corrupts a people other than you and fights you with them. Abu Jahl said: I think that you should take a young man from each clan and give him a sharp sword and strike him once, so that his blood will be distributed among the tribes, so that the Banu Hashim will not be able to fight all of Quraysh. So if they ask for blood money, we will give it to them. He said, **This young man is truthful.** So they dispersed according to his opinion. Then Gabriel came to the Prophet, peace be upon them, and informed him of the report and ordered him to emigrate. So Ali, may God be pleased with him, spent the night in his bed and went out with Abu Bakr, may God be pleased with him, to the cave. **And they plan, and God plans.** By



repelling their plan against them, or by punishing them for it, or by dealing with the planners with them by sending them out to Badr and making the Muslims appear small in their eyes until they attacked them and killed them. **And God is the best of planners**, since their plan is not taken into account more than His plan. Attributing such things is not appropriate for comparison and it is not permissible to say it initially because it implies blame.

Surat al-Anfal 8:31

And when Our verses are recited to them, they say, "We have heard. If we willed, we could say something like this. This is not but legends of the ancients."

## Surat al-Anfal 8:31

And when Our verses are recited to them, they say, "We have heard. If we willed, we could say something like this. This is not but legends of the ancients."

## Tafsir al-Jalalayn

31 - **And when Our verses are recited to them** the Qur'an (they say, "We have heard. If we willed, we could say the like of this.") This was said by Al-Nadr ibn Al-Harith because he used to come to Al-Hirah to trade and buy books about the report of the Persians and tell them to the people of Mecca *This the Qur'an is nothing but legends lies of the ancients.*

## Tafsir al-Suyuti

As for the Almighty's saying, **And when the verse is recited**, Ibn Jarir narrated on the authority of Saeed bin Jubair, who said that the Prophet, may God bless him and grant him peace, killed Uqbah bin Abi Mu'ayt, Tu'aymah bin Adi, and Al-Nadr bin Al-Harith patiently on the day of Badr. Al-Miqdad had taken Al-Nadr prisoner, and when he ordered him to be killed, Al-Miqdad said, **O Messenger of God, my prisoner.** The Messenger of God, may God bless him and grant him peace, said, **He used to say about the Book of God what he said.** He said, **And in it this verse was revealed, 'And when Our verses are recited to them, they say, 'We have heard the verse.'**

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And when the clear verses of God's Book are recited to those who disbelieve, for those whose breasts God has opened to understand it, **they say**, out of ignorance and stubbornness towards the truth, and they know that they are lying in what they say, **If we willed, we could say the like of this**, which is recited to us, **This is nothing but legends of the ancients**, meaning: that they say: This Qur'an that is recited to them is nothing but legends of the ancients.

And (*myths*) is the plural of (*lines*), which is the plural of the plural, because the singular of (*lines*) is (*line*), then (*line*) is pluralized as (*lines*) and (*lines*), then (*lines*) is pluralized as (*myths*) and (*myths*).

Some Arabs used to say: One of the words *myths* is *myth*.

The polytheists meant by their statement, **This is nothing but legends of the ancients**, that this Qur'an that you recite to us, O Muhammad, is nothing but what the ancients wrote and transcribed of the report of the nations! It is as if they added to it that it was taken from the children of Adam, and that God did not direct it to him.

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

Who said that?

Al-Qasim narrated to us, Al-Husayn narrated to us, Hajjaj narrated to me, Ibn Jurayj said: His statement, "And when Our verses are recited to them, they say, 'We have heard. If we willed, we could say the like of this,'" he said: Al-Nadr ibn Al-Harith used to go on a trade trip to Persia, and he would pass by the worshippers while they were reading the Gospel, bowing, and prostrating. So he came to Mecca and found Muhammad, may God bless him and grant him peace, having received revelation while he was bowing and prostrating. So Al-Nadr said, "We have heard. If we willed, we could say the like of this!", to the one who had heard from the worshippers. So the statement, "And when Our verses are recited to them, they say, 'We have heard. If we willed, we could say the like of this,'" was revealed. He said: So our Lord related what they had said in Mecca, and related what they had said when they said, **O God, if this is the truth from You**, the verse.

Muhammad ibn al-Husayn told me, Ahmad ibn al-Mufaddal told us, Asbat told us, on the authority of al-Suddi, who said: Al-Nadr ibn al-Harith ibn Alqamah, the brother of Banu Abd al-Dar, used to go to al-Hirah and listen to the rhyming prose of its people and their speech. When he arrived in Mecca, he heard the speech of the Prophet, may God bless him and grant him peace, and the Qur'an, and he said: "We have heard it, if we wished, we could say the same. This is nothing but legends of the ancients," meaning the rhyming prose of the people of al-Hirah.

Muhammad ibn Bashar told us, Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, who said: "On the day of Badr, the Prophet, may God bless him and grant him peace, killed with patience: 'Uqbah ibn Abi Mu'ayt, Tu'aymah ibn 'Adi, and al-Nadr ibn al-Harith. Al-Miqdad had taken al-Nadr prisoner, and when he ordered him to be killed, al-Miqdad said: O Messenger of God, my prisoner! The Messenger of God, may God bless him and grant him peace, said: He used to say what he said about the Book of God! So the Prophet, may God bless him and grant him peace, ordered him to be killed. Al-Miqdad said: My prisoner! The Messenger of God, may God bless him and grant him peace, said: O God, enrich al-Miqdad from Your bounty! Al-Miqdad said: This is what I intended! And this verse was revealed about him: 'And when Our verses are recited to them', the verse."

"Yaqoub told me, Hisham told us, Abu Bishr told us, on the authority of Saeed bin Jubair: The Messenger of God, may God bless him and grant him peace, killed three men from the Quraysh on the day of Badr, with patience: Al-Mut'am bin Adi, Al-Nadr bin Al-Harith, and Uqbah bin Abi Mu'ayt. He said: When he ordered the killing of Al-Nadr, Al-Miqdad bin Al-Aswad said: My prisoner, O Messenger of God! He said: He used to say about the Book of God and about His Messenger what he used to say! He said: He said that two or three times, and the Messenger of God, may God bless him and grant him peace, said: O God, enrich Al-Miqdad

from Your bounty! And Al-Miqdad had taken Al-Nadr prisoner."

### Tafsir al-Qurtubi

It was revealed about Al-Nadr ibn Al-Harith, who had gone to Al-Hirah to trade and had bought stories of Kalila and Dimna, and Kisra and Caesar. When the Messenger of God, may God bless him and grant him peace, related the stories of those who had passed, Al-Nadr said: If I wanted, I could have said something like this. This was impudence and a lie. It was said that they imagined that they could come up with something like it, just as the magicians of Moses imagined, then they tried to do so but failed and said out of stubbornness: This is nothing but legends of the ancients. This has been mentioned previously.

### Tafsir Ibn Kathir

God Almighty tells us about the disbelief of the Quraysh, their arrogance, rebellion, stubbornness and false claims when they hear His verses recited to them, that they say, "We have heard. If we wished, we could say something like this." This is a statement from them without action. Otherwise, they have been challenged more than once to bring a surah like it, but they did not find a way to do so. Rather, this statement from them is to deceive themselves and those who follow them in their falsehood. It has been said that the one who said this was Al-Nadr ibn Al-Harith, may God curse him, as Saeed ibn Jubayr, Al-Suddi, Ibn Jurayj and others have stated. He, may God curse him, had gone to the land of Persia and learned from the report of their kings, Rustam and Isfandiyar. When he returned, he found that God had sent the Messenger of God, may God bless him and grant him peace, and he was reciting the Qur'an to the people. So whenever he, may God bless him and grant him peace, stood up from a gathering in which Al-Nadr was sitting, he would tell them some of the report of those people and then say, **By God, who is better at telling stories, me or Muhammad?** And for this reason, when God the Almighty enabled him on the day of Badr and he was taken captive, the Messenger of God, may God bless him and grant him peace, ordered that his neck be struck in front of him, and he did so, praise be to God. And the one who took him prisoner was Al-Miqdad bin Al-Aswad, may God be pleased with him, as Ibn Jarir said: Muhammad bin Bashir told us, Muhammad bin Ja'far told us, Shu'bah told us, on the authority of Abu Bishr, on the authority of Sa'id bin Jubayr, who said: The Prophet, may God bless him and grant him peace, killed in the day of Badr, Uqbah bin Abi Mu'ayt, Tu'aymah bin Adi, and Al-Nadr bin Al-Harith. Al-Miqdad had taken Al-Nadr captive, and when he ordered him to be killed, Al-Miqdad said: O Messenger of God, my prisoner. The Messenger of God, may God bless him and grant him peace, said: He used to say in the Book of God the Almighty what he said, so the Messenger of God, may God bless him and grant him peace, ordered him to be killed. Al-Miqdad said: O Messenger of God, my prisoner. The Messenger of

God, may God bless him and grant him peace, said: **O God, enrich Al-Miqdad from Your bounty.** Al-Miqdad said: This is what I wanted. He said: And in it this verse was revealed: "And when Our verses are recited to them, they say: We have heard. If we willed, we could say the like of this. This is not but legends of the ancients." And Hisham narrated it likewise on the authority of Abu Bishr Ja'far bin Abi Dihya narrated on the authority of Saeed bin Jubair that he said Al-Mut'am bin Adi instead of Ta'ima, and this is a mistake because Al-Mut'am bin Adi was not alive on the day of Badr, and for this reason the Messenger of God, may God bless him and grant him peace, said on that day: If Al-Mut'am bin Adi were alive and then asked me about these stinking ones, I would have given them to him, meaning the prisoners, because he had granted protection to the Messenger of God, may God bless him and grant him peace, on the day he returned from Ta'if. The meaning of **Legends of the ancients** is the plural of legend, meaning he wrote them, so he learns from them and recites them to the people, and this is a pure lie as God informed us about them in the other verse: "And they said, 'Legends of the ancients, which he wrote down, and they are dictated to him morning and evening. Say, 'It was sent down by He who knows the secret in the heavens and the earth. Indeed, He is Forgiving and Merciful.'" That is, for whoever repents to Him and returns to Him, He accepts from him and pardons him. And His statement: **And when they said, 'O God, if this is the truth from You, then rain down upon us stones from the sky or bring us a painful punishment.'** This is due to the greatness of their ignorance and the intensity of their denial, stubbornness and insolence, and this is what they were criticized for, and it would have been more appropriate for them. To say, O God, if this is the truth from You, then guide us to it and enable us to follow it, but they opened themselves up to themselves and hastened the punishment and brought forward the penalty, as the Almighty said: "And they urge You to hasten the punishment. And were it not for a specified term, the punishment would have come upon them. And it will come upon them suddenly while they do not perceive." **And they say, 'Our Lord, hasten for us our portion before the Day of Reckoning.'** And His statement, **A questioner asked about a punishment to befall the disbelievers, which no one can avert, from God, Lord of the Ascending Stairways.** And the ignorant people of the previous nations said like the people of Shu'aib said to him, **Then let down upon us fragments of the sky, if you should be of the truthful.** And these people 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.** Shu'bah said on the authority of Abdul Hamid, the companion of Al-Ziyadi, on the authority of Anas bin Malik, he said, he is Abu Jahl bin Hisham, he 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.** So the verse was revealed, **And God would not punish them while you are among them, nor would God punish them while they are.** They seek forgiveness." Narrated by Al-Bukhari on the authority of Ahmad and Muhammad ibn Al-Nadr, both on the authority of Ubayd God ibn Muadh, on the authority of his father, on the authority of Shu'bah, and this Ahmad is Ahmad ibn Al-Nadr ibn Abd Al-Wahhab. This was said by Al-Hakim Abu

And when Our verses are recited to them, they say, "We have heard. If we willed, we could say something like this. This is not but legends of the ancients."

Ahmad and Al-Hakim Abu Ubayd God Al-Naysaburi, and God knows best. Al-A'mash said on the authority of a man on the authority of Sa'id bin Jubayr on the authority of Ibn Abbas regarding his statement, **And when they said, 'O God, if this is the truth from You, then rain down upon us stones from the sky or bring us a painful punishment,'** he said, **He is Al-Nadr bin Al-Harith bin Kalda.** He said, **So God revealed, 'A questioner asked about a punishment to befall the disbelievers, which no one can avert.'** Mujahid, Ata', Sa'id bin Jubayr, and Al-Suddi said the same: He is Al-Nadr bin Al-Harith. Ata' added, God Almighty said, **And they said, 'Our Lord, hasten for us our portion before the Day of Reckoning.'** He also said, **And you have certainly come to Us alone, just as We created you the first time.** He also said, **A questioner asked about a punishment to befall the disbelievers.** Ata' said, **And God revealed about it a dozen verses from the Book of God Almighty.** Ibn Mardawayh said, "Muhammad bin Ibrahim told us, Al-Hasan bin Ahmad bin Al-Layth told us, Abu Ghassan told us, Abu Numailah told us, Al-Hussein told us, on the authority of Ibn Buraidah, on the authority of his father, who said, 'I saw Amr bin Al-Aas standing on a horse on the day of Uhud and he was saying, 'O God, if what Muhammad says is true, then cause the earth to swallow me and my horse.'" Qatada said about His statement, **And when they said, 'O God, if this is the truth from You' 1:11,** he said: The foolishness and ignorance of this nation said that, so God returned with His reward and mercy to the foolishness and ignorance of this nation. And His statement, the Most High, **And God would not punish them while you are among them, nor would God punish them while they seek forgiveness.** Ibn Abi Hatim said: My father told us, Abu Hudhayfah Musa bin Mas'ud told us, Ikrimah bin Ammar told us, on the authority of Abu Zamil Samak al-Hanafi, on the authority of Ibn Abbas, who said: The polytheists would circumambulate the House and say, **Here I am, O God, here I am, here I am, you have no partner.** The Prophet, may God bless him and grant him peace, would say, **Here I am, here I am, you have no partner except a partner who is Yours, you own him and what he owns.** And they would say, **Your forgiveness, O God.** So God revealed, **And God would not punish them while you are among them. 1:17,** Ibn Abbas said: They had two security concerns: the Prophet, may God bless him and grant him peace, and seeking forgiveness. So the Prophet, may God bless him and grant him peace, left, and seeking forgiveness remained. Ibn Jarir said: Al-Harith told me, Abdul Aziz told me, Abu Ma'shar told us, on the authority of Yazid bin Ruman and Muhammad bin Qais, they said: The Quraysh said to each other: Muhammad, may God honor him, is from among us, **O God, if this is the truth from You,** the verse. When evening came, they regretted what they said and said: **Your forgiveness, O God.** So God revealed: "And God would not punish them while they seek forgiveness. And what is the matter with them that God should not punish them while they prevent [people] from the Sacred Mosque? And they are not its guardians. His guardians are only the righteous, but most of them do not know." Ali bin Abi Talhah said on the authority of

Ibn Abbas: **And God would not punish them while you are among them,** meaning: God would not punish a people while their prophets were among them until He expelled them. Then he said: **And God would not punish them while they seek forgiveness,** meaning that among them were those who had previously entered into faith from God, which is seeking forgiveness. They seek forgiveness, meaning they pray, meaning by this he meant the people of Mecca. Something similar was narrated on the authority of Mujahid, Ikrimah, Atiyah, Al-Awfi, Sa'id bin Jubayr, and Al-Suddi. Ad-Dahhak and Abu Malik said, **And God would not punish them while they seek forgiveness,** meaning the believers who were in Mecca. Ibn Abi Hatim said, "My father told us, 'Abd al-Ghaffar ibn Dawud told us, An-Nadr ibn 'Arabi told us, Ibn 'Abbas said, 'God has placed in this nation two types of security that will remain infallible and protected from the blows of punishment as long as they are among them. There is a security that God has taken to Himself and a security that remains with you. His statement, "And God would not punish them while you are among them, nor would God punish them while they seek forgiveness." Abu Salih 'Abd al-Ghaffar said, **Some of our companions told me that An-Nadr ibn 'Adi told him this hadith on the authority of Mujahid on the authority of Ibn 'Abbas.** Ibn Mardawayh narrated something similar to this on the authority of Abu Musa al-Ash'ari. It was also narrated on the authority of Qatadah and Abu al-'Ala' an-Nahwi al-Muqri. Al-Tirmidhi said: Sufyan ibn Wakee' told us, Ibn Numayr told us, on the authority of Ismail ibn Ibrahim ibn Muhajir, on the authority of Ibad ibn Yusuf, on the authority of Abu Burdah ibn Abi Musa, on the authority of his father, who said: The Messenger of God, may God bless him and grant him peace, said: "God sent down to me security for my nation: 'And God would not punish them while you are among them, nor would God punish them while they seek forgiveness.' " So when I pass away, I will leave them seeking forgiveness until the Day of Resurrection." This is supported by what Imam Ahmad narrated in his Musnad and Al-Hakim in his Mustadrak from the hadith of Abdullah ibn Wahb: Amr ibn Al-Harith told me, on the authority of Diraj, on the authority of Abu Al-Haitham, on the authority of Abu Saeed, that the Messenger of God, may God bless him and grant him peace, said: "The devil said: 'By Your glory, O Lord, I will not cease to mislead Your servants as long as their souls are in their bodies.' The Lord said: 'By My glory and majesty, I will not cease to forgive them as long as they seek My forgiveness.' " Then Al-Hakim said: Its chain of transmission is authentic, but they did not include it. Imam Ahmad said: Muawiyah bin Amr told us, Rashdin told us, he is Ibn Saad, Muawiyah bin Saad Al-Tujibi told me, on the authority of someone who told him, on the authority of Fadala bin Ubaid, on the authority of the Prophet, may God bless him and grant him peace, that he said: **The servant is safe from the punishment of God as long as he seeks forgiveness from God Almighty.**

## Fath al-Qadir

His statement: 31- **And when Our verses are recited to them**, meaning that which you bring to them and recite to them, **they say**, out of stubbornness, rebellion, and distance from the truth, **We have heard**, what you recite to us, **If we wished, we could say the like of this**, which you recite to us. It was said that they said this out of the belief that they were able to do so, but when they tried to say the like of it, they were unable to do so. Then He said, out of stubbornness and rebellion: **This is nothing but legends of the ancients**, meaning what the copyists write down of the stories of the ancients. Its explanation has been presented in full.

## Tafsir al-Baghawi

31 - **And when Our verses are recited to them, they say**, meaning Al-Nadr bin Al-Harith, "We have heard. If we wished, we could say something like this," because he used to go as a merchant to Persia and Al-Hirah and hear the report of Rostam and Isfandiyar, and the stories of the Persians, and he would pass by the Jews and Christians and see them reading the Torah and the Gospel and bowing and prostrating. So he came to Mecca and found the Messenger of God, may God bless him and grant him peace, praying and reciting the Qur'an, so Al-Nadr said: We have heard. If we wished, we could say something like this. **This is nothing but legends of the ancients**, report of past nations and their names and what the ancients wrote in their books. Legends: the plural of legend, which means written, from their saying **I wrote** meaning I wrote.

## Tafsir al-Baidawi

31. "And when Our verses are recited to them, they say, 'We have heard. If we willed, we could say the like of this.'" This is the statement of Al-Nadr bin Al-Harith, and his attribution to everyone is the attribution of what the leader of the people did to them, for he was their storyteller, or the statement of those who conspired against him, peace and blessings be upon him. This is the height of their stubbornness and extreme obstinacy, for if they were able to do that, then what prevented them from wishing to do so, when he challenged them and struck them with impotence for ten years, then he struck them with the sword, but they did not oppose a surah despite their arrogance and extreme disdain to be defeated, especially in the chapter of explanation. **This is nothing but legends of the ancients**. What the ancients wrote of stories.



Surat al-Anfal 8:32

And when they said, "O God, if this is the truth from You, then rain down upon us stones from the sky or bring us a painful punishment."

## Surat al-Anfal 8:32

And when they said, **O God, if this is the truth from You, then rain down upon us stones from the sky or bring us a painful punishment.**

## Tafsir al-Jalalayn

32 - (And when they said, **O God, if this** that Muhammad is reciting **is the truth** revealed from You, **then rain down upon us stones from the sky or bring us a painful punishment** painful with insight and certainty of its falsehood.

## Tafsir al-Suyuti

God Almighty said: And when they said, **O God, if this is the truth**, the verse. Ibn Jarir narrated on the authority of Saeed bin Jubair regarding His statement: And when they said, **O God, if this is the truth**, the verse. He said: It was revealed.

In Al-Nadr bin Al-Harith, and Al-Bukhari narrated on the authority of Anas that he said: Abu Jahl bin Hisham 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. So the verse was revealed: And God would not punish them while you are among them.

K and Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: The polytheists used to circumambulate the House and say: Your forgiveness, your forgiveness. Then God revealed: And God would not punish them.

Ibn Jarir narrated on the authority of Yazid bin Ruman and Muhammad bin Qais, who said: The Quraysh said to one another: "Muhammad, may God honor him, is among us. O God, if this is the truth from You, then rain down upon us stones from the sky." The verse. When evening came, they regretted what they had said and said: **Your forgiveness, O God.** So God revealed: **And God would not punish them while they seek forgiveness.** Up to His saying: **They do not know.**

And Ibn Jarir also narrated on the authority of Ibn Abi Zayd, who said: The Messenger of God, may God bless him and grant him peace, was in Mecca, and God revealed: **And God would not punish them while you are among them.** So he went out to Medina, and God revealed: **And God would not punish them while they seek forgiveness.** And those remaining Muslims who remained there sought forgiveness. So when they went out, God revealed: **And why should God not punish them?** The verse was given. So he permitted the conquest of Mecca, and it was the punishment that He had promised them.

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And remember, O Muhammad, also what happened to the one who 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**, when You plotted against them and brought them a painful punishment, and that punishment was killing them with the sword on the day of Badr.

This verse was also mentioned to have been revealed about Al-Nadr bin Al-Harith.

Who said that?

Yaqub told me, he said, Hisham told us, he said, Abu Bishr told us, on the authority of Saeed bin Jubair, regarding his statement: **And when they said, 'O God, if this is the truth from You, then rain down upon us stones from the sky,'** he said: It was revealed about Al-Nadr bin Al-Harith.

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: **If this is the truth from you**, he said: the statement of Al-Nadr bin Al-Harith, or: Ibn Al-Harith bin Kalda.

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: **O God, if this is the truth from You**, the words of Al-Nadr bin Al-Harith bin Alqamah bin Kalda, from Banu Abd Al-Dar.

... He said, Ishaq told us, Abdullah told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **If this is the truth from You**, he said: He is Al-Nadr ibn Al-Harith ibn Kaldah.

Ahmad ibn Ishaq told us, Abu Ahmad told us, Talha ibn Amr told us, on the authority of Ata' who said: A man from Banu Abd Al-Dar called al-Nadr ibn Kalda 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.** So God said: **And they said, 'Our Lord, hasten for us our portion before the Day of Reckoning.'** (Sad: 16), and He said: **And indeed, you have come to Us alone, just as We created you the first time.** (al-An'am 6:94), and He said: **A questioner asked about a punishment to befall the disbelievers.** (al-Ma'arij 70:1-2) Ata' said: About a dozen verses from the Book of God were revealed about it.

Muhammad ibn al-Husayn told me, Ahmad ibn al-Mufaddal told us, Asbat told us, on the authority of al-Suddi, who said: He said - meaning al-Nadr ibn al-Harith - : O God, if what Muhammad says is the truth from You, then rain down upon us stones from the sky or bring us a painful punishment! God said: **A questioner asked about a punishment to come to pass** (al-Ma'arij 70:1).

Ibn Hamid told us, he said, Hakam told us, on the authority of Anbasa, on the authority of Laith, on the authority of Mujahid, regarding his statement: **If this is the truth from You**, the verse, he said: **A questioner asked about a punishment to befall the disbelievers** (al-Ma'arij 70:1-2).

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his saying: **And when they said, 'O God, if this is the truth from You'** the verse, he said: That was said by the foolishness and ignorance of this nation, so God returned with His return and mercy to the foolishness and ignorance of this nation.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: Then he mentioned the surprise of the Quraysh and their afflictions upon themselves, when they said: **O God, if this is the truth from You**, meaning: what Muhammad brought, **then rain down upon us stones from the sky**, as You rained them down upon the people of Lot, **or bring us a painful punishment**, meaning: some of what You punished the nations before us with.

The Arab scholars differed on the reason for the inclusion of *he* in the speech.

Some of the Basrans said: **The truth** is in the accusative case because *he* - and God knows best - is an extra particle in the sentence that is a connection of emphasis, like the extra particle *what* - and it is only added to every verb that cannot do without a predicate, and *he* is not an adjective, like *this*, because if you had said: **I saw this is him**, it would not have been a sentence. And this is not the implicit particle, like His statement: **But they were the wrongdoers** (al-Zukhruf 43:76) and **You will find it with God, better and greater in reward** (al-Muzzammil 73:20).

Because you say: ((I found him and me)), then (*he*) is an adjective. It may also be in this meaning other than an adjective, but it is redundant, as it was in the first. And it may in all of this run the course of a noun, raising what comes after it, if what comes after it is apparent or implied in the language of Banu Tamim. They say in His statement: **If this is the truth from you**, "But they were the wrongdoers" (al-Zukhruf 43:76), and **You will find it with God, better and greater in reward** (al-Muzzammil 73:20), just as you say: (**Their fathers were the wrongdoers**), they made this implied like (*he*) and (*they*) and (*you*) redundant in this place, and they did not make the places of the adjective, because it is a separation by which he wanted to clarify that what comes after it is not an adjective for what came before it, and he did not need this in the place where it does not have a predicate.

Some of the Kufians used to say: "He *huwa* which is a pillar in speech is not used except for a correct meaning. He said: It is as if he said: "Zayd is standing," and you said: **Rather, Amr is the one standing**. So *huwa* is for the known noun, and *alif lam* is for the known verb, and *alif lam* which is a connection in speech, is contrary to the meaning of *huwa*, because its entry and exit are the same in speech. *huwa* is not like that. As for what is used as a connection in speech, it is an emphasis similar to their saying: **I found him himself**, you say that, and it is not a description of **like the elegant and the wise**.

## Tafsir al-Qurtubi

Readers are on the accusative of truth as report of *kana*. And *huwa* was entered for separation. And **huwa al-haqq** is permissible in the nominative case. **From You** Al-Zajaj said: I do not know anyone who read it with it, and there is no difference between grammarians in permitting it, but the reading is a Sunnah, and it is not read in it except with a satisfactory reading. And there is a difference of opinion about who said this statement, so Mujahid and Ibn Jubayr said: The one who said this is Al-Nadr bin Al-Harith. Anas bin Malik: The one who said it is Abu Jahl, narrated by Al-Bukhari and Muslim. Then it is permissible to say: They said it because of a doubt that was in their hearts, or as a way of stubbornness and ambiguity to the people that they were on insight, then what they asked about happened to them on the day of Badr. It was narrated that a Jewish man met Ibn Abbas, and the Jew said: Who are you? He said: From Quraysh. So he said: You are from the people who said: **O God, if this is the truth from You** the verse. So why should they not say: If this is the truth from You, then guide us to it! These are ignorant people. Ibn Abbas said: And you, O Israelite, are among the people whose feet did not dry from the wetness of the sea in which Pharaoh and his people were drowned, and Moses and his people were saved, until they said: **Make for us a god as they have gods**. Moses said to them: **Indeed, you are a people behaving ignorantly**. (al-A'raf 7:138) So the Jew lowered his head in utter confusion. **Then it rained** rained in torment. And it rained in mercy, on the authority of Abu Ubaidah. It has been mentioned previously.

## Tafsir Ibn Kathir

God Almighty tells us about the disbelief of the Quraysh, their arrogance, rebellion, stubbornness and false claims when they hear His verses recited to them, that they say, "We have heard. If we wished, we could say something like this." This is a statement from them without action. Otherwise, they have been challenged more than once to bring a surah like it, but they did not find a way to do so. Rather, this statement from them is to deceive themselves and those who follow them in their falsehood. It has been said that the one who said this was Al-Nadr bin Al-Harith, may God curse him, as Saeed ibn Jubayr, Al-Suddi, Ibn Jurayj and others have stated. He, may God curse him, had gone to the land of Persia and learned from the report of their kings, Rustam and Isfandiyar. When he returned, he found that God had sent the Messenger of God, may God bless him and grant him peace, and he was reciting the Qur'an to the people. So whenever he, may God bless him and grant him peace, stood up from a gathering in which Al-Nadr was sitting, he would tell them some of the report of those people and then say, **By God, who is better at telling stories, me or Muhammad?** And for this reason, when God the Almighty enabled him on the day of Badr and he was taken captive, the Messenger of God, may God bless him and grant him peace, ordered that his neck be struck in front of him, and he did so, praise be to God. And the one who took him prisoner was Al-Miqdad bin

## Surat al-Anfal 8:32

And when they said, "O God, if this is the truth from You, then rain down upon us stones from the sky or bring us a painful punishment."

Al-Aswad, may God be pleased with him, as Ibn Jarir said: Muhammad bin Bashir told us, Muhammad bin Ja'far told us, Shu'bah told us, on the authority of Abu Bishr, on the authority of Sa'id bin Jubayr, who said: The Prophet, may God bless him and grant him peace, killed in the day of Badr, Uqbah bin Abi Mu'ayt, Tu'aymah bin Adi, and Al-Nadr bin Al-Harith. Al-Miqdad had taken Al-Nadr captive, and when he ordered him to be killed, Al-Miqdad said: O Messenger of God, my prisoner. The Messenger of God, may God bless him and grant him peace, said: He used to say in the Book of God the Almighty what he said, so the Messenger of God, may God bless him and grant him peace, ordered him to be killed. Al-Miqdad said: O Messenger of God, my prisoner. The Messenger of God, may God bless him and grant him peace, said: **O God, enrich Al-Miqdad from Your bounty.** Al-Miqdad said: This is what I wanted. He said: And in it this verse was revealed: "And when Our verses are recited to them, they say: We have heard. If we willed, we could say the like of this. This is not but legends of the ancients." And Hisham narrated it likewise on the authority of Abu Bishr Ja'far bin Abi Dihya narrated on the authority of Saeed bin Jubair that he said Al-Mut'am bin Adi instead of Ta'ima, and this is a mistake because Al-Mut'am bin Adi was not alive on the day of Badr, and for this reason the Messenger of God, may God bless him and grant him peace, said on that day: If Al-Mut'am bin Adi were alive and then asked me about these stinking ones, I would have given them to him, meaning the prisoners, because he had granted protection to the Messenger of God, may God bless him and grant him peace, on the day he returned from Ta'if. The meaning of **Legends of the ancients** is the plural of legend, meaning he wrote them, so he learns from them and recites them to the people, and this is a pure lie as God informed us about them in the other verse: "And they said, 'Legends of the ancients, which he wrote down, and they are dictated to him morning and evening. Say, 'It was sent down by He who knows the secret in the heavens and the earth. Indeed, He is Forgiving and Merciful.'" That is, for whoever repents to Him and returns to Him, He accepts from him and pardons him. And His statement: **And when they said, 'O God, if this is the truth from You, then rain down upon us stones from the sky or bring us a painful punishment.'** This is due to the greatness of their ignorance and the intensity of their denial, stubbornness and insolence, and this is what they were criticized for, and it would have been more appropriate for them. To say, O God, if this is the truth from You, then guide us to it and enable us to follow it, but they opened themselves up to themselves and hastened the punishment and brought forward the penalty, as the Almighty said: "And they urge You to hasten the punishment. And were it not for a specified term, the punishment would have come upon them. And it will come upon them suddenly while they do not perceive." **And they say, 'Our Lord, hasten for us our portion before the Day of Reckoning.'** And His statement, **A questioner asked about a punishment to befall the disbelievers, which no one can avert, from God, Lord of the Ascending Stairways.** And the ignorant people of the previous nations said like the

people of Shu'aib said to him, **Then let down upon us fragments of the sky, if you should be of the truthful.** And these people 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.** Shu'bah said on the authority of Abdul Hamid, the companion of Al-Ziyadi, on the authority of Anas bin Malik, he said, he is Abu Jahl bin Hisham, he 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.** So the verse was revealed, **And God would not punish them while you are among them, nor would God punish them while they are.** They seek forgiveness." Narrated by Al-Bukhari on the authority of Ahmad and Muhammad ibn Al-Nadr, both on the authority of Ubayd God ibn Muadh, on the authority of his father, on the authority of Shu'bah, and this Ahmad is Ahmad ibn Al-Nadr ibn Abd Al-Wahhab. This was said by Al-Hakim Abu Ahmad and Al-Hakim Abu Ubayd God Al-Naysaburi, and God knows best. Al-A'mash said on the authority of a man on the authority of Sa'id bin Jubayr on the authority of Ibn Abbas regarding his statement, **And when they said, 'O God, if this is the truth from You, then rain down upon us stones from the sky or bring us a painful punishment,'** he said, **He is Al-Nadr bin Al-Harith bin Kalda.** He said, **So God revealed, 'A questioner asked about a punishment to befall the disbelievers, which no one can avert.'** Mujahid, Ata', Sa'id bin Jubayr, and Al-Suddi said the same: He is Al-Nadr bin Al-Harith. Ata' added, God Almighty said, **And they said, 'Our Lord, hasten for us our portion before the Day of Reckoning.'** He also said, **And you have certainly come to Us alone, just as We created you the first time.'** He also said, **A questioner asked about a punishment to befall the disbelievers.** Ata' said, **And God revealed about it a dozen verses from the Book of God Almighty.** Ibn Mardawayh said, "Muhammad bin Ibrahim told us, Al-Hasan bin Ahmad bin Al-Layth told us, Abu Ghassan told us, Abu Numailah told us, Al-Hussein told us, on the authority of Ibn Buraidah, on the authority of his father, who said, 'I saw Amr bin Al-Aas standing on a horse on the day of Uhud and he was saying, 'O God, if what Muhammad says is true, then cause the earth to swallow me and my horse.'" Qatada said about His statement, **And when they said, 'O God, if this is the truth from You' 7:17,** he said: The foolishness and ignorance of this nation said that, so God returned with His reward and mercy to the foolishness and ignorance of this nation. And His statement, the Most High, **And God would not punish them while you are among them, nor would God punish them while they seek forgiveness.** Ibn Abi Hatim said: My father told us, Abu Hudhayfah Musa bin Mas'ud told us, Ikrimah bin Ammar told us, on the authority of Abu Zamil Samak al-Hanafi, on the authority of Ibn Abbas, who said: The polytheists would circumambulate the House and say, **Here I am, O God, here I am, here I am, you have no partner.** The Prophet, may God bless him and grant him peace, would say, **Here I am, here I am, you have no partner except a partner who is Yours, you own him and what he owns.** And they would say, **Your forgiveness, your forgiveness.** So God revealed, **And God would not punish them while you are among them.**

1:11, Ibn Abbas said: They had two security concerns: the Prophet, may God bless him and grant him peace, and seeking forgiveness. So the Prophet, may God bless him and grant him peace, left, and seeking forgiveness remained. Ibn Jarir said: Al-Harith told me, Abdul Aziz told me, Abu Ma'shar told us, on the authority of Yazid bin Ruman and Muhammad bin Qais, they said: The Quraysh said to each other: Muhammad, may God honor him, is from among us, **O God, if this is the truth from You**, the verse. When evening came, they regretted what they said and said: **Your forgiveness, O God**. So God revealed: "And God would not punish them while they seek forgiveness. And what is the matter with them that God should not punish them while they prevent [people] from the Sacred Mosque? And they are not its guardians. His guardians are only the righteous, but most of them do not know." Ali bin Abi Talhah said on the authority of Ibn Abbas: **And God would not punish them while you are among them**, meaning: God would not punish a people while their prophets were among them until He expelled them. Then he said: **And God would not punish them while they seek forgiveness**, meaning that among them were those who had previously entered into faith from God, which is seeking forgiveness. They seek forgiveness, meaning they pray, meaning by this he meant the people of Mecca. Something similar was narrated on the authority of Mujahid, Ikrimah, Atiyah, Al-Awfi, Sa'id bin Jubayr, and Al-Suddi. Ad-Dahhak and Abu Malik said, **And God would not punish them while they seek forgiveness**, meaning the believers who were in Mecca. Ibn Abi Hatim said, "My father told us, 'Abd al-Ghaffar ibn Dawud told us, An-Nadr ibn 'Arabi told us, Ibn 'Abbas said, 'God has placed in this nation two types of security that will remain infallible and protected from the blows of punishment as long as they are among them. There is a security that God has taken to Himself and a security that remains with you. His statement, "And God would not punish them while you are among them, nor would God punish them while they seek forgiveness." Abu Salih 'Abd al-Ghaffar said, **Some of our companions told me that An-Nadr ibn 'Adi told him this hadith on the authority of Mujahid on the authority of Ibn 'Abbas**. Ibn Mardawayh narrated something similar to this on the authority of Abu Musa al-Ash'ari. It was also narrated on the authority of Qatadah and Abu al-'Ala' an-Nahwi al-Muqri. Al-Tirmidhi said: Sufyan ibn Wakee' told us, Ibn Numayr told us, on the authority of Ismail ibn Ibrahim ibn Muhajir, on the authority of Ibad ibn Yusuf, on the authority of Abu Burdah ibn Abi Musa, on the authority of his father, who said: The Messenger of God, may God bless him and grant him peace, said: "God sent down to me security for my nation: 'And God would not punish them while you are among them, nor would God punish them while they seek forgiveness.' So when I pass away, I will leave them seeking forgiveness until the Day of Resurrection." This is supported by what Imam Ahmad narrated in his Musnad and Al-Hakim in his Mustadrak from the hadith of Abdullah ibn Wahb: Amr ibn Al-Harith told me, on the authority of Diraj, on the authority of Abu Al-Haitham, on the authority of Abu Saeed, that the Messenger of God, may God bless him and grant him peace, said: "The devil said: 'By Your glory, O Lord, I will not cease to mislead Your servants as long as their

souls are in their bodies.' The Lord said: 'By My glory and majesty, I will not cease to forgive them as long as they seek My forgiveness.' " Then Al-Hakim said: Its chain of transmission is authentic, but they did not include it. Imam Ahmad said: Muawiyah bin Amr told us, Rashdin told us, he is Ibn Saad, Muawiyah bin Saad Al-Tujibi told me, on the authority of someone who told him, on the authority of Fadala bin Ubaid, on the authority of the Prophet, may God bless him and grant him peace, that he said: **The servant is safe from the punishment of God as long as he seeks forgiveness from God Almighty**.

## Fath al-Qadir

32- **And when they said** meaning, remember when they said, **O God, if this is the truth from You** with the accusative of truth as the predicate of *was*, and the pronoun is for separation, and the nominative is permissible. Al-Zajaj said: I do not know of anyone who read it with it, and there is no difference between the two grammars in permitting it. But the reading is a Sunnah, and the meaning is if the Qur'an that Muhammad brought to us is the truth, **then rain upon us** they said: This statement is an exaggeration in denial and rejection. Abu Ubaidah said: It is said, *rain* in punishment and *rain* in mercy. And he said in Al-Kashshaf: *Rain* has been used frequently in the meaning of punishment. **Or bring us a painful punishment** they asked to be punished by stoning from the sky or other types of severe punishment.

## Tafsir al-Baghawi

32 - The Almighty said: **And when they said, 'O God, if this is the truth from You,'** the verse was revealed about Al-Nadr bin Al-Harith from Banu Abd Al-Dar.

Ibn Abbas said: When the Messenger of God, may God bless him and grant him peace, narrated the story of the past generations, Al-Nadr said: If you wished, you could say something like this: This is nothing but legends of the ancients - meaning: This is nothing but what the ancients wrote in their books - then Uthman ibn Maz'un, may God be pleased with him, said to him: Fear God, for Muhammad speaks the truth. He said: So I speak the truth. Uthman said: Muhammad says: There is no god but God. He said: And I say: There is no god but God, but these are the daughters of God, meaning the idols. Then he said: O God, if what Muhammad says is the truth from You - **and the truth** is the subject of the verb *was* and it is a pillar and a link - **then rain down upon us stones from the sky**, as You rained them down upon the people of Lot, **or bring us a painful punishment**, meaning some of what You punished the nations with, and in this was revealed: **A questioner asked about a punishment to come to pass**. (al-Ma'arij 70:1)

Ata' said: A dozen verses were revealed about Al-Nadr bin Al-Harith, and he was afflicted with the punishment he asked for on the day of Badr.

Saeed bin Jubair said: The Messenger of God, may God bless him and grant him peace, killed three men from Quraysh on the day of Badr: Tu'aymah bin Adi,

Surat al-Anfal 8:32

And when they said, "O God, if this is the truth from You, then rain down upon us stones from the sky or bring us a painful punishment."

Uqbah bin Abi Mu'ayt, and Al-Nadr bin Al-Harith.

Anas, may God be pleased with him, narrated that what Abu Jahl said.

Abdul Wahid bin Ahmad Al-Malhi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Muhammad bin Al-Nadr told us, Ubaidullah bin Muadh told us, my father told us, Shu'bah told us, on the authority of Abdul Hamid, the companion of Al-Ziyadi, he heard Anas bin Malik say: Abu Jahl 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. So this was revealed:

### Tafsir al-Baidawi

32. **And when they said, 'O God, if this is the truth from You, then rain down upon us stones from the sky or bring us a painful punishment.'** This is also from the words of that speaker, more eloquent in denial. It was narrated that "when Al-Nadr said, 'This is nothing but legends of the ancients,' the Prophet, may God bless him and grant him peace, said to him, 'Woe to you! It is the word of God.' He said that." The meaning is, if this is the truth revealed, then rain down stones upon us as punishment for denying it, or bring us a painful punishment other than it. What is meant by this is mockery and showing certainty and complete conviction that it is false. **The truth** was read in the nominative case, as *it* is a subject, not a separation. The benefit of the definition in it is to indicate that what is suspended upon it is the truth in the way that the Prophet, may God bless him and grant him peace, claims, which is its revelation, not the truth in general, because they allow it to be in accordance with reality and not revealed like the legends of the ancients.



## Surat al-Anfal 8:33

And God would not punish them while you are among them, nor would God punish them while they seek forgiveness.

### Tafsir al-Jalalayn

33 - God Almighty said **And God would not punish them** for what they asked Him **while you are among them** because when punishment descends, it is general and no nation is punished except after its prophet and the believers have left it **And God would not punish them while they seek forgiveness** as they say in their circumambulation, Your forgiveness, Your forgiveness. And it was said that they are the weak believers among them as God Almighty said {If they had separated, We would have punished those who disbelieved among them with a painful punishment}

### Tafsir al-Suyuti

### Tafsir al-Tabari

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

Some of them said: Its interpretation is: **And God would not punish them while you are among them**, meaning: while you are residing among them. He said: This was revealed to the Prophet, may God bless him and grant him peace, while he was residing in Mecca. He said: Then the Prophet, may God bless him and grant him peace, went out from among them and asked forgiveness for those Muslims who were there. Then, after he went out to him, when those Muslims asked forgiveness for them, it was revealed: **And God would not punish them while they seek forgiveness**. He said: Then those remaining Muslims went out from among them and punished the disbelievers.

Who said that?

Ibn Hamid told us, he said, Yaqub told us, on the authority of Ja'far ibn Abi al-Mughira, on the authority of Ibn Abza, he said: The Prophet, may God bless him and grant him peace, was in Mecca, and God revealed to him: **And God would not punish them while you are among them**. He said: So the Prophet, may God bless him and grant him peace, went out to Medina, and God revealed: **And God would not punish them while they seek forgiveness**.

### Tafsir al-Qurtubi

When Abu Jahl said: **O God, if this is the truth from You** the verse was revealed: **And God would not punish them while you are among them** This is in Sahih Muslim. Ibn Abbas said: The people of a town were not punished until the Prophet (peace and blessings of God be upon him) and the believers left it and joined where they were commanded. **And God would not punish them while they seek forgiveness** Ibn

Abbas: They used to say during the circumambulation: Your forgiveness. And seeking forgiveness, even if it is done by the wicked, repels a kind of evil and harm. It was said: Seeking forgiveness refers to the Muslims who are among them. That is, God would not punish them while there are those among them who seek forgiveness from the Muslims. So when they left, God punished them on the Day of Badr and other days. This was said by Ad-Dahhak and others. It was said: Seeking forgiveness here refers to Islam. That is, **And God would not punish them while they seek forgiveness** meaning they submit, as Mujahid and Ikrimah said. It was said: And while they seek forgiveness, meaning in their loins there is someone who seeks forgiveness from God. This was also narrated from Mujahid. It was said: The meaning of **they seek forgiveness** is if they sought forgiveness. That is, if they sought forgiveness, they would not have been punished. He called them to seek forgiveness, as stated by Qatada and Ibn Zayd. Al-Madaini said on the authority of some scholars: There was a man from the Arabs during the time of the Prophet, may God bless him and grant him peace, who was extravagant with himself. He did not hesitate, but when the Prophet, may God bless him and grant him peace, died, he put on wool and returned from what he had been doing, and he displayed religion and asceticism. So it was said to him: If you had done this while the Prophet, may God bless him and grant him peace, was alive, he would have been happy with you. He said: I had two guarantees, one of which has passed and the other remains. God Almighty said: **And God would not punish them while you are among them**. This is a guarantee. The second is: **And God would not punish them while they seek forgiveness**.

### Tafsir Ibn Kathir

God Almighty tells us about the disbelief of the Quraysh, their arrogance, rebellion, stubbornness and false claims when they hear His verses recited to them, that they say, "We have heard. If we wished, we could say something like this." This is a statement from them without action. Otherwise, they have been challenged more than once to bring a surah like it, but they did not find a way to do so. Rather, this statement from them is to deceive themselves and those who follow them in their falsehood. It has been said that the one who said this was Al-Nadr ibn Al-Harith, may God curse him, as Saeed ibn Jubayr, Al-Suddi, Ibn Jurayj and others have stated. He, may God curse him, had gone to the land of Persia and learned from the report of their kings, Rustam and Isfandiyar. When he returned, he found that God had sent the Messenger of God, may God bless him and grant him peace, and he was reciting the Qur'an to the people. So whenever he, may God bless him and grant him peace, stood up from a gathering in which Al-Nadr was sitting, he would tell them some of the report of those people and then say, **By God, who is better at telling stories, me or Muhammad?** And for this reason, when God the Almighty enabled him on the day of Badr and he was taken captive, the Messenger of God, may God bless him and grant him peace, ordered that his neck be struck in front of him, and he did so, praise be to God.

And God would not punish them while you are among them, nor would God punish them while they seek forgiveness.

And the one who took him prisoner was Al-Miqdad bin Al-Aswad, may God be pleased with him, as Ibn Jarir said: Muhammad bin Bashar told us, Muhammad bin Ja'far told us, Shu'bah told us, on the authority of Abu Bishr, on the authority of Sa'id bin Jubayr, who said: The Prophet, may God bless him and grant him peace, killed in the day of Badr, Uqbah bin Abi Mu'ayt, Tu'aymah bin Adi, and Al-Nadr bin Al-Harith. Al-Miqdad had taken Al-Nadr captive, and when he ordered him to be killed, Al-Miqdad said: O Messenger of God, my prisoner. The Messenger of God, may God bless him and grant him peace, said: He used to say in the Book of God the Almighty what he said, so the Messenger of God, may God bless him and grant him peace, ordered him to be killed. Al-Miqdad said: O Messenger of God, my prisoner. The Messenger of God, may God bless him and grant him peace, said: **O God, enrich Al-Miqdad from Your bounty.** Al-Miqdad said: This is what I wanted. He said: And in this verse was revealed: "And when Our verses are recited to them, they say: We have heard. If we willed, we could say the like of this. This is not but legends of the ancients." And Hisham narrated it likewise on the authority of Abu Bishr Ja'far bin Abi Dihya narrated on the authority of Saeed bin Jubair that he said Al-Mut'am bin Adi instead of Ta'ima, and this is a mistake because Al-Mut'am bin Adi was not alive on the day of Badr, and for this reason the Messenger of God, may God bless him and grant him peace, said on that day: If Al-Mut'am bin Adi were alive and then asked me about these stinking ones, I would have given them to him, meaning the prisoners, because he had granted protection to the Messenger of God, may God bless him and grant him peace, on the day he returned from Ta'if. The meaning of **Legends of the ancients** is the plural of legend, meaning he wrote them, so he learns from them and recites them to the people, and this is a pure lie as God informed us about them in the other verse: "And they said, 'Legends of the ancients, which he wrote down, and they are dictated to him morning and evening. Say, 'It was sent down by He who knows the secret in the heavens and the earth. Indeed, He is Forgiving and Merciful.'" That is, for whoever repents to Him and returns to Him, He accepts from him and pardons him. And His statement: **And when they said, 'O God, if this is the truth from You, then rain down upon us stones from the sky or bring us a painful punishment.'** This is due to the greatness of their ignorance and the intensity of their denial, stubbornness and insolence, and this is what they were criticized for, and it would have been more appropriate for them. To say, O God, if this is the truth from You, then guide us to it and enable us to follow it, but they opened themselves up to themselves and hastened the punishment and brought forward the penalty, as the Almighty said: "And they urge You to hasten the punishment. And were it not for a specified term, the punishment would have come upon them. And it will come upon them suddenly while they do not perceive." **And they say, 'Our Lord, hasten for us our portion before the Day of Reckoning.'** And His statement, **A questioner asked about a punishment to befall the disbelievers, which no one can avert, from God, Lord of the Ascending Stairways.** And the

ignorant people of the previous nations said like the people of Shu'aib said to him, **Then let down upon us fragments of the sky, if you should be of the truthful.** And these people 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.** Shu'bah said on the authority of Abdul Hamid, the companion of Al-Ziyadi, on the authority of Anas bin Malik, he said, he is Abu Jahl bin Hisham, he 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.** So the verse was revealed, **And God would not punish them while you are among them, nor would God punish them while they are.** They seek forgiveness." Narrated by Al-Bukhari on the authority of Ahmad and Muhammad ibn Al-Nadr, both on the authority of Ubayd God ibn Muadh, on the authority of his father, on the authority of Shu'bah, and this Ahmad is Ahmad ibn Al-Nadr ibn Abd Al-Wahhab. This was said by Al-Hakim Abu Ahmad and Al-Hakim Abu Ubayd God Al-Naysaburi, and God knows best. Al-A'mash said on the authority of a man on the authority of Sa'id bin Jubayr on the authority of Ibn Abbas regarding his statement, **And when they said, 'O God, if this is the truth from You, then rain down upon us stones from the sky or bring us a painful punishment,'** he said, **He is Al-Nadr bin Al-Harith bin Kalda.** He said, **So God revealed, 'A questioner asked about a punishment to befall the disbelievers, which no one can avert.'** Mujahid, Ata', Sa'id bin Jubayr, and Al-Suddi said the same: He is Al-Nadr bin Al-Harith. Ata' added, God Almighty said, **And they said, 'Our Lord, hasten for us our portion before the Day of Reckoning.'** He also said, **And you have certainly come to Us alone, just as We created you the first time.'** He also said, **A questioner asked about a punishment to befall the disbelievers.** Ata' said, **And God revealed about it a dozen verses from the Book of God Almighty.** Ibn Mardawayh said, "Muhammad bin Ibrahim told us, Al-Hasan bin Ahmad bin Al-Layth told us, Abu Ghassan told us, Abu Numailah told us, Al-Hussein told us, on the authority of Ibn Buraidah, on the authority of his father, who said, 'I saw Amr bin Al-Aas standing on a horse on the day of Uhud and he was saying, 'O God, if what Muhammad says is true, then cause the earth to swallow me and my horse.'" Qatada said about His statement, **And when they said, 'O God, if this is the truth from You' 1:11,** he said: The foolishness and ignorance of this nation said that, so God returned with His reward and mercy to the foolishness and ignorance of this nation. And His statement, the Most High, **And God would not punish them while you are among them, nor would God punish them while they seek forgiveness.** Ibn Abi Hatim said: My father told us, Abu Hudhayfah Musa bin Mas'ud told us, Ikrimah bin Ammar told us, on the authority of Abu Zamil Samak al-Hanafi, on the authority of Ibn Abbas, who said: The polytheists would circumambulate the House and say, **Here I am, O God, here I am, here I am, you have no partner.** The Prophet, may God bless him and grant him peace, would say, **Here I am, here I am, you have no partner except a partner who is Yours, you own him and what he owns.** And they would say, **Your forgiveness, your forgiveness.** So God revealed, **And**

**God would not punish them while you are among them.**

7:17, Ibn Abbas said: They had two security concerns: the Prophet, may God bless him and grant him peace, and seeking forgiveness. So the Prophet, may God bless him and grant him peace, left, and seeking forgiveness remained. Ibn Jarir said: Al-Harith told me, Abdul Aziz told me, Abu Ma'shar told us, on the authority of Yazid bin Ruman and Muhammad bin Qais, they said: The Quraysh said to each other: Muhammad, may God honor him, is from among us, **O God, if this is the truth from You**, the verse. When evening came, they regretted what they said and said: **Your forgiveness, O God**. So God revealed: "And God would not punish them while they seek forgiveness. And what is the matter with them that God should not punish them while they prevent [people] from the Sacred Mosque? And they are not its guardians. His guardians are only the righteous, but most of them do not know." Ali bin Abi Talhah said on the authority of Ibn Abbas: **And God would not punish them while you are among them**, meaning: God would not punish a people while their prophets were among them until He expelled them. Then he said: **And God would not punish them while they seek forgiveness**, meaning that among them were those who had previously entered into faith from God, which is seeking forgiveness. They seek forgiveness, meaning they pray, meaning by this he meant the people of Mecca. Something similar was narrated on the authority of Mujahid, Ikrimah, Atiyah, Al-Awfi, Sa'id bin Jubayr, and Al-Suddi. Ad-Dahhak and Abu Malik said, **And God would not punish them while they seek forgiveness**, meaning the believers who were in Mecca. Ibn Abi Hatim said, "My father told us, 'Abd al-Ghaffar ibn Dawud told us, An-Nadr ibn 'Arabi told us, Ibn 'Abbas said, 'God has placed in this nation two types of security that will remain infallible and protected from the blows of punishment as long as they are among them. There is a security that God has taken to Himself and a security that remains with you. His statement, "And God would not punish them while you are among them, nor would God punish them while they seek forgiveness." Abu Salih 'Abd al-Ghaffar said, **Some of our companions told me that An-Nadr ibn 'Adi told him this hadith on the authority of Mujahid on the authority of Ibn 'Abbas**. Ibn Mardawayh narrated something similar to this on the authority of Abu Musa al-Ash'ari. It was also narrated on the authority of Qatadah and Abu al-'Ala' an-Nahwi al-Muqri. Al-Tirmidhi said: Sufyan ibn Wakee' told us, Ibn Numayr told us, on the authority of Ismail ibn Ibrahim ibn Muhajir, on the authority of Ibad ibn Yusuf, on the authority of Abu Burdah ibn Abi Musa, on the authority of his father, who said: The Messenger of God, may God bless him and grant him peace, said: "God sent down to me security for my nation: 'And God would not punish them while you are among them, nor would God punish them while they seek forgiveness.' So when I pass away, I will leave them seeking forgiveness until the Day of Resurrection." This is supported by what Imam Ahmad narrated in his Musnad and Al-Hakim in his Mustadrak from the hadith of Abdullah ibn Wahb: Amr ibn Al-Harith told me, on the authority of Diraj, on the authority of Abu Al-Haitham, on the authority of Abu Saeed, that the Messenger of God, may God bless him and grant him peace, said: "The devil said: 'By Your glory, O Lord, I

will not cease to mislead Your servants as long as their souls are in their bodies.' The Lord said: 'By My glory and majesty, I will not cease to forgive them as long as they seek My forgiveness.' " Then Al-Hakim said: Its chain of transmission is authentic, but they did not include it. Imam Ahmad said: Muawiyah bin Amr told us, Rashdin told us, he is Ibn Saad, Muawiyah bin Saad Al-Tujibi told me, on the authority of someone who told him, on the authority of Fadala bin Ubaid, on the authority of the Prophet, may God bless him and grant him peace, that he said: **The servant is safe from the punishment of God as long as he seeks forgiveness from God Almighty**.

**Fath al-Qadir**

So God answered them by saying: 33- **And God would not punish them while you O Muhammad are among them**, for as long as you are among them they are in a reprieve from the punishment which is extermination. **And God would not punish them while they seek forgiveness**. It was narrated that they used to say during the circumambulation, **Your forgiveness**: meaning, God would not punish them while they were seeking forgiveness. It was said that the meaning is: If they were among those who believe in God and seek His forgiveness, He would not have punished them. It was said that the seeking of forgiveness refers to the Muslims who are among them: meaning, God would not punish them while among them are those who seek forgiveness from the Muslims. So when they left among them, He punished them on the Day of Badr and after it. It was said that the meaning is: God would not punish them while in their loins there is someone who seeks forgiveness from God.

Abd al-Razzaq, Ahmad, Abd ibn Hamid, Ibn al-Mundhir, al-Tabarani, Abu al-Shaykh, Ibn Mardawayh, Abu Nu'aym in al-Dala'il and al-Khatib narrated on the authority of Ibn Abbas regarding his statement: **And when those who disbelieved plotted against you**, he said: Quraysh consulted one night in Mecca. Some of them said: When morning comes, tie him up, meaning the Prophet, may God bless him and grant him peace. Some of them said: Rather, kill him. Some of them said: Rather, take him out. God informed His Prophet of that, so Ali spent the night on the Prophet's bed, may God bless him and grant him peace, until he reached the cave. When morning came, they rushed to him. When they saw Ali, God thwarted their plot, so they said: Where is your companion? He said: I do not know. So they followed his tracks, but when they reached the mountain, they were confused. They climbed the mountain and passed by the cave and saw a spider's web over its door. They said: If he had entered here, the spider's web would not have been over its door. He stayed in it for three nights. Ibn Ishaq, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Nu'aym and Al-Bayhaqi narrated on the authority of Ibn Abbas, who mentioned the story in a longer manner than this one. In it, the Najdi sheikh mentioned: that is, Satan and his advice to them when they met in Dar Al-Nadwa to consult about the matter of the Prophet, may God bless him and grant him peace, and that Abu Jahl suggested that they take a young man from each tribe of Quraysh and give each one of them a sword and then strike him with one blow, so that

And God would not punish them while you are among them, nor would God punish them while they seek forgiveness.

when they killed him his blood would be distributed among the tribes. The Najdi sheikh said: This, by God, is the opinion, so they dispersed on that basis. Saeed bin Mansour, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Sheikh narrated on the authority of Ubayd bin Umair, who said: When they plotted against the Prophet, may God bless him and grant him peace, to imprison him, kill him or expel him, his uncle Abu Talib said to him: Do you know what they plotted against you? He said: They want to imprison me, kill me or expel me. He said: Who told you this? He said: My Lord. He said: Yes, my Lord, your Lord, so treat him well. He said: I will treat him well. Rather, he recommends me. Ibn Jarir narrated it from another chain of transmission on his authority. This is not correct, as Abu Talib died years before the time of the Hijrah. Ibn Jarir and Abu al-Shaykh narrated from Ibn Jurayj regarding his statement: **And when those who disbelieved plotted against you**, he said: **To restrain you**, meaning to tie you up. Ibn Jarir and Ibn Mardawayh narrated from Saeed ibn Jubayr who said: "On the day of Badr, the Prophet, may God bless him and grant him peace, killed Uqbah ibn Abi Mu'ayt, Tu'aymah ibn 'Adi, and al-Nadr ibn al-Harith. Al-Miqdad had taken al-Nadr prisoner, so when he ordered him to be killed, al-Miqdad said: O Messenger of God, my prisoner. The Messenger of God, may God bless him and grant him peace, said: He used to say what he said about the Book of God. He said: And this verse was revealed about him: "And when Our verses are recited to them," and this is a mursal. Ibn Jarir and Ibn Abi Hatim narrated from al-Suddi that it was revealed about al-Nadr ibn al-Harith. Al-Bukhari, Ibn Abi Hatim, Abu Shaykh, Ibn Mardawayh and Al-Bayhaqi narrated on the authority of Anas bin Malik that he said: Abu Jahl bin Hisham said: **O God, if this is the truth from You**, then the verse was revealed: **And God would not punish them**, the verse. Abd bin Humayd narrated on the authority of Qatadah that it was revealed about Abu Jahl. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Saeed bin Jubair regarding the verse that it was revealed about Al-Nadr bin Al-Harith. Abd bin Humayd, Ibn Jarir and Abu Shaykh narrated on the authority of Mujahid something similar. Ibn Jarir narrated on the authority of Ata' something similar. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Shaykh, Ibn Mardawayh and Al-Bayhaqi in his Sunan narrated on the authority of Ibn Abbas that he said: The polytheists used to circumambulate the House and say: Here I am, O God, here I am. You have no partner except a partner who is Yours. You own him and what he owns. And they would say: Your forgiveness, Your forgiveness. Then God revealed: **And God would not punish them**, the verse. Ibn Abbas said, "There were two things that were a security for them: the Prophet, may God bless him and grant him peace, and seeking forgiveness. Then the Prophet, may God bless him and grant him peace, passed away, and seeking forgiveness remained." Al-Tirmidhi narrated, and declared it weak, on the authority of Abu Musa al-Ash'ari, who said: The Prophet, may God bless him and grant him peace, said, "God sent down two things a security for my nation: 'And God would not punish them,' and when I passed away, I left

seeking forgiveness among them." And he narrated,

Abu Al-Shaykh, Al-Hakim and Al-Bayhaqi in Shu'ab Al-Iman narrated on the authority of Abu Hurayrah who said: There were two types of security among you, one of which has passed and the other remains. He said: **And God would not punish them the verse**. Abu Al-Shaykh and Ibn Mardawayh narrated something similar on the authority of Ibn Abbas. Ibn Jarir, Abu Al-Shaykh, Al-Tabarani, Ibn Mardawayh, Al-Hakim and Ibn Asakir narrated something similar on the authority of Abu Musa Al-Ash'ari. The hadiths on the authority of the Messenger of God (blessings and peace of God be upon him) about seeking forgiveness in general are very numerous and are well-known in the books of hadith.

## Tafsir al-Baghawi

33 - "And God would not punish them while you are among them, nor would God punish them while they seek forgiveness. And what is the matter with them that God should not punish them?"

God the Almighty said: **And God would not punish them while you are among them**. They differed about the meaning of this verse. Muhammad ibn Ishaq said: This is a narration from the polytheists that they said it and it is connected to the first verse, and that is because they used to say that God would not punish us while we seek His forgiveness, and He would not punish a nation while its prophet is with it. So God the Almighty said to His Prophet, may God bless him and grant him peace, mentioning their ignorance, their deception, and their opening up to themselves: **And when they said, 'O God, if this is the truth from You,' the verse, and they said, And God would not punish them while you are among them, nor would God punish them while they seek forgiveness**. Then He said in response to them, **And what is the matter with them that God should not punish them?** Even if you are among them and they seek forgiveness, **and they prevent [people] from the Sacred Mosque**.

Others said: This is a new statement in which God Almighty says, informing about Himself: **And God would not punish them**.

They differed in its interpretation. Ad-Dahhak and a group said: Its interpretation is: **And God would not punish them while you are among them, residing among them**. They said: This verse was revealed to the Messenger of God, may God bless him and grant him peace, while he was residing in Mecca. Then he left them and a remnant of the Muslims remained there seeking forgiveness. So God Almighty revealed: **And God would not punish them while they seek forgiveness**. Then those people left them and were punished, and God permitted the conquest of Mecca, so it is the punishment that He promised them.

Ibn Abbas, may God be pleased with him, said: God did not punish a village until the Prophet and those



who believed left it and he joined what he was commanded to do. Then he said: **And God would not punish them while you are among them, nor would God punish them while they seek forgiveness**, meaning the Muslims. So when they left, God Almighty said: **And what is the matter with them that God should not punish them?** So God punished them on the day of Badr.

Abu Musa Al-Ash'ari said: There were two types of security among you: **And God would not punish them while you were among them**, and **And God would not punish them while they seek forgiveness**. As for the Prophet, may God bless him and grant him peace, he has passed away, and seeking forgiveness will remain among you until the Day of Resurrection.

Some of them said: This seeking of forgiveness is for the polytheists, because they used to say after the circumambulation: Your forgiveness, your forgiveness.

Yazid bin Ruman said: Quraysh said: If this is the truth from you, then rain down stones on us from the sky. When evening came, they regretted what they said, and said: **I seek your forgiveness, O God**. So God Almighty said: **And God would not punish them while they seek forgiveness**.

Qatada and Al-Suddi said: Its meaning is: And God would not punish them while they seek forgiveness, meaning: If they had sought forgiveness, but they were not seeking forgiveness, and if they had acknowledged the sin and sought forgiveness, they would have been believers.

It was said: This is a call to Islam and seeking forgiveness with this word, like a man saying to another, **I will not punish you as long as you obey me**, meaning, obey me so that I will not punish you.

Mujahid and Ikrimah said: **And they seek forgiveness** means they submit. He said: If they had submitted, they would not have been punished. Al-Walibi narrated on the authority of Ibn Abbas: "And among them are those who were destined by God to submit, believe, and seek forgiveness, such as: Abu Sufyan, Sufyan ibn Umayyah, Ikrimah ibn Abi Jahl, Suhayl ibn Amr, Hakim ibn Hizam, and others." Abdul Wahhab narrated on the authority of Mujahid: **And they seek forgiveness** means that in their loins are those who seek forgiveness.

had sought forgiveness, they would not have been punished, as in His statement: **And your Lord would not destroy the cities unjustly while their people were righteous**.

## Tafsir al-Baidawi

33. **And God would not punish them while you are among them, nor would God punish them while they seek forgiveness**. A statement of what caused them to be given respite and to be delayed in answering their supplication. The lam is to emphasize the negation and to indicate that their punishment is a punishment of extermination, and the Prophet, may God bless him and grant him peace, showed them to be outside his usual course and not upright in his judgment. What is meant by their seeking forgiveness is either the seeking of forgiveness by those believers who remained among them, or their saying, **O God, Your forgiveness**, or an opportunity, meaning that if they



## Surat al-Anfal 8:34

And why should God not punish them while they prevent [people] from Al-Masjid Al-Haram, while they were not its guardians? Its guardians are none but the righteous, but most of them do not know.

## Surat al-Anfal 8:34

And why should God not punish them while they prevent [people] from Al-Masjid Al-Haram, while they were not its guardians? Its guardians are none but the righteous, but most of them do not know.

## Tafsir al-Jalalayn

34 - **And what is the matter with them that God should not punish them** with the sword after your departure and the oppressed ones? And according to the first opinion, it abrogates what came before it, and God punished them at Badr and other times **while they prevent** they prevent the Prophet, may God bless him and grant him peace, and the Muslims **from the Sacred Mosque** from circumambulating it **and they are not its guardians** as they claimed **its guardians are only the righteous, but most of them do not know** that they have no guardianship over it.

## Tafsir al-Suyuti

## Tafsir al-Tabari

He said: So those remaining Muslims who remained there were seeking forgiveness - meaning in Mecca - and when they left, God revealed to him: **And what is the matter with them that God should not punish them while they prevent [people] from the Sacred Mosque, and they were not its guardians?** He said: So God gave him permission to conquer Mecca, and this is the punishment that He promised them.

Yaqub told me, he said, Hisham told us, he said, Husayn told us, on the authority of Abu Malik, regarding his statement: **And God would not punish them while you are among them**, meaning the Prophet, may God bless him and grant him peace, **And God would not punish them while they seek forgiveness**, meaning: those Muslims who were in it, **And what is the matter with them that God should not punish them**, meaning Mecca, and among them were the infidels.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Hisin, on the authority of Abu Malik, regarding the statement of God: **And God would not punish them**, meaning the people of Mecca, **and God would not punish them**, and among them are the believers who seek forgiveness, and He forgives those Muslims among them.

Ibn Wakee' told us, he said, Ishaq bin Ismail 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 Ibn Abzi: **And God would not punish them while they seek forgiveness**, he said: The remainder of the Muslims who remained among them. So when they left, he said: **And what is the matter with them that God should not punish them?**

... He said, Imran bin Uyaynah told us, on the authority of Hisin, on the authority of Abu Malik: **And God would not punish them while you are among them**, he said: The people of Mecca.

...And my father told us, on the authority of Salamah bin Nabit, on the authority of Ad-Dahhak: **And God would not punish them while they seek forgiveness**, he said: The believers from the people of Mecca, **And why should God not punish them while they prevent people from the Sacred Mosque**, he said: The polytheists from the people of Mecca.

... He said, Abu Khalid told us, on the authority of Juwaybir, on the authority of Ad-Dahhak: **And God would not punish them while they seek forgiveness**, he said: The believers seek forgiveness among themselves.

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 God would not punish them while they seek forgiveness**, meaning: Those who believed with you seek forgiveness in Mecca, until He expelled you and those who believed with you.

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, Ibn Jurayj said, Ibn Abbas said: He did not punish a village until the Prophet and those who believed with him left it, and he joined him where he was commanded, **And God would not punish them while they seek forgiveness**, meaning the believers. Then he returned to the polytheists and said: **And what is the matter with them that God should not punish them?**

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement: **And God would not punish them while you are among them**, he said: He means the people of Mecca.

Others said: Rather, the meaning of this is: And God would not punish these polytheists of Quraysh in Mecca while you were among them, O Muhammad, until He brought you out from among them, **And God would not punish them**, and these polytheists say: (**O Lord, Your forgiveness!**), and similar meanings of seeking forgiveness by words. They said: And His statement: **And what is the matter with them that God should not punish them**, in the Hereafter.

Who said that?

Ahmad bin Mansur Al-Ramadi narrated that Abu Hudhayfah narrated that Ikrimah narrated on the authority of Abu Zamil on the authority of Ibn Abbas: "The polytheists used to circumambulate the House saying: 'Here I am, here I am, you have no partner.' ' The Prophet, may God bless him and grant him peace, would say: 'Yes, yes!' ' They would say: 'Except for a partner who is yours, you own him and what he owns.' ' They would say: 'Your forgiveness, your forgiveness!' ' So God revealed: 'And God would not punish them while you are among them, nor would God punish

them while they seek forgiveness.' Ibn Abbas said: There were two things of security among them: the Prophet of God and seeking forgiveness. He said: So the Prophet, may God bless him and grant him peace, left, and seeking forgiveness remained. 'And what is the matter with them that God should not punish them while they prevent [people] from the Sacred Mosque, while they are not its guardians? Its guardians are only the righteous.' He said: This is the punishment of the Hereafter. He said: And that is the punishment of this world.

Al-Harith told me, he said, Abdul Aziz told us, he said, Abu Ma'shar told us, on the authority of Yazid bin Ruman and Muhammad bin Qais, they said: The Quraysh said to one another: Muhammad, may God honor him, is from among us: **O God, if this is the truth from You, then rain down upon us** the verse. When evening came, they regretted what they had said, and they said: **Your forgiveness, O God!** So God revealed: **And God would not punish them while they seek forgiveness** until His saying: **They do not know.**

Ibn Humayd told me, he said, Salamah told us, on the authority of Ibn Ishaq, he said: They used to say - meaning the polytheists -: By God, God will not punish us while we seek forgiveness, nor will He punish a nation while its Prophet is with it until He expels him from it! This was from what they said, and the Messenger of God, may God bless him and grant him peace, was among them. So God said to His Prophet, may God bless him and grant him peace, mentioning to him their ignorance, their deception, and their opening up to themselves, when they said: **O God, if this is the truth from You, then rain down upon us stones from the sky**, just as You rained them down on the people of Lot. And He said, when He criticized their evil deeds: **And God would not punish them while you are among them, nor would God punish them while they seek forgiveness**, meaning: because of their saying: **(Indeed, we seek forgiveness while Muhammad is among us)**, **And what is the matter with them that God should not punish them**, even if you are among them, and even if they seek forgiveness as they say, **and they prevent [people] from the Sacred Mosque**, meaning: whoever believes in God and worships Him, meaning: you and those who follow you.

Al-Hasan bin Al-Sabah Al-Bazzar told us... he said, Abu Burdah told us, on the authority of Abu Musa, who said: There were two security matters before, his statement: **And God would not punish them while you are among them, nor would God punish them while they seek forgiveness**, he said: As for the Prophet, may God bless him and grant him peace, he has passed away, and as for seeking forgiveness, it will continue among you until the Day of Resurrection.

Al-Harith told me, he said, Abdul Aziz told us, he said, Yunus bin Abi Ishaq told us, on the authority of Amer Abi Al-Khattab Al-Thawri, he said: I heard Abu Al-Ala' say: The nation of Muhammad, may God bless him and grant him peace, had two trusts, one of which was lost and the other remained: **And God would not punish them while you are among them**, the verse.

Others said: The meaning of this is: **And God would not punish them while you are among them**, O

Muhammad. And God would not punish the polytheists while they seek forgiveness, meaning: if they sought forgiveness. They said: And they were not seeking forgiveness, so God, the Most High, said since they were not seeking forgiveness: **And what is the matter with them that God should not punish them while they prevent [people] from the Sacred Mosque?**

Who said that?

Bishr bin Muadh narrated to us, he said: Yazid narrated to us, he said: Saeed narrated to us, on the authority of Qatada: **And God would not punish them while you are among them, nor would God punish them while they seek forgiveness.** He said: The people were not seeking forgiveness, and if they had sought forgiveness they would not have been punished. Some of the people of knowledge used to say: They are two guarantees that God sent down: As for one of them, he has passed away, the Prophet of God. As for the other, God has kept him among you as a mercy, seeking forgiveness and repentance.

Muhammad ibn al-Husayn told me, Ahmad ibn al-Mufaddal told us, Asbat told us, on the authority of al-Suddi, who said: God said to His Messenger: **And God would not punish them while you are among them, nor would God punish them while they seek forgiveness.** He said: I would not punish them while they seek forgiveness, and if they had sought forgiveness and confessed their sins, they would have been believers. How could I not punish them while they do not seek forgiveness? And why should God not punish them while they prevent people from Muhammad and from the Sacred Mosque?

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And God would not punish them while you are among them, nor would God punish them while they seek forgiveness**, he said, he says: If they had sought forgiveness, I would not have punished them.

Others said: The meaning of this is: And God would not punish them while they were Muslims. They said: And their *repentance* in this place was their Islam.

Who said that?

Suwar bin Abdullah told us, Abdul Malik bin Al-Sabah told us, Imran bin Hudayr told us, on the authority of Ikrimah, regarding his statement: **And God would not punish them while you are among them, nor would God punish them while they seek forgiveness**, he said: They asked for punishment, so he said: He would not punish them while you are among them, and He would not punish them while they enter Islam.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **And you are among them**, he said: among them, and his statement: **And they seek forgiveness**, he said: they submit.

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 God would not punish them while you are among them**, among them, **And God would not punish them while they seek**

Surat al-Anfal 8:34

And why should God not punish them while they prevent [people] from Al-Masjid Al-Haram, while they were not its guardians? Its guardians are none but the righteous, but most of them do not know.

**forgiveness**, he said: while they submit, **And what is the matter with them that God should not punish them while they avert**, Quraysh, **from the Sacred Mosque**.

Al-Harith told me, he said, Abdul Aziz told us, he said, Muhammad bin Ubaid God told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And God would not punish them while you are among them**, he said: among them, **And God would not punish them while they seek forgiveness**, he said: their entry into Islam.

Others said: Rather, the meaning of this is: Among them are those who have previously been granted entry into Islam by God.

Al-Muthanna told me, he said, Abu Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **And God would not punish them while you are among them**, meaning: God, the Exalted, would not punish a people while their prophets were among them until He brought them out. Then he said: **And God would not punish them while they seek forgiveness**, meaning: And among them were those who had previously entered into faith from God, which is seeking forgiveness. Then he said: **And what is the matter with them that God should not punish them**, so He punished them with the sword on the day of Badr.

Others said: Rather, its meaning is: God would not punish them while they were praying.

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 God would not punish them while they seek forgiveness**, meaning: they pray, meaning by this the people of Mecca.

Musa bin Abdul Rahman Al-Masruqi told me, he said, Hussain Al-Ja'fi told us, on the authority of Zaidah, on the authority of Mansour, on the authority of Mujahid, regarding the statement of God: **And God would not punish them while you are among them, nor would God punish them while they seek forgiveness**, he said: They pray.

It was narrated on the authority of Al-Husayn ibn Faraj who said: I heard Abu Muadh who said: Ubayd ibn Sulayman narrated to us who said: I heard Ad-Dahhak ibn Muzahim say regarding His statement: **And God would not punish them while you are among them**, meaning the people of Mecca. He said: I would not punish you while Muhammad is among you. Then he said: **And God would not punish them while they seek forgiveness**, meaning: they believe and pray.

Ibn Hamid told us, he said, Jarir told us, on the authority of Mansur, on the authority of Mujahid, regarding his statement: **And God would not punish them while they seek forgiveness**, he said: while they are praying.

Others said: Rather, the meaning of this is: And God would not punish the polytheists while they seek forgiveness. They said: Then this was abrogated by His statement: **And why should God not punish them while they prevent [people] from the Sacred Mosque?**

Who said that?

Ibn Hamid told us, Yahya bin Wadh told us, on the authority of Al-Husayn bin Waqid, on the authority of Yazid Al-Nahwi, on the authority of Ikrimah and Al-Hasan Al-Basri, who said: He said in *al-Anfal 8*: **And God would not punish them while you are among them, nor would God punish them while they seek forgiveness**, so the verse that follows it abrogated it: **And why should God not punish them?** until His saying: **So taste the punishment for what you used to disbelieve**, so they were fought in Mecca, and hunger and siege afflicted them there.

Abu Ja'far said: The most correct of these sayings in my opinion is the saying of the one who said: Its interpretation is: **And God would not punish them while you are among them**, O Muhammad, residing among them, until He expels you from among them, because I will not destroy a town while its prophet is in it, **And God would not punish them while they seek forgiveness**, for their sins and disbelief, but they do not seek forgiveness for that, rather they persist in it, so they deserve punishment, just as it is said: **(I would not do good to you while you wrong me)**, meaning: I will not do good to you, if you wrong me, and if you wronged me I would not do good to you, but I do good to you because you do not wrong me. And likewise, then it was said: **And what is the matter with them that God should not punish them while they prevent [people] from the Sacred Mosque**, meaning: What is their business, and what prevents them from God punishing them while they do not seek forgiveness from God for their disbelief and believe in Him, while they prevent the believers in God and His Messenger from the Sacred Mosque?

We said: **This statement is the most correct statement in this regard**, because the people - I mean the polytheists of Mecca - had hastened the punishment, and said: **O God, if what Muhammad brought is the truth, then rain down upon us stones from the sky or bring us a painful punishment**. So God said to His Prophet: "I would not punish them while you are among them, and I would not punish them if they sought forgiveness. How could I not punish them after You have been expelled from them, and they prevent people from the Sacred Mosque?" So God, the Most High, informed him that the punishment they had hastened would befall them and would befall them, and He informed them of the moment when it would befall them, and that would be after He had expelled them from among them. There is no reason to threaten them with punishment in the Hereafter, while they were hastening it in this immediate matter, and there is no doubt that they will be punished in the Hereafter. Rather, God's hastening of it for them on the Day of Badr is clear evidence that what we have said is true.

Likewise, there is no basis for the statement of those who attributed his statement: **And God would not punish them while they seek forgiveness**, to the fact that it refers to the believers, and it is in the context of reporting about them and about what God will do to them. There is no evidence that the reporting about them has been completed, and therefore it is a metaphor for them, and that there is no disagreement among its people about its interpretation.

Likewise, there is no basis for the statement of those who said: This was abrogated by His statement: **And why should God not punish them while they prevent [people] from the Sacred Mosque**, the verse, because His statement, may He be glorified and exalted: **And God would not punish them while they seek forgiveness**, is a report, and it is not permissible for a report to contain abrogation. Rather, abrogation is for a command or a prohibition.

The Arab scholars differed about the reason for the inclusion of *an* in his saying: **And why should God not punish them?**

Some Basra grammarians said: It is redundant here, and it was used as *la* was used, which is redundant. It was mentioned in poetry:

If Ghatafan had not committed any sins against me, their nobles would have blamed Amr.

Some Arabists have denied this statement and said: *An* was only used for a correct meaning, because the meaning of **and what is wrong with them** is what prevents them from being punished. He said: *An* was used for this meaning, and it was excluded by *la* to show that it means denial, because prevention is denial. He said: **And la** in the verse is correct in meaning, because if denial is imposed on it, it becomes report. He said: "Don't you see that you said: 'Zaid is not standing', for you have made standing obligatory?" He said: **And likewise la** in this verse."

The statement in the interpretation of his saying: "And they were not his allies. His allies are only the righteous, but most of them do not know."

Abu Ja'far said: God Almighty says: And what is the matter with these polytheists that God should not punish them while they prevent people from the Sacred Mosque, and they are not the allies of God? **His allies** means: God's allies are only the righteous, meaning: those who fear God by performing His obligations and avoiding His disobedience, **but most of them do not know**, meaning: but most of the polytheists do not know that the righteous are the allies of God, rather they think that they are the allies of God.

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

Who said that?

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: "And they were not his allies. His allies are only the righteous," they are the companions of the Messenger of God, may God bless him and grant him peace.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **His allies are none but the righteous**, whoever they may be, and wherever they may be.

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 Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: "And they were not his allies. His allies are only the righteous," those who respect his sanctity and establish prayer near him, meaning: you - meaning the Prophet, may God bless him and grant him peace - and those who believe in you, **but most of them do not know**.

## Tafsir al-Qurtubi

The Almighty said: **And what is it that God should not punish them?** The meaning is: What prevents them from being punished? That is, they deserve punishment for the ugly deeds and reasons they committed, but for every person there is a set term. So God punished them with the sword after the departure of the Prophet, may God bless him and grant him peace. And regarding that, the verse was revealed: **A questioner asked about a punishment to come** (Al-Ma'arij: 1). Al-Akhfash said: *An* is redundant. An-Nahhas said: If it were as he said, He would have raised **He punishes them**. "But most of them do not know" meaning that the righteous are His friends.

## Tafsir Ibn Kathir

The Almighty informs us that they are worthy of being punished, but that was not done to them due to the blessing of the Prophet's position among them. That is why when he left them, God inflicted His wrath upon them on the day of Badr, killing their leaders and taking their noble ones prisoner. The Almighty guided them to seek forgiveness for the sins they were committing, such as polytheism and corruption. Qatada, As-Suddi, and others said: The people did not seek forgiveness, and if they had sought forgiveness, they would not have been punished. Ibn Jarir chose it, for if there were not among them the weak believers who sought forgiveness, the calamity that could not be averted would have befallen them, but it was averted from them because of those, as God Almighty said on the day of Hdaybiyyah: "They are the ones who disbelieved and prevented you from the Sacred Mosque and the offerings were held back from reaching their destination. And had it not been for believing men and believing women whom you did not know, lest you trample them and there should befall you on their part a disgrace without knowledge. That God may admit into His mercy whom He wills. Had they separated themselves, We would have punished those who disbelieved among them with a painful punishment." Ibn Jarir said: Ibn Hamid told us, Yaqub told us, on the authority of Ja'far ibn Abi al-Mughira, on the authority of Ibn Abza, who said: The Prophet, may



## Surat al-Anfal 8:34

And why should God not punish them while they prevent [people] from Al-Masjid Al-Haram, while they were not its guardians? Its guardians are none but the righteous, but most of them do not know.

God bless him and grant him peace, was in Mecca when God revealed, **And God would not punish them while you are among them.** He said: So the Prophet, may God bless him and grant him peace, went out to Medina, and God revealed, **And God would not punish them while they seek forgiveness.** He said: Those remaining Muslims who remained there were weak, meaning in Mecca, **seeking forgiveness.** So when they went out, God revealed, **And why should God not punish them while they prevent [people] from the Sacred Mosque, and they were not its guardians?** He said: So God permitted the conquest of Mecca, and it was the punishment that He had promised them. It was narrated from Ibn Abbas, Abu Malik, Ad-Dahhak and others something similar to this. It has been said that this verse abrogates the words of God Almighty: **And God would not punish them while they seek forgiveness,** meaning that what is meant is that they seek forgiveness from themselves. Ibn Jarir said: Ibn Hamid told us, Yahya bin Wadeh told us, from Al-Hussein bin Waqid, from Yazid An-Nahwi, from Ikrimah and Al-Hasan Al-Basri, who said: It was said in al-Anfal 8: **And God would not punish them while you are among them, and God would not punish them while they seek forgiveness,** so it was abrogated by the verse that follows it: "And what is the matter with them that God should not punish them while they prevent [people] from Al-Masjid Al-Haram, and they were not its guardians? His guardians are only the righteous, but most of them do not know. And their prayer at the House was nothing but whistling and clapping of hands. So taste the punishment for what you used to disbelieve," so they were fought in Mecca and hunger and harm afflicted them there. Ibn Abi Hatim narrated it likewise from the hadith of Abu Numailah Yahya bin Wadeh. Ibn Abi Hatim said: Al-Hasan bin Muhammad bin Al-Sabah told us, Hajjaj bin Muhammad told us, on the authority of Ibn Jurayj and Uthman bin Ata', on the authority of Ata', on the authority of Ibn Abbas, **And God would not punish them while they seek forgiveness.** Then he made an exception for the polytheists, saying, **And why should God not punish them while they prevent [people] from Al-Masjid Al-Haram?** And his statement, "And why should God not punish them while they prevent [people] from Al-Masjid Al-Haram? They were not its guardians. Its guardians are only the righteous, but most of them do not know." That is, how could God not punish them while they prevent people from Al-Masjid Al-Haram? That is, the one in Mecca, preventing the believers who are its people from praying in it and circumambulating it? That is, they are not the people of Al-Masjid Al-Haram, rather its people are the Prophet, may God bless him and grant him peace, and his companions, as God the Almighty said, "It is not for the polytheists to maintain the mosques of God while they bear witness against themselves of disbelief. Those, their deeds have become worthless, and in the Fire they will abide eternally. The mosques of God shall be maintained only by those who believe in God and the Last Day and establish prayer and give zakah and do not fear except God." Perhaps those will be

among the guided. God the Almighty said: **And averting from the way of God and disbelieving in Him and in al-Masjid al-Haram and expelling his people from it are greater in the sight of God,** the verse.

Al-Hafiz Abu Bakr bin Mardawayh said in his interpretation of this verse: Sulayman bin Ahmad, who is al-Tabarani, told us, Ja'far bin Ilyas bin Sadaqah al-Masri told us, Na'im bin Hammad told us, Nuh bin Abi Maryam told us, on the authority of Yahya bin Sa'id al-Ansari, on the authority of Anas bin Malik, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, was asked, **Who are your allies?** He said, **Everyone who is righteous.** Then the Messenger of God, may God bless him and grant him peace, recited, **His allies are none but the righteous.** Al-Hakim said in his Mustadrak: Abu Bakr al-Shafi'i told us, Ishaq bin al-Hasan told us, Abu Hudhayfah told us, Sufyan told us, on the authority of Abdullah bin Khathim, on the authority of Ismail bin Ubayd bin Rafa'ah, on the authority of his father, on the authority of his grandfather, who said: The Messenger of God, may God bless him and grant him peace, gathered the Quraysh and said: **Is there among you anyone other than you?** They said: **Our nephew is among us, our ally is among us, and our master is among us.** He said: "Our ally is among us, our nephew is among us, and our master is among us. Indeed, my allies among you are the righteous." Then he said: This is correct, and they did not include it. Urwah, al-Suddi, and Muhammad ibn Ishaq said regarding the words of God Almighty: **His allies are none but the righteous.** He said: They are Muhammad, may God bless him and grant him peace, and his companions, may God be pleased with them. Mujahid said: They are the mujahideen, whoever they were and wherever they were. Then the Almighty mentioned what they used to do at the Sacred Mosque, and how they used to treat it, so He said: **And their prayer at the House was nothing but whistling and clapping of hands.** Abdullah bin Amr, Ibn Abbas, Mujahid, Ikrimah, Saeed bin Jubayr, Abu Raja' al-Attardi, Muhammad bin Ka'b al-Qurazi, Hajar bin Unbas, Nabit bin Sharit, Qatadah, and Abd al-Rahman bin Zaid bin Aslam said: It is whistling. Mujahid added: They used to put their fingers in their mouths. Al-Suddi said: The whistling is like a white bird called the muka' and it is found in the land of the Hijaz. **And clapping of hands.** Ibn Abi Hatim said: Abu Khallad Sulayman bin Khallad told us, Yunus bin Muhammad al-Mu'addib told us, Ya'qub, meaning Ibn Abdullah al-Ash'ari, told us, Ja'far bin al-Mughira told us on the authority of Saeed bin Jubayr on the authority of Ibn Abbas regarding His statement: **And their prayer at the House was nothing but whistling and clapping of hands.** He said: The whistling is the whistling and clapping of hands is clapping. Qurra said: And he narrated: We have a gift for Ibn Omar, so Ibn Omar whistled and tilted his cheek and clapped his hands, and from Ibn Omar also that he said: They used to put their cheeks on the ground and clap and whistle. It was narrated by Ibn Abi Hatim in his interpretation with his chain of transmission from him. And Ikrimah said: They used to circumambulate



the House on the left, Mujahid said: They only did that to confuse the Prophet's prayer, may God bless him and grant him peace, and Al-Zuhri said: They mock the believers, and from Saeed bin Jubair and Abd al-Rahman bin Zaid **and turning away** he said people turned them away from the path of God Almighty. His statement **So taste the punishment for what you used to disbelieve**, Ad-Dahhak, Ibn Jurayj and Muhammad bin Ishaq said: It is what happened to them on the day of Badr of killing and captivity, and Ibn Jarir chose it and did not narrate anything else, and Ibn Abi Hatim said: My father told us, Ibn Abi Omar told us, Sufyan told us, from Ibn Abi Nujayh, from Mujahid, who said: The punishment of the people of acknowledgment is with the sword and the punishment of the people of denial is with the shout and the earthquake.

### Fath al-Qadir

His statement: 34- "And what is the matter with them that God should not punish them?" Because God, the Most High, explained that what prevented them from being punished were the two aforementioned matters: the presence of the Messenger of God, may God bless him and grant him peace, among them, and the occurrence of seeking forgiveness. He then mentioned that these infidels, I mean the infidels of Mecca, deserved God's punishment for the evil deeds they committed. The meaning is: What is there for them that prevents them from being punished? Al-Akhfash said: "An" is redundant. Al-Nahhas said: If it were as he said, then "Ya'thubuhum **would have been raised, and the phrase** and they prevent [people] from the Sacred Mosque" is in the accusative case as a state: meaning, what prevents them from being punished? The fact is that they prevent people from the Sacred Mosque, just as they did in the year of Al-Hudaybiyyah when they prevented the Messenger of God, may God bless him and grant him peace, and his companions from the House. The phrase **and they were not its guardians** is in the accusative case as a state of the subject of **they prevent**, and this is like a response to what they used to say that they were the guardians of the House, and that its matter was delegated to them. Then he said, explaining who has that right: **His guardians are only the righteous**, meaning his guardians are only those who are among those who are righteous against polytheism and sins. **But most of them do not know**, that, and the ruling that the majority are ignorant indicates that the minority know but they are stubborn.

### Tafsir al-Baghawi

34 - The Almighty's saying: **And what is the matter with them that God should not punish them?** That is: What prevents them from being punished, meaning after you have left them, **while they prevent [people] from the Sacred Mosque?** That is: They prevent the believers from circumambulating the House.

It was said: By the first punishment he meant the punishment of extermination, and by his saying **And what is the matter with them that God should not punish them** he meant: with the sword.

It was said: By the first he meant the torment of this

world, and by this verse he meant the torment of the Hereafter.

Al-Hasan said: The first verse, which is His statement, **And God would not punish them**, was abrogated by the statement of God Almighty, **And why should they not be punished by God?**

"And they were not its guardians," Al-Hasan said: The polytheists used to say, **We are the guardians of the Sacred Mosque**, so God responded to them by saying: **And they were not its guardians**, meaning: the guardians of the House. **Its guardians**, meaning: the guardians of the House, **are only the righteous**, meaning: the believers who fear polytheism, **but most of them do not know**.

### Tafsir al-Baidawi

34. "And what is it to them that God should not punish them? **And what is it to them that prevents their punishment when that is over and how can they not be punished?** And they prevent [people] from the Sacred Mosque." Their situation and what prevented them from it was the Messenger of God, may God bless him and grant him peace, and the believers were forced to migrate and besieged in the year of Hudaybiyyah. "And they were not his guardians **deserving of his authority despite their polytheism, and this is a refutation of what they used to say**, We are the guardians of the House and the Sanctuary, so we prevent whomever we will and admit whomever we will. His guardians are only the righteous" from polytheism who do not worship anyone but Him in it, and it was said that the two pronouns refer to God. "But most of them do not know" that they do not have authority over him, as if he indicated by the majority that among them there are those who know and are stubborn, or he meant by it all as the few mean nonexistence.

## Surat al-Anfal 8:35

And their prayer at the House was nothing but whistling and hand-clapping. So taste the punishment for what you used to disbelieve.

## Surat al-Anfal 8:35

And their prayer at the House was nothing but whistling and hand-clapping. So taste the punishment for what you used to disbelieve.

## Tafsir al-Jalalayn

35 - **And their prayer at the House was nothing but whistling** whistling **and clapping** clapping, meaning they made that the place of their prayer that they were commanded to do **So taste the punishment** at Badr **for what you used to disbelieve**

## Tafsir al-Suyuti

The Almighty said: **And their prayer was not the same.** Al-Wahidi narrated on the authority of Ibn Omar that he said: They used to circumambulate the House, clapping and whistling, then this verse was revealed.

Ibn Jarir narrated on the authority of Saeed, who said: The Quraysh used to oppose the Prophet, may God bless him and grant him peace, during the circumambulation, mocking him, whistling and clapping, so this verse was revealed.

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And what is the matter with these polytheists that God should not punish them, while they prevent those who pray to God in it and worship Him from the Sacred Mosque, and they are not God's guardians, but rather His guardians are those who prevent them from the Sacred Mosque, and they do not pray in the Sacred Mosque, **And their prayer at the House**, meaning the Ancient House of God, **was nothing but whistling**, which is whistling.

It is said: (**Maka yamku makwan wa makaan**) and it has been said that (*al-maku*) is for a man to gather his hands, then put them in his mouth, then scream. It is also said: (**Maka ast al-dabbah mukaan**), if it blows with wind. It is said: (**It does not yamku except with its ast uncovered**), and for this reason al-ist is called (*al-makwa*), it was named thus, and from that is the saying of Antarah:

And the wife of a prostitute left a braid, and she was bitten by its prey, like the cheek of a wise man.

And Al-Tarmeh said:

He leaned towards the first with a sharp stab, the sides of which were covered with ashes.

Meaning: vote.

As for *tasdiya*, it is clapping. It is said: **sada yasdi tasadayyan**, *clap*, and *safah*, all meaning the same thing.

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 Musa bin Qais, on the authority of Hajar bin Anbas: **Except for whistling and clapping.** He said: *Whistling* means whistling, and *clap* means clapping.

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 their prayer at the House was nothing but whistling and clapping of hands.** "Whistling" means whistling, and **clap of hands** means clapping of hands.

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 their prayer at the House was nothing but whistling and clapping of hands**, meaning: the prayer of the polytheists at the House was *whistling*, meaning whistling, and *clapping*, meaning clapping of hands.

Muhammad bin Amara Al-Asadi told me, he said, Ubaidullah bin Musa told us, he said, Fadil told us, on the authority of Atiyah: **And their prayer at the House was nothing but whistling and clapping of hands**, he said: clapping and whistling.

Ibn Wakee' told us, he said, my father told us, on the authority of Qura bin Khalid, on the authority of Atiyah, on the authority of Ibn Umar, he said: *Al-Maka'* means clapping, and *Al-Tasdiyya* means whistling. He said: Ibn Umar tilted his cheek to one side.

Al-Qasim told us, Al-Hussein told us, Waki' told us, on the authority of Qurra bin Khalid, on the authority of Atiyah, on the authority of Ibn Umar: **And their prayer at the House was nothing but whistling and clapping.** He said: *Whistling* and *clapping* are whistling and clapping.

Al-Harith told me, he said, Al-Qasim told us, he said, I heard Muhammad bin Al-Hussein narrating, on the authority of Qura bin Khalid, on the authority of Atiya Al-Awfi, on the authority of Ibn Omar, he said: *Al-Maka'* means whistling, and *Al-Tasdiya* means clapping.

Ibn Bashar told us, he said, Abu Amir told us, he said, Qura told us, on the authority of Atiyah, on the authority of Ibn Umar, regarding his statement: **And their prayer at the House was nothing but whistling and clapping of hands**, he said: *Whistling* is whistling, and *clapping* is clapping of hands. Qura said: Atiyah narrated to us what Ibn Umar did, so he whistled, tilted his cheek, and clapped his hands.

Yunus told me, he said, Ibn Wahb told us, he said, Bakr ibn Mudar told me, on the authority of Ja'far ibn Rabi'ah, he said: I heard Abu Salamah ibn Abd al-Rahman ibn Awf say regarding the statement of God: **And their prayer at the House was nothing but whistling and clapping of hands**, Bakr said: So Ja'far brought his hands together for me, then blew into them whistling, as Abu Salamah had told him.

Ahmad bin Ishaq told us, Abu Ahmad told us, Israel

told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, on the authority of Ibn Abbas, who said: **The 'mukka' is the whistle, and 'tasdiya' is the clapping.**

... He said, Abu Ahmad told us, he said, Salamah bin Sabur told us, on the authority of Atiyah, on the authority of Ibn Omar: **And their prayer at the House was nothing but whistling and clapping**, he said: whistling and clapping.

... He said, Abu Ahmad told us, Fadil bin Marzouq told us, on the authority of Atiyah, on the authority of Ibn Omar, the same.

Ibn Wakee' told us, he said, Habawayh Abu Yazid 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, he 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?" (al-A'raf 7:32), so they were commanded to wear clothes.

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, he said: The Quraysh used to oppose the Prophet, may God bless him and grant him peace, during the circumambulation, mocking him, whistling and clapping, so this verse was revealed: **And their prayer at the House was nothing but whistling and clapping of hands.**

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: **Except for whistling**, he said: They would blow into their hands, and *tasdiya* means clapping.

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: **Except for whistling and clapping.** He said: *Whistling* is putting their fingers in their mouths, and *clap* is clapping, they mix that up with the prayer of Muhammad, may God bless him and grant him peace.

Al-Muthanna told us, he said, Ishaq told us, he said, Abdullah told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid, except that he did not say: **his prayer**.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, who said: *Muka* means putting their fingers in their mouths, and *tasdiya* means clapping. He said: A group of Banu Abd al-Dar used to mix all of these things with the blessings of Muhammad.

Ahmad bin Ishaq told us, Abu Ahmad told us, Talha bin Amr told us, on the authority of Saeed bin Jubair: **Their prayer at the House was nothing but whistling and clapping of hands**, he said: from between the fingers. Ahmad said: A letter fell on me, and I do not think it was anything but throwing, blowing and whistling from them, and Saeed bin Jubair showed me where they were whistling from the direction of Abu Qubays.

Narrated to us, Al-Muthanna said, narrated to us, Ishaq bin Sulayman said, narrated to us, Talhah bin Amr, on the authority of Saeed bin Jubair, regarding his statement: **And their prayer at the House was nothing but whistling and clapping of hands**, he said: **The whistling** means they would interlock their fingers and whistle with them, and that is **the whistling**. He said: And Saeed bin Jubair showed me the place where they used to whistle towards Abu Qubays.

Al-Muthanna told me, he said, Ishaq told us, he said, Muhammad ibn Harb told us, he said, Ibn Lahi'ah told us, on the authority of Ja'far ibn Rabi'ah, on the authority of Abu Salamah ibn Abd al-Rahman, regarding his statement: **whistling and clapping**, he said: *whistling* is blowing - and he pointed with his hand before his mouth - and *clapping* is clapping.

Ibn Wakee' told us, he said, Al-Maharibi told us, on the authority of Juwaybir, on the authority of Ad-Dahhak, he said: *Al-Maka'* means whistling, and *Al-Tasdiyya* means clapping.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Juwaybir, on the authority of Al-Dahhak, the same.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And their prayer at the House was nothing but whistling and clapping of hands**, he said: We were told that (*whistling*) was clapping of hands, and (*clapping*) was shouting with which they opposed the Qur'an.

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: **Bell whistling and clapping.** He said: **Bell whistling** is whistling, and **clap clapping** is clapping.

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 their prayer at the House was nothing but whistling and clapping.** And *whistling* is the whistling, like a white bird called *maka* that is found in the land of the Hijaz, and *claps* is clapping.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement, **And their prayer at the House was nothing but whistling and clapping of hands**, he said: *Whistling* is a whistle that the people of the Age of Ignorance used to make loud noises. He said: And he also said regarding *whistling*: whistling in their hands and playing.

It has been said about (*tasddiyyah*): It is (**turning away from the Sacred House of God**), and this is a baseless statement, because (*tasddiyyah*) is a noun derived from the saying: (**I turned away, turning away**). As for (*sad*), it is not said from it: (*saddayt*), rather it is said from it: (*sadddat*), and if you stress the dal from it to mean repeating the action, it is said: (**sadddat tasidaydan**). Unless the one who said this statement attributed (*tasddiyyah*) to it being from (*sadddah*), then one of its dals was changed to a ya, as it is said: (*tazanayt*) from (*dhannat*), and as the rajaz poet said:

The falcon is killed if the falcon breaks

Surat al-Anfal 8:35

And their prayer at the House was nothing but whistling and hand-clapping. So taste the punishment for what you used to disbelieve.

Meaning: The falcon is biting, so one of its two letters, the letter *Dhad* was changed to a *Ya*, and this is a direction to which it is directed.

Mention of those who said what we mentioned in the interpretation of *al-Tasdiyya*.

Ahmad bin Ishaq told me, he said, Abu Ahmad told us, he said, Talha bin Amr told us, on the authority of Saeed bin Jubair: **And their prayer at the House was nothing but whistling and clapping of hands**, turning them away from the Sacred House of God.

Al-Muthanna told me, he said, Ishaq bin Sulayman told us, he said, Talha bin Amr told us, on the authority of Saeed bin Jubair: **And a siddiyah**. He said: **The siddiyah** means the people prevented them from entering the Sacred House.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **And turning away**, he said: turning away from the path of God, and turning them away from prayer and from the religion of God.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **And their prayer at the House was nothing but whistling and clapping of hands**, he said: Their prayer that they claim will ward off evil from them was **nothing but whistling and clapping of hands**, and that is what God does not like nor love, nor is it what He has made obligatory upon them, nor what He has commanded them to do.

As for His statement: **Then taste the punishment for what you used to disbelieve**, it means the punishment that He promised them with the sword on the day of Badr. He says to the polytheists who said: **O God, if this is the truth from You, then rain down upon us stones from the sky** *verse*, when He brought them the punishment they had hastened, *Taste*, meaning eat, and it is not a taste with the mouth, but rather a taste with the senses and the presence of the taste of His pain in the hearts. He says to them: So taste the punishment for what you used to deny that God will punish you with it for your denial of the Oneness of your Lord and the message of your Prophet, 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?

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **So taste the punishment for what you used to disbelieve**, meaning: what God inflicted upon them on the day of Badr of killing.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj: **So taste the punishment for what you used to disbelieve**, he said: These are the people of Badr, the day God punished them.

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: **So taste the punishment for what you used to disbelieve**, meaning the people of Badr. God punished them on the day of Badr by killing and taking them captive.

## Tafsir al-Qurtubi

Ibn Abbas said: The Quraysh used to circumambulate the House naked, clapping and whistling, and they thought that was an act of worship. And whistling is whistling. And clapping is applauding, as stated by Mujahid, Al-Suddi and Ibn Umar, may God be pleased with them. And from it is the saying of Antarah:

And the wife of a prostitute left a braid, and she was bitten by its prey, like the cheek of a wise man.

That is, it makes a sound. And from it, the animal makes a meowing sound when it blows with wind. Al-Suddi said: The meowing is the whistle, in the tune of a white bird in the Hijaz called the meowing. The poet said:

If the cawing chirps outside a meadow, woe to the people of sheep and donkeys.

Qatada: Al-Makka is striking with the hands, and Al-Tasdiyya is shouting. According to both interpretations, it is a refutation of the ignorant Sufis who dance, clap, and shock. All of that is reprehensible, and the rational person is above such things, and the one who does it is like the polytheists in what they used to do at the House. Ibn Jurayj and Ibn Abi Nujayh narrated on the authority of Mujahid that he said: Al-Makka is their putting their fingers in their mouths. And Al-Tasdiyya is whistling, they want to distract Muhammad, peace and blessings be upon him, from prayer. Al-Nahhas said: What is well-known in the language is what was narrated on the authority of Ibn Umar. Abu Ubaid and others narrated that it is said: Makka yamku makwan and Makka if he whistles. And Sada yasda tasdiyya if he claps, and from this is the saying of Umar ibn Al-Atnabah:

They all made a cacophony of noise at home.

That is, by clapping. Saeed bin Jubair and Ibn Zayd: The meaning of *tasddiyya* is to prevent them from entering the House, so the original form according to this is *tasaddada*, so one of the two *dals* was replaced with a *ya*.

## Tafsir Ibn Kathir

The Almighty informs us that they are worthy of being punished, but that was not done to them due to the blessing of the Prophet's position among them. That is why when he left them, God inflicted His wrath upon them on the day of Badr, killing their leaders and taking their noble ones prisoner. The Almighty guided them to seek forgiveness for the sins they were committing, such as polytheism and corruption.



Qatada, As-Suddi, and others said: The people did not seek forgiveness, and if they had sought forgiveness, they would not have been punished. Ibn Jarir chose it, for if there were not among them the weak believers who sought forgiveness, the calamity that could not be averted would have befallen them, but it was averted from them because of those, as God Almighty said on the day of Hudaibiyyah: "They are the ones who disbelieved and prevented you from the Sacred Mosque and the offerings were held back from reaching their destination. And had it not been for believing men and believing women whom you did not know, lest you trample them and there should befall you on their part a disgrace without knowledge. That God may admit into His mercy whom He wills. Had they separated themselves, We would have punished those who disbelieved among them with a painful punishment." Ibn Jarir said: Ibn Hamid told us, Yaqub told us, on the authority of Ja'far ibn Abi al-Mughira, on the authority of Ibn Abza, who said: The Prophet, may God bless him and grant him peace, was in Mecca when God revealed, **And God would not punish them while you are among them.** He said: So the Prophet, may God bless him and grant him peace, went out to Medina, and God revealed, **And God would not punish them while they seek forgiveness.** He said: Those remaining Muslims who remained there were weak, meaning in Mecca, **seeking forgiveness.** So when they went out, God revealed, **And why should God not punish them while they prevent [people] from the Sacred Mosque, and they were not its guardians?** He said: So God permitted the conquest of Mecca, and it was the punishment that He had promised them. It was narrated from Ibn Abbas, Abu Malik, Ad-Dahhak and others something similar to this. It has been said that this verse abrogates the words of God Almighty: **And God would not punish them while they seek forgiveness,** meaning that what is meant is that they seek forgiveness from themselves. Ibn Jarir said: Ibn Hamid told us, Yahya bin Wadeh told us, from Al-Hussein bin Waqid, from Yazid An-Nahwi, from Ikrimah and Al-Hasan Al-Basri, who said: It was said in al-Anfal 8: **And God would not punish them while you are among them, and God would not punish them while they seek forgiveness,** so it was abrogated by the verse that follows it: "And what is the matter with them that God should not punish them while they prevent [people] from Al-Masjid Al-Haram, and they were not its guardians? His guardians are only the righteous, but most of them do not know. And their prayer at the House was nothing but whistling and clapping of hands. So taste the punishment for what you used to disbelieve," so they were fought in Mecca and hunger and harm afflicted them there. Ibn Abi Hatim narrated it likewise from the hadith of Abu Numailah Yahya bin Wadeh. Ibn Abi Hatim said: Al-Hasan bin Muhammad bin Al-Sabah told us, Hajjaj bin Muhammad told us, on the authority of Ibn Jurayj and Uthman bin Ata', on the authority of Ata', on the authority of Ibn Abbas, **And God would not punish them while they seek forgiveness.** Then he made an exception for the polytheists, saying, **And why should God not punish them while they prevent [people] from Al-Masjid Al-Haram?** And his statement, "And why should God not punish them while they prevent [people] from Al-Masjid Al-Haram? They were not its guardians. Its guardians are only the righteous, but

most of them do not know." That is, how could God not punish them while they prevent people from Al-Masjid Al-Haram? That is, the one in Mecca, preventing the believers who are its people from praying in it and circumambulating it? That is, they are not the people of Al-Masjid Al-Haram, rather its people are the Prophet, may God bless him and grant him peace, and his companions, as God the Almighty said, "It is not for the polytheists to maintain the mosques of God while they bear witness against themselves of disbelief. Those, their deeds have become worthless, and in the Fire they will abide eternally. The mosques of God shall be maintained only by those who believe in God and the Last Day and establish prayer and give zakah and do not fear except God." Perhaps those will be among the guided. God the Almighty said: **And averting from the way of God and disbelieving in Him and in al-Masjid al-Haram and expelling his people from it are greater in the sight of God,** the verse. Al-Hafiz Abu Bakr bin Mardawayh said in his interpretation of this verse: Sulayman bin Ahmad, who is al-Tabarani, told us, Ja'far bin Ilyas bin Sadaqah al-Masri told us, Na'im bin Hammad told us, Nuh bin Abi Maryam told us, on the authority of Yahya bin Sa'id al-Ansari, on the authority of Anas bin Malik, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, was asked, **Who are your allies?** He said, **Everyone who is righteous.** Then the Messenger of God, may God bless him and grant him peace, recited, **His allies are none but the righteous.** Al-Hakim said in his Mustadrak: Abu Bakr al-Shafi'i told us, Ishaq bin al-Hasan told us, Abu Hudhayfah told us, Sufyan told us, on the authority of Abdullah bin Khathim, on the authority of Ismail bin Ubayd bin Rafa'ah, on the authority of his father, on the authority of his grandfather, who said: The Messenger of God, may God bless him and grant him peace, gathered the Quraysh and said: **Is there among you anyone other than you?** They said: **Our nephew is among us, our ally is among us, and our master is among us.** He said: "Our ally is among us, our nephew is among us, and our master is among us. Indeed, my allies among you are the righteous." Then he said: This is correct, and they did not include it. Urwah, al-Suddi, and Muhammad ibn Ishaq said regarding the words of God Almighty: **His allies are none but the righteous.** He said: They are Muhammad, may God bless him and grant him peace, and his companions, may God be pleased with them. Mujahid said: They are the mujahideen, whoever they were and wherever they were. Then the Almighty mentioned what they used to do at the Sacred Mosque, and how they used to treat it, so He said: **And their prayer at the House was nothing but whistling and clapping of hands.** Abdullah bin Amr, Ibn Abbas, Mujahid, Ikrimah, Saeed bin Jubayr, Abu Raja' al-Attardi, Muhammad bin Ka'b al-Qurazi, Hajar bin Unbas, Nabit bin Sharit, Qatadah, and Abd al-Rahman bin Zaid bin Aslam said: It is whistling. Mujahid added: They used to put their fingers in their mouths. Al-Suddi said: The whistling is like a white bird called the muka' and it is found in the land of the Hijaz. **And clapping of hands.** Ibn Abi Hatim said: Abu Khallad Sulayman bin Khallad told us, Yunus bin Muhammad al-Mu'addib told us, Ya'qub, meaning Ibn Abdullah al-Ash'ari, told us, Ja'far bin al-Mughira told us on the authority of Saeed bin Jubayr on the authority of Ibn Abbas regarding His statement:



Surat al-Anfal 8:35

And their prayer at the House was nothing but whistling and hand-clapping. So taste the punishment for what you used to disbelieve.

**And their prayer at the House was nothing but whistling and clapping of hands.** He said: The whistling is the whistling and clapping of hands is clapping. Qurra said: And he narrated: We have a gift for Ibn Omar, so Ibn Omar whistled and tilted his cheek and clapped his hands, and from Ibn Omar also that he said: They used to put their cheeks on the ground and clap and whistle. It was narrated by Ibn Abi Hatim in his interpretation with his chain of transmission from him. And Ikrimah said: They used to circumambulate the House on the left, Mujahid said: They only did that to confuse the Prophet's prayer, may God bless him and grant him peace, and Al-Zuhri said: They mock the believers, and from Saeed bin Jubair and Abd al-Rahman bin Zaid **and turning away** he said people turned them away from the path of God Almighty. His statement **So taste the punishment for what you used to disbelieve**, Ad-Dahhak, Ibn Jurayj and Muhammad bin Ishaq said: It is what happened to them on the day of Badr of killing and captivity, and Ibn Jarir chose it and did not narrate anything else, and Ibn Abi Hatim said: My father told us, Ibn Abi Omar told us, Sufyan told us, from Ibn Abi Nujayh, from Mujahid, who said: The punishment of the people of acknowledgment is with the sword and the punishment of the people of denial is with the shout and the earthquake.

### Fath al-Qadir

His saying: 35- **And their prayer at the House was nothing but whistling and clapping.** Whistling: the whistle from muka yamku muka, and from it is the saying of Antarah:

And the lover of a prostitute left a wounded man, his prey being chewed like the cheek of a learned man

That is, it makes a sound, and from it the animal made a sound: if it blew with wind. It was said that the meowing is the whistle to the tune of a white bird in the Hijaz called the meowing. The poet said:

If the hawk chirps outside a tree, woe to the people of sheep and donkeys.

And applause: clapping. It is said: Sada yasdi tasadia: if he clapped, and from this is the saying of Omar bin Al-Atnabah:

They all made a cacophony of noise at home.

That is, by clapping. It was said that clapping means hitting with the hands, and shouting means screaming. It was said that clapping means putting their fingers in their mouths, and whistling means whistling. It was said that shouting means turning them away from the House. It was said that the origin of this is *taṣaddadah*, so one of the two *dāls* was replaced with a *ya'*. The meaning of the verse is that the polytheists used to whistle and clap at the House, which is a place for prayer and worship. They put that in place of prayer, intending to distract the praying Muslims from prayer. It was read with the accusative of their prayer as the predicate of *kāna*, and what follows it is its subject. His statement, **Then taste the punishment for what you**

**used to disbelieve.** This is a shift to addressing the disbelievers, threatening them and exaggerating in striking terror into their hearts. What is meant by it is the punishment of this world, like the Day of Badr, and the punishment of the Hereafter.

### Tafsir al-Baghawi

35 - The Almighty said: **And their prayer at the House was nothing but whistling and clapping.** Ibn Abbas and Al-Hasan said: *Whistling* means whistling, and in the language it is the name of a white bird that is found in the Hijaz and has a whistling sound, as if he said: **Except the sound of whistling**, and clapping means clapping.

Ibn Abbas said: The Quraysh used to circumambulate the House naked, whistling and clapping.

Mujahid said: A group of Banu Abd al-Dar used to oppose the Prophet, may God bless him and grant him peace, during the circumambulation, mock him, put their fingers in their mouths, and whistle. Mucking means putting the fingers in the cheeks. Whistling is called *tasddiyya*, and from it comes the echo that a person hears on a mountain.

Jaafar bin Rabia said: I asked Abu Salamah bin Abd al-Rahman about the words of God Almighty: **Except for whistling and clapping.** So he brought his hands together and blew into them a whistle.

Muqatil said: When the Prophet, may God bless him and grant him peace, prayed in the mosque, two men would stand on his right and whistle, and two men would stand on his left and clap, in order to confuse the Prophet's prayer, may God bless him and grant him peace. They were from Banu Abd al-Dar.

Saeed bin Jubair said: **Tasdiyya is their preventing the believers from the Sacred Mosque, from religion, and from prayer.** According to this interpretation, it is: *Tasdiyya* with two *dals*, one of the *dals* was changed to a *ya'*, just as it is said *tathannayt* from *dhan*, and *taqdi al-bazi* if the falcon breaks, meaning the falcon breaks. Ibn al-Anbari said: He called it prayer because they were commanded to pray in the mosque, so they made that their prayer. **So taste the punishment for what you used to disbelieve.**

### Tafsir al-Baidawi

35. **And their prayer at the House** meaning their supplication or what they call prayer, or what they place in its place. **Except whistling** a verb from **maka yamku** if he whistles. And it is read with a short vowel like crying. **And tasdiyan** a clasping that you do from *sada*, or from *sad* by replacing one of the two doubling letters with *ya*.

**Their prayer** was read in the accusative case as the predicate, and the context of the speech is to establish

their deserving of punishment or their lack of guardianship of the mosque, as this is not befitting of someone whose prayer is like this. It was narrated that they used to circumambulate the House naked, men and women, interlocking their fingers, whistling and clapping. It was said that they used to do that when the Prophet, may God bless him and grant him peace, wanted to pray, confusing him and making him think that they were also praying. **Taste the punishment** means killing and captivity on the day of Badr. It was said that it is the punishment of the Hereafter, and the lam may be for the covenant and the covenant: **Bring us a punishment** "for what you disbelieved" in belief and action.

## Surat al-Anfal 8:36

Indeed, those who disbelieve spend their wealth to avert [people] from the way of Allah. So they will spend it; then it will be upon them a cause of regret; then they will be overcome. And those who disbelieve will be gathered to Hell.

## Surat al-Anfal 8:36

Indeed, those who disbelieve spend their wealth to avert [people] from the way of Allah. So they will spend it; then it will be upon them a cause of regret; then they will be overcome. And those who disbelieve will be gathered to Hell.

## Tafsir al-Jalalayn

36 - **Indeed, those who disbelieve spend their wealth** in the war against the Prophet, may God bless him and grant him peace, (to avert [people] from the way of God. So they will spend it; then it will be) in the end **for them a cause of regret** remorse for losing it and missing what they intended **then they will be overcome** in this world **and those who disbelieved** among them **will be gathered to Hell** in the Hereafter **will be driven**.

## Tafsir al-Suyuti

God Almighty said: Those who disbelieved, the verse. Ibn Ishaq said: Al-Zuhri, Muhammad ibn Yahya ibn Hibban, Asim ibn Umair ibn Qatada, and Al-Hussain ibn Abd al-Rahman told me that when the Quraysh were defeated on the day of Badr and returned to Mecca, Abdullah ibn Abi Rabi'ah walked God

And Ikrimah bin Abi Jahl and Sufyan bin Abi Umayya were among men from Quraysh whose fathers and sons had been killed. They spoke to Abu Sufyan and whoever had business with that caravan from Quraysh and said, "O people of Quraysh, Muhammad has killed you and your best people. Help us with this money to fight him, perhaps we can take revenge on him." So they did. As Ibn Abbas mentioned, God revealed about them: **Those who disbelieve spend their wealth and their children until His saying, 'They will be gathered.'**

Ibn Abi Hatim narrated on the authority of Al-Hakam bin Utaybah, who said: It was revealed about Abu Sufyan, who spent forty ounces of gold on the polytheists.

Ibn Jarir narrated on the authority of Ibn Abzi and Saeed bin Jubair, who said: It was revealed about Abu Sufyan who hired two thousand Abyssinians on the day of Uhud to fight with the Messenger of God, may God bless him and grant him peace.

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Indeed, those who disbelieve in God and His Messenger spend their wealth, giving it to their peers among the polytheists so that they may gain strength by it to fight the Messenger of God, may God bless him and grant him peace, and the believers in him, to turn the believers in God and His Messenger away from believing in God and His Messenger. So they will spend their wealth on that, and then their spending will be a *regret* for them. He says: It will become a cause of remorse for them,

because their wealth will be lost, and they will not attain what they hoped for and coveted of extinguishing the light of God and raising the word of disbelief over the word of God, because God is the One who raises His word and makes the word of disbelief the lowest. Then the believers will overcome them, and God will gather those who disbelieved in Him and His Messenger to Hell, and they will be tormented therein. So great is the regret and remorse therein for those of them who live and those who perish! As for the living, their wealth is spent in vain, without attaining any benefit, and they will return defeated, subdued, deprived, and robbed. As for the deceased, he was killed, robbed, and hastened to the fire of God to abide therein forever. We seek refuge in God from His wrath.

The one who took charge of the expenses mentioned by God in this verse, among other things, was Abu Sufyan.

Who said that?

Ibn Hamid told us, he said, Yaqub al-Qummi told us, on the authority of Ja'far, on the authority of Sa'id ibn Jubayr, regarding His statement: **Indeed, those who disbelieve spend their wealth** and the verse, **And those who disbelieve will be gathered to Hell**, he said: It was revealed about Abu Sufyan ibn Harb. On the day of Uhud, he hired two thousand Abyssinians from Banu Kinanah, and the Prophet, may God bless him and grant him peace, fought with them. They are the ones about whom Ka'b ibn Malik says:

And we came to a wave of the sea in the midst of which were Abyssinians, some of them bareheaded and some masked.

Three thousand, and we are three hundred, if they are more, then four

Ibn Wakee' told us, he said, Ishaq bin Ismail told us, on the authority of Ya'qub al-Qummi, on the authority of Ja'far, on the authority of Ibn Abza: **Indeed, those who disbelieve spend their wealth to avert [people] from the way of God**, he said: It was revealed about Abu Sufyan: He hired two thousand men on the day of Uhud to fight with the Messenger of God, may God bless him and grant him peace, in addition to those Arabs who sought help.

...He said, my father told us, on the authority of Khattab ibn Uthman al-Asfari, on the authority of al-Hakam ibn Utaybah: **Indeed, those who disbelieve spend their wealth to avert [people] from the way of God**. He said: It was revealed about Abu Sufyan. He spent on the polytheists on the day of Uhud forty ounces of gold, and an ounce at that time was forty-two mithqals.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **Indeed, those who disbelieve spend their wealth to avert [people] from the way of God**, the verse, when Abu Sufyan brought the caravan to Mecca, he stirred up

the people and called them to fight, until the Prophet of God invaded the following year. And Badr was in Ramadan, on Friday morning, the seventeenth of Ramadan. And Uhud was in Shawwal, on Saturday, the eleventh of it, in the fourth year.

Muhammad ibn al-Husayn told me, Ahmad ibn al-Mufaddal told us, Asbat told us, on the authority of al-Suddi, who said: God said about what the polytheists, including Abu Sufyan, were hiring men to fight Muhammad with: **Indeed, those who disbelieve spend their wealth to avert [people] from the way of God**, meaning Muhammad, may God bless him and grant him peace, **so they will spend it; then it will be a cause of regret for them**, meaning remorse and woe on the Day of Resurrection, **then they will be overcome**.

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 spend their wealth to avert [people] from the way of God**, the verse until His statement: **Those are the losers**, he said: Regarding Abu Sufyan's spending on the infidels on the day of Uhud.

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 Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said, Muhammad ibn Muslim ibn Ubayd God ibn Shihab al-Zuhri told us, and Muhammad ibn Yahya ibn Hibban, and Asim ibn Umar ibn Qatada, and al-Husayn ibn Abd al-Rahman ibn Amr ibn Sa'd ibn Mu'adh, and other scholars of ours told us, all of them narrated some hadith about the Day of Uhud. All their talk came together in what I have mentioned of the talk about the Day of Uhud. They said, or what was said by them: When some of the infidels of Quraysh from the companions of the well were killed on the day of Badr, and they returned to Mecca, and Abu Sufyan returned with his camel, Abdullah ibn Abi Rabi'ah, Ikrimah ibn Abi Jahl, and Sufyan ibn Umayyah walked with men from Quraysh whose fathers, sons, and brothers had been killed at Badr. They spoke to Abu Sufyan ibn Harb and those of Quraysh who had business with that caravan, and said: O people of Quraysh, Muhammad has left you and killed your best, so help us with this money to fight him, so that we may take revenge on him for those of us who were killed! So they did. He said: It was about them, as mentioned by Ibn Abbas, that God revealed: **Indeed, those who disbelieved spend their wealth until His saying: And those who disbelieved will be gathered to Hell**.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **Indeed, those who disbelieve spend their wealth to avert [people] from the way of God**, until His saying: **will be gathered together**, meaning the group who went to Abu Sufyan, and to whoever had wealth from Quraysh in that trade, and they asked them to strengthen them to fight the Messenger of God, may God bless him and grant him peace, and they did.

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

Saeed bin Abi Ayoub told me, on the authority of Ata bin Dinar, regarding the statement of God: **Indeed, those who disbelieve spend their wealth**, the verse, it was revealed about Abu Sufyan bin Harb.

Some of them said: He meant the polytheists of Badr.

Mention of who said that:

Al-Husayn ibn al-Faraj told us, he said, I heard Abu Muadh say, Ubayd ibn Sulayman told us, he heard al-Dahhak say about His statement, **Indeed, those who disbelieve spend their wealth to avert [people] from the way of God the verse**, he said: They are the people of Badr.

Abu Ja'far said: "In my opinion, what is correct to say about this is what we have said, which is to say: God informed us about those who disbelieved in Him from the polytheists of Quraysh, that they spend their wealth to hinder people from the path of God. He did not tell us which of those He meant, but rather He made the statement "those who disbelieved" general. It is possible that He meant those who spent their wealth to fight the Messenger of God (peace and blessings of God be upon him) and his companions at Uhud, and it is possible that He meant those among them who spent that at Badr, and it is possible that He meant both groups. Since that is the case, then the correct thing to say about it is general, just as His praise made general those among Quraysh who disbelieved."

## Tafsir al-Qurtubi

God Almighty says: "Indeed, those who disbelieve spend their wealth to avert [people] from the way of God. So they will spend it; then it will be for them a cause of regret; then they will be overcome. And those who disbelieve will be gathered to Hell." God

## Tafsir Ibn Kathir

Muhammad ibn Ishaq said: Al-Zuhri, Muhammad ibn Yahya ibn Hibban, Asim ibn Umar ibn Qatada, and Al-Husayn ibn Abd al-Rahman ibn Amr ibn Sa'id ibn Mu'adh told me that when the Quraysh were defeated on the day of Badr and their camels returned to Mecca, and Abu Sufyan returned with his camel, Abdullah ibn Abi Rabi'ah, Ikrimah ibn Abi Jahl, and Sufyan ibn Umayyah walked with men from the Quraysh whose fathers, sons, and brothers had been defeated at Badr. They spoke to Abu Sufyan ibn Harb and those who had business with the Quraysh in that caravan, and said: O people of the Quraysh, Muhammad has left you and killed your best, so help us with this money to fight him so that we may take revenge on him for those of us who were defeated. So they did. He said: Regarding them, as mentioned on the authority of Ibn Abbas, God Almighty revealed: "Indeed, those who disbelieve spend their wealth to avert [people] from the way of God. So they will spend it; then it will be for them a cause of regret; then they will be overcome. And those who disbelieve will be gathered to Hell. So God may distinguish the wicked from the good and make the wicked..." And it was also narrated on the authority of Mujahid, Saeed bin Jubayr, Al-Hakam bin Uyaynah, Qatadah, As-Suddi, and Ibn Abza that it was

## Surat al-Anfal 8:36

Indeed, those who disbelieve spend their wealth to avert [people] from the way of Allah. So they will spend it; then it will be upon them a cause of regret; then they will be overcome. And those who disbelieve will be gathered to Hell.

revealed about Abu Sufyan and his spending of money at Uhud to fight the Messenger of God (peace and blessings of God be upon him). Ad-Dahhak said: It was revealed about the people of Badr. In any case, it is general, even if the reason for its revelation was specific. God the Almighty has informed us that the disbelievers spend their money to turn people away from following the path of truth. They will do that, then their money will be lost, and then it will be a cause of regret for them, meaning remorse, since it will not find anything, because they wanted to extinguish the light of God and the emergence of their word over the word of truth. God will perfect His light, even if the disbelievers hate it. And He is the supporter of His religion, the proclaimer of His word, and the manifestor of His religion over every religion. This is disgrace for them in this world, and for them in the Hereafter is the punishment of the Fire. Whoever among them lives will see with his eyes and hear with his ears what displeases him, and whoever among them is killed or dies will go to eternal disgrace and everlasting punishment. For this reason, He said: "And they will spend it, then it will be a cause of regret for them, then they will be overcome. And those who disbelieve will go to Hell." They will be gathered together. And the Almighty's saying: **That God may distinguish the wicked from the good.** Ali bin Abi Talha said on the authority of Ibn Abbas regarding his saying: **That God may distinguish the wicked from the good**, so he distinguishes the people of happiness from the people of misery. Al-Suddi said: He distinguishes the believer from the disbeliever. This may mean that this distinction will be in the Hereafter, like His saying: **Then We will say to those who associated partners with God, 'Where are you and your partners?' So We will separate them.** And His saying: **And on the Day the Hour arises, on that Day they will be separated.** And He said in the other verse: **On that Day they will be split apart.** And the Almighty said: **And separate yourselves today, O criminals.** It may mean that this distinction will be in this world, according to what appears of their deeds to the believers, and the lam is an explanation of what God has given the disbelievers of wealth that they spend in preventing people from the path of God, meaning that We have enabled them to do that, **That God may distinguish the wicked from the good**, meaning whoever obeys Him by fighting His disbelieving enemies, or whoever disobeys Him by refusing to do that, like His saying: "And what befell you on the day the two armies met was by permission of God, that He might make evident the believers \* and that He might make evident those who They were hypocrites, and it was said to them, **Come, fight in the cause of God or defend yourselves.** They said, **If we knew [about] fighting, we would have followed you.** And God the Almighty said, "God would not leave the believers in that state you are upon until He distinguishes the wicked from the good. And God would not inform you of the unseen." And God the Almighty said, **Or do you think that you will enter Paradise while God has not yet made evident those among you who strive and made evident the steadfast?**

And a similar verse is also in Bara'ah. So the meaning of the verse according to this is that We have only tested you with the disbelievers fighting you, and We have enabled them to spend and expend money in that, **so that God may distinguish the wicked from the good and put the wicked one upon another and heap it up.** That is, He gathers it all together, which is the gathering of one thing upon another, as God the Almighty said about the clouds, **Then He makes it a heap**, that is, piled up and stacked, "and places it in Hell. Those are the losers," that is, these are the losers in this world and the hereafter.

## Fath al-Qadir

His statement: 36- "Indeed, those who disbelieve spend their wealth to avert [people] from the way of God." After God, the Almighty, finished explaining the conditions of these disbelievers in physical acts of obedience, He followed it with explaining their conditions in financial acts of obedience. The meaning is that the purpose of these disbelievers in spending their wealth is to avert people from the path of truth by fighting the Messenger of God, may God bless him and grant him peace, and gathering armies for that purpose, and spending their wealth on them. This is as happened with the disbelievers of Quraysh on the Day of Badr, the Day of Uhud, and the Day of the Confederates. The leaders spent their wealth on the army. Then God, the Almighty, informed us of the unseen in a miraculous manner, saying: **So they will spend it**, meaning this spending will occur from them. **Then it will be**, as God promised in His statement: **God has decreed, 'I and My messengers will surely prevail.'** The meaning of *then* in both places is either a lapse in time due to the extension between the spending mentioned and the emergence of the Islamic state, or a lapse in rank due to the expenditure of money and the failure to achieve the intended purpose of the separation. Then He said: **And those who disbelieved will be gathered to Hellfire**, meaning they continued in disbelief, because among these previously mentioned disbelievers there were those who converted to Islam and whose conversion was good: meaning they will be driven to it and not to anything else.

## Tafsir al-Baghawi

36 - The Almighty says: **Indeed, those who disbelieve spend their wealth to avert [people] from the way of God**, meaning: to turn away from the religion of God. Al-Kalbi and Muqatil said: It was revealed about the obedient ones on the day of Badr, and they were twelve men: Abu Jahl ibn Hisham, Utbah and Shaibah, the sons of Rabi'ah ibn Abd Shams, Nabih and Munabbih, the sons of Al-Hajjaj, Abu Al-Bukhtari ibn Hisham, Al-Nadr ibn Al-Harith, Hakim ibn Hizam, Ubayy ibn Khalaf, Zam'ah ibn Al-Aswad, Al-Harith ibn Amir ibn Nawfal, and Al-Abbas ibn Abdul Muttalib, and all of them were from Quraysh. He used to feed each one of them ten carrots every day.



Al-Hakam bin Uyaynah said: It was revealed about Abu Sufyan who spent forty ounces on the polytheists on the day of Uhud.

God Almighty said: **They will spend it, then it will be a cause of regret for them.** He means: What they spent in this world will be a cause of regret for them in the Hereafter. **Then they will be overcome,** they will not be victorious. **And those who disbelieved,** among them, **will be gathered to Hell.** He specified the disbelievers because some of them had converted to Islam.

36. **Indeed, those who disbelieve spend their wealth to avert [people] from the way of God.** This verse was revealed about those who were fed on the day of Badr, who were twelve men from Quraysh, each of whom was fed ten camels every day. Or about Abu Sufyan, who hired two thousand Arabs on the day of Uhud, in addition to those Arabs who sought help, and spent forty ounces on them. Or about the owners of the caravan, for when Quraysh were defeated at Badr, it was said to them, **Help us with this wealth to fight Muhammad, so that we may take revenge on him.** So they did. What is meant by **the way of God** is His religion and following His Messenger. **They will spend it** in its entirety. Perhaps the first is a statement about their spending at that time, which is the spending of Badr, and the second is a statement about their spending in the future, which is a limit. It is possible that both are intended to mean one thing, with the context of the first explaining the purpose of spending and the context of the second explaining its consequence, even though it has not yet occurred. **Then it will be a cause of regret for them** regret and sorrow for missing it without intending to make its essence become a cause of regret, which is the consequence of spending it, an exaggeration. **Then they will be overcome** in the end, even though the war between them was ongoing before that. **And those who disbelieved** meaning those who persisted in disbelief among them if some of them converted to Islam. **To Hell they will be gathered** will be driven.

## Surat al-Anfal 8:37

So that Allah may distinguish the wicked from the good and place the wicked, some of them upon others, and heap them all up and cast them into Hell. Those are the losers.

## Surat al-Anfal 8:37

So that Allah may distinguish the wicked from the good and place the wicked, some of them upon others, and heap them all up and cast them into Hell. Those are the losers.

## Tafsir al-Jalalayn

37 - **To distinguish** related to **to be** with emphasis and emphasis, meaning that God separates **the wicked** the disbeliever **from the good** the believer **and places the wicked, some of it upon some, and piles it all up** He gathers it piled up, some of it upon some (and puts it in Hell. Those are the losers)

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: The Almighty says: God will gather those who disbelieved in their Lord and spent their wealth to hinder people from the path of God, to Hell, to separate between them - they are the people of wickedness, as He said and called them **the wicked**, and between the believers in God and His Messenger, they are **the good ones**, as He called them, the Most High. So He, the Most High, distinguished between them by settling the people of faith in Him and His Messenger in His Gardens, and sending the people of disbelief into His Fire. God

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

Mention of who said that:

Al-Muthanna told me, he said, Abu Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **So that God may distinguish the wicked from the good**, so He distinguished the people of happiness from the people of misery.

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, he said: Then he mentioned the polytheists and what will be done to them on the Day of Resurrection, and he said: **So that God may distinguish the wicked from the good**, meaning: He will distinguish the believer from the disbeliever, and He will place some of the wicked upon others.

And what He, the Most High, means by His saying: **And He will put some of the wicked upon others**, is that He will put some of the disbelievers on top of others, **and will pile them all up**, meaning that He will gather some of them together until they become numerous, as He, the Most High, said in describing the clouds: **Then He will bring them together, then He will make them into a heap** (al-Nur 24:43), meaning: a dense gathering, and as:

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **He will pile it all up**, he said: He will gather it all together, one on top of the other.

And his saying: **He will put him in Hell**, meaning: He will put all the wicked people in Hell. So he made the report about them singular in order to make his saying: **So that God may distinguish the wicked**, singular. Then he said: **Those are the losers**, so he made it plural, and did not say: **That is the loser**, so he returned it to the beginning of the report.

By *those* he means those who disbelieved, and its interpretation is: Those who spend their wealth to turn people away from the path of God **are the losers**. By his saying: **the losers** he means those whose deal was fruitful and whose trade was a loss. This is because they bought with their wealth the punishment of God in the Hereafter, and they hastened to spend it in what they spent in fighting the Prophet of God and the believers in him, disgrace and humiliation.

## Tafsir al-Qurtubi

The meaning of **so that God may distinguish the wicked from the good** is the believer from the disbeliever. It has also been said that it is general in all things, including deeds, expenditures, and other things. God

## Tafsir Ibn Kathir

Muhammad ibn Ishaq said: Al-Zuhri, Muhammad ibn Yahya ibn Hibban, Asim ibn Umar ibn Qatada, and Al-Husayn ibn Abd al-Rahman ibn Amr ibn Sa'id ibn Mu'adh told me that when the Quraysh were defeated on the day of Badr and their camels returned to Mecca, and Abu Sufyan returned with his camel, Abdullah ibn Abi Rabi'ah, Ikrimah ibn Abi Jahl, and Sufyan ibn Umayyah walked with men from the Quraysh whose fathers, sons, and brothers had been defeated at Badr. They spoke to Abu Sufyan ibn Harb and those who had business with the Quraysh in that caravan, and said: O people of the Quraysh, Muhammad has left you and killed your best, so help us with this money to fight him so that we may take revenge on him for those of us who were defeated. So they did. He said: Regarding them, as mentioned on the authority of Ibn Abbas, God Almighty revealed: "Indeed, those who disbelieve spend their wealth to avert [people] from the way of God. So they will spend it; then it will be for them a cause of regret; then they will be overcome. And those who disbelieve will be gathered to Hell. So God may distinguish the wicked from the good and make the wicked..." And it was also narrated on the authority of Mujahid, Saeed bin Jubayr, Al-Hakam bin Uyaynah, Qatadah, As-Suddi, and Ibn Abza that it was revealed about Abu Sufyan and his spending of money at Uhud to fight the Messenger of God (peace and blessings of God be upon him). Ad-Dahhak said: It was revealed about the people of Badr. In any case, it is general, even if the reason for its revelation was specific. God the Almighty has informed us that the

disbelievers spend their money to turn people away from following the path of truth. They will do that, then their money will be lost, and then it will be a cause of regret for them, meaning remorse, since it will not find anything, because they wanted to extinguish the light of God and the emergence of their word over the word of truth. God will perfect His light, even if the disbelievers hate it. And He is the supporter of His religion, the proclaimer of His word, and the manifest of His religion over every religion. This is disgrace for them in this world, and for them in the Hereafter is the punishment of the Fire. Whoever among them lives will see with his eyes and hear with his ears what displeases him, and whoever among them is killed or dies will go to eternal disgrace and everlasting punishment. For this reason, He said: "And they will spend it, then it will be a cause of regret for them, then they will be overcome. And those who disbelieve will go to Hell." They will be gathered together. And the Almighty's saying: **That God may distinguish the wicked from the good.** Ali bin Abi Talha said on the authority of Ibn Abbas regarding his saying: **That God may distinguish the wicked from the good,** so he distinguishes the people of happiness from the people of misery. Al-Suddi said: He distinguishes the believer from the disbeliever. This may mean that this distinction will be in the Hereafter, like His saying: **Then We will say to those who associated partners with God, 'Where are you and your partners?' So We will separate them.** And His saying: **And on the Day the Hour arises, on that Day they will be separated.** And He said in the other verse: **On that Day they will be split apart.** And the Almighty said: **And separate yourselves today, O criminals.** It may mean that this distinction will be in this world, according to what appears of their deeds to the believers, and the lam is an explanation of what God has given the disbelievers of wealth that they spend in preventing people from the path of God, meaning that We have enabled them to do that, **That God may distinguish the wicked from the good,** meaning whoever obeys Him by fighting His disbelieving enemies, or whoever disobeys Him by refusing to do that, like His saying: "And what befell you on the day the two armies met was by permission of God, that He might make evident the believers \* and that He might make evident those who They were hypocrites, and it was said to them, **Come, fight in the cause of God or defend yourselves.** They said, **If we knew [about] fighting, we would have followed you.**" And God the Almighty said, "God would not leave the believers in that state you are upon until He distinguishes the wicked from the good. And God would not inform you of the unseen." And God the Almighty said, **Or do you think that you will enter Paradise while God has not yet made evident those among you who strive and made evident the steadfast?** And a similar verse is also in Bara'ah. So the meaning of the verse according to this is that We have only tested you with the disbelievers fighting you, and We have enabled them to spend and expend money in that, **so that God may distinguish the wicked from the good and put the wicked one upon another and heap it up.** That is, He gathers it all together, which is the gathering of one thing upon another, as God the Almighty said about the clouds, **Then He makes it a heap,** that is, piled up and stacked, "and places it in Hell. Those are the losers," that is, these are the losers

in this world and the hereafter.

### Fath al-Qadir

Then He explained the reason for which He did what He did to them, saying: 37- "That God may distinguish the wicked" meaning the wicked group of disbelievers *from the good* group, which are the believers, **and place the wicked on top of each other** meaning that He places the wicked group of disbelievers on top of each other, **and heap them all together** is an expression of gathering and joining: meaning that He gathers some of them on top of each other, and puts some of them together until they accumulate due to their excessive crowding. It is said: **He piled something up** means he gathered it and threw some of it on top of each other. The reference in His saying: *Those* to the wicked group **are the losers** meaning the complete losers. It was said: the wicked and the good are an attribute of the money, and the meaning is that He distinguishes the wicked money that the polytheists spent from the good money that the Muslims spent, so He gathers that wicked money together and throws it into Hell and torments them with it, as in the saying of the Most High: **and their foreheads, their flanks, and their backs will be branded with it.** He said in Al-Kashaf: The lam in this case is related to his saying: **Then there will be regret upon them,** and in the first case they will be gathered, and *those* is a reference to those who disbelieved.

Ibn Abi Hatim narrated on the authority of Ibn Abbas, **And God would not punish them while they seek forgiveness.** Then He made an exception for the polytheists, saying, **And what is the matter with them that God should not punish them?** Ibn Abi Shaybah and Ibn al-Mundhir narrated on the authority of Sa'id ibn Jubayr, regarding His statement, **And what is the matter with them that God should not punish them?** He said: Their punishment was the conquest of Mecca. Ibn Ishaq and Abu Hatim narrated on the authority of Ibad ibn Abdullah ibn al-Zubayr, **And what is the matter with them that God should not punish them?** while they deny the signs of God and belie His Messengers. Ibn Ishaq and Ibn Abi Hatim narrated on the authority of Urwah ibn al-Zubayr, regarding His statement, **And they hinder [people] from al-Masjid al-Haram,** meaning whoever believes in God and worships Him, you and those who follow you. "And they are not his allies. His allies are only the righteous," meaning you and those who believe in you. 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, **His allies are only the righteous,** he said: Whoever they are, wherever they are. Abd ibn Humayd and Ibn Jarir narrated on the authority of Saeed ibn Jubayr who said: The Quraysh used to oppose the Prophet (peace and blessings of God be upon him) during the circumambulation, mocking him, whistling, and clapping. So this verse was revealed: **And their prayer at the House was nothing but whistling and clapping.** Ibn Abi Hatim, Abu al-Shaykh, Ibn Mardawayh, and al-Dhiya' narrated on the authority of Ibn Abbas who said: The Quraysh used to circumambulate the Kaaba naked, whistling and clapping. So God revealed: **And their prayer at the House was nothing but whistling**

So that Allah may distinguish the wicked from the good and place the wicked, some of them upon others, and heap them all up and cast them into Hell. Those are the losers.

**and clapping.** He said: "Whistling is whistling; they likened it to the whistle of birds. Clapping is clapping. And God revealed about them: "Say: Who has forbidden the adornment of God?" (Surah al-Anfal 11:10) Ibn al-Mundhir narrated something similar on the authority of Ibn Abbas. Al-Faryabi, Abd ibn Humayd, Ibn Jarir, and Ibn al-Mundhir also narrated something similar on his authority. Ibn Abi Shaybah, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Abu al-Shaykh, and Ibn Mardawayh narrated on the authority of Ibn Umar who said: **Whistling is whistling, and clapping is clapping.** Ibn Abi Shaybah, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid that he said: *Blagging* means putting their fingers in their mouths, and *saddiya* means whistling. They mix all of these things up with the prayers of Muhammad (peace and blessings of God be upon him). Ibn Jarir and Ibn Abi Hatim narrated on the authority of al-Suddi that he said: *Blagging* is a whistle similar to a white bird called al-Makkah that is found in the Hijaz, and *saddiya* means clapping. Ibn Jarir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Sa'id ibn Jubayr regarding the statement of God **interpretation of the meaning: except for blinking**, that he said: They would interlock their fingers and whistle on them. **And clapping**, that is: The people turned them away. Abd ibn Humayd narrated on the authority of Ikrimah that he said: The polytheists would circumambulate the House facing the left, and this is the meaning of the statement: **And their prayer at the House was nothing but whistling and clapping**, so blinking is like blowing a trumpet, and clapping is their circumambulation facing the left. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and Abu al-Sheikh narrated on the authority of al-Dahhak regarding his statement: **Then taste the punishment for what you used to disbelieve**, that he said: He means the people of Badr, whom God punished with killing and captivity. Ibn Ishaq, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and al-Bayhaqi in al-Dala'il, all narrated from his chain of transmission: He said: Al-Zuhri, Muhammad ibn Yahya ibn Hibban, Asim ibn Umar ibn Qatada, and al-Husayn ibn Abd al-Rahman ibn Amr narrated to me: When the Quraysh were defeated on the day of Badr and returned to Mecca, and Abu Sufyan brought his camel back, Abdullah ibn Abi Rabi'ah, Ikrimah ibn Abi Jahl, and Sufyan ibn Umayyah walked with some Quraysh men whose fathers and sons had been killed. They spoke to Abu Sufyan and those of Quraysh who had business with that caravan and said: O people of Quraysh, Muhammad has left you and killed your best, so help us with this money in his war, for perhaps we can take revenge on him. So they did, and it was about them, as Ibn Abbas mentioned, that God revealed: **Indeed, those who disbelieve spend their wealth to avert [people] from the way of God until And those who disbelieve will be gathered to Hell.** Ibn Mardawayh narrated from Ibn Abbas that he said: This verse was revealed about Abu Sufyan ibn Harb. Abd ibn Humayd, Ibn Jarir, and Abu al-Shaykh narrated something similar from Mujahid. These people and others narrated something similar from Sa'id ibn Jubayr. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and Abu

al-Shaykh narrated from al-Hakam ibn Utaybah regarding the verse: It was revealed about Abu Sufyan who spent forty ounces of gold on the polytheists of Quraysh on the day of Uhud. At that time, an ounce was equivalent to forty-two mithqals of gold. Ibn Abi Hatim and Abu al-Shaykh narrated from Shimr ibn Atiyyah regarding the verse: **until the wicked is distinguished from the good**, that he said: On the Day of Resurrection, the righteous life of this world will be distinguished, then the entire world will be taken and thrown into Hell. Ibn Jarir and Ibn Abi Hatim narrated from Ibn Zayd regarding the verse: **and heaps it all up**, that he said: He will gather it all together.

## Tafsir al-Baghawi

37 - **So that God may distinguish the wicked** [in the way of Satan] **from the good**, meaning: the disbeliever from the believer, so that the believer will be sent to Paradise and the disbeliever to Hell. God

Al-Kalbi said: Evil deeds are like good deeds, so good deeds are rewarded with Paradise, and evil deeds are rewarded with Hell.

It was said: It means: Evil spending in the way of Satan is better than good spending in the way of God.

**And He places some of the wicked upon others**, meaning: on top of each other, **and piles them all up**, meaning: He gathers them. And from this comes the word **heaped clouds**, which are dense and gathered together. He places them in Hell. **Those are the losers**, referring back to His statement: **Indeed, those who disbelieve spend their wealth.**

"Those are the losers" whose trade has lost because they bought with their money the torment of the Hereafter.

37. **That God may distinguish the wicked from the good**, the disbeliever from the believer, or corruption from righteousness. The lam is related to **they will be gathered together or they will be defeated**, or what the polytheists spent in their enmity against the Messenger of God, may God bless him and grant him peace, from what the Muslims spent in supporting him. The lam is related to His statement, **Then there will be regret upon them.** Hamzah, Al-Kisa'i, and Ya'qub read *li-yameez* from the word *tameez*, which is more eloquent than *mayz*. "And He will place the wicked, some of it upon some, and heap it all together," so He will gather it and join some of it to others until they overlap due to their extreme crowding, or He will add to the disbeliever what he spent to increase his punishment, as is the perfection of those who hoard. "And He will put it in Hell," all of it. "Those" refers to the wicked because it is estimated as the wicked group, or to the spenders. "They are the losers," the complete losers because they lost themselves and their wealth.

## Surat al-Anfal 8:38

Say to those who disbelieve, if they cease, what has previously occurred will be forgiven them. But if they return [to sin], then the precedent of the former peoples has already passed.

### Tafsir al-Jalalayn

38 - **Say to those who disbelieve** such as Abu Sufyan and his companions **that if they desist** from disbelief and fighting the Prophet, may God bless him and grant him peace, **what has previously occurred will be forgiven them** of their deeds **but if they return** to fighting him **then the precedent of the former peoples has already passed** that is, our precedent with them of destruction, so this is how we will deal with 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 those who disbelieve*, from the polytheists of your people, **if they desist**, from what they are persisting in of their disbelief in God and His Messenger, and their fighting you and fighting the believers, and return to faith, God will forgive them for what has passed of their sins before their faith and their return to obeying God and His Messenger through their faith and repentance. **And if they return**, He says: And if these polytheists return to fighting you after the battle that You brought upon them on the Day of Badr, then My way has passed with the first of them at Badr, and with others of the past generations, when they transgressed and denied My messengers and did not accept their advice, of bringing down immediate punishment upon them. So if they return to fighting and waging war against you, then bring down upon these people what You brought down upon them.

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

Mention of 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: **The precedent of the ancients has passed**, in the Quraysh on the day of Badr, and other nations before 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-Muthanna told me, he said, Abdullah told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

Ibn Wakee' told me, he said, Ibn Numayr told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **The way of the**

**ancients has passed**, he said: in Quraysh and other nations before that.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said regarding His statement: **Say to those who disbelieve, if they cease, what has previously occurred will be forgiven them, but if they return to fighting**, "then the precedent of the former peoples has already passed," meaning: whoever among them was killed on the day of Badr.

Muhammad ibn al-Husayn told me, Ahmad ibn al-Mufaddal told us, Asbat told us, on the authority of al-Suddi: **And if they return**, to fighting you, **then the precedent of the former peoples has passed**, of the people of Badr.

### Tafsir al-Qurtubi

It contains five issues: God

First: The Almighty's statement: **Say to those who disbelieve**. The Prophet, may God bless him and grant him peace, was commanded to say this meaning to the disbelievers, whether he said it in this phrase or another. Ibn Atiyyah said: If it had been as Al-Kisa'i mentioned, that it was in the copy of Abdullah ibn Mas'ud, **Say to those who disbelieve, if you desist, you will be forgiven**, then the message would not have been conveyed except with those exact words. This is according to what the words require.

Second: The Almighty's statement, **If they desist**, meaning from disbelief. Ibn Atiyyah said: "It is inevitable, and the reason for that is the answer to the condition that they will be forgiven for what has passed, and forgiveness for what has passed can only come about if one desists from disbelief." Abu Saeed Ahmad ibn Muhammad al-Zubayri said well:

The young man deserves forgiveness if he confesses and then stops what he did and committed.

Because God Almighty said about the one who confesses: If they cease, what has occurred will be forgiven them.

Muslim narrated on the authority of Abu Shamasah al-Mahri, who said: **We were present with Amr ibn al-As while he was being led to death, crying for a long time**. The hadith states: Then the Prophet, may God bless him and grant him peace, said:

Didn't you know that Islam destroys what came before it, that migration destroys what came before it, and that Hajj destroys what came before it? The hadith. Ibn al-Arabi said: This is a kindness from God, the Most High, that He bestowed upon creation, because the disbelievers plunge into disbelief and crimes, and commit sins and transgressions. If that were to require them to be held accountable, they would never have repented, nor would they have received forgiveness. So God, the Most High, made it easy for them to accept their repentance when they returned, and to offer forgiveness through Islam, and to destroy all of what came before, so that this would be closer to their entering the religion, and more likely to lead to their acceptance of the word of the Muslims. If they knew that they would be held accountable, they would not



## Surat al-Anfal 8:38

Say to those who disbelieve, if they cease, what has previously occurred will be forgiven them. But if they return [to sin], then the precedent of the former peoples has already passed.

have repented or submitted. In Sahih Muslim:

“Among those who came before you, a man killed ninety-nine people and then asked if there was any chance for him to repent. A worshipper came and asked him if there was any chance for him to repent. He said, ‘There is no chance for you to repent.’ So he killed him, and thus he completed one hundred.” The hadith. So, look at the worshipper’s words, **There is no chance for you to repent**. When he knew that killing him had made him despair, he did the action of one who despaired of mercy. Scare away corruption of creation, while making things easy is in their best interest. It was narrated on the authority of Ibn Abbas **may God be pleased with him** that whenever a man who had not killed came to him and he asked him, **Is there any chance for the killer to repent?** he would say, **There is no chance for repentance**, to frighten and warn. When someone who had killed came to him and he asked him, **Is there any chance for the killer to repent?** he would say, **You have repentance**, to make things easy and to reconcile. This has already been mentioned.

Third: Ibn al-Qasim and Ibn Wahb said on the authority of Malik that if someone divorced while a polytheist and then converted to Islam, there is no divorce for him. Similarly, if someone swore and then converted to Islam, there is no breach of it on his part. Similarly, if someone is obligated to do these things, he is forgiven. As for someone who slanders a Muslim and then converts to Islam, or steals and then converts to Islam, the prescribed punishment for slander and theft is carried out on him. If he commits adultery and converts to Islam, or rapes a Muslim woman and then converts to Islam, the prescribed punishment is waived for him. Ashab narrated on the authority of Malik that he said: God the Almighty only means what happened before Islam, of wealth, blood, or anything else. Ibn al-Arabi said: This is correct, based on what we have presented of the generality of His statement: **Say to those who disbelieve, if they cease, what has previously occurred will be forgiven them**, and His statement: **Islam abolishes what came before it**, and the meaning we have explained of facilitation and not alienation.

I said: As for the infidel at war, there is no disagreement about dropping what he did while he was an infidel in the land of war. However, if he entered our country with security and slandered a Muslim, he is to be punished with the prescribed punishment, and if he stole, his hand is to be cut off. The same applies to the dhimmi who slanders with the prescribed punishment of eighty, and if he stole, his hand is to be cut off, and if he killed, he is to be killed. Islam does not drop this punishment for him because he broke the covenant while he was an infidel, according to the narration of Ibn al-Qasim and others. Ibn al-Mundhir said: They differed about a Christian who commits adultery and then converts to Islam, and a witness from the Muslims testifies against him. It was narrated from al-Shafi’i **may God be pleased with him** that while he was in Iraq, there is no prescribed punishment for him or banishment, because God the

Almighty said: **Say to those who have disbelieved, if they cease, what has previously occurred will be forgiven them**. Ibn al-Mundhir said: This is in agreement with what was narrated from Malik. Abu Thawr said: If he confesses, while he is a Muslim, that he committed adultery while an infidel, the prescribed punishment is to be carried out on him. It was narrated from al-Kufi that he said: He is not to be punished with the prescribed punishment.

Fourth: As for the apostate who converts to Islam and has missed prayers, committed crimes, or destroyed property, it was said: He is ruled by the original disbeliever if he converts to Islam; he is not held accountable for anything he did during his apostasy. Al-Shafi’i said in one of his two opinions: He is bound by every right of God Almighty and of humans, based on the fact that the rights of humans are binding on him, so the rights of God Almighty must be binding on him. Abu Hanifa said: What is for God is dropped, but what is for humans is not dropped. Ibn al-Arabi said: This is the opinion of our scholars, because God Almighty is independent of His rights, while humans are in need of Him. Don’t you see that the rights of God Almighty are not binding on a child, but the rights of humans are binding on him? They said: God’s statement, **Say to those who have disbelieved, if they cease, what has previously occurred will be forgiven them** is general in its application of the rights of God Almighty.

Fifth: The Almighty’s statement: **And if they return** means to fighting, because the word *return* when it comes in an absolute sense implies a return to a state that a person was in and then moved from. Ibn Atiyyah said: We do not find in this verse for these disbelievers a state similar to what we mentioned except fighting. It is not permissible to interpret it as referring to disbelief, because they did not separate from it. We only said that about *return* when it is in an absolute sense because it can come in the speech of the Arabs as included in the subject and predicate, so its meaning is the meaning of *became*, as you say: **Zayd returned as a king**, meaning he became. And from this is the saying of Umayyah ibn Abi Salt:

These are the noble deeds that do not make a woman urinate again after shedding milk from her father with water.

This does not include a return to a state to which the referent had previously been linked. It is restricted by its predicate and cannot be limited to anything less than it. Its ruling is the ruling of *became*.

The Almighty’s saying: **The way of the ancients has passed**. This phrase combines the threat, intimidation, and example of those nations that perished in the past by the punishment of God.

## Tafsir Ibn Kathir

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace, **Say to those who have disbelieved, if they desist** meaning from their

disbelief, opposition, and stubbornness and enter Islam, obedience, and repentance, they will be forgiven for what has passed, meaning their disbelief, sins, and transgressions, as came in the Sahih from the hadith of Abu Wa'il on the authority of Ibn Mas'ud, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said, **Whoever does good in Islam will not be held accountable for what he did in the Jahiliyyah, and whoever does evil in Islam will be held accountable for the first and the last.** And in the Sahih also, the Messenger of God, may God bless him and grant him peace, said, **Islam wipes out what came before it, and repentance wipes out what came before it.** And His statement, **But if they return** meaning if they continue in what they are doing, **Then has already passed the precedent of the former peoples** meaning Our precedent has passed with the former peoples, that if they lie and continue in their stubbornness, we will hasten them with punishment and chastisement. Mujahid said regarding His statement, **Then has already passed the precedent of the former peoples** meaning with the Quraysh on the day of Badr and other nations. Al-Suddi and Muhammad ibn Ishaq said, meaning on the day Badr. And the saying of God the Almighty: **And fight them until there is no more persecution and religion is all for God.** Al-Bukhari said: Al-Hasan bin Abdul Aziz narrated to us, Abdullah bin Yahya narrated to us, Haywah bin Shuraih narrated to us, from Bakr bin Umar, from Bakir, from Nafi', from Ibn Umar that a man came and said: O Abu Abdul Rahman, will you not do what God mentioned in His Book: **And if two parties among the believers should fight** (al-Baqarah 2:17). So what prevents you from fighting as God mentioned in His Book? He said: O my nephew, I am criticized for this verse, and I do not like to fight more than to be criticized for the verse in which God the Almighty says: **And whoever kills a believer intentionally** to the end of the verse. He said: God the Almighty says: **And fight them until there is no more persecution** (al-Baqarah 2:17). Ibn Umar said: We did that during the time of the Messenger of God (blessings and peace of God be upon him) when Islam was few and a man would be tested in his religion, either by killing him or by chaining him until Islam became widespread and there was no more persecution. When he saw that he did not agree with what he wanted, he said: What do you say about Ali and Uthman? Ibn Umar said: As for my statement about Ali and Uthman, as for Uthman, God had forgiven him and you hated that God should forgive him. As for Ali, he is the cousin of the Messenger of God (peace and blessings of God be upon him) and his son-in-law, and he pointed with his hand, and this is his daughter or his daughter, as you can see. Ahmad bin Yunus narrated to us, Zuhair narrated to us, Bayan narrated to us that Ibn Wabra narrated to him, Saeed bin Jubair narrated to me, he said: Ibn Umar **may God be pleased with them** came out to us and said: What do you think about fighting during the fitnah? He said: Do you know what fitnah is? Muhammad (peace and blessings of God be upon him) fought the polytheists, and entering upon them was a fitnah, and your fighting is not for the sake of the kingdom. All of this is in the context of Al-Bukhari **may God have mercy on him.** Ubaydullah narrated from Nafi' from Ibn Umar that two men came to him during the fitnah of Ibn

Az-Zubayr and said: The people have done what you see, and you are the son of Umar bin Al-Khattab and you are the companion of the Messenger of God (peace and blessings of God be upon him), so what prevents you from coming out? He said: What prevents me is that God has made the blood of my Muslim brother sacred to me. They said: Did God not say: **And fight them until there is no more fitnah and religion is all for God?** He said, "We fought until there was no more persecution and the religion was all for God. And you want to fight until there is persecution and the religion is for other than God." Hammad ibn Salamah narrated the same from Ali ibn Zayd from Ayyub ibn Abdullah al-Lakhmi, who said, **I was with Abdullah ibn Umar may God be pleased with them when a man came to him and said, 'God says, 'And fight them until there is no more persecution and the religion is all for God.'** He said, **We fought until there was no more persecution, and you want to fight until there is persecution and the religion is for other than God.** Hammad ibn Salamah narrated it the same way. Ibn Umar said, 'I and my companions fought until the religion was all for God, and polytheism was gone and there was no persecution, but you and your companions will fight until there is persecution and the religion is for other than God.'" Both of them were narrated by Ibn Mardawayh. Abu Uwanah said, on the authority of al-A'mash, on the authority of Ibrahim al-Taymi, on the authority of his father, who said, "Dhu al-Batin, meaning Usamah ibn Zayd, said, 'I will never fight a man who says, 'There is no god but God,' ever.'" Sa'd ibn Malik said: By God, I will never fight a man who says, "There is no god but God. **A man said,** Didn't God say, 'And fight them until there is no more persecution and the religion is all for God'? **They said,** We fought until there was no more persecution and the religion was all for God." Narrated by Ibn Mardawayh. Ad-Dahhak said on the authority of Ibn Abbas, "And fight them until there is no more persecution," meaning there is no more polytheism. This is what Abu al-'Aliyah, Mujahid, al-Hasan, Qatadah, al-Rabi' ibn Anas, al-Suddi, Muqatil ibn Hayyan, and Zayd ibn Aslam said. Muhammad ibn Ishaq said: It was conveyed to me on the authority of al-Zuhri, on the authority of Urwah ibn al-Zubayr, and other scholars of ours, that "until there is no more persecution," until no Muslim is tempted to abandon his religion. And His statement, "and the religion is all for God," Ad-Dahhak said on the authority of Ibn Abbas regarding this verse: "Monotheism is to be sincerely devoted to God. **Al-Hasan, Qatadah, and Ibn Jurayj said,** And the religion is all for God, **meaning that one says,** There is no god but God." Muhammad ibn Ishaq said: Monotheism is to be sincerely devoted to God, with no polytheism in it, and all rivals besides Him are to be rejected.

Abdur-Rahman ibn Zayd ibn Aslam said: **And the religion will be entirely for God,** and there will be no disbelief with your religion. This is supported by what is proven in the two Sahihs on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "I have been commanded to fight the people until they say, 'There is no god but God.'" When they say it, their blood and wealth are protected from me, except for a right, and their reckoning is with God, the Almighty." And in them on the authority of

Say to those who disbelieve, if they cease, what has previously occurred will be forgiven them. But if they return [to sin], then the precedent of the former peoples has already passed.

Abu Musa al-Ash'ari, who said: The Messenger of God, may God bless him and grant him peace, was asked about a man who fights bravely, fights out of pride, and fights to show off, which of these is in the way of God, the Almighty? He said: **Whoever fights so that the word of God is supreme is in the way of God, the Almighty.**

And His statement, **But if they desist**, meaning by fighting you from what they are doing of disbelief, then desist from it. And if you do not know their inner motives, **then indeed, God is Seeing of what they do**, like His statement, **But if they repent and establish prayer and give zakah, then let them go on their way**, the verse. And in the other verse, **Then they are your brothers in religion**, and He said, "And fight them until there is no more fitnah and religion is for God. But if they desist, then there shall be no aggression except against the wrongdoers." And in the Sahih: That the Messenger of God, may God bless him and grant him peace, said to Usama, when that man raised his sword and said, **There is no god but God**, so he struck him and killed him. This was mentioned to the Messenger of God, may God bless him and grant him peace, and he said to Usama, **Did you kill him after he said, 'There is no god but God?' And what will you do with 'There is no god but God' on the Day of Resurrection?** He said, **O Messenger of God, he only said it as a means of protection.** He said, **Why didn't you split open his heart?** And he kept saying and repeating to him, **Who will have 'There is no god but God' on the Day of Resurrection?** Usama said, **Until I wished that I had not converted to Islam until that day.** And His statement, **But if they turn away, then know that God is your Protector; what an excellent Protector and what an excellent Helper.** That is, if they persist in opposing you and fighting you, then know that God is your Protector, your Master and your Helper against your enemies; what an excellent Protector and what an excellent Helper. Muhammad ibn Jarir said: Abd al-Warith ibn Abd al-Samad told me, my father told us, Aban al-Attar told us, Hisham ibn Urwah told us, on the authority of Urwah, that Abd al-Malik ibn Marwan wrote to him asking him about some things, so Urwah wrote to him: Peace be upon you, for I praise to you God, there is no god but Him. And after that, you wrote to me asking me about the departure of the Messenger of God, may God bless him and grant him peace, from Mecca, and I will tell you about it, and there is no power or strength except with God. The reason for the departure of the Messenger of God, may God bless him and grant him peace, from Mecca was that God gave him prophethood, so what a good prophet, what a good master, and what a good clan, so may God reward him with good, and may we know his face in Paradise, and may He make us live upon his religion and cause us to die and resurrect us upon it, and that when he called his people to what God sent him with of guidance and light that He sent down upon him, they did not turn away from him at first when he called them to it, and they listened to him, until he mentioned their tyrants, and some people from Taif from Quraysh who had wealth came, some people denounced that to him and were harsh with him, and they hated what he

said and tempted with it those who obeyed them, so the majority of the people turned away from him, and they left him except for those whom God preserved from them, and they were few, and he remained in that for as long as God had decreed that he should remain, then their leaders conspired to tempt those who followed him from the religion of God from their sons, brothers, and tribes, and it was a severe earthquake, so whoever was tempted was tempted and God protected what He wanted them to, so when he did that to the Muslims, the Messenger of God, may God bless him and grant him peace, ordered them to go to the land of Abyssinia. There was a righteous king in Abyssinia, called the Negus, who did not wrong anyone in his land, and he was praised for that. The land of Abyssinia was a market for the Quraysh, and it was a place where their merchants would find comfort, security, and good trade. So the Prophet, may God bless him and grant him peace, ordered them to go there, and most of them went there when they were defeated in Mecca, and they feared sedition for them. He stayed and did not leave, and they remained like that for years, being harsh on those who converted to Islam from among them. Then Islam spread there, and men from their nobles and their fortifications entered it. When they saw that, they relaxed and relaxed about the Messenger of God, may God bless him and grant him peace, and his companions. The first sedition was the one that drove those of the companions of the Messenger of God, may God bless him and grant him peace, who left before the land of Abyssinia, fearing it and fleeing from the seditions and earthquakes they were in. So when he relaxed about them and those who entered Islam from among them talked about their relaxation about them, and it reached those who... There were some companions of the Messenger of God, may God bless him and grant him peace, in Abyssinia who were relaxed about those of them who were in Mecca, and that they would not be tempted, so they returned to Mecca and were almost safe there, and they began to increase and multiply, and that many people from the Ansar in Medina converted to Islam, and Islam spread in Medina and the people of Medina began to come to the Messenger of God, may God bless him and grant him peace, in Mecca. When the Quraysh saw that, they plotted to tempt them and intensify, so they seized them and were keen to tempt them, and they were afflicted with great hardship, and there was the last temptation, and there were two temptations: a temptation that drove those of them who went to the land of Abyssinia when the Prophet, may God bless him and grant him peace, ordered them to do so and gave them permission to go out to it, and a temptation: when they returned and saw those who came to them from the people of Medina, then seventy leaders came from Medina, the heads of those who converted to Islam, and they met him during the Hajj and pledged allegiance to him at Al-Aqabah, and gave him their pledges and covenants, that I am from you and you are from us, and that whoever of your companions comes or you come to us, then we will... We prevent you from what we prevent ourselves from. Then the Quraysh became intense against them, so the Messenger of God, may God bless him and

grant him peace, ordered his companions to go out to Medina. This was the last tribulation in which the Messenger of God, may God bless him and grant him peace, went out with his companions, and he went out himself. It was the one in which God, the Almighty, revealed: **And fight them until there is no more persecution and religion is all for God.** Then he narrated it on the authority of Yunus bin Abdul-A'la on the authority of Ibn Wahb, on the authority of Abdul-Rahman bin Abi Al-Zinad on the authority of his father, on the authority of Urwah bin Al-Zubayr, that he wrote to Al-Walid, meaning Ibn Abdul-Malik bin Marwan, about this, and he mentioned something similar. This is authentic up to Urwah, may God have mercy on him.

### Fath al-Qadir

God the Almighty commanded His Messenger, may God bless him and grant him peace, to say this meaning to the disbelievers, whether he said it with this phrase or another. Ibn Atiyyah said: If it were as Al-Kisa'i said, that it is in the copy of Abdullah ibn Mas'ud, **Say to those who disbelieve, if you desist** meaning with the double ta' above, then the message would not have been conveyed except with those exact words. He said in Al-Kashaf: That is, say this statement for their sake, which is 38- **if they desist.** If it had the meaning of addressing them, it would have been said, **If you desist, you will be forgiven**, which is the reading of Ibn Mas'ud. Similar to it is **And those who disbelieved said to those who believed, 'If it had been good, they would not have preceded us to it,'** they addressed others with it for them so that they would hear it, meaning if they desist from their enmity towards the Messenger of God, may God bless him and grant him peace, and fighting him by entering Islam, **what has previously occurred will be forgiven for them** for them of enmity. End quote. It was said that its meaning is: if they desist from disbelief. Ibn Atiyyah said: The reason for this is the answer to the condition with **He will forgive them what has passed**, and forgiveness of what has passed only occurs for one who has ceased to disbelieve. In this verse, there is evidence that Islam cancels what came before it. **But if they return** to fighting and enmity or to the disbelief they are upon, and *return* means continuation. **The precedent of the former peoples has already passed.** This phrase includes a threat, a warning, and an example of those nations who perished in the past with the punishment of God: that is, God's precedent has passed for whoever does what these people did from the first nations, that he will be afflicted with a punishment, so let them expect the same.

### Tafsir al-Baghawi

38 - **Say to those who have disbelieved that if they desist**, from polytheism, **what has previously occurred will be forgiven them**, meaning: what has passed of their sins before Islam, **but if they return [to faith], then the precedent of the former peoples has already taken place**, in God's victory for His prophets and the destruction of His enemies. Yahya ibn Mu'adh al-Razi said: Monotheism was not unable to destroy the disbelief that came before it, and I hope that it will not be unable to destroy the sin that comes after it. God

### Tafsir al-Baidawi

38. **Say to those who disbelieve** meaning Abu Sufyan and his companions, meaning say on their behalf. **If they desist** from opposing the Messenger, may God bless him and grant him peace, by entering Islam, **what has previously occurred will be forgiven them** of their sins. It was read with a ta' and a kaf, indicating that he addressed them, and *forgives* is in the active form, which is God Almighty. **But if they return** to fighting him, **the precedent of the former peoples has already passed** who plotted against the prophets to destroy them, as happened with the people of Badr, so let them expect the same. God



## Surat al-Anfal 8:39

And fight them until there is no more persecution and religion is all for Allah. But if they desist, then indeed, Allah is Seeing of what they do.

## Surat al-Anfal 8:39

And fight them until there is no more persecution and religion is all for Allah. But if they desist, then indeed, Allah is Seeing of what they do.

## Tafsir al-Jalalayn

39 - **And fight them until there is no more fitnah (polytheism and religion is all for God) alone and no one else is worshipped but if they desist from disbelief then indeed, God is Seeing of what they do** so He will reward them for it.

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says to those who believe in Him and His Messenger: "And if these people prepare to fight you, you have seen My way with those of them who fought you on the Day of Badr, and I will return with the same with those of them who fought you, so fight them until there is no more polytheism, and no one is worshipped except God alone, with no partner for Him, and the affliction is lifted from the servants of God on earth - which is **(the trial)** - and "the religion will be entirely for God," meaning: until all obedience and worship will be purely for God and no one else. God

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

Mention of who said that:

Al-Muthanna told me, he said, Abu Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **And fight them until there is no more persecution**, meaning: until there is no more polytheism.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Yunus, on the authority of Al-Hasan, regarding his statement: **And fight them until there is no more persecution**, he said: *Persecution* means polytheism.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his saying: **And fight them until there is no more persecution**, meaning: Fight them until there is no more polytheism, **and religion is all for God**, until it is said: **There is no god but God**, for which the Prophet of God, may God bless him and grant him peace, fought, and to which he called.

Muhammad ibn al-Husayn told me, he said, Ahmad ibn al-Mufaddal told us, he said, Asbat told us, on the authority of al-Suddi: **And fight them until there is no more persecution**, he said: until there is no more polytheism.

Al-Harith told me, he said, Abdul Aziz told us, he said, Mubarak bin Fadala told us, on the authority of Al-Hasan, regarding his statement: **And fight them until there is no more persecution**, he said: until there is no more calamity.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, Ibn Jurayj said: **And fight them until there is no more persecution and religion is all for God**, meaning: no believer is tempted away from his religion, and monotheism is purely for God, with no partner in it, and he rejects all rivals to Him.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And fight them until there is no more persecution**, he said: until there is no more disbelief, **and the religion is all for God**, there is no more disbelief with your religion.

Abdul Warith bin Abdul Samad told me, he said, my father told me, he said, Aban Al-Attar told us, he said, Hisham bin Urwa told us, on the authority of his father: That Abdul Malik bin Marwan wrote to him asking him about some things, so Urwa wrote to him: ((Peace be upon you, for I praise God, there is no god but Him. As for what follows, you wrote to me asking me about the departure of the Messenger of God, may God bless him and grant him peace, from Mecca, and I will inform you about it, and there is no power or strength except with God. The reason for the departure of the Messenger of God, may God bless him and grant him peace, from Mecca was that God gave him prophethood, what an excellent prophet! What an excellent master! What an excellent clan! May God reward him with good, and may we know his face in Paradise, and may He make us live upon his religion and cause us to die upon it. And when he called his people to what God had sent him of guidance and light which He had sent down upon him, they did not turn away from him at the beginning of what he called them to, and they almost listened to him, until he mentioned their tyrants. Then some people from Taif from Quraysh came, and they had wealth, and some people denied that and were harsh with him, and they hated what he said, and they tempted those who obeyed them with it. The common people turned away from him and abandoned him, except for those whom God preserved from among them, and they were few. He remained like that for as long as God had willed, then their leaders conspired to tempt those who followed him from the religion of God, from their sons, brothers and tribes. It was a severe tribulation. Those who were tempted were tempted, and God protected whomever He wished from among them. When he had done that to the Muslims, the Messenger of God (peace and blessings of God be upon him) ordered them to go to the land of Abyssinia. In Abyssinia there was a righteous king called the Negus, who did not wrong anyone in his land. He was also praised for his righteousness. Abyssinia was a market place for the Quraysh, where they traded and where their merchants lived, finding comfort, security and good trade. The Prophet (peace and blessings of God be upon him) ordered them to go there, and most of them went there when they were defeated in Makkah, and



he feared for them the tribulations. He himself stayed and did not leave. This continued for years, oppressing those among them who had converted to Islam. Then Islam spread there, and some of their noblest and most powerful men entered it. When they saw that, they relaxed regarding the Messenger of God (peace and blessings be upon him) and his companions. The first trial was when those companions of the Messenger of God (peace and blessings be upon him) left before Abyssinia, fearing it and fleeing from the trials and earthquakes they were experiencing. When they relaxed, and those who entered Islam entered, they talked about their relaxation. This reached those companions of the Messenger of God (peace and blessings be upon him) who were in Abyssinia, that those of them who were in Mecca had relaxed, and that they would not be tempted. So they returned to Mecca, and they were almost safe there, and they began to increase in number and multiply. Many of the Ansar in Medina converted to Islam, and Islam spread in Medina, and the people of Medina began to visit the Messenger of God (peace and blessings be upon him) in Mecca. When the Quraysh saw that, they conspired to tempt them and be harsh with them. They seized them and were keen to tempt them, so they suffered great hardship. And that was the last trial. There were two tribulations: a tribulation that drove those who had gone to Abyssinia, when the Messenger of God (peace and blessings of God be upon him) ordered them to do so and gave them permission to go there; and a tribulation when they returned and saw those from Medina who were coming to them. Then seventy leaders came from Medina, the leaders of those who had converted to Islam, and they met him for the Hajj. They pledged allegiance to him at Al-Aqabah and gave him their pledge that we are from you and you are from us, and that whoever of your companions comes or you come to us, we will protect you as we protect ourselves. The Quraysh became violent towards them at that time. So the Messenger of God (peace and blessings of God be upon him) ordered his companions to go out to Medina. This was the last tribulation in which the Messenger of God (peace and blessings of God be upon him) sent out his companions, and he himself went out. It was the one about which God revealed: **And fight them until there is no more persecution and religion is all for God.**

Yunus told me, he said, Ibn Wahb told us, he said, Abd al-Rahman ibn Abi al-Zinad told me, on the authority of his father, on the authority of Urwah ibn al-Zubayr: That he wrote to al-Walid: ((As for what follows, you wrote to me asking me about the departure of the Messenger of God, may God bless him and grant him peace, from Mecca, and I have, praise be to God, knowledge of everything that you wrote asking me about, and I will inform you, God willing, and there is no power or strength except with God)), then he mentioned something similar.

Ahmad bin Ishaq told us, Abu Ahmad told us, Qais told us, on the authority of Al-A'mash, on the authority of Mujahid: **And fight them until there is no more persecution**, he said: (*Yasaf*) and (*Na'ila*), two idols that were worshipped.

As for his statement: **If they desist**, its meaning is: If they desist from temptation, which is associating

partners with God, and turn to the true religion with you, **then indeed, God is Seeing of what they do**, meaning: God is not hidden from what they do of abandoning disbelief and entering the religion of Islam, because He sees them and sees your deeds, and all things are manifest to Him, nothing is hidden from Him, and nothing is hidden from Him, not even the weight of an atom in the heavens or on the earth, nor anything smaller or greater than that, except that it is in a clear book.

Some of them said: The meaning of this is that if they stop fighting.

Abu Jaafar said: What we said about this is more correct, because even if the polytheists stopped fighting, it was obligatory for the believers to fight them until they submitted.

### Tafsir al-Qurtubi

God Almighty says: **And fight them until there is no more persecution** meaning disbelief. To the end of the verse. Its meaning and explanation of its words have been presented in Surat Al-Baqarah and elsewhere. Praise be to God. God

### Tafsir Ibn Kathir

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace, **Say to those who have disbelieved, if they desist** meaning from their disbelief, opposition, and stubbornness and enter Islam, obedience, and repentance, they will be forgiven for what has passed, meaning their disbelief, sins, and transgressions, as came in the Sahih from the hadith of Abu Wa'il on the authority of Ibn Mas'ud, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said, **Whoever does good in Islam will not be held accountable for what he did in the Jahiliyyah, and whoever does evil in Islam will be held accountable for the first and the last.** And in the Sahih also, the Messenger of God, may God bless him and grant him peace, said, **Islam wipes out what came before it, and repentance wipes out what came before it.** And His statement, **But if they return** meaning if they continue in what they are doing, **Then has already passed the precedent of the former peoples** meaning Our precedent has passed with the former peoples, that if they lie and continue in their stubbornness, we will hasten them with punishment and chastisement. Mujahid said regarding His statement, **Then has already passed the precedent of the former peoples** meaning with the Quraysh on the day of Badr and other nations. Al-Suddi and Muhammad ibn Ishaq said, meaning on the day Badr. And the saying of God the Almighty: **And fight them until there is no more persecution and religion is all for God.** Al-Bukhari said: Al-Hasan bin Abdul Aziz narrated to us, Abdullah bin Yahya narrated to us, Haywah bin Shuraih narrated to us, from Bakr bin Umar, from Bakir, from Nafi', from Ibn Umar that a man came and said: O Abu Abdul Rahman, will you not do what God mentioned in His Book: **And if two parties among the believers should fight** (al-Baqarah 2:17). So what prevents you from fighting as God mentioned in His Book? He said: O my

And fight them until there is no more persecution and religion is all for Allah. But if they desist, then indeed, Allah is Seeing of what they do.

nephew, I am criticized for this verse, and I do not like to fight more than to be criticized for the verse in which God the Almighty says: **And whoever kills a believer intentionally** to the end of the verse. He said: God the Almighty says: **And fight them until there is no more persecution** (al-Baqarah 2:17). Ibn Umar said: We did that during the time of the Messenger of God (blessings and peace of God be upon him) when Islam was few and a man would be tested in his religion, either by killing him or by chaining him until Islam became widespread and there was no more persecution. When he saw that he did not agree with what he wanted, he said: What do you say about Ali and Uthman? Ibn Umar said: As for my statement about Ali and Uthman, as for Uthman, God had forgiven him and you hated that God should forgive him. As for Ali, he is the cousin of the Messenger of God (peace and blessings of God be upon him) and his son-in-law, and he pointed with his hand, and this is his daughter or his daughter, as you can see. Ahmad bin Yunus narrated to us, Zuhair narrated to us, Bayan narrated to us that Ibn Wabra narrated to him, Saeed bin Jubair narrated to me, he said: Ibn Umar **may God be pleased with them** came out to us and said: What do you think about fighting during the fitnah? He said: Do you know what fitnah is? Muhammad (peace and blessings of God be upon him) fought the polytheists, and entering upon them was a fitnah, and your fighting is not for the sake of the kingdom. All of this is in the context of Al-Bukhari **may God have mercy on him**. Ubaydullah narrated from Nafi' from Ibn Umar that two men came to him during the fitnah of Ibn Az-Zubayr and said: The people have done what you see, and you are the son of Umar bin Al-Khattab and you are the companion of the Messenger of God (peace and blessings of God be upon him), so what prevents you from coming out? He said: What prevents me is that God has made the blood of my Muslim brother sacred to me. They said: Did God not say: **And fight them until there is no more fitnah and religion is all for God?** He said, "We fought until there was no more persecution and the religion was all for God. And you want to fight until there is persecution and the religion is for other than God." Hammad ibn Salamah narrated the same from Ali ibn Zayd from Ayyub ibn Abdullah al-Lakhmi, who said, **I was with Abdullah ibn Umar may God be pleased with them when a man came to him and said, 'God says, 'And fight them until there is no more persecution and the religion is all for God.'** He said, **We fought until there was no more persecution, and you want to fight until there is persecution and the religion is for other than God.** Hammad ibn Salamah narrated it the same way. Ibn Umar said, 'I and my companions fought until the religion was all for God, and polytheism was gone and there was no persecution, but you and your companions will fight until there is persecution and the religion is for other than God.'" Both of them were narrated by Ibn Mardawayh. Abu Uwanah said, on the authority of al-A'mash, on the authority of Ibrahim al-Taymi, on the authority of his father, who said, "Dhu al-Batin, meaning Usamah ibn Zayd, said, 'I will never fight a man who says, 'There is no god but God,' ever.'" Sa'd ibn Malik said: By God, I will never fight a man

who says, "There is no god but God. **A man said,** Didn't God say, 'And fight them until there is no more persecution and the religion is all for God'? **They said,** We fought until there was no more persecution and the religion was all for God." Narrated by Ibn Mardawayh. Ad-Dahhak said on the authority of Ibn Abbas, "And fight them until there is no more persecution," meaning there is no more polytheism. This is what Abu al-'Aliyah, Mujahid, al-Hasan, Qatadah, al-Rabi' ibn Anas, al-Suddi, Muqatil ibn Hayyan, and Zayd ibn Aslam said. Muhammad ibn Ishaq said: It was conveyed to me on the authority of al-Zuhri, on the authority of Urwah ibn al-Zubayr, and other scholars of ours, that "until there is no more persecution," until no Muslim is tempted to abandon his religion. And His statement, "and the religion is all for God," Ad-Dahhak said on the authority of Ibn Abbas regarding this verse: "Monotheism is to be sincerely devoted to God. **Al-Hasan, Qatadah, and Ibn Jurayj said,** And the religion is all for God, **meaning that one says,** There is no god but God." Muhammad ibn Ishaq said: Monotheism is to be sincerely devoted to God, with no polytheism in it, and all rivals besides Him are to be rejected.

Abdur-Rahman ibn Zayd ibn Aslam said: **And the religion will be entirely for God,** and there will be no disbelief with your religion. This is supported by what is proven in the two Sahihs on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "I have been commanded to fight the people until they say, 'There is no god but God.' When they say it, their blood and wealth are protected from me, except for a right, and their reckoning is with God, the Almighty." And in them on the authority of Abu Musa al-Ash'ari, who said: The Messenger of God, may God bless him and grant him peace, was asked about a man who fights bravely, fights out of pride, and fights to show off, which of these is in the way of God, the Almighty? He said: **Whoever fights so that the word of God is supreme is in the way of God, the Almighty.**

And His statement, **But if they desist,** meaning by fighting you from what they are doing of disbelief, then desist from it. And if you do not know their inner motives, **then indeed, God is Seeing of what they do,** like His statement, **But if they repent and establish prayer and give zakah, then let them go on their way,** the verse. And in the other verse, **Then they are your brothers in religion,** and He said, "And fight them until there is no more fitnah and religion is for God. But if they desist, then there shall be no aggression except against the wrongdoers." And in the Sahih: That the Messenger of God, may God bless him and grant him peace, said to Usama, when that man raised his sword and said, **There is no god but God,** so he struck him and killed him. This was mentioned to the Messenger of God, may God bless him and grant him peace, and he said to Usama, **Did you kill him after he said, 'There is no god but God?' And what will you do with 'There is no god but God' on the Day of Resurrection?** He said, **O Messenger of God, he only said it as a means of protection.** He said, **Why didn't you split open his heart?**

And he kept saying and repeating to him, **Who will have 'There is no god but God' on the Day of Resurrection?** Usama said, **Until I wished that I had not converted to Islam until that day.** And His statement, **But if they turn away, then know that God is your Protector; what an excellent Protector and what an excellent Helper.** That is, if they persist in opposing you and fighting you, then know that God is your Protector, your Master and your Helper against your enemies; what an excellent Protector and what an excellent Helper. Muhammad ibn Jarir said: Abd al-Warith ibn Abd al-Samad told me, my father told us, Aban al-Attar told us, Hisham ibn Urwah told us, on the authority of Urwah, that Abd al-Malik ibn Marwan wrote to him asking him about some things, so Urwah wrote to him: Peace be upon you, for I praise to you God, there is no god but Him. And after that, you wrote to me asking me about the departure of the Messenger of God, may God bless him and grant him peace, from Mecca, and I will tell you about it, and there is no power or strength except with God. The reason for the departure of the Messenger of God, may God bless him and grant him peace, from Mecca was that God gave him prophethood, so what a good prophet, what a good master, and what a good clan, so may God reward him with good, and may we know his face in Paradise, and may He make us live upon his religion and cause us to die and resurrect us upon it, and that when he called his people to what God sent him with of guidance and light that He sent down upon him, they did not turn away from him at first when he called them to it, and they listened to him, until he mentioned their tyrants, and some people from Taif from Quraysh who had wealth came, some people denounced that to him and were harsh with him, and they hated what he said and tempted with it those who obeyed them, so the majority of the people turned away from him, and they left him except for those whom God preserved from them, and they were few, and he remained in that for as long as God had decreed that he should remain, then their leaders conspired to tempt those who followed him from the religion of God from their sons, brothers, and tribes, and it was a severe earthquake, so whoever was tempted was tempted and God protected what He wanted them to, so when he did that to the Muslims, the Messenger of God, may God bless him and grant him peace, ordered them to go to the land of Abyssinia. There was a righteous king in Abyssinia, called the Negus, who did not wrong anyone in his land, and he was praised for that. The land of Abyssinia was a market for the Quraysh, and it was a place where their merchants would find comfort, security, and good trade. So the Prophet, may God bless him and grant him peace, ordered them to go there, and most of them went there when they were defeated in Mecca, and they feared sedition for them. He stayed and did not leave, and they remained like that for years, being harsh on those who converted to Islam from among them. Then Islam spread there, and men from their nobles and their fortifications entered it. When they saw that, they relaxed and relaxed about the Messenger of God, may God bless him and grant him peace, and his companions. The first sedition was the one that drove those of the companions of the Messenger of God, may God bless him and grant him peace, who left before the land of Abyssinia, fearing it and fleeing from the seditions and earthquakes they

were in. So when he relaxed about them and those who entered Islam from among them talked about their relaxation about them, and it reached those who... There were some companions of the Messenger of God, may God bless him and grant him peace, in Abyssinia who were relaxed about those of them who were in Mecca, and that they would not be tempted, so they returned to Mecca and were almost safe there, and they began to increase and multiply, and that many people from the Ansar in Medina converted to Islam, and Islam spread in Medina and the people of Medina began to come to the Messenger of God, may God bless him and grant him peace, in Mecca. When the Quraysh saw that, they plotted to tempt them and intensify, so they seized them and were keen to tempt them, and they were afflicted with great hardship, and there was the last temptation, and there were two temptations: a temptation that drove those of them who went to the land of Abyssinia when the Prophet, may God bless him and grant him peace, ordered them to do so and gave them permission to go out to it, and a temptation: when they returned and saw those who came to them from the people of Medina, then seventy leaders came from Medina, the heads of those who converted to Islam, and they met him during the Hajj and pledged allegiance to him at Al-Aqabah, and gave him their pledges and covenants, that I am from you and you are from us, and that whoever of your companions comes or you come to us, then we will... We prevent you from what we prevent ourselves from. Then the Quraysh became intense against them, so the Messenger of God, may God bless him and grant him peace, ordered his companions to go out to Medina. This was the last tribulation in which the Messenger of God, may God bless him and grant him peace, went out with his companions, and he went out himself. It was the one in which God, the Almighty, revealed: **And fight them until there is no more persecution and religion is all for God.** Then he narrated it on the authority of Yunus bin Abdul-A'la on the authority of Ibn Wahb, on the authority of Abdul-Rahman bin Abi Al-Zinad on the authority of his father, on the authority of Urwah bin Al-Zubayr, that he wrote to Al-Walid, meaning Ibn Abdul-Malik bin Marwan, about this, and he mentioned something similar. This is authentic up to Urwah, may God have mercy on him.

### Fath al-Qadir

39- **And fight them until there is no more persecution** meaning disbelief. The explanation of this has already been presented in full in Surat Al-Baqarah. **But if they desist** from what was mentioned, **then indeed, God is Seeing of what they do** what they have done of desisting is not hidden from Him. God

### Tafsir al-Baghawi

39 - **And fight them until there is no more persecution** meaning: polytheism. Al-Rabi' said: until no believer is tempted away from his religion **and the religion is all for God** meaning: and the religion is purely for God with no polytheism in it, **but if they desist** from disbelief, **then indeed, God is Seeing of what they do.** Ya'qub read *ya'malun* with a ta', and the others read it with a ya'.

Surat al-Anfal 8:39

And fight them until there is no more persecution and religion is all for Allah. But if they desist, then indeed, Allah is Seeing of what they do.

39. **And fight them until there is no more persecution** "and religion is all for God" and false religions are extinguished from them. **But if they desist** from disbelief. **Then indeed, God is Seeing of what they do** so He will reward them for desisting from it and becoming Muslim. And from Ya'qub with the letter *ta* meaning that indeed, God is Seeing of what you do of jihad and calling to Islam and bringing people out of the darkness of disbelief into the light of faith, so He will reward you. And His linking it to their desisting indicates that just as He calls for rewarding them for directly engaging in the action, He also calls for rewarding those who fight them for causing it.

## Surat al-Anfal 8:40

And if they turn away, then know that God is your Protector. What an excellent Protector and what an excellent Helper.

### Tafsir al-Jalalayn

40 - **And if you turn away from faith then know that God is your Protector** your supporter and the one who takes care of your affairs **What an excellent Protector** He is **and what an excellent Helper** meaning the One who supports you.

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And if these polytheists turn away from what you have called them to, O believers, of believing in God and His Messenger, and abandoning fighting you because of their disbelief, and they refuse except to persist in disbelief and fighting you, then fight them, and be certain that God is your helper and supporter against them. **What an excellent protector**, He is for you, meaning: What an excellent supporter for you and His friends, **and what an excellent helper**, and He is the supporter.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **And if they turn away**, from your command to what they are upon of their disbelief, then God is your Master who honored you and gave you victory over them on the day of Badr, despite their great number and your small number. **What an excellent Master and what an excellent Helper!**

Part 9 of Volume 6 is done.

Followed by, God willing, the tenth part of the sixth volume.

The first: The statement in the interpretation of the Almighty's saying: **And know that whatever you obtain of anything** (al-Anfal 8:41)

### Tafsir al-Qurtubi

God Almighty says: "But if you turn away, then know that God is your Protector. What an excellent Protector and what an excellent Helper."

The seventh part of Al-Qurtubi's interpretation has been completed, and it will be followed, God willing, by the eighth part. It begins with the Almighty's saying: **And know that whatever you obtain of anything...**

### Tafsir Ibn Kathir

God the Almighty says to His Prophet Muhammad, may God bless him and grant him peace: **Say to those**

**who disbelieve, if they desist** meaning from their disbelief, opposition, and stubbornness and enter Islam, obedience, and repentance, they will be forgiven for what has passed, meaning their disbelief, sins, and transgressions, as stated in the Sahih from the hadith of Abu Wa'il on the authority of Ibn Mas'ud, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: **Whoever does good in Islam will not be held accountable for what he did in the Jahiliyyah, and whoever does evil in Islam will be held accountable for the first and the last.** Also in the Sahih, the Messenger of God, may God bless him and grant him peace, said: **Islam wipes out what came before it, and repentance wipes out what came before it.** And His statement, **But if they return** meaning if they continue in what they are in, **Then has already passed the precedent of the former peoples** meaning Our precedent has passed with the former peoples that if they lie and continue in their stubbornness, we will hasten their punishment and chastisement. Mujahid said about His statement, **Then has already passed the precedent of the former peoples** meaning with Quraysh on the day of Badr and other nations. Al-Suddi and Muhammad ibn Ishaq said: On the day of Badr. And the Almighty's saying: **And fight them until there is no more persecution and religion is all for God.** Al-Bukhari said: Al-Hasan bin Abdul Aziz told us, Abdullah bin Yahya told us, Haywah bin Shuraih told us, on the authority of Bakr bin Umar, on the authority of Bakir, on the authority of Nafi', on the authority of Ibn Umar, that a man came and said: O Abu Abdul Rahman, will you not do what God mentioned in His Book: **And if two parties among the believers should fight** (al-Baqarah 2:17). So what prevents you from fighting as God mentioned in His Book? He said: O my nephew, I am criticized for this verse, and I do not like to fight than to be criticized for the verse in which God the Almighty says: **And whoever kills a believer intentionally** to the end of the verse. He said: God the Almighty says: **And fight them until there is no more persecution** (al-Baqarah 2:17). Ibn Umar said: We did that during the time of the Messenger of God (blessings and peace of God be upon him) when Islam was few and a man would be tested in his religion, either by killing him or by tying him up until Islam became widespread and there was no more persecution. So when he saw that he did not agree with what he wanted, he said: What do you say about Ali and Uthman? Ibn Umar said: As for my statement about Ali and Uthman, as for Uthman, God had pardoned him and you hated that God should pardon him. As for Ali, he was the cousin of the Messenger of God (peace and blessings of God be upon him) and his son-in-law, and he pointed with his hand, and this is his daughter or his daughter, as you can see. Ahmad bin Yunus told us, Zuhair told us, Bayan told us, that Ibn Wabra told him, Saeed bin Jubair told me: Ibn Umar **may God be pleased with them** came out to us and said: What do you think about fighting the fitnah? He said: Do you know what fitnah is? Muhammad (peace and blessings of God be upon him) fought the polytheists and entering upon them was a fitnah, and your fighting is not for the sake of the kingdom. All of this is the context of Bukhari **may God have mercy on him.** Ubaydullah said on the authority of Nafi' on the authority of Ibn Umar that two men came to him during the fitnah of Ibn al-Zubayr and



And if they turn away, then know that God is your Protector. What an excellent Protector and what an excellent Helper.

said: The people have done what you see, and you are the son of Umar bin al-Khattab and you are the companion of the Messenger of God (peace and blessings of God be upon him), so what prevents you from coming out? He said: What prevents me is that God has forbidden me to shed the blood of my Muslim brother. They said: Did God not say: **And fight them until there is no more fitnah and religion is all for God?** He said: We fought until there was no more fitnah and the religion was all for God, and you want to fight until there is more fitnah and the religion is for other than God. Hammad bin Salamah narrated the same from Ali bin Zaid from Ayoub bin Abdullah Al-Lakhmi, who said: I was with Abdullah bin Omar **may God be pleased with them** when a man came to him and said: God says: **And fight them until there is no more fitnah and the religion is all for God.** He said: We fought until there was no more fitnah, and you want to fight until there is more fitnah and the religion is for other than God. Hammad bin Salamah narrated the same. Ibn Omar said: I and my companions fought until the religion was all for God, and polytheism was gone and there was no fitnah, but you and your companions will fight until there is more fitnah and the religion is for other than God. Both of them narrated by Ibn Mardawayh. Abu Awanah said: On the authority of Al-A'mash, on the authority of Ibrahim At-Taimi, on the authority of his father, who said: Dhu Al-Batin, meaning Usamah bin Zaid, said: I will never fight a man who says there is no god but God. Saad bin Malik said: By God, I will never fight a man who says, **There is no god but God.** A man said: Didn't God say, **And fight them until there is no more persecution and the religion is all for God?** They said: We fought until there was no more persecution and the religion was all for God. Narrated by Ibn Mardawayh. Ad-Dahhak said on the authority of Ibn Abbas, **And fight them until there is no more persecution**, meaning there is no more polytheism. This is what Abu Al-Aaliyah, Mujahid, Al-Hasan, Qatadah, Ar-Rabi' bin Anas, As-Suddi, Muqatil bin Hayyan, and Zaid bin Aslam said. Muhammad bin Ishaq said: It was conveyed to me on the authority of Az-Zuhri, on the authority of Urwah bin Az-Zubayr, and other scholars of ours, **Until there is no more persecution**, until no Muslim is tempted away from his religion. And His statement, **And the religion is all for God**, Ad-Dahhak said on the authority of Ibn Abbas regarding this verse, he said, **Monotheism is to be sincerely devoted to God.** Al-Hasan, Qatadah, and Ibn Jurayj said, **And the religion is all for God** means that one says, **There is no god but God.** Muhammad bin Ishaq said: Monotheism is to be sincerely devoted to God, with no polytheism in it, and all rivals besides Him are to be renounced.

Abdul Rahman bin Zaid bin Aslam said: **And the religion will be entirely for God**, there will be no disbelief with your religion. This is supported by what is proven in the two Sahihs on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "I have been commanded to fight the people until they say, 'There is no god but God.' If they say it, their blood and wealth are protected from me, except for a right, and their reckoning is with God,

the Almighty and Majestic." And in both of them on the authority of Abu Musa al-Ash'ari, he said: The Messenger of God, may God bless him and grant him peace, was asked about a man who fights bravely, fights out of pride, and fights to show off, which of them is in the way of God, the Almighty and Majestic? He said: **Whoever fights so that the word of God is supreme is in the way of God, the Almighty and Majestic.**

And His saying, **If they desist**, meaning by fighting you from what they are doing of disbelief, then desist from it, and if you do not know their inner selves, **then indeed, God is Seeing of what they do**, like His saying, **But if they repent and establish prayer and give zakah, then let them go on their way**, the verse, and in the other verse, **Then they are your brothers in religion**, and He said, "And fight them until there is no more fitnah and religion is for God. But if they desist, then there is no aggression except against the wrongdoers." And in the Sahih: That the Messenger of God, may God bless him and grant him peace, said to Usama, when that man raised his sword and said, **There is no god but God**, so he struck him and killed him, and that was mentioned to the Messenger of God, may God bless him and grant him peace, so he said to Usama, **Did you kill him after he said, 'There is no god but God?' And how will you deal with 'There is no god but God' on the Day of Resurrection?** He said, **O Messenger of God, he only said it as a means of protection.** He said, **Why did you not split open his heart?** And he kept saying and repeating to him, **Who will deal with 'There is no god but God' on the Day of Resurrection?** Usama said, **Until I wished that I had not become Muslim until that day.** And His statement, **But if they turn away, then know that God is your Protector; what an excellent Protector and what an excellent Helper**, meaning, if they continue to oppose you and fight you, then know that God is your Protector, your Lord and your Helper against your enemies; what an excellent Protector and what an excellent Helper. Muhammad ibn Jarir said, Abd al-Warith ibn Abd al-Samad told me, my father told us, Aban al-Attar told us, Hisham ibn Urwah told us, on the authority of Urwah, that Abd al-Malik ibn Marwan wrote to him asking him about some things, so Urwah wrote to him: Peace be upon you, for I praise to you God, there is no god but Him. And after that, you wrote to me asking me about the departure of the Messenger of God, may God bless him and grant him peace, from Mecca, and I will tell you about it, and there is no power or strength except with God. The reason for the departure of the Messenger of God, may God bless him and grant him peace, from Mecca was that God gave him prophethood, so what a good prophet, what a good master, and what a good clan, so may God reward him with good, and may we know his face in Paradise, and may He make us live on his religion and cause us to die and be resurrected on it, and that when he called his people to what God sent him with of guidance and light that He sent down upon him, they did not turn away from him at first when he called them to it, and they listened to him, until he mentioned their tyrants, and some people from Taif from Quraysh

came with wealth, some people denounced that to him and were harsh with him, and they hated what he said and tempted those who obeyed them with it, so the majority of the people turned away from him, and they left him except for those whom God preserved from them, and they were few, so he remained in that for as long as God had decreed that he should remain, then their leaders conspired to tempt those who followed him from the religion of God from their sons, brothers, and tribes, so it was a severe earthquake, so those who were tempted were tempted and God protected those who He wanted them to, so when he did that to the Muslims, the Messenger of God, may God bless him and grant him peace, ordered them to go to the land of Abyssinia. There was a righteous king in Abyssinia, called the Negus, who did not wrong anyone in his land, and he was praised for that. The land of Abyssinia was a trade for the Quraysh, and it was a residence for their merchants, who found comfort in their livelihood, security, and good trade. So the Prophet, may God bless him and grant him peace, ordered them to go there, and most of them went there when they were defeated in Mecca, and they feared the tribulations for them, and he stayed and did not leave, so they remained like that for years, being harsh on those who converted to Islam from among them, then Islam spread there, and men from their nobles and their strength entered it, so when they saw that, they relaxed from the Messenger of God, may God bless him and grant him peace, and from his companions, and the first tribulation was the one that drove out those of the companions of the Messenger of God, may God bless him and grant him peace, who went out before the land of Abyssinia, fearing it, and fleeing from the tribulations and earthquakes they were in. So when he relaxed from them and those who entered Islam from them spoke of their relaxation from them, so it reached those who there were some companions of the Messenger of God, may God bless him and grant him peace, in Abyssinia who were relieved of those who were in Mecca and who were not tempted, so they returned to Mecca and were almost safe there, and they began to increase and multiply, and many of the Ansar in Medina converted to Islam, and Islam spread in Medina and the people of Medina began to come to the Messenger of God, may God bless him and grant him peace, in Mecca. When the Quraysh saw that, they conspired to tempt them and to intensify, so they seized them and were keen to tempt them, and they were afflicted with great hardship, so there was the last temptation, and there were two temptations: a temptation that drove those of them who went to the land of Abyssinia when the Prophet, may God bless him and grant him peace, ordered them to go and gave them permission to go out to it, and a temptation: when they returned and saw those who came to them from the people of Medina, then seventy leaders came from Medina, the leaders of those who converted to Islam, and they met him during the Hajj and pledged allegiance to him at Al-Aqabah, and gave him their covenants and agreements, that I am from you and you are from us, and that whoever of your companions comes or you come to us, then we will prevent you from what we prevent ourselves from, so the Quraysh became severe upon them, so the Messenger of God, may God bless him and grant him peace, ordered his companions to go out to

Medina, and it was the last tribulation in which the Messenger of God, may God bless him and grant him peace, went out with his companions, and he went out, and it was the one in which God Almighty revealed:

**And fight them until there is no more persecution and religion is all for God,** then he narrated it on the authority of Yunus bin Abdul A'la on the authority of Ibn Wahb, on the authority of Abdul Rahman bin Abi Al-Zinad on the authority of his father, on the authority of Urwah bin Al-Zubayr, that he wrote to Al-Walid, meaning Ibn Abdul Malik bin Marwan, about this, so he mentioned something similar, and this is authentic up to Urwah, may God have mercy on him.

### Fath al-Qadir

40- **And if they turn away** from what they were ordered to do, **then know** O believers, **rather, God is your Protector** that is, He is your Helper against them. **What an excellent Protector and what an excellent Helper!** Whoever supports Him will succeed, and whoever supports Him will prevail.

Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Abu Al-Shaykh narrated on the authority of Mujahid regarding his statement: **The precedent of the ancients has passed**, he said: In Quraysh and others on the day of Badr, and the nations before that. Ahmad and Muslim narrated on the authority of Amr ibn Al-Aas who said: When God put Islam in my heart, I came to the Prophet, may God bless him and grant him peace, and said: Extend your hand so that I may pledge allegiance to you. He extended his right hand, but my hand was held back, and he said: What is the matter with you? I said: I wanted to stipulate. He said: What do you stipulate? I said: That you ask forgiveness for me. He said: Did you not know that Islam destroys what came before it, and that migration destroys what came before it, and that Hajj destroys what came before it? It has been proven in the Sahih from the hadith of Ibn Mas'ud that the Messenger of God, may God bless him and grant him peace, said: Islam wipes out what came before it, and repentance wipes out what came before it. Many of the Salaf interpreted the statement of God, the Most High: **The precedent of the ancients has passed**, as meaning what happened to the previous nations of punishment for those who fought the prophets and persisted in disbelief. Al-Suddi and Muhammad ibn Ishaq said: What is meant by the verse is the Day of Badr. The majority of the Salaf interpreted the tribulation mentioned here as disbelief. Muhammad ibn Ishaq said: It was conveyed to me from Al-Zuhri from Urwah ibn Al-Zubayr and other scholars of ours, **until there is no tribulation**, so that no Muslim is tempted away from his religion.

### Tafsir al-Baghawi

40 - **And if they turn away**, from the faith and return to fighting its people, **then know that God is your Protector**, your Supporter and Helper. **What an excellent Protector and what an excellent Helper.**

Surat al-Anfal 8:40

And if they turn away, then know that God is your Protector. What an excellent Protector and what an excellent Helper.

### Tafsir al-Baidawi

40. **And if they turn away** and do not stop. **Then know that God is your Protector** Your Supporter, so trust in Him and do not care about their hostility. **An excellent Protector** He does not let down those who support Him. **And an excellent Helper** He who supports Him is not defeated.

## Surat al-Anfal 8:41

And know that whatever you gain of anything, a fifth of it is for God and for the Messenger and for the near of kin and the orphans and the needy and the wayfarer, if you have believed in God and in what We revealed to Our Servant on the Day of Criterion, the day the two armies met. And God is over all things competent.

## Tafsir al-Jalalayn

41 - **And know that whatever you gain** you take from the infidels by force **of anything, a fifth of it is for God** He commands what He wills **and for the Messenger and for the near relatives** the relatives of the Prophet, may God bless him and grant him peace, from Banu Hashim and Banu al-Muttalib **and the orphans** the children of the Muslims whose fathers died while they were poor **and the needy** the needy among the Muslims **and the wayfarer** the one stranded on his journey among the Muslims, meaning the Prophet, may God bless him and grant him peace, deserves him and the four categories according to what he used to divide, that each fifth gets a fifth, and the remaining four fifths go to the conquerors **if you have believed in God** then know that **and what** in apposition to God **We sent down upon Our servant** Muhammad, may God bless him and grant him peace, of the angels and the signs **on the Day of Criterion** meaning the Day of Badr, the distinction between truth and falsehood **the day the two armies met** the Muslims and the infidels **and God is over all things competent** and from it He gave you victory despite your fewness and their greatness

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Jaafar said: This is a teaching from God Almighty to the believers regarding the division of their spoils if they acquire them. God Almighty says: And know, O believers, that whatever you acquire as spoils.

Scholars differed about the meaning of *booty* and **spoils of war**.

Some of them said: There are two meanings in them, each one of them is different from the other.

Who said that?

Ibn Wakee' narrated that Hameed bin Abdul Rahman narrated on the authority of Al-Hasan bin Saleh that he said: I asked Ata' Al-Sa'ib about this verse: **And know that whatever you obtain of spoils - indeed, God has a fifth of it**, and this verse: **What God has bestowed upon His Messenger** (al-Hashr 59:7). I said: What is **the spoils of war** and what is **the spoils of war**? He said: The Muslims gained victory over the polytheists and over their land and took them by force, so whatever money they took over which they gained victory was **the spoils of war**, but as for the land, it is **the spoils of war** in our black land.

Others said: *Spoils* are what is taken by force, and

*booty* is what is obtained through a peace treaty.

Who said that?

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan al-Thawri, he said: *Ghanima* is what the Muslims took by force through fighting, in which one-fifth is due, and four-fifths of it is for those who witnessed it. *Fay* is what they agreed upon without fighting, in which there is no one-fifth, it is for those whom God has named."

Others said: *Ghanima* and *Fay*' have the same meaning. They said: This verse in *Al-Anfal* abrogates His statement: **Whatever God has bestowed upon His Messenger from the people of the towns belongs to God and to the Messenger** (al-Hashr 59:7).

Who said that?

Ibn Bashar told us, he said, Abdul A'la told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **Whatever God has bestowed upon His Messenger from the people of the towns is for God and for the Messenger and for the near relatives and the orphans and the needy and the traveler** (al-Hashr 59:7), he said: The spoils of war were for these people, then Surat al-Anfal was abrogated in that regard, and He said: **And know that whatever you obtain of anything - a fifth of it is for God and for the Messenger and for the near relatives and the orphans and the needy and the traveler** (al-Hashr 59:7). So this abrogated what was before it in Surat al-Anfal. And He made the fifth for whoever had the spoils of war in Surat al-Hashr, and the rest of that for whoever fought for it.

We have previously explained **spoils of war** and that it is money that is delivered to him from the money of the one whose money God has given to the people of his religion, by overpowering him and subduing him through fighting.

As for *al-Fay*', it is what God bestowed upon the Muslims from the wealth of the polytheists, which is what He returned to them through a peace treaty without sending horses or camels. It may be permissible to call what He returned to them from it, their swords, spears, and other weapons, *al-Fay*', because *al-Fay*' is a verbal noun derived from the saying: **The thing returned, and God returned it**.

However, what God has rejected regarding the spoils of war by His ruling in Surat al-Hashr is only what was described as spoils of war, not what was driven upon by horses and riders, for reasons I have explained in the book: A Delicate Book of Sayings on the Rulings of the Laws of Religion, and we will also explain it in the interpretation of Surat al-Hashr, if we reach it, God willing.

As for the statement of those who said: The verse in Surat Al-Anfal abrogates the verse in Surat Al-Hashr, this is meaningless, since there is no meaning in one of the two verses that negates the ruling of the other. We have explained the meaning of *abrogation*, which is the negation of a ruling that has been established by a ruling that contradicts it, in more than one place, so there is no need to repeat it in this place.

Surat al-Anfal 8:41

And know that whatever you gain of anything, a fifth of it is for God and for the Messenger and for the near of kin and the orphans and the needy and the wayfarer, if you have believed in God and in what We revealed to Our Servant on the Day of Criterion, the day the two armies met. And God is over all things competent.

As for his saying: **Of anything**, what is meant by it is: everything that the name *thing* applies to, from what God has granted to the believers of the wealth of those polytheists whose wealth they have overcome, from what the division has applied to, even the thread and needle, such as:

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 Mujahid, regarding his statement: **And know that whatever you obtain of anything**, he said: The sewn part of *thing*.

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, similarly.

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

The statement in the interpretation of his saying: **Then a fifth of it is for God, and for the Messenger, and for the near relatives, and the orphans, and the needy, and the wayfarer.**

Abu Jaafar said: The interpreters differed in their interpretation of that.

Some of them said that his saying: **Then a fifth of it belongs to God** is the key to the statement, and to God belongs the world and the hereafter and what is in them, but the meaning of the statement is: The Messenger has a fifth of it.

Who said that?

Ibn Bashir told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Qais bin Muslim, he said: I asked al-Hasan about the statement of God: **And know that whatever you obtain of anything - a fifth of it is for God and for the Messenger**, he said: This is the key to the statement, to God belongs this world and the hereafter.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Qais bin Muslim, he said: I asked Al-Hasan bin Muhammad about his statement: **And know that whatever you obtain of anything, a fifth of it belongs to God**, he said: This is the key to the statement, to God belongs this world and the hereafter.

Abu Kuraib narrated, Ahmad ibn Yunus narrated, Abu Shihab narrated, on the authority of Warqa', on the authority of Nahshal, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, who said: Whenever the Messenger of God, may God bless him and grant him peace, sent out an expedition and they captured spoils, he would give one-fifth of the spoils, and he would multiply that fifth by five. Then he recited: **And know that whatever you obtain of spoils - then a fifth of it is for God and for the Messenger**. He said: His statement: **then a fifth of it is for God**, is a key to the statement. To

God belongs whatever is in the heavens and whatever is on the earth, so God made the share of God and the share of the Messenger one.

Ibn Wakee' told us, he said, Jarir told us, on the authority of Mugheera, on the authority of Ibrahim: **Then a fifth of it belongs to God**, he said: Everything belongs to God.

Al-Muthanna told us, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Mughirah, on the authority of Ibrahim, regarding his statement: **And know that whatever you obtain of anything, a fifth of it is for God**, he said: Everything is for God, and a fifth is for God and His Messenger, and everything else is divided into four shares.

Ibn Bashir told us, he said, Abd al-A'la told us, he said, Saeed told us, on the authority of Qatada, he said: The spoils of war were divided into five fifths, four fifths for those who fought over them, and the remaining fifth was divided into five fifths, one fifth for God and the Messenger.

Imran bin Musa told us, he said, Abdul Warith told us, he said, Aban told us, on the authority of Al-Hasan, he said: Abu Bakr, may God have mercy on him, recommended a fifth of his money, and he said: Should I not be satisfied with my money with what God is satisfied with for Himself?

Ibn Wakee' told us, he said, Muhammad ibn Fadil told us, on the authority of Abd al-Malik, on the authority of Ata': **And know that whatever you gain of anything, a fifth of it is for God and for the Messenger**. He said: The fifth of God and the fifth of His Messenger are one. The Prophet, may God bless him and grant him peace, would carry some of it and put in it whatever he wanted.

Al-Muthanna told me, he said, Al-Hajaj told us, he said, Abu Awana told us, on the authority of Al-Mughirah, on the authority of his companions, on the authority of Ibrahim: **And know that whatever you gain, a fifth of it belongs to God**, he said: Everything belongs to God, the fifth is for the Messenger, the near of kin, the orphans, the needy, and the wayfarer.

Others said: The meaning of this is: A fifth of it is for the House of God and for the Messenger.

Who said that?

Abu Kurayb narrated to us, saying: Waki' ibn al-Jarrah narrated to us, on the authority of Abu Ja'far al-Razi, on the authority of al-Rabi' ibn Anas, on the authority of Abu al-'Aliyah al-Riyahi, who said: The spoils of war would be brought to the Messenger of God, may God bless him and grant him peace, and he would divide them into five parts, four-fifths of which would go to those who witnessed them. Then he would take one-fifth and strike it with his hand, and take from it what he had grasped and give it to the Ka'bah, and it was the share of God. Then he would divide what



remained into five parts, one part for the Messenger, one part for the near of kin, one part for the orphans, one part for the poor, and one part for the wayfarer.

Ahmad ibn Ishaq narrated that Abu Ja'far al-Razi narrated on the authority of al-Rabi' ibn Anas on the authority of Abu al-'Aliyah: **And know that whatever you obtain of spoils, a fifth of it belongs to God**, to the end of the verse. He said: The spoils would be brought and placed, and the Messenger of God, may God bless him and grant him peace, would divide them into five shares, giving four to the people and taking one share. Then he would strike with his hand all of that share, and whatever he took of it he would give to the Ka'bah, and it is that which was named for God. Do not assign a share to God, for God belongs this world and the Hereafter. Then he would divide the rest into five shares: a share for the Prophet, may God bless him and grant him peace, a share for the near of kin, a share for the orphans, a share for the needy, and a share for the wayfarer.

Others said: What was named for the Messenger of God, may God bless him and grant him peace, is only meant as his kinship, and neither God nor His Messenger have anything to do with it.

Who said that?

Al-Muthanna told me, he said, Abu Salih told us, he said, Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, he said: The spoils of war were divided into five fifths, four of which were for those who fought over it, and one fifth was for the relatives of the Prophet, meaning the relatives of the Prophet, may God bless him and grant him peace - so whatever was for God and the Messenger was for the relatives of the Prophet, may God bless him and grant him peace, and the Prophet, may God bless him and grant him peace, did not take anything from the fifth. The second quarter was for the orphans, the third quarter was for the poor, and the fourth quarter was for the wayfarer.

Abu Ja'far said: The most correct of the sayings on this matter is the saying of the one who said: His saying: **Then a fifth of it belongs to God opening of a discussion**, and that is due to the consensus of the proof that the fifth cannot be divided into six shares. If God had a share in it, as Abu al-'Aliyah said, then a fifth of the spoils would have to be divided into six shares. The scholars differed only on dividing it into five or less, but as for more than that, we do not know of anyone who said it other than the one we mentioned from the report on Abu al-'Aliyah. And in the consensus of those I mentioned, there is clear evidence of the correctness of what we have chosen.

As for the one who said: **The Messenger's share is for the relatives**, he has made a share obligatory for the Messenger, even though he, may God bless him and grant him peace, spent it on his relatives, so it did not come out of the division being five shares, and:

Bishr bin Muadh narrated, Yazid narrated, Saeed narrated, on the authority of Qatada, regarding his statement: **And know that whatever you obtain of spoils, a fifth of it is for God**, the verse, he said: When the Prophet of God, may God bless him and grant him

peace, gained spoils, he would divide them into fifths. One fifth was for God and His Messenger, and the Muslims would divide what remained. The one fifth that was assigned to God and His Messenger was for His Messenger, relatives, orphans, the needy, and wayfarers. So this one fifth was five fifths: one fifth for God and His Messenger, one fifth for relatives, one fifth for orphans, one fifth for the needy, and one fifth for wayfarers.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Musa ibn Abi Aisha, he said: I asked Yahya ibn al-Jazzar about the share of the Prophet, may God bless him and grant him peace, and he said: It is one-fifth of one-fifth.

Ibn Wakee' told us, he said, Ibn Uyaynah and Jarir told us, on the authority of Musa ibn Abi Aisha, on the authority of Yahya ibn al-Jazzar, the same.

Ahmad bin Ishaq told us, Abu Ahmad told us, Sufyan told us, on the authority of Musa bin Abi Aisha, on the authority of Yahya bin Al-Jazzar, the same.

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj: **Then a fifth of it belongs to God**, he said: Four fifths are for those who are present at the battle, and the remaining fifth is for God and the Messenger, a fifth of it is placed where he sees fit, a fifth of it is for relatives, a fifth of it is for orphans, a fifth of it is for the poor, and a fifth is for the wayfarer.

As for his saying: **And for the near of kin**, the people of interpretation differed about them.

Some of them said: They are relatives of the Messenger of God, may God bless him and grant him peace, from Banu Hashim.

Who said that?

Ibn Wakee' told us, he said, my father told me, on the authority of Sharik, on the authority of Khasif, on the authority of Mujahid, he said: The family of Muhammad, may God bless him and grant him peace, were not permitted to take charity, so he made one-fifth of the fifth for them.

Ahmad bin Ishaq told us, Abu Ahmad told us, Sharik told us, on the authority of Khasif, on the authority of Mujahid, who said: The Prophet, may God bless him and grant him peace, and his family did not eat charity, so he made one-fifth of the fifth for them.

Ahmad told us, Abu Ahmad told us, Abd al-Salam told us, on the authority of Khasif, on the authority of Mujahid, who said: God knew that there were poor people among the Banu Hashim, so He made the fifth for them in place of the charity.

Muhammad bin Amara told me, he said, Ismail bin Abaan told us, he said, Al-Sabah bin Yahya Al-Muzni told us, on the authority of Al-Suddi, on the authority of Abu Al-Daylam, he said, Ali bin Al-Hussein, may God have mercy on him, said to a man from the people of Ash-Sham: Haven't you read in *(Al-Anfal)*: **And know that whatever you obtain of anything - a fifth of it is for God and for the Messenger** the verse? He said: Yes! He said: Then you are them? He said: Yes!

Al-Harith told us, he said, Abdul Aziz told us, he said,

## Surat al-Anfal 8:41

And know that whatever you gain of anything, a fifth of it is for God and for the Messenger and for the near of kin and the orphans and the needy and the wayfarer, if you have believed in God and in what We revealed to Our Servant on the Day of Criterion, the day the two armies met. And God is over all things competent.

Israel told us, on the authority of Khasif, on the authority of Mujahid, he said: These are the relatives of the Messenger of God, may God bless him and grant him peace, for whom charity is not permissible.

Al-Qasim told us, Al-Hussein told us, Abu Muawiyah told us, on the authority of Hajjaj, on the authority of Ata', on the authority of Ibn Abbas: Najdah wrote to him asking him about his relatives, so he wrote him a letter: **We claim that we are them, but our people refused that to us.**

... He said: Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj: **Then a fifth of it is for God**, he said: Four fifths are for those who are present at the battle, and the remaining fifth is for God and the Messenger, a fifth of it is placed where he sees fit, a fifth for relatives, a fifth for orphans, a fifth for the poor, and a fifth for the wayfarer.

Others said: Rather, they are all Quraysh.

Who said that?

Yunus bin Abdul A'la told me, he said, Abdullah bin Nafi' told me, on the authority of Abu Ma'shar, on the authority of Saeed Al-Maqburi, he said: Najdah wrote to Ibn Abbas asking him about the relatives. He said: So Ibn Abbas wrote to him: ((We used to say: We are them, but our people refused that to us, and they said: All of Quraysh are relatives.))

Others said: The share of the people of the villages was for the Messenger of God, may God bless him and grant him peace, and then it became for the ruler after him.

Who said that?

Ibn Bashar told us, he said, Abd al-A'la told us, he said, Saeed told us, on the authority of Qatada: He was asked about the share of the relatives. He said: It was food for the Messenger of God, may God bless him and grant him peace, while he was alive. Then, when he died, it was given to the ruler after him.

Others said: Rather, the share of the relatives was for Banu Hashim and Banu al-Muttalib in particular.

Among those who said this was Al-Shafi'i, and his reason for that was:

Abu Kuraib narrated, Yunus bin Bakir narrated, Muhammad bin Ishaq narrated, Az-Zuhri narrated, on the authority of Saeed bin Al-Musayyab, on the authority of Jubayr bin Al-Mut'im, who said: When the Messenger of God, may God bless him and grant him peace, divided the share of the relatives from Khaybar among Banu Hashim and Banu Al-Muttalib, I walked with Uthman bin Affan, may God have mercy on him, and we said: O Messenger of God, these are your brothers, Banu Hashim. We do not deny their virtue, because of the position that God has placed you in among them. What do you think of our brothers, Banu Al-Muttalib? You have given to them and left us, and

we and they are of the same status to you? He said: They did not leave us in ignorance or Islam. Banu Hashim and Banu Al-Muttalib are one thing! Then the Messenger of God, may God bless him and grant him peace, clasped his hands together.

Abu Ja'far said: The most correct of the sayings in this regard, in my opinion, is the saying of the one who said: "The share of the relatives was for the relatives of the Messenger of God, may God bless him and grant him peace, from Banu Hashim and their allies from Banu al-Muttalib," because the allies of the people were from them, and because of the authenticity of the report that we mentioned about that from the Messenger of God, may God bless him and grant him peace.

Scholars differed regarding the ruling on these two shares - I mean the share of the Messenger of God, may God bless him and grant him peace, and the share of the relatives - after the Messenger of God, may God bless him and grant him peace.

Some of them said: They are spent to help Islam and its people.

Who said that?

Abu Kuraib told us, he said, Ahmad bin Yunus told us, he said, Abu Shihab told us, on the authority of Warqa', on the authority of Nahshal, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, he said: He made the share of God and the share of the Messenger one, and for the near of kin, so he made these two shares for horses and weapons. And he made the share for orphans, the poor, and the wayfarer, and no one else is given it.

Ibn Bashar told us, Abd al-Rahman told us, Sufyan told us, on the authority of Qais ibn Muslim, who said: I asked al-Hasan about the statement of God: **And know that whatever you obtain of spoils - indeed, a fifth of it is for God and for the Messenger and for the near relatives.** He said: This is the key to the statement: God has this world and the Hereafter. Then the people differed about these two shares after the death of the Messenger of God, may God bless him and grant him peace. Some said: The share of the Prophet, may God bless him and grant him peace, is for the relatives of the Prophet, may God bless him and grant him peace. Others said: The share of the relatives is the caliph. They agreed that these two shares should be for horses and equipment in the way of God, and they were like that during the caliphates of Abu Bakr and Umar, may God be pleased with them.

Ahmad bin Ishaq told us, Abu Ahmad told us, Sufyan told us, on the authority of Qais bin Muslim, who said: I asked Al-Hasan bin Muhammad, and he mentioned something similar.

Ibn Wakee' told us, he said, Omar bin Obaid told us, on the authority of Al-A'mash, on the authority of Ibrahim, he said: Abu Bakr and Omar, may God be

pleased with them, used to put the Prophet's share in the forelegs and weapons. So I said to Ibrahim: What did Ali, may God be pleased with him, say about it? He said: Ali was the most severe of them about it.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **And know that whatever you obtain of spoils - a fifth of it is for God and for the Messenger and for the near relatives and the orphans and the needy** *Al-Ayah*. Ibn Abbas said: So the spoils were divided into five fifths: four among those who fought over it, and one fifth was divided among four: for God, the Messenger, and the near relatives - the relatives of the Prophet, may God bless him and grant him peace. So whatever was for God and the Messenger was for the relatives of the Prophet, may God bless him and grant him peace, and the Prophet, may God bless him and grant him peace, did not take anything from the fifth. Then when God took His Messenger, may God bless him and grant him peace, Abu Bakr, may God be pleased with him, restored the share of the relatives among the Muslims, and he began to carry it in the way of God, because the Messenger of God, may God bless him and grant him peace, said: We do not inherit, what we leave behind is charity.

Ibn Bashir told us, he said, Abd al-A'la told us, he said, Saeed told us, on the authority of Qatada: He was asked about the share of the relatives, so he said: It was food for the Messenger of God, may God bless him and grant him peace. When he died, Abu Bakr and Umar carried it in the way of God, as charity for the Messenger of God, may God bless him and grant him peace.

Others said: The share of the relatives after the Messenger of God, may God bless him and grant him peace, is with the share of the Messenger of God, may God bless him and grant him peace, to the guardian of the Muslims.

Who said that?

Ahmad bin Ishaq told us, Abu Ahmad told us, Amr bin Thabit told us, on the authority of Imran bin Dhiyban, on the authority of Hakim bin Saad, on the authority of Ali, may God be pleased with him, who said: Every person is given his share of the fifth, and the share of God and His Messenger is next to the imam.

Ibn Bashir told us, he said, Abd al-A'la told us, he said, Saeed told us, on the authority of Qatada: He was asked about the share of relatives, so he said: It was food for the Messenger of God, may God bless him and grant him peace, while he was alive, and when he died, it was given to the ruler after him.

Others said: The share of the Messenger of God, may God bless him and grant him peace, is returned in the fifth, and the fifth is divided into three shares: for orphans, the poor, and the wayfarer. This is the opinion of a group of the people of Iraq.

Others said: The entire fifth is for the relatives of the Messenger of God, may God bless him and grant him peace.

Who said that?

Al-Harith told me, he said, Abdul Aziz told us, he said, Abdul Ghaffar told us, he said, Abdul Ghaffar told us, he said, Al-Munhal bin Amr told us, he said: I asked Abdullah bin Muhammad bin Ali and Ali bin Al-Hussein about the fifth and they said: It is for us. So I said to Ali: God says: **And the orphans and the needy and the wayfarer**, and they said: Our orphans and our needy.

Abu Ja'far said: The correct statement regarding this, according to us, is that the share of the Messenger of God, may God bless him and grant him peace, is returned in the fifth, and the fifth is divided into four shares, according to what was narrated on the authority of Ibn Abbas: a share for the relatives, a share for the orphans, a share for the poor, and a share for the wayfarer, because God made the fifth obligatory for people described by certain characteristics, just as He made the four fifths obligatory for others.

They agreed that no one else deserves the right of the four-fifths, and likewise no one else deserves the right of the people of the fifth. It is not permissible for it to go from them to others, just as it is not permissible for some of the shares that God has made for those He has named in His Book to go, due to the absence of some of those who deserve it, to other than the people of the other two shares.

As for *orphans*, they are Muslim children whose fathers have died.

The poor are the needy and destitute Muslims.

And the *wayfarer* is the one who has traveled a long journey, 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, he said: The fourth fifth is for the wayfarer, who is the weak and poor person who stays with the Muslims.

The statement in the interpretation of His saying: "If you have believed in God and in what We revealed to Our Servant on the Day of Criterion, the day the two armies met. And God is over all things competent."

Abu Ja'far said: God Almighty says: Be certain, O believers, that whatever you gain is already divided according to the portion I have explained and you have believed in it, if you have acknowledged the oneness of God and what God revealed to His servant Muhammad, may God bless him and grant him peace, on the day He distinguished between truth and falsehood at Badr, and revealed the victory of the believers and their supremacy over their enemy. That was **the day the two armies met**, the group of believers and the group of polytheists. God is *Powerful* to destroy disbelief and humiliate them at the hands of the believers, and to do other things that He wills. Nothing He wills is impossible for Him.

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

Who said that?

Al-Muthanna told me, he said, Abu Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, his saying: **The Day of**

Surat al-Anfal 8:41

And know that whatever you gain of anything, a fifth of it is for God and for the Messenger and for the near of kin and the orphans and the needy and the wayfarer, if you have believed in God and in what We revealed to Our Servant on the Day of Criterion, the day the two armies met. And God is over all things competent.

**Discrimination**, he means: by *Discrimination*, the Day of Badr, on which God distinguished between truth and falsehood.

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, the same.

Al-Muthanna told me, he said, Abu Salih told us, he said, Al-Layth told me, he said, Aqil told me, on the authority of Ibn Shihab, on the authority of Urwah ibn Al-Zubayr - and Ishaq said, Abd Al-Razzaq told us, on the authority of Muammar, on the authority of Al-Zuhri, on the authority of Urwah ibn Al-Zubayr - one of them adds more than the other, in his saying: **The Day of Discrimination**, the day God distinguished between truth and falsehood, and it is the Day of Badr, and it is the first battle witnessed by the Messenger of God, may God bless him and grant him peace. The leader of the polytheists was Utbah ibn Rabi'ah, so they met on Friday, nineteen nights before the end of the month of Ramadan, and the companions of the Messenger of God, may God bless him and grant him peace, were three hundred and some men, and the polytheists were between one thousand and nine hundred. So God defeated the polytheists that day, and killed more than seventy of them, and took a similar number of them captive.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Muqsim: **The Day of Discrimination**, he said: The Day of Badr, God distinguished between truth and falsehood.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Uthman al-Jazari, on the authority of Muqsim, regarding his statement: **The Day of Discrimination**, he said: On the day of Badr, God distinguished between truth and falsehood.

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: **The Day of Discrimination is the day the two armies met**, the Day of Badr, and *Badr* is between Medina and Mecca.

Ibn Hamid told us, Yahya bin Wadh told us, Yahya bin Yaqub Abu Talib told me, on the authority of Abu Awn Muhammad bin Abdullah Al-Thaqafi, on the authority of Abu Abdul Rahman Al-Salami, Abdullah bin Habib said, Al-Hasan bin Ali bin Abi Talib, may God be pleased with him, said: The night of **Al-Furqan**, the day the two armies met, was the seventeenth of the month of Ramadan.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid: **The day the two armies met**, Ibn Jurayj said, Ibn Kathir said: The day of Badr.

Ibn Hamid told us, he said, Salamah told us, on the

authority of Ibn Ishaq: **And We did not send down to Our servant the Day of Discrimination, the day the two armies met**, meaning the day I distinguished between truth and falsehood with My power, the day the two armies met, from you and from them.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **And We did not send down to Our servant on the Day of Discrimination**, and that was the Day of Badr, the day God distinguished between truth and falsehood.

## Tafsir al-Qurtubi

The Almighty said: **And know that whatever you gain, a fifth of it is for God and for the Messenger and for the near relatives and the orphans and the needy and the wayfarer, if you should believe in God.** It contains twenty-six issues:

First: The Almighty's saying: **And know that whatever you obtain of spoils.** Spoils in the language are what a man or group obtains through effort, and from that is the saying of the poet:

I have traveled the world until I was satisfied with the spoils of war and returned

Another said:

The sheep are fed on the day of the sheep, wherever you go, and the deprived are deprived.

The spoils of war and the booty have the same meaning. It is said: the people took spoils of war. Know that there is agreement that what is meant by the Almighty's saying: **You have taken spoils of something** is the money of the infidels if the Muslims seize it by force and coercion. The language does not require this specification, as we have explained, but the Shari'ah has defined the wording with this type. The Shari'ah has named the money that reaches us from the infidels by two names: booty and fay'. So what the Muslims obtain from their enemy by striving and frightening the horses and riders is called booty. This name has stuck to this meaning until it became a common usage. The booty is derived from the word fa'a yaf'u if it returns, and it is any money that enters the Muslims without war or coercion. Such as the land tax, the skull tax, and the fifth of the spoils of war. Sufyan al-Thawri and Ata' ibn al-Sa'ib said something similar. It was said that they are one and the same, and they include the fifth, as stated by Qatada. It was said that the booty refers to all the money that the Muslims obtain without force. The meanings are similar.

Second: This verse abrogates the beginning of the surah, according to the majority. Ibn Abd al-Barr claimed that there was consensus that this verse was revealed after His statement: **They ask you about the spoils of war**, and that four-fifths of the spoils of war



were divided among the conquerors, as will be explained later. And His statement: **They ask you about the spoils of war**, was revealed when the people of Badr quarrelled over the spoils of war, as mentioned in the beginning of the surah.

I said: What indicates the correctness of this is what Ismail bin Ishaq mentioned. He said: Muhammad bin Katheer told us. Sufyan told us. Muhammad bin Al-Sa'ib told me on the authority of Abu Salih on the authority of Ibn Abbas. He said:

"On the day of Badr, the Prophet, may God bless him and grant him peace, said: 'Whoever kills someone will have such-and-such, and whoever takes a prisoner captive will have such-and-such.' They killed seventy and took seventy captive. Abu al-Yusr ibn Amr came with two prisoners and said: 'O Messenger of God, you promised us that whoever kills someone will have such-and-such, and you have brought two prisoners.' Sa'd stood up and said: 'O Messenger of God, we were not prevented by an increase in reward or cowardice toward the enemy, but we stood here fearing that the polytheists would turn their backs. If you give to these, nothing will remain for your companions.' He said: 'And these kept saying, and those kept saying,' and so was revealed: 'They ask you about the spoils of war. Say: The spoils belong to God and the Messenger. So fear God and amend that which is between you.' So they handed the spoils over to the Messenger of God, may God bless him and grant him peace. Then was revealed: 'And know that whatever you obtain of spoils, a fifth of it belongs to God.'" It has been said: It is a firm and not abrogated, and that the spoils belong to the Messenger of God, may God bless him and grant him peace, and are not divided among the conquerors, and likewise for the Imams who came after him. This is what Al-Mazari narrated from many of our companions, may God be pleased with them, and that the Imam has the right to take it away from them. They cited as evidence the conquest of Mecca and the story of Hunayn. Abu Ubaid used to say: The Messenger of God, may God bless him and grant him peace, conquered Mecca by force and attacked its people, then returned it to them and did not divide it or make it spoils for them. Some people saw that this was permissible for the Imams after him.

I said: And on this basis the meaning of the Almighty's saying: **And know that whatever you obtain of spoils, a fifth of it belongs to God** and the four-fifths are for the Imam, if he wishes he may keep it and if he wishes he may divide it among the conquerors. This is nothing, for what we have mentioned, and because God the Almighty attributed the spoils to the conquerors, saying: **And know that whatever you obtain of spoils** then specified the fifth to whomever He named in His Book, and was silent about the four-fifths, just as He was silent about the two-thirds in His saying: **And his parents inherit him, then his mother shall have a third** (An-Nisa': 11), so the father has two-thirds by consensus. And likewise the four-fifths belong to the conquerors by consensus, as Ibn al-Mundhir, Ibn Abd al-Barr, al-Dawudi, al-Mazari also, Qadi Iyadh and Ibn al-Arabi mentioned. The narrations with this meaning are consistent, and some of them will come. And the meaning of His saying: **They ask you about the spoils**

the verse, is what the Imam gives as a gift to whomever he wishes for what he sees as in the interest before the division. Ata and Al-Hasan said: It is specific to what has escaped from the polytheists to the Muslims, from a male or female slave or animal, and the Imam decides regarding it as he pleases. It was said: What is meant by it are the spoils of war, i.e. their booty, if the Imam wishes, he may give a fifth of it, and if he wishes, he may give it all as a gift. Ibrahim Al-Nakha'i said about the Imam who sends out a military expedition and they seize the spoils: If the Imam wishes, he may give it all as a gift, and if he wishes, he may give a fifth of it. Abu Omar narrated it from Makhul and Ata. Ali bin Thabit said: I asked Makhul and Ata about the Imam giving the people what they seize as a gift, he said: That is for them. Abu Omar said: Whoever holds this opinion has interpreted the statement of God the Almighty: {They ask you about the spoils. Say, **The spoils belong to God and the Messenger**} that this is for the Prophet, may God bless him and grant him peace, to place it wherever he wishes. He did not see that this verse was abrogated by the statement of God the Almighty: {And know that whatever you obtain of spoils - indeed, God has a fifth of it}. It was said: Other than this, which we have already mentioned in the book Al-Qabas in explanation of the Muwatta' of Malik bin Anas. None of the scholars, as far as I know, have said that the Almighty's statement: **They ask you about the spoils of war al-Anfal 2:17** abrogates His statement: **And know that whatever you obtain of spoils, a fifth of it belongs to God**. Rather, the majority said, based on what we have mentioned, that His statement: **Whatever you obtain of spoils of war** abrogates it, and they are the ones who are not permitted to distort or change the Book of God Almighty. As for the story of the conquest of Mecca, there is no proof in it due to the scholars' disagreement about its conquest. Abu Ubaid said: We do not know of any country in Mecca that resembles it in two respects: One of them is that God had singled out the Messenger of God (blessings and peace of God be upon him) from the spoils of war that He did not give to anyone else, due to His statement: **They ask you about the spoils of war al-Anfal 2:17**, so we see that this was specific to him. The other aspect is that he established laws for Mecca that were not for any other country. As for the story of Hunayn, he compensated the Ansar when they said: He will give the spoils to the Quraysh and leave us while our swords are dripping with their blood! So he said to them:

Are you not pleased that people return with this world and you return with the Messenger of God, may God bless him and grant him peace, to your homes? Narrated by Muslim and others. No one else has the right to say this, although it is specific to him according to what some of our scholars have said. And God knows best.

Third: The scholars did not differ that his statement: **And know that whatever you gain of spoils** is not general. And that it is included in the specificity, so what they specified by consensus is that they said: The spoils of the murdered go to his murderer if the imam calls for it. And the same applies to slaves, I mean the prisoners, the choice in them is up to the imam without dispute, as will be explained. And what



## Surat al-Anfal 8:41

And know that whatever you gain of anything, a fifth of it is for God and for the Messenger and for the near of kin and the orphans and the needy and the wayfarer, if you have believed in God and in what We revealed to Our Servant on the Day of Criterion, the day the two armies met. And God is over all things competent.

he also specified is the land. The meaning is: Whatever you gain of gold, silver, other goods, and captives. As for the land, it is not included in the generality of this verse, because Abu Dawud narrated on the authority of Umar ibn al-Khattab that he said: If it were not for the last of the people, I would not have conquered a village without dividing it as the Messenger of God, may God bless him and grant him peace, divided Khaybar. And what confirms this doctrine is what was narrated in Sahih on the authority of Abu Hurayrah, "On the authority of the Prophet, may God bless him and grant him peace, he said:

Iraq withheld its qafiz and dirham, and Syria withheld its mudd and dinar." The hadith. At-Tahawi said: **It was withheld** means it will be withheld, so this indicates that it is not for the conquerors, because what the conquerors own does not have a qafiz or dirham, and if the land were divided, nothing would remain for those who came after the conquerors. And God Almighty says: **And those who came after them** (al-Hashr 59:10) in conjunction with His statement: **for the poor emigrants**. He said: Rather, what is transferred from one place to another is divided. Al-Shafi'i said: Everything that is obtained from the spoils of war from the people of the land of war, whether little or much, such as a house, land, goods, or other than that, is divided, except for adult men, for the imam has the choice among them to grant a gift, kill, or take captive. The way of what is taken from them and the captives is the way of the spoils. He argued with the generality of the verse. He said: And the land is inevitably spoils, so it must be divided like all other spoils. And the Messenger of God, may God bless him and grant him peace, divided what was conquered by force in Khaybar. They said: Even if it is permissible to claim exclusivity in the land it is permissible to claim something other than the land, thus invalidating the ruling of the verse. As for the verse of the gathering, there is no proof in it, because that only applies to the spoils of war, not the booty. His statement, **and those who came after them** is a resumption of speech with a supplication for those who preceded them in faith, and nothing else. They said: The action of Omar in stopping the land is not without one of two aspects: Either it was spoils that pleased its people, and they were pleased with that, so he stopped it. Likewise, Jarir narrated that Omar was pleased with its people. Likewise, the Messenger of God (peace be upon him) did with the captives of Hawazin, when they came to him, his companions were pleased with what was in their hands. Or what Omar stopped was booty, so he did not need to please anyone. The Kufians went to the option of giving the Imam the choice to divide it or approve it and impose a tax on it. And it becomes their property like the land of peace. Our Sheikh Abu al-Abbas, may God be pleased with him, said: It seems that this combined the two proofs and mediated between the two schools of thought, and this is what Umar, may God be pleased with him, understood with certainty, and therefore he

said: If it were not for the last of the people, then he did not inform about the abrogation of the action of the Prophet, may God bless him and grant him peace, nor about its specificity to them, except that the Kufians added to what Umar did, for Umar only endowed it for the interests of the Muslims and did not give it to the people of peace, and they are the ones who told the Imam to give it to the people of peace.

Fourth: Malik, Abu Hanifa and Al-Thawri held that the spoils are not for the killer, and that their ruling is the ruling of spoils, unless the emir says: Whoever kills a person, his spoils are his, in which case they are his. Al-Layth, Al-Awza'i, Al-Shafi'i, Ishaq, Abu Thawr, Abu Ubaid, Al-Tabari and Ibn Al-Mundhir said: The spoils are for the killer in every case, whether the imam said it or not. However, Al-Shafi'i, may God be pleased with him, said: The spoils are for the killer only if he killed a person facing him, but not if he killed him turning away from him. Abu Al-Abbas Ibn Surayj, one of Al-Shafi'i's companions, said: The hadith is not:

**Whoever kills a person, his spoils are his** in general, because of the consensus of scholars that whoever kills a prisoner, a woman, or an old man, he is not entitled to the spoils of any of them. The same applies to whoever attacks a wounded person, and whoever kills someone whose hands and feet have been cut off. He said: Likewise, the one who flees does not refrain from fleeing, and he is like one who has been bound. He said: Thus, it is known that the hadith only made the spoils for the one whose killing has an additional meaning, or for the one whose killing is a virtue, and he is the one who kills on the advance, because of the expense involved. As for the one who inflicts a great loss, then no. At-Tabari said: The spoils are for the killer, whether he is facing his killer or retreating, fleeing or fighting him, if he is in battle. This is refuted by what Abd al-Razzaq and Muhammad ibn Bakr mentioned on the authority of Ibn Jurayj, who said: I heard Nafi', the freed slave of Ibn `Umar, say: We have not ceased to hear that if Muslims and infidels meet and a Muslim man kills a non-Muslim man, his spoils are his, unless it is in the midst of battle, because in that case it is not known who killed whom. This apparently refutes the statement of al-Tabari, as he stipulated that the spoils of war should be killed in battle in particular. Abu Thawr and Ibn al-Mundhir said: The spoils of war belong to the killer in battle or otherwise, whether he advances or retreats, flees or revolts, in all cases, due to the generality of the statement of the Prophet, may God bless him and grant him peace: **Whoever kills a person, his spoils belong to him**.

I said: Muslim narrated on the authority of Salamah bin Al-Akwa' who said:

We went on an expedition with the Messenger of God (may God's peace and blessings be upon him) against Hawazin. While we were sacrificing with the Messenger of God (may God's peace and blessings

be upon him), a man came on a red camel and made it kneel. Then he took a rope from its saddle and tied the camel with it. Then he went forward to eat lunch with the people and kept looking. Among us were some who were weak and thin in the back, and some of us were on foot. Then he went out running fast, came to his camel, released its rope, made it kneel, sat on it and aroused it, so the camel ran fast with him. A man followed him on a thin camel. Salamah said: I went out running fast and was at the hip of the camel, then I advanced until I was at the hip of the camel, then I advanced until I took hold of the camel's reins and made it kneel. When it put its knee on the ground, I drew my sword and struck the man's head and he flew away. Then I came leading the camel, on which was its saddle and weapons. The Messenger of God (may God's peace and blessings be upon him) met me while the people were with him. He said: Who killed this man? They said: Ibn al-Akwa'. He said: **He has all his spoils.** This is Salamah, whom he killed while fleeing and not returning, and he gave him his spoils. In it is an argument for Malik that the killer does not deserve the spoils except with the permission of the Imam, because if it was due to him by the killing itself, he would not have needed to repeat this statement. Another of his arguments is what Abu Bakr ibn Abi Shaybah mentioned, who said: Abu al-Ahwas told us, on the authority of al-Aswad ibn Qays, on the authority of Bishr ibn Alqamah, who said: I fought a man on the day of al-Qadisiyyah and killed him and took his spoils. I went to Sa'd, and Sa'd addressed his companions and said: This is the spoils of Bishr ibn Alqamah, and it is better than twelve thousand dirhams, and we have given it to him as a gift. If the spoils were for the killer by decree of the Prophet, may God bless him and grant him peace, there would be no need for them to attribute it to themselves by their own efforts, and the killer would have taken it without their order. And God knows best. In the Sahih, "Mu'adh ibn 'Amr ibn al-Jamuh and Mu'adh ibn 'Afra struck Abu Jahl with their swords until they killed him. They came to the Messenger of God, may God bless him and grant him peace, and he said:

Which of you killed him? Each of them said: I killed him. He looked at their swords and said: Both of you killed him. He ruled that his spoils should go to Muadh ibn Amr ibn al-Jamuh. This is explicit that the spoils do not belong to the killer, because if they were his, the Prophet, may God bless him and grant him peace, would have divided them between them. It is also in Sahih on the authority of Awf ibn Malik who said:

I went out with those who went out with Zaid bin Haritha in the Battle of Mu'tah, and my reinforcements from Yemen accompanied me. He narrated the hadith, in which it says: Awf said: O Khalid, did you not know that the Messenger of God (peace and blessings of God be upon him) ruled that the spoils go to the killer? He said: Yes, but I thought it was too much. Abu Bakr and Al-Barqani narrated it with the same chain of transmission as Muslim, and he added to it a statement that Awf bin Malik said: The Messenger of God (peace and blessings of God be upon him) did not take a fifth of the spoils, and a reinforcement was their companion in the Battle of Mu'tah in a corner of Syria. He said: A Roman from among them began to attack the Muslims while he was on a blond horse with a

golden saddle, a stained belt, and a sword decorated with gold. He said: He incited them. He said: The reinforcement was gentle with him until he passed by him, and he struck the hock of his horse and he fell, and he attacked him with his sword and killed him and took his weapon. He said: So Khalid bin Al-Walid gave it to him and kept it from him. Awf said: I said to him: Give it all. Did you not hear the Messenger of God (peace and blessings of God be upon him) say: The spoils go to the killer! He said: Yes, but I thought it was too much. Awf said: There was some talk between us, so I said to him: I will tell the Messenger of God (peace be upon him). Awf said: When we gathered with the Messenger of God (peace be upon him), Awf mentioned that to the Messenger of God (peace be upon him), so he said to Khalid: Why did you not give it to him? He said: I thought it was too much. He said: Give it to him. I said to him: Do you hope that I will fulfill what I promised you? He said: The Messenger of God (peace be upon him) became angry and said: O Khalid, do not give it to him. Are you leaving my commanders to me? This clearly indicates that the spoils are not due to the killer on the basis of the killing itself, but rather by the opinion and consideration of the imam. Ahmad ibn Hanbal said: The spoils are not due to the killer except in a duel specifically.

Fifth: Scholars differed about dividing the spoils into fifths. Al-Shafi'i said: It is not to be divided into fifths. Ishaq said: If the spoils are small, they are for the killer, and if they are large, they are divided into fifths. Omar bin Al-Khattab did this with Al-Bara' bin Malik when he fought the Marzban and killed him. The value of his belt and his pillars was thirty thousand, so he divided that into fifths. Anas narrated from Al-Bara' bin Malik that he killed one hundred polytheists, except for one man, in a duel. When they invaded Al-Zara, the peasant of Al-Zara came out and said: A man and a man. Al-Bara' came out and they fought with their swords, then they embraced each other. Al-Bara' left him and sat on his liver. Then he took the sword and slaughtered him, took his weapon and belt and brought it to Omar. He gave him the weapon and valued the belt at thirty thousand, so he divided it into fifths, and said: It is money. Al-Awza'i and Makhul said: The spoils are spoils and there is a fifth in them. Something similar was narrated from Omar bin Al-Khattab. The argument for Al-Shafi'i is what Abu Dawud narrated on the authority of Awf bin Malik Al-Ashja'i and Khalid bin Al-Walid, "that the Messenger of God, may God bless him and grant him peace, ruled that the spoils belong to the killer and did not take a fifth of the spoils."

Sixth: The majority of scholars are of the opinion that the spoils are not given to the killer unless he establishes evidence of his killing. Most of them said: One witness is sufficient, according to the hadith of Abu Qatada. It was also said: Two witnesses or one witness and an oath. Al-Awza'i said: It is given to him merely on the basis of his claim, and evidence is not a condition for entitlement. Rather, if that happens, it is preferable to prevent dispute. Do you not see that the Prophet, may God bless him and grant him peace, gave Abu Qatada the spoils of his murdered person without testimony or an oath? The testimony of one person is not sufficient, and a ruling cannot be based on it alone. Al-Layth ibn Sa'd said the same.

## Surat al-Anfal 8:41

And know that whatever you gain of anything, a fifth of it is for God and for the Messenger and for the near of kin and the orphans and the needy and the wayfarer, if you have believed in God and in what We revealed to Our Servant on the Day of Criterion, the day the two armies met. And God is over all things competent.

I said: I heard our Sheikh, the Hafiz Al-Mundhiri Al-Shafi'i, Abu Muhammad Abdul-Azim say: The Prophet, may God bless him and grant him peace, gave him the spoils based on the testimony of Al-Aswad bin Khuza'i and Abdullah bin Unais. Based on this, the dispute is resolved, the problem is removed, and the ruling is valid. As for the Malikis, their statement is that the Imam does not need evidence for it, because it is a gift from the Imam from the beginning. The condition of testimony was for him, and if he did not stipulate it, it is permissible for him to give it to him without testimony.

Seventh: They differed about what the spoils are. As for the weapon and everything needed for fighting, there is no disagreement that it is from the spoils, and his horse if he fought on it and was killed off. Ahmad said about the horse: It is not from the spoils. Likewise if there are dinars or jewels in his purse or belt or something like that, there is no disagreement that it is not from the spoils. They differed about what he adorns himself with for war. Al-Awza'i said: All of that is from the spoils. A group said: It is not from the spoils. This is narrated from Sahnun, may God have mercy on him, except for the belt, which according to him is from the spoils. Ibn Habib said in Al-Wadihah: The bracelets are from the spoils.

Eighth - The Almighty's saying: **Then a fifth of it belongs to God.** Abu Ubaid said: This abrogates the Almighty's saying at the beginning of the Surah: "Say: The spoils belong to God and the Messenger." The Messenger of God, may God bless him and grant him peace, did not take a fifth of the spoils of Badr, so his ruling on not taking a fifth was abrogated by this. Unless it appears from the saying of Ali, may God be pleased with him, in Sahih Muslim:

I had a portion of my share of the spoils on the day of Badr, and the Messenger of God (peace and blessings of God be upon him) had given me a portion of the fifth on that day. The hadith says that it was a fifth. If this is the case, then the statement of Abu Ubaid is rejected. Ibn Atiyyah said: It is possible that the fifth that was mentioned on me was from one of the battles that took place between Badr and Uhud, for there were the battles of Banu Sulaym, Banu al-Mustaliq, Dhi Amr, and Bahran, and no fighting was recorded in them, but it is possible that spoils were taken. And God knows best.

I said: This interpretation is refuted by what Ali said on that day, which was a reference to the day the spoils of Badr were divided. However, it is possible that it was from the fifth, if there was no fifth in Badr, from the fifth of the company of Abdullah bin Jahsh, because it was the first spoils taken in Islam, and the first fifth was in Islam. Then the Qur'an was revealed: **And know that whatever you obtain of anything - indeed, a fifth of it is for God.** This is more appropriate than the first interpretation. And God knows best.

Ninth: What is in His statement: **what you have gained**

means that, and the letter *ha* is omitted, meaning that which you have gained. The letter *fa* was added because the speech has the meaning of reward. The second is an emphasis on the first, and it is permissible to break it. It was narrated on the authority of Abu Amr. Al-Hasan said: This is the key to the speech, the world and the hereafter belong to God, mentioned by Al-Nasa'i. And God Almighty began the speech about the spoils of war and the fifth by mentioning Himself, because they are the most honorable earnings, and He did not attribute charity to Him because it is the filth of people.

Tenth - Scholars differed on how to divide the fifth into six opinions:

First: A group said: The fifth is divided into six, so the sixth is given to the Kaaba, which is for God. The second is for the Messenger of God, may God bless him and grant him peace. The third is for relatives. The fourth is for orphans. The fifth is for the poor. The sixth is for wayfarers. Some of the proponents of this opinion said: The share that is for God is returned to those in need.

Second: Abu Al-Aaliyah and Al-Rabi' said: The spoils of war are divided into five, one share is set aside from it, and the four are divided among the people. Then he strikes with his hand the share that he set aside, and whatever he takes of it he gives to the Kaaba. Then he divides the rest of the share that he set aside into five: a share for the Prophet, may God bless him and grant him peace, a share for the relatives, a share for the orphans, a share for the poor, and a share for the wayfarer.

Third: Al-Munhal bin Amr said: I asked Abdullah bin Muhammad bin Ali bin Al-Hussein about the fifth, and he said: It is for us. I said to Ali: God Almighty says: **And the orphans, the needy, and the traveler** (al-Baqarah 2:177), and he said: Our orphans and our needy.

Fourth: Al-Shafi'i said: It is divided into five. He saw that the share of God and His Messenger is one, and that it is spent on the interests of the believers, and the four-fifths are divided into the four categories mentioned in the verse.

Fifth - Abu Hanifa said: It is divided among three: orphans, the poor, and the wayfarer. In his view, the ruling on the kinship of the Messenger of God, may God bless him and grant him peace, was lifted upon his death, just as the ruling on his share was lifted. They said: And one begins with the fifth by repairing bridges, building mosques, and the salaries of judges and soldiers. Something similar to this was also narrated from Al-Shafi'i.

Sixth - Malik said: It is entrusted to the Imam's consideration and effort, so he takes from it without estimation, and gives from it to relatives based on his

effort, and spends the rest in the interests of the Muslims. The four caliphs said this, and they acted on it. This is indicated by his saying, may God bless him and grant him peace:

**I have nothing of what God has bestowed upon you except one-fifth, and one-fifth is returned to you.** He did not divide it into fifths or thirds, but rather he mentioned those mentioned in the verse to alert them, because they are among the most important to whom it is given. Al-Zajaj said, citing Malik's evidence: God the Almighty said: "They ask you, what they should spend. Say, 'Whatever you spend of good is for parents and relatives and orphans and the needy and the traveler.'" (al-Baqarah 2:215) And it is permissible for a man, by consensus, to spend on these categories if he sees fit. Al-Nasa'i reported on the authority of Ata' who said: The one-fifth of God and the one-fifth of His Messenger are one. The Messenger of God, may God bless him and grant him peace, would carry some of it, give some of it, put it wherever he wanted, and do with it as he wanted.

Eleventh - The Almighty's saying: **And to the near of kin.** The lam is not to indicate entitlement and ownership, but rather it is to indicate the expenditure and location. The evidence for this is what Muslim narrated: "Al-Fadl ibn Abbas and Rabi'ah ibn Abd al-Muttalib came to the Prophet, may God bless him and grant him peace, and one of them spoke and said:

O Messenger of God, you are the most pious of people, and the most loyal of people. We have reached the age of marriage, so we have come to command you to take charge of some of this charity, so that we may pay it to you as people pay it, and we may receive it as they receive it. He remained silent for a long time until we wanted to speak to him. He said: Zainab kept glaring at us from behind the curtain, not to speak to him. He said: Then he said: Charity is not permissible for the family of Muhammad, rather it is the fifth of people. Call for me Muhamiyah - who was in charge of the fifth - and Nawfal bin Al-Harith bin Abdul Muttalib. He said: So they came to him and said to Muhamiyah: Marry this boy to your daughter - to Al-Fadl bin Abbas - so he married him. He said to Nawfal bin Al-Harith: Marry this boy to your daughter, meaning Rabi'ah bin Abdul Muttalib. He said to Muhamiyah: Give them such and such a dowry from the fifth. The Prophet (peace and blessings of God be upon him) said: I have nothing from what God has bestowed upon you except the fifth, and the fifth is returned to you. He gave all of it and some of it, and he gave it to those whose hearts were to be reconciled, and he is not among those whom God mentioned in the division, so this indicates what we mentioned, and God is the Grantor of success.

Twelfth - The scholars differed regarding the relatives in three opinions: All of Quraysh, as some of the predecessors said, because "when the Prophet, may God bless him and grant him peace, ascended Al-Safa, he began to shout:

O sons of so-and-so, O sons of Abd Manaf, O sons of Abd al-Muttalib, O sons of Ka'b, O sons of Murrah, O sons of Abd Shams, save yourselves from the Fire." The hadith will come in Ash-Shu'ara'. Ash-Shafi'i, Ahmad, Abu Thawr, Mujahid, Qatadah, Ibn Jurayj, and

Muslim ibn Khalid said: Banu Hashim and Banu Abd al-Muttalib, and because "when the Prophet, may God bless him and grant him peace, divided the share of the relatives between Banu Hashim and Banu Abd al-Muttalib, he said:

They did not leave me in ignorance or Islam. Banu Hashim and Banu al-Muttalib are one thing, and he interlaced his fingers." Narrated by al-Nasa'i and al-Bukhari. Al-Bukhari said: Al-Layth said: Yunus told me, and he added: The Prophet, may God bless him and grant him peace, did not divide anything between Banu Abd Shams and Banu Nawfal. Ibn Ishaq said: Abd Shams, Hashim and al-Muttalib are brothers on their mother's side, and their mother is 'Atika bint Murrah. Nawfal was their brother on their father's side. Al-Nasa'i said: The Prophet, may God bless him and grant him peace, divided the shares for the relatives, who are Banu Hashim and Banu al-Muttalib, among them the rich and the poor. It has been said that it is for the poor among them and not the rich, such as orphans and wayfarers - and this is the most correct of the two opinions in my opinion. - And God knows best - and the young and the old, the male and the female are equal, because God the Most High made that for them, and the Messenger of God, may God bless him and grant him peace, divided it among them. There is no mention in the hadith that he preferred some of them over others.

Third: Banu Hashim in particular, as stated by Mujahid and Ali bin Al-Hussein. It is also the statement of Malik, Al-Thawri, Al-Awza'i and others.

Thirteenth - When God Almighty explained the ruling on the fifth and was silent about the four fifths, this indicates that it belongs to the conquerors. The Prophet, may God bless him and grant him peace, explained this by saying:

**And any sacrifice that disobeys God and His Messenger, then its fifth is for God and His Messenger, and then it is yours.** There is no disagreement about this among the nation or among the imams, as Ibn al-Arabi narrated in his *Ahkam* and others. However, if the imam sees fit to grant the captives a favor by releasing them, he does so, and the rights of the conquerors over them are nullified, as "the Prophet, may God bless him and grant him peace, did with Thamamah ibn Aththal and others, and he said:

If Al-Mut'am bin Adi were alive and spoke to me about these stinking ones - meaning the prisoners of Badr - I would have left them for him. Narrated by Al-Bukhari. As a reward for his action in the matter of breaking the document. He has the right to kill all of them. The Messenger of God, may God bless him and grant him peace, killed Uqbah bin Abi Mu'ayt from among the prisoners, and he killed Al-Nadr bin Al-Harith with Al-Safra', and there is no disagreement about this. The Messenger of God, may God bless him and grant him peace, had a share like the share of the spoils of war, whether he was present or absent. The share of the chosen one, he chose a sword or an arrow or a servant or an animal. Safiyyah bint Huyayy was from the chosen one from the spoils of Khaybar. Dhu Al-Fiqar was also from the chosen one. It was cut off with his death, except for Abu Thawr, who saw it remaining for the Imam, so he made it the same as the

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And know that whatever you gain of anything, a fifth of it is for God and for the Messenger and for the near of kin and the orphans and the needy and the wayfarer, if you have believed in God and in what We revealed to Our Servant on the Day of Criterion, the day the two armies met. And God is over all things competent.

share of the Prophet, may God bless him and grant him peace. The wisdom behind that was that the people of ignorance considered the leader to have a quarter of the spoils. Their poet said:

You have the square, the pure, your wisdom, the active and the curious.

Another said:

He is one of the quarters of the armies, twenty of his crucifixions, and he is counted among the living.

It is said: A quarter of the army is a quarter of it if he takes a quarter of the spoils. Al-Asma'i said: A quarter in the pre-Islamic era and a fifth in Islam. So he would take a quarter of the spoils without law or religion, and he would select from it. Then he would control whatever he wanted after the selection, and we would take whatever was left over from it and whatever was left over from the spoils and goods for him. So God the Almighty made the religion firm by saying: **And know that whatever you obtain of spoils, a fifth of it is for God.** And He kept the share of the selected for His Prophet, may God bless him and grant him peace, and dropped the rule of the pre-Islamic era. Amer Al-Sha'bi said:

"The Messenger of God, may God bless him and grant him peace, had a share called Al-Safi. If he wanted, he could give him a male or female slave or a horse, which he could choose before the fifth." Narrated by Abu Dawud. In the hadith of Abu Hurairah, he said:

"The slave will be met and will say: 'O so-and-so! Did I not honour you, make you a leader, give you a wife, make horses and camels subservient to you, and let you rule and reign supreme?'" Narrated by Muslim. Tarabaa' with a unified ba' underneath means taking a quarter, i.e. a quarter of what your people obtain from spoils and earnings. Some of the companions of al-Shafi'i **may God be pleased with him** said that one-fifth of the fifth was for the Prophet (blessings and peace of God be upon him), and he would spend it on providing for his children and wives, and save from that for his year's sustenance, and spend the rest on horses and weapons. This is refuted by what 'Umar narrated, who said:

"The wealth of Banu Nadir was among the spoils of war that God bestowed upon His Messenger, for which the Muslims had not fought with horses or camels. It was exclusively for the Prophet, may God bless him and grant him peace. He would spend from it on himself a year's sustenance, and whatever remained he would put into mounts and weapons, equipment in the way of God." Narrated by Muslim. He said:

### And the fifth is returned to you.

Fourteenth - There is no indication in the Book of God that the rider is superior to the foot soldier, rather it states that they are equal, because God the Almighty made the four-fifths for them and did not distinguish the foot soldier from the rider. If it were not for the

reports transmitted from the Prophet, may God bless him and grant him peace, the rider would be like the foot soldier, the slave would be like the free man, and the child would be like the adult. Scholars have differed in the division of the four-fifths. What most scholars agree on, as mentioned by Ibn al-Mundhir, is that the rider is given two shares and the foot soldier is given one share. Among those who said this are Malik ibn Anas and those who followed him from the people of Medina. Al-Awza'i and those who agreed with him from the people of Ash-Sham said the same. Al-Thawri and those who agreed with him from the people of Iraq said the same. It is the opinion of Al-Layth ibn Sa'd and those who followed him from the people of Egypt. Al-Shafi'i and his companions said the same. Ahmad ibn Hanbal, Ishaq, Abu Thawr, Ya'qub and Muhammad said the same. Ibn al-Mundhir said: We do not know of anyone who disagreed with this except Al-Nu'man, for he disagreed with the Sunnah and what most scholars of old and new agreed upon. He said: The rider is not given more than one share.

I said: Perhaps he likened it to the hadith of Ibn Omar:

"The Messenger of God, may God bless him and grant him peace, gave two shares to the horseman and one share to the foot soldier." Ad-Daraqutni reported it and said: Ar-Ramadi said: Ibn Numayr said so.

An-Naysaburi told us: In my opinion, this is a mistake on the part of Ibn Abi Shaybah or Ar-Ramadi, because Ahmad ibn Hanbal, Abd al-Rahman ibn Bishr, and others narrated it on the authority of Ibn Umar, may God be pleased with them, contrary to this, which is: "The Messenger of God, may God bless him and grant him peace, gave three shares to the man and his horse, one share for him and two shares for his horse." This is how Abd al-Rahman ibn Bishr narrated it on the authority of Abdullah ibn Numayr, on the authority of Ubayd God ibn Umar, on the authority of Nafi', on the authority of Ibn Umar, and he mentioned the hadith. And in Sahih al-Bukhari on the authority of Ibn Umar:

"The Messenger of God, may God bless him and grant him peace, gave the horse two shares and its owner one share." This is the text. Al-Daraqutni narrated, "On the authority of Al-Zubayr, he said:

The Messenger of God, may God bless him and grant him peace, gave me four shares on the day of Badr: two shares for my horse, one share for me, and one share for my mother from among the relatives. And in another narration: and one share for his mother, the share of the relatives. And it was narrated on the authority of Bashir bin Amr bin Muhsin, who said:

"The Messenger of God, may God bless him and grant him peace, gave four shares to my horse, and one share to me, so I took five shares." It was said that this was up to the Imam's discretion, so he would implement what he saw fit. And God knows best.

Fifteenth - There is no difference between a rider and a foot soldier with more than one horse, and this is



what Al-Shafi'i said. Abu Hanifa said: He shares more than one horse, because it is more difficult and more beneficial, and this is what Ibn Al-Jahm of our companions said, and Sahnun narrated it from Ibn Wahb. Our evidence is that there is no narration from the Prophet, may God bless him and grant him peace, that he shares more than one horse, and the same is the case with the Imams after him, and because the enemy cannot fight except on one horse, and anything more than that is luxury and extra equipment, and this does not affect the increase in the two shares, like the one who has extra swords or spears, and the third and fourth are considered. It was narrated from Sulayman bin Musa that he shares for whoever has horses, one share for each horse.

Sixteenth - Only free-range horses are to be given a share, because of their ability to charge and retreat, and mules and camels are like them in that regard. And what is not like that is not to be given a share. It was said: If the Imam permits it, he is to be given a share, because the benefit from it differs according to the place. Camels and mules are suitable for rugged places such as valleys and mountains, and free-range horses are suitable for places where charge and retreat are possible, so that was related to the opinion of the Imam. Free-range horses are the horses of the Arabs. Camels and mules are the horses of the Romans.

Seventeenth - Our scholars differed regarding the weak horse. Ashhab and Ibn Nafi said: He is not entitled to a share, because it is not possible to fight on it, so it is similar to the broken one. It was said: He is entitled to a share because it is hoped that he will recover. He is not entitled to a share for the emaciated if he is in a place where he is not useful, just as he is not entitled to a share for the broken one. As for the one who is slightly ill, such as a horse with a crippling illness, or something similar that does not prevent him from obtaining the intended benefit, he is entitled to a share. The borrowed or rented horse is given, as is the one that is usurped, and its share goes to its owner. The share is due to the horses even if they are on ships and the spoils fall at sea, because they are prepared to go to land.

Eighteenth - There is no right to the spoils for the rank and file, such as the workers and craftsmen who accompany the army for a living, because they did not intend to fight nor did they go out to fight. It was said: They are entitled to a share, based on the saying of the Prophet, may God bless him and grant him peace:

**The spoils are for those who witnessed the battle.** Narrated by Al-Bukhari. This is not an argument because it came as a statement for those who directly engaged in war and went out to it, and it is sufficient for God the Almighty to explain the fighters and the earners of livelihood from the Muslims, as He made them two distinct groups, each one of them has its own situation in its ruling, as He said: **He knows that there will be among you sick and others traveling throughout the land seeking from the bounty of God and others fighting in the cause of God** (al-Muzzammil 73:20). However, if these people fight, it does not harm them that they are earning their livelihood, because the reason for entitlement has been found in them.

Ashhab said: None of them deserves it even if he fights, and Ibn Al-Qassar said the same about the hired worker: He does not get a share even if he fights. This is refuted by the hadith of Salamah bin Al-Akwa' who said:

I was a follower of Talha ibn Ubayd God, watering his horse, grooming it, serving it, and eating from his food. The hadith says: Then the Messenger of God, may God bless him and grant him peace, gave me two shares, the share of the horseman and the share of the foot soldier, and he combined them for me. Narrated by Muslim. Ibn al-Qassar and those who said his opinion used as evidence the hadith of Abd al-Rahman ibn Awf, mentioned by Abd al-Razzaq, in which it says: Then the Messenger of God, may God bless him and grant him peace, said to Abd al-Rahman:

These three dinars are his fortune and share of his conquest in the affairs of this world and the hereafter."

Nineteenth - As for slaves and women, the doctrine of the Book is that they are not to be given shares or given a share. It was said: They are to be given a share, and this is what the majority of scholars said. Al-Awza'i said: If a woman fights, she is to be given shares. He claimed that "the Messenger of God, may God bless him and grant him peace, gave shares to the women in Khaybar." He said: And the Muslims adopted that from us. And Ibn Habib from our companions inclined to this opinion. Muslim narrated on the authority of Ibn Abbas that he had in his letter to Najdah:

You ask me, did the Messenger of God, may God bless him and grant him peace, go to war with women? He did go to war with them, and they treated the wounded and took from the spoils. As for a share, no share was given to them. As for boys, if they are able to fight, then we have three opinions: giving them a share or denying them until they reach adulthood, based on the hadith of Ibn Umar, and Abu Hanifa and al-Shafi'i said the same. The difference is between fighting and receiving a share, or not fighting and not receiving a share. The first is correct.

The Messenger of God, may God bless him and grant him peace, ordered the Banu Qurayzah to kill those who had hair and to leave those who had not. This was in consideration of the ability to fight, not of puberty. Abu Omar narrated in Al-Isti'ab, "On the authority of Samurah bin Jundub, who said:

The Messenger of God, may God bless him and grant him peace, would be presented with the young men of the Ansar, and he would include those of them who had reached maturity. One year I was presented with him, and he included a young man and turned me back. I said: O Messenger of God, you included him and you turned me back. If he wrestled with me, I would defeat him. He said: So wrestle with me and I defeated him, so include me. As for the slaves, they are not given a share either, and they are given a share.

Al-Muwaffiyah twentieth - If the infidel attends with the permission of the Imam and fights, then in our view there are three opinions regarding his share: the share and its denial, and Malik and Ibn Al-Qasim said this.

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And know that whatever you gain of anything, a fifth of it is for God and for the Messenger and for the near of kin and the orphans and the needy and the wayfarer, if you have believed in God and in what We revealed to Our Servant on the Day of Criterion, the day the two armies met. And God is over all things competent.

Ibn Habib added: And they have no share. And in the third - and it is from Sahnoun - there is a distinction between the Muslims being independent on their own, so he does not receive a share, or not being independent and needing his assistance, so he receives a share. If he does not fight, he is not entitled to anything. And the same applies to slaves with free people. Al-Thawri and Al-Awza'i said: If help is sought from the People of the Covenant, he receives a share for them. Abu Hanifa and his companions said: He does not receive a share for them, but he is given a share. Al-Shafi'i, may God be pleased with him, said: The Imam hires them from money that has no specific owner. If he does not do so, he gives them the share of the Prophet, may God bless him and grant him peace. And he said in another place: He is given a share for the polytheists if they fight with the Muslims. Abu Omar said: Everyone agreed that if the slave, who is one of those whose security is permissible, fights, he is not given a share for him, but he is given a share, so the infidel is more deserving of not receiving a share for him.

Twenty-one - If a slave or a dhimmi went out as thieves and took the property of the people of war, it is theirs and is not subject to one-fifth, because none of them or women are included in the generality of the words of God Almighty: "And know that whatever you obtain of spoils, a fifth of it is for God." As for the infidels, they have no role, without dispute. Sahnoun said: What a slave takes is not subject to one-fifth. Ibn al-Qasim said: It is subject to one-fifth, because it is permissible for his master to permit him to fight and fight for the sake of religion, unlike the infidel. Ashab said in the book of Muhammad: If a slave or a dhimmi goes out with the army and takes spoils, the spoils are for the army and not them.

Twenty-second: The reason for deserving the share is the witnesses of the battle for the victory of the Muslims, as mentioned above. If he witnessed the end of the battle, he is entitled to it. If he was present after the end of the fighting, then he is not. If he was absent due to defeat, then the same applies. If he intended to join a group, then his entitlement is not dropped. Al-Bukhari and Abu Dawud narrated:

"The Messenger of God, may God bless him and grant him peace, sent Abaan bin Saeed to lead a raiding party from Medina to Najd. Abaan bin Saeed and his companions came to the Messenger of God, may God bless him and grant him peace, in Khaybar after he had conquered it, and their horses were packed with palm fibres. Abaan said: 'Distribute to us, O Messenger of God.' Abu Hurairah said: 'I said: 'Do not distribute to them, O Messenger of God.' Abaan said: 'You are in it, O wool, descending upon us from a stray head.' The Messenger of God, may God bless him and grant him peace, said: 'Sit down, O Abaan.' The Messenger of God, may God bless him and grant him peace, did not distribute to them."

Twenty-third - The scholars differed regarding the one who went out to witness the battle and was prevented from doing so by an excuse such as illness. There are three opinions regarding the confirmation of his share and its denial: A distinction is made in the third, which is the well-known, so it is confirmed if the error occurred before the battle and after the escape, which is the most correct, as stated by Ibn al-Arabi. And it is denied if it occurred before that. And like the one whom the emir sent to the army on a matter in the interest of the army and that distracted him from witnessing the battle, then he is given a share, as stated by Ibn al-Mawaz, and narrated by Ibn Wahb and Ibn Nafi' from Malik. And it was narrated that he is not given a share, but rather he is given a share due to the lack of a reason for which he deserves a share, and God knows best. Ashab said: A share is given to the prisoner even if he is in chains. The correct opinion is that he is not given a share, because he is a property that is deserved by the battle, so the one who is absent or present while sick is like the one who did not attend.

Twenty-fourth: The absolutely absent person is not given a share. The Messenger of God (*peace be upon him*) never gave a share to an absent person except on the day of Khaybar, when he gave a share to the people of Hudaibiyyah, those who were present and those who were absent, based on the words of God the Almighty: **God has promised you abundant spoils which you will take** (al-Fath 48:20), as stated by Musa bin Uqbah. This was narrated from a group of the Salaf. The day of Badr was divided among Uthman, Saeed bin Zaid, and Talhah, and they were absent, so they are as if they were present, God willing. As for Uthman, he stayed behind to visit Ruqayyah, the daughter of the Messenger of God (*peace be upon him*), by his order, because of her illness. So the Messenger of God (*peace be upon him*) assigned him his share and reward, so he was as if he had been present. As for Talhah bin Ubaidullah, he was in Ash-Sham on business, so the Messenger of God (*peace be upon him*) assigned him his share and reward, so he is counted among the people of Badr. As for Saeed bin Zaid, he was also absent in Ash-Sham, so the Messenger of God (*peace be upon him*) assigned him his share and reward. So he is counted among the people of Badr. Ibn al-Arabi said: As for the people of al-Hudaibiyyah, it was an appointment from God that was reserved for those people, and no one else would share in it with them. As for Uthman, Sa'id, and Talhah, it is possible that they had shares of the fifth, because the nation is unanimous that whoever remains due to an excuse should not have a share.

I said: It appears that this was specific to Uthman, Talha and Saeed, and no one else could be compared to them. And their share was from the spoils of war like everyone else who was present, not from the fifth. This is what appears from the hadiths, and God knows best. Al-Bukhari narrated on the authority of Ibn Umar, who said:

When Uthman was absent from Badr, the daughter of the Messenger of God, may God bless him and grant him peace, was with him and she was sick. The Prophet, may God bless him and grant him peace, said to him: You will have the reward and share of a man who witnessed Badr.

Twenty-fifth - The Almighty's statement: **If you have believed in God.** Al-Zajjaj from a group said: The meaning is, then know that God is your Master, if you are. So, if is related to this promise. A group said: If is related to His statement: **And know that whatever you have taken as spoils.** Ibn Atiyyah said: This is the correct view, because His statement: **And know** includes the command to submit and surrender to God's command regarding the spoils, so he connected it to His statement: **And know** according to this meaning, that is, if you are believers in God, then submit and surrender to God's command regarding what He has informed you of regarding the division of the spoils.

God Almighty says: **And We did not send down to Our Servant on the Day of Criterion** - water in the accusative case, in apposition to the name of God - **the Day of Criterion** meaning the day on which truth was distinguished from falsehood, which was the Day of Badr. **The day the two armies met** - the party of God and the party of Satan - **and God has power over all things.**

### Tafsir Ibn Kathir

The Almighty explains in detail what He has legislated, specifically for this noble nation, from among all the previous nations, by making spoils permissible. Spoils are the money taken from the infidels, by sending horses and riders, and the spoils of war are what is taken from them in other ways, such as the money that they make peace with or die without having any heirs, and the jizya and kharaj and the like. This is the doctrine of Imam al-Shafi'i and a group of scholars of the early and later generations. Some scholars use the term fay' to mean the same thing as spoils of war, and vice versa. For this reason, Qatadah believed that this verse abrogates the verse of al-Hashr 59: **Whatever God has bestowed upon His Messenger from the people of the towns, it belongs to God and to the Messenger and to his near relatives.** He said that the verse of al-Anfal was abrogated, and the spoils of war were made four-fifths for the mujahidin, and one-fifth of them for those mentioned. What he said is far-fetched, because this verse was revealed after the Battle of Badr, and that one was revealed about Banu al-Nadir. There is no disagreement among all the scholars of biography and military campaigns that Banu al-Nadir were after Badr, and this is a matter that is not doubted or questioned. Whoever differentiates between the meaning of fay' and spoils of war says that one was revealed about spoils of war, and this one about spoils of war. Whoever makes the matter of spoils of war and fay' go back to the opinion of the Imam says: There is no contradiction between the verse of al-Hashr and the fifth, if the Imam sees it, and God knows best. God Almighty says: **And know that whatever you gain, a fifth of it belongs to God** confirms the fifth of everything, whether small or large, even thread and needle. God

Almighty says: "And whoever steals will bring what he stole on the Day of Resurrection. Then every soul will be fully compensated for what it earned, and they will not be wronged." And His statement: **A fifth of it belongs to God and to the Messenger** the commentators differed here. Some of them said: God has a share of the fifth that is placed in the Kaaba. Abu Ja'far al-Razi said, on the authority of al-Rabi' on the authority of Abu al-'Aliyah al-Riyahi, who said: The spoils of war would be brought to the Messenger of God, may God bless him and grant him peace, and he would divide them into five parts, four-fifths for those who witnessed them. Then he would take the fifth and strike it with his hand, and take from it what he had grasped and give it to the Ka'bah, which is God's share. Then he would divide what remained into five parts, one for the Messenger, one for the relatives, one for the orphans, one for the poor, and one for the wayfarer. Others said: God mentioned here as an opening statement for blessing, and a share for His Messenger, may God bless him and grant him peace. Ad-Dahhak said on the authority of Ibn 'Abbas, may God be pleased with them both: When the Messenger of God, may God bless him and grant him peace, sent out a detachment and they took a fifth of the spoils, he would multiply that fifth by five, then he would recite, **And know that whatever you gain of anything, then a fifth of it is for God and for the Messenger**, so a fifth of it is for God, the key to the statement, **To God belongs whatever is in the heavens and whatever is on the earth**, so he made God's share and the Messenger's share, may God bless him and grant him peace, one. Ibrahim al-Nakha'i said the same. Al-Hasan bin Muhammad bin Al-Hanafiyyah, Al-Hasan Al-Basri, Al-Sha'bi, Ata bin Abi Rabah, Abdullah bin Buraidah, Qatadah, Mughirah and more than one, said that the share of God and His Messenger is one. This is supported by what was narrated by Imam Al-Hafiz Abu Bakr Al-Bayhaqi, with a sound chain of transmission, on the authority of Abdullah bin Shaqiq, on the authority of a man, who said: I came to the Prophet, may God bless him and grant him peace, while he was in Wadi Al-Qura, and he was showing off a horse, so I said: O Messenger of God, what do you say about the spoils of war? He said: **A fifth of it belongs to God and four-fifths of it belongs to the army.** I said: So who is more deserving of it than anyone else? He said: "No, not even the share that you take from your pocket. You are not more deserving of it than your Muslim brother."

Ibn Jarir said: Imran bin Musa told us, Abdul Warith told us, Aban told us on the authority of Al-Hasan, he said: Al-Hasan recommended a fifth of his wealth, and said: Shall I not be satisfied with my wealth with what God is satisfied with for Himself? Then the speakers of this statement differed, so Ali bin Abi Talhah narrated, on the authority of Ibn Abbas, he said: The spoils of war were divided into five fifths, four of which were for those who fought over it, and one fifth was divided into four fifths, one fourth for God and the Messenger, may God bless him and grant him peace. So whatever was for God and the Messenger was for the relatives of the Prophet, may God bless him and grant him peace, and the Prophet, may God bless him and grant him peace, did not take anything from the fifth. Ibn Abi Hatim said: My father told us, Abu Mu'ammir Al-Manqari told us, Abdul Warith bin Saeed told us, on the authority of

And know that whatever you gain of anything, a fifth of it is for God and for the Messenger and for the near of kin and the orphans and the needy and the wayfarer, if you have believed in God and in what We revealed to Our Servant on the Day of Criterion, the day the two armies met. And God is over all things competent.

Hussein Al-Mu'allim, on the authority of Abdullah bin Buraidah, regarding His statement: **And know that whatever you obtain of anything, a fifth of it is for God and for the Messenger**, he said: What is for God is for his Prophet, and what is for the Messenger is for his wives. Abdul Malik bin Abi Sulayman said, on the authority of Ata bin Abi Rabah, who said: The fifth of God and the Messenger is one, he carries from it and does with it what he wants, meaning the Prophet, may God bless him and grant him peace. This is more general and comprehensive, which is that he, may God bless him and grant him peace, disposes of the fifth that God made as he wants, and returns it to his nation as he wants. This is supported by what Imam Ahmad narrated, where he said: Ishaq bin Isa told us, Ismail bin Ayyash told us, on the authority of Abu Bakr bin Abdullah bin Abi Maryam, on the authority of Abu Salam al-A'raj, on the authority of al-Miqdam bin Ma'dikarib al-Kindi, that he sat with Ubadah bin al-Samit, Abu al-Darda' and al-Harith bin Mu'awiyah al-Kindi, may God be pleased with them, and they discussed the hadith of the Messenger of God, may God bless him and grant him peace. Abu al-Darda' said to Ubadah: O Ubadah, the words of the Messenger of God, may God bless him and grant him peace, in such-and-such a battle regarding the fifths. Ubadah said: The Messenger of God, may God bless him and grant him peace, prayed with them in a battle to a camel from the spoils, and when he finished, the Messenger of God, may God bless him and grant him peace, stood up and took a fur between his two fingertips and said: "This is from "Your spoils, and I have nothing in them except my share with you, the fifth, and the fifth is returned to you, so pay the thread and the needle, and what is greater than that and less, and do not commit fraud, for fraud is a disgrace and a fire for its doers in this world and the hereafter, and strive against people in the cause of God, those near and far, and do not care in the cause of God about the blame of the blamer, and establish the limits of God while traveling and at home, and strive in the cause of God, for jihad is a great door from the gates of Paradise, by which God saves from worry and grief." This is a great and good hadith, and I did not see it in any of the six books from this source. However, Imam Ahmad also narrated, as did Abu Dawud and al-Nasa'i, from the hadith of Amr ibn Shu'ayb, from his father, from his grandfather Abdullah ibn Amr, from the Messenger of God, may God bless him and grant him peace, something similar in the story of the fifth and the prohibition of fraud. On the authority of Amr ibn Unbasa, that the Messenger of God, may God bless him and grant him peace, led them in prayer beside a camel from the spoils of war. When he had finished, he took a hair from this camel and then said: **It is not permissible for me to take anything like this from your spoils of war except one-fifth, and one-fifth is returned to you.** Narrated by Abu Dawud and al-Nasa'i. The Prophet, may God bless him and grant him peace, had something from the spoils that he would choose for himself, a male or female slave, a horse, a sword, or

something similar, as Muhammad ibn Sirin and Amir al-Sha'bi stated, and most scholars followed them in this. Imam Ahmad and Al-Tirmidhi narrated, and he authenticated it, on the authority of Ibn Abbas: The Messenger of God, may God bless him and grant him peace, was given his sword, Dhu al-Fiqar, on the day of Badr, and it is the one he saw in the vision on the day of Uhud. And on the authority of Aisha, may God be pleased with her, she said: Safiyya was from the Safiyya. Abu Dawud narrated it in his Sunan, and he also narrated with his chain of transmission and Al-Nasa'i also narrated it on the authority of Yazid bin Abdullah, who said: We were in Al-Marbad when a man entered with a piece of leather, so we read it and it said: "From Muhammad, the Messenger of God, to Banu Zuhair bin Qais, if you bear witness that there is no god but God and that Muhammad is the Messenger of God, and establish prayer, and pay zakat, and pay the fifth of the spoils, and the share of the Prophet, may God bless him and grant him peace, and the share of the Safiyya, you are safe with the safety of God and His Messenger." So we said: Who wrote this? The Messenger of God (*peace be upon him*) said: These are good hadiths that indicate the confirmation and confirmation of this, and for this reason many have made it one of his special characteristics, may God's prayers and peace be upon him. Others said: The imam should use the fifth in the interest of the Muslims, just as he uses the spoils of war. Our Sheikh, the great scholar Ibn Taymiyyah **may God have mercy on him** said: This is the opinion of Malik and most of the predecessors, and it is the most correct opinion. If this is proven and known, then there is also disagreement about what the Prophet (*peace be upon him*) received from the fifth, and what should be done with it after him. Some said: It should be for whoever takes over the matter after him. This was narrated from Abu Bakr, Ali, Qatadah and a group. A hadith with a chain of transmission traceable to the Prophet (*peace be upon him*) was narrated about it. Others said: It should be spent in the interests of the Muslims. Others said: Rather, it should be returned to the rest of the categories, relatives, orphans, the poor and wayfarers. Ibn Jarir chose this. Others said: Rather, the share of the Prophet (*peace be upon him*) and the share of relatives are returned to the orphans, the poor and wayfarers. Ibn Jarir said: This is the opinion of a group of the people of Iraq, and it was said that all of the fifth is for the relatives, as Ibn Jarir narrated: Al-Harith told us, Abdul Aziz told us, Abdul Ghaffar told us, Al-Munhal bin Amr told us, I asked Abdullah bin Muhammad bin Ali and Ali bin Al-Hussein about the fifth, and they said: It is for us, so I said to Ali: God says: **And orphans, the needy, and the wayfarer**, and they said: Our orphans and our needy. Sufyan Al-Thawri, Abu Nu'aym, and Abu Usamah said, on the authority of Qais bin Muslim, I asked Al-Hasan bin Muhammad bin Al-Hanafiyyah, may God have mercy on him, about the words of God Almighty: **And know that whatever you obtain of anything, a fifth of it is for God and for the Messenger**, and he said: This is the



key to the speech, for God belongs this world and the Hereafter. Then the people differed about these two shares, after the death of the Messenger of God, may God bless him and grant him peace, so some said: The share of the Prophet, may God bless him and grant him peace, is in submission to the caliph after him, and others said: For the relatives of the Prophet, may God bless him and grant him peace, and others said: The share of the relatives is for the relatives of the caliph, and their opinion agreed that They used to put these two shares in horses and equipment in the way of God, and they were like that during the caliphate of Abu Bakr and Umar, may God be pleased with them. Al-A'mash said on the authority of Ibrahim: Abu Bakr and Umar used to put the share of the Prophet, may God bless him and grant him peace, in the forelegs and weapons, so I said to Ibrahim: What did Ali say about it? He said: He was the most severe of them in it, and this is the opinion of a large group of scholars, may God have mercy on them. As for the share of the relatives, it is given to Banu Hashim and Banu al-Muttalib, because Banu al-Muttalib supported Banu Hashim in the pre-Islamic era and in the beginning of Islam, and entered with them into the valley out of anger for the Messenger of God, may God bless him and grant him peace, and to protect him. Their Muslims were obedient to God and His Messenger, and their unbelievers were out of zeal for the clan and pride and obedience to Abu Talib, the uncle of the Messenger of God, may God bless him and grant him peace. As for Banu Abd Shams and Banu Nawfal, even though they were their cousins, they did not agree with them on that, rather they fought them and opposed them and filled the bellies of Quraysh to fight the Messenger. For this reason, Abu Talib's condemnation of them in his poem, Lamiyah, was more severe than others, due to their great closeness. For this reason, he says during his poem:

May God punish Abd Shams and Nawfal with an evil punishment, soon and not later.

With a just balance that does not deprive a single grain of it, and a witness from himself, not a supporter.

You have made foolish the dreams of a people who have replaced the Banu Khalaf with us and the idle ones

We are the core of the Hashimites and the Qusay family in the early battles.

Jubayr ibn Mut'im ibn 'Adi ibn Nawfal said: I and 'Uthman ibn 'Affan, meaning the son of Abi al-'As ibn Umayyah ibn 'Abd Shams, walked to the Messenger of God, may God bless him and grant him peace, and we said: O Messenger of God, you gave the Banu al-Muttalib from the fifth of Khaybar and left us, and we and they are of the same status with you. He said: **The Banu Hashim and the Banu al-Muttalib are one thing.** Narrated by Muslim. In some versions of this hadith, it says: **They did not leave us in ignorance or Islam.** This is the opinion of the majority of scholars, that they are the Banu Hashim and the Banu al-Muttalib. Ibn Jarir said, and others said: They are Banu Hashim. Then it was narrated on the authority of Khasif on the authority of Mujahid, who said: God knew that there were poor people among Banu Hashim, so He made for them the fifth instead of charity. In a narration on his authority,

he said: They are the relatives of the Messenger of God, may God bless him and grant him peace, for whom charity is not permissible. Then it was narrated on the authority of Ali ibn al-Husayn something similar to that. Ibn Jarir said, and others said: Rather, they are all Quraysh. Yunus ibn Abd al-A'la told me, Abdullah ibn Nafi' told me, on the authority of Abu Ma'shar, on the authority of Sa'id al-Maqburi, who said: Najdah wrote to Abdullah ibn Abbas asking him about the relatives, so Ibn Abbas wrote to him, we used to say: We are them, but our people refused that to us, and they said: All Quraysh are relatives. This hadith is authentic. It was narrated by Muslim, Abu Dawud, al-Tirmidhi, and al-Nasa'i from the hadith of Sa'id al-Maqburi, on the authority of Yazid ibn Hurmuz, that Najdah wrote to Ibn Abbas asking him about the relatives, so he mentioned it up to his saying: But our people refused that to us, and the addition is from the individuals of Abu Ma'shar Najih ibn Abd al-Rahman al-Madani, and there is weakness in it. Ibn Abi Hatim: My father told us, Ibrahim bin Mahdi Al-Masisi told us, Al-Mu'tamir bin Sulaiman told us, on the authority of his father, on the authority of Hanash, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: **I would prefer you not to wash your hands, because you have from the fifth of the fifth what will suffice you or suffice you.** This is a hadith with a good chain of transmission, and this Ibrahim bin Mahdi was authenticated by Abu Hatim, and Yahya bin Ma'in said: He brings strange things, and God knows best. And his saying **and the orphans** means the orphans of the Muslims, and the scholars differed as to whether it is specific to the poor orphans, or includes the rich and the poor? There are two opinions, and the needy are those in need who do not find what will fill their need and poverty, and **the wayfarer** is the traveler or the one who wants to travel to a distance where the prayer is shortened, and he does not have what to spend on that journey, and the explanation of that will come in the verse on charity in Surat Bara'ah, God willing, and in Him is the trust and upon Him is reliance.

And his saying, **If you believe in God and what We have sent down to Our servant**, meaning, comply with what We have prescribed for you of the fifth of the spoils, if you believe in God and the Last Day, and what has been sent down to His Messenger. For this reason, it came in the two Sahihs from the hadith of Abdullah bin Abbas in the hadith of the delegation of Abd al-Qays, that the Messenger of God, may God bless him and grant him peace, said to them: "And I command you to do four things, and I forbid you from four things. I command you to believe in God - then he said - Do you know what belief in God means? Testifying that there is no god but God and that Muhammad is the Messenger of God, establishing prayer, paying zakat, and paying the fifth of the spoils," the hadith in its entirety, so he made paying the fifth part of faith. Al-Bukhari included a chapter on this in the Book of Faith in his Sahih, and he said: **Chapter on paying the fifth part of faith**, then he included this hadith of Ibn Abbas, and we have discussed it in detail in the explanation of Al-Bukhari, praise and thanks be to God. Muqatil bin Hayyan said: **And what We sent down to Our servant on the Day of Criterion**, meaning in the division, and his saying, **The Day of Criterion is**



## Surat al-Anfal 8:41

And know that whatever you gain of anything, a fifth of it is for God and for the Messenger and for the near of kin and the orphans and the needy and the wayfarer, if you have believed in God and in what We revealed to Our Servant on the Day of Criterion, the day the two armies met. And God is over all things competent.

**the day when the two armies met, and God is over all things.** "Something powerful," the Almighty points out His grace and kindness to His creation, by which He distinguished between truth and falsehood at Badr, and it is called the Criterion, because God elevated the word of faith over the word of falsehood on that day, and made His religion manifest and supported His Prophet and His party. Ali bin Abi Talha and Al-Awfi said on the authority of Ibn Abbas: The Day of Criterion is the Day of Badr, on which God distinguished between truth and falsehood. Narrated by Al-Hakim. Mujahid, Muqsim, Ubayd God bin Abdullah, Ad-Dahhak, Qatadah, Muqatil bin Hayyan, and more than one said the same that it was the Day of Badr. Abd Al-Razzaq said on the authority of Muammar on the authority of Az-Zuhri on the authority of Urwah bin Az-Zubayr regarding His statement **the Day of Criterion** is the day God distinguished between truth and falsehood, and it is the Day of Badr, and it is the first battle witnessed by the Messenger of God, may God bless him and grant him peace, and the leader of the polytheists was Utbah bin Rabi'ah, so they met on Friday, the nineteenth or seventeenth of Ramadan, and the companions of the Messenger of God, may God bless him and grant him peace, on that day were three hundred and a few men, and the polytheists were between one thousand and nine hundred, so God defeated the polytheists, and killed more than seventy of them, and took a similar number of them captive. Al-Hakim narrated in his Mustadrak from the hadith of Al-A'mash from Ibrahim from Al-Aswad from Ibn Mas'ud, who said about the Night of Decree: **Seek it on the eleventh remaining, for on its morning is the Day of Badr.** And he said according to their conditions. And something similar was narrated from Abdullah bin Al-Zubayr also, from the hadith of Ja'far bin Burqan, from a man from him. And Ibn Jarir said: Ibn Hamid told us, Yahya bin Wadh told us, Yahya bin Ya'qub Abu Talib told us, from Ibn Awn from Muhammad bin Abdullah Al-Thaqafi, from Abu Abdul Rahman Al-Sulami, who said: Al-Hasan bin Ali said: The Night of Al-Furqan was the day the two armies met, on the seventeenth of Ramadan. A good, strong chain of transmission. And Ibn Mardawayh narrated it from Abu Abdul Rahman Abdullah bin Habib from Ali, who said: The Night of Al-Furqan was the night the two armies met, on its morning, the night of Friday, on the seventeenth of Ramadan. And this is correct according to the people of the battles and biographies. And Yazid bin Abi Habib, the imam of the people of Egypt in his time, said: The Day of Badr was Monday, and he was not followed in this, and the opinion of the majority is preferred over it, and God knows best.

## Fath al-Qadir

When God Almighty commanded fighting by saying: **And fight them until there is no more persecution,** and fighting was a likely means of obtaining spoils, He mentioned the ruling on spoils and spoils. We have already mentioned that its origin is the capture of

sheep from the enemy, then it was used for everything that is captured from them and it may be used for everything that is obtained through effort, and from this is the saying of the poet:

I have traveled the world until I was satisfied with the spoils of war and returned

And the same is said by another:

The sheep are fed on the day of the sheep, wherever you go, and the deprived are deprived.

As for the meaning of spoils in Islamic law, Al-Qurtubi reported that there is consensus that what is meant by the Almighty's saying: **And know that whatever you obtain of spoils** is the wealth of the infidels if the Muslims conquer them by force and coercion. He said: The language does not require this specification, but Islamic law has defined the word as being restricted to this type. Ibn Abd al-Barr claimed that there was consensus that this verse, after his saying: **They ask you about the spoils of war,** and that four-fifths of the spoils of war are divided among the conquerors, and that his saying: **They ask you about the spoils of war** was revealed when the people of Badr quarrelled over the spoils of Badr, as mentioned at the beginning of the surah. It was said that I mean his saying: **They ask you about the spoils of war,** is decisive and not abrogated, and that the spoils of war belong to the Messenger of God, may God bless him and grant him peace, and are not divided among the conquerors, and likewise for those who came after him from the imams. Al-Mawardi narrated this from many of the Malikis. They said: The imam has the right to take it away from them, and they cited as evidence the conquest of Mecca and the story of Hunayn. Abu Ubaidah used to say: The Messenger of God, may God bless him and grant him peace, conquered Mecca by force and attacked its people, so he returned it to them and did not divide it or make it spoils of war. A group of scholars have narrated consensus that four-fifths of the spoils of war belong to the conquerors, and among those who narrated this are Ibn al-Mundhir, Ibn Abd al-Barr, al-Dawudi, al-Mazari, al-Qadi lyadh, and Ibn al-Arabi, and the hadiths. There are many hadiths on the division of spoils among the conquerors and how they were to be divided. Al-Qurtubi said: No one, as far as I know, has said that the words of God the Almighty: **They ask you about the spoils of war** *al-Anfal* abrogate the words: **And know that whatever you obtain of spoils** *al-Anfal*. Rather, the majority said: His words: **And know that whatever you obtain of spoils** abrogates them, and they are the ones who are not permitted to distort or change the Book of God. As for the story of the conquest of Mecca, there is no proof in it due to the scholars' disagreement about its conquest. He said: As for the story of Hunayn, when the Ansar said, **You will give the spoils to Quraysh and leave us while our swords drip with their blood,** he compensated himself by saying to them: "Are you not pleased that the people return with the world and you return with the

Messenger of God (peace and blessings of God be upon him) to your homes?" As in Muslim and others, and no one else has the right to say this, rather it is specific to him. His statement: **Whatever you take as spoils** includes everything that can be described as spoils, and **of anything** is an explanation of the relative pronoun, and the consensus has specified from the generality of the verse: the captives, because the choice in this is up to the Imam without dispute, and likewise the spoils of the slain if the Imam calls out for them, and it was said: likewise the spoils of war. It was replied that there is no consensus on the land. His statement: **Then a fifth of it belongs to God** An-Nakha'i read: **Then a fifth of it belongs to God** with a kasra on *in*. The rest read it with a fatha on the basis that *in* and what follows it is the subject and its predicate is omitted, and the meaning is: It is right or obligatory that a fifth of it belongs to God.

Scholars differed on how to divide the fifth into six opinions: The first: A group said: The fifth is divided into six, so the sixth is given to the Kaaba, which is for God, the second: for the Messenger of God, the third: for relatives, the fourth: for orphans, the fifth: for the poor, and the sixth: for the wayfarer. The second opinion: Abu Al-Aaliyah and Al-Rabi' said: The spoils are divided into five, so one share is set aside from it and four are divided among the spoils, then he strikes his hand with the share that he set aside and whatever he collects from it he gives to the Kaaba, then he divides the rest of the share that he set aside into five for the Messenger, and after him the verse. The third opinion: It was narrated on the authority of Zain Al-Abidin Ali bin Al-Hussein that he said: The fifth is for us, so it was said to him: God says: **And the orphans and the needy and the wayfarer**, so he said: Our orphans, our needy and our wayfarers. The fourth opinion: The opinion of Al-Shafi'i: The fifth is divided into five, and the share of God and the share of His Messenger are one and are spent on the interests of the believers, and the four fifths are divided into the four categories mentioned in the verse. The fifth opinion: The opinion of Abu Hanifa: The fifth is divided into three: orphans, the poor, and the wayfarer. The ruling on the relatives of the Messenger of God, may God bless him and grant him peace, was lifted with his death, just as the ruling on his share was lifted. He said: And the fifth begins with repairing bridges, building mosques, and the provisions of judges and soldiers. Something similar to this was narrated from Al-Shafi'i. The sixth opinion: The opinion of Malik: It is left to the Imam's consideration and effort, so he takes from it without limitation, and gives from it to the warriors based on his effort, and the remainder is spent on the interests of the Muslims. Al-Qurtubi said: And the four caliphs said this and acted on it, and it is indicated by his statement, may God bless him and grant him peace: **I have nothing from what God has bestowed upon you except the fifth, and the fifth is returned to you**, for he did not divide it into fifths or thirds, but rather he mentioned what was mentioned in the verse in order to alert them, because they are among those to whom it is given. Al-Zajaj said, in support of this statement: God Almighty said: "They ask you, what they should spend. Say: Whatever you spend of good is for parents and relatives and orphans and the needy and the wayfarer." It is permissible by

consensus to spend on other than these categories if he sees that. His statement: **and for relatives** It was said: The repetition of the lam in **thī al-qirb** and not **thā min dayh** is to remove the suspicion that they share in the share of the Prophet, may God bless him and grant him peace.

Scholars have differed regarding the kinship: The first is that they are all Quraysh. This was narrated from some of the Salaf, and evidence was given by what was narrated from the Prophet, may God bless him and grant him peace, that when he ascended Safa, he began calling out to all the clans of Quraysh, saying: O sons of so-and-so, O sons of so-and-so. Al-Shafi'i, Ahmad, Abu Thawr, Mujahid, Qatadah, Ibn Jurayj, and Muslim ibn Khalid said: They are Banu Hashim and Banu al-Muttalib, based on the statement of the Prophet, may God bless him and grant him peace: **Banu Hashim and Banu al-Muttalib are one thing**, and he interlaced his fingers. This is in Sahih. It was also said that they are Banu Hashim specifically, and Malik, al-Thawri, al-Awza'i, and others said the same. It was narrated from Ali ibn al-Husayn and Mujahid. His statement: **If you believe in God**. Al-Zajaj said about a group: The meaning is: Know that God is your Master if you believe in God. Another group said: *If* is connected to His statement: **And know that whatever you have gained**. Ibn Atiyyah said: This is the correct view because His statement: **And know** includes the command to submit and surrender to God's command regarding the spoils, so *If* was connected to His statement: **And know** according to this meaning: that is, if you believe in God, then submit and surrender to God regarding what He has informed you of regarding the division of the spoils. He said in Al-Kashshaf: It is connected to something omitted that is indicated by **And know** meaning: if you believe in God, then know that one-fifth of the spoils must be used to draw near to God, so cut off your desires for it and be content with the four-fifths. What is meant is not mere knowledge, but rather knowledge that includes action and obedience to God's command, because mere knowledge is the same for the believer and the disbeliever. His statement: **And what We have sent down upon Our servant** is connected to the sublime name: that is, if you believed in God and in what We sent down, and **the Day of Discrimination** is the Day of Badr, because it distinguished between the people of truth and the people of falsehood, **the two groups** are the two groups of Muslims and disbelievers, **and God is over all things competent** and from His great power is the victory of the smaller group over the larger group.

## Tafsir al-Baghawi

41 - The Almighty said: **And know that whatever you obtain of spoils, then indeed, God has a fifth of it** (al-Bayhaqi 41:41). Spoils and booty: are two names for money that Muslims obtain from the money of the infidels. A group of people said that they are one, and a group said that they are different: Spoils are what the Muslims obtain from them by force through fighting, and booty is what was obtained through a peace treaty without fighting. So God the Almighty mentioned in this

## Surat al-Anfal 8:41

And know that whatever you gain of anything, a fifth of it is for God and for the Messenger and for the near of kin and the orphans and the needy and the wayfarer, if you have believed in God and in what We revealed to Our Servant on the Day of Criterion, the day the two armies met. And God is over all things competent.

verse the ruling on spoils, saying: **Then indeed, God has a fifth of it, and the Messenger has a share.**

Most of the commentators and jurists have said that his saying: **For God** is an opening statement by way of blessing and adding this money to himself for his honor, and it does not mean that a share of the spoils is for God alone, for the whole of this world and the hereafter are for God, the Almighty. This is the saying of Al-Hasan, Qatada, Ata', Ibrahim and Al-Sha'bi, who said: The share of God and the share of the Messenger are one. And the spoils are divided into five fifths, four fifths for those who fought for it, and one fifth for five categories as God, the Almighty, mentioned: **And for the Messenger and for the near of kin and the orphans and the needy and the wayfarer.**

Some of them said: The fifth is divided into six shares, which is the opinion of Abu Al-Aaliyah, a share for God: it is spent on the Kaaba. The first is more correct, that the fifth of the spoils is divided into five shares, a share that belonged to the Messenger of God, may God bless him and grant him peace, during his life, and today it is for the interests of the Muslims and what strengthens Islam, which is the opinion of Al-Shafi'i, may God have mercy on him.

Al-A'mash narrated on the authority of Ibrahim, who said: Abu Bakr and Umar, may God be pleased with them, used to put the Prophet's share, may God bless him and grant him peace, in the forelegs and weapons.

Qatada said: It is for the caliph after him. Some of them said: The share of the Messenger of God, may God bless him and grant him peace, is returned in the fifth, and the fifth is for four categories.

His saying: **And for the near of kin** means that a share of the fifth is for the near of kin, who are the relatives of the Prophet, may God bless him and grant him peace. They differed about them. Some people said: All of Quraysh. Others said: They are those for whom charity is not permissible.

Mujahed and Ali bin Al-Hussein said: They are the sons of Hashim.

Al-Shafi'i said: They are Banu Hashim and Banu al-Muttalib, and Banu Abd Shams and Banu Nawfal have nothing from it, even though they are brothers. The evidence for this is as follows:

Abdul Wahhab bin Muhammad Al-Khatib told us, Abdul Aziz bin Ahmad Al-Khalal told us, Abu Al-Abbas Al-Asamm told us, Al-Rabi' told us, Al-Shafi'i told us, Mutraf bin Mazen told us, on the authority of Muammar bin Rashid, on the authority of Ibn Shihab, Muhammad bin Jubair bin Mut'im told me, on the authority of his father, who said: "When the Messenger of God, may God bless him and grant him peace, divided the share of the relatives between Banu Hashim and Banu Al-Muttalib, I and Uthman bin Affan came to him and said: O Messenger of God, these are our brothers from Banu Hashim, we do not deny their virtue because of

the position that God has placed you among them. Have you seen our brothers from Banu Al-Muttalib, have you given to them and left us or withheld from us? Our kinship and their kinship are one. The Messenger of God, may God bless him and grant him peace, said: Banu Hashim and Banu Al-Muttalib are one thing, like this and he interlaced his fingers."

Scholars differed on the share of relatives: is it fixed today?

Most of them said that it is proven, and this is the opinion of Malik and Al-Shafi'i.

The proponents of the opinion said that it is not proven, and they said: The share of the Messenger of God and the share of the relatives are returned in the fifth, and the fifth of the spoils is for three categories: orphans, the poor, and the wayfarer.

Some of them said: It is given to the poor among them, not the rich.

The Book and the Sunnah indicate that it is proven, and the caliphs after the Messenger of God (peace and blessings of God be upon him) used to give it, and the poor were not given preference over the rich, because the Prophet (peace and blessings of God be upon him) and the caliphs after him used to give al-Abbas ibn Abd al-Muttalib a share of his wealth. Al-Shafi'i included him in the inheritance that is due on the basis of kinship, except that it is given to the near and the distant. He said: The male is given preference over the female, so the male is given two shares and the female one share.

His saying: **And the orphans** is the plural of orphan, and the orphan who has a share in the fifth is the young Muslim who has no father, if he is poor, and **the needy** are the people of need and want among the Muslims, and **the wayfarer** is the traveler who is far from his money, so this is the expenditure of the fifth of the spoils and four-fifths of the spoils are divided among the conquerors who witnessed the battle, for the horseman among them three shares, and for the foot soldier one share, because:

Abu Salih Ahmad ibn Abd al-Malik al-Mu'adhin told us, Abdullah ibn Yusuf told us, Abu Saeed ibn al-A'rabi told us, Sa'dan ibn Nasr told us, Abu Mu'awiyah told us, on the authority of Ubayd God ibn Umar, on the authority of Nafi', on the authority of Ibn Umar, that the Messenger of God, may God bless him and grant him peace, gave three shares to a man and his horse: one share for him and two shares for his horse. This is the opinion of most scholars, and it was adopted by al-Thawri, al-Awza'i, Malik, Ibn al-Mubarak, al-Shafi'i, Ahmad, and Ishaq.

Abu Hanifa, may God be pleased with him, said: The horseman gets two shares, and the foot soldier gets one share.

And it is submitted to the slaves, women and children if

they attend the fighting, and the property seized by the Muslims is divided like movable property. According to Abu Hanifa: The imam has a choice regarding the property: between dividing it among them, or making it according to interests.

The apparent meaning of the verse does not differentiate between real estate and movable property.

Whoever kills a polytheist in combat deserves to take his spoils from the spoils of war, based on what was narrated on the authority of Abu Qatada that the Prophet, may God bless him and grant him peace, said in the month of Hunayn: **Whoever kills a person and has evidence against him, his spoils are his.** And the spoils are: everything that belongs to the person killed, such as clothing, weapons, and the horse he is riding.

The Imam may give some of the army a share of the spoils, due to the additional hardship and suffering they will suffer in war. He may single them out from among the rest of the army and make them equal to the group in the two shares of the spoils:

Abdul Wahid bin Ahmad Al-Malhi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Yahya bin Bakir told us, on the authority of Aqil, on the authority of Ibn Shihab, on the authority of Salim, on the authority of Ibn Umar, may God be pleased with them both, that the Messenger of God, may God bless him and grant him peace, would give some of those he sent out from the raids as voluntary gifts to themselves specifically, except for a section of the general army.

It was narrated on the authority of Habib bin Muslimah Al-Fahri, who said: I witnessed the Prophet, may God bless him and grant him peace, giving a quarter of the voluntary charity at the beginning and a third at the return.

They differed about the source of the voluntary charity. Some people said: From the fifth of the fifth, the share of the Prophet, may God bless him and grant him peace. This is the opinion of Saeed bin Al-Musayyab, and Al-Shafi'i said the same. This is the meaning of the Prophet, may God bless him and grant him peace: **I have nothing from what God has bestowed upon you except the fifth, and the fifth is returned to you.**

Some people said: It is one of the four fifths after separating the fifth like the arrows of the warriors, and this is the saying of Ahmad and Isaac.

Some of them went to the view that the voluntary portion of the spoils of war before the fifth is like the spoils of war for the killer. As for the spoils of war: it is what the Muslims took from the money of the infidels without sending horses or camels, by making peace with them on money that they pay, and the money of the jizya, and what is taken from their money if they enter the land of Islam for trade, or one of them dies in the land of Islam and has no heir, then all of this is spoils of war.

The spoils of war were exclusively for the Messenger of God, may God bless him and grant him peace, during his lifetime. Omar, may God be pleased with

him, said: God has singled out the Messenger of God, may God bless him and grant him peace, in this spoils of war with something that He has not given to anyone else. Then he recited: **And what God has bestowed upon His Messenger from them** until His saying: *Able* (al-Hashr 59:6). This was exclusively for the Messenger of God, may God bless him and grant him peace. He would spend on his family and children their annual expenses from this money, then he would take what remained and make it the property of God Almighty.

Scholars differed about the distribution of the spoils of war after the Messenger of God, may God bless him and grant him peace. Some people said: It is for the imams after him. Al-Shafi'i has two opinions about it: One of them is for the fighters whose names are recorded in the register of jihad, because they are the ones who take the place of the Prophet, may God bless him and grant him peace, in terrorizing the enemy. The second opinion is that it is for the interests of the Muslims, and it begins with the fighters, so they are given from it what they need, then the most important interests, and so on.

Scholars differed on the fifth of the spoils of war. Al-Shafi'i said that one-fifth of it is given to the people of the spoils, divided into five shares. Four-fifths of it is given to the fighters and the opposing forces.

Most of them said: The spoils of war are not divided into fifths, but rather all of them are spent in one place, and all Muslims have a right to them:

Abu Saeed Abdullah bin Ahmed Al-Tahiri told us, my grandfather Abdul Samad bin Abdul Rahman Al-Bazzaz told us, Muhammad bin Zakariya Al-Adhafri told us, Ishaq Al-Dabry told us, Abdul Razzaq told us, Muammar told us, on the authority of Al-Zuhri, on the authority of Malik bin Aws bin Al-Hadathan: that he heard Umar bin Al-Khattab, may God be pleased with him, say: **There is no Muslim on the face of the earth who does not have a right to this booty, except for what your right hands possess.**

Abu Saeed Al-Tahiri told us that my grandfather Abd Al-Samad bin Abd Al-Rahman Al-Bazzaz told us that Muhammad bin Zakariya Al-Adhafri told us that Abu Ishaq Al-Dabry told us that Abd Al-Razzaq told us that Muammar told us on the authority of Ayoub on the authority of Ikrimah bin Khalid on the authority of Malik bin Aws bin Al-Hadathan who said: Umar bin Al-Khattab, may God be pleased with him, recited: **Zakat is only for the poor and the needy** until he reached **Knowing and Wise** (al-Tawbah 9:60). He said: This is for these people. Then he recited: **And know that whatever you obtain of anything, a fifth of it is for God** until he reached **and for the wayfarer**. Then he said: This is for these people. Then he recited: **What God has bestowed upon His Messenger from the people of the towns** until he reached **for the poor emigrants who were expelled** (al-Hashr 59:7-9). Then he said: This includes all Muslims. If I live, the shepherd will come to him while he is in the gardens of Himyar and his share of it will not break on his forehead.

God Almighty says: **If you have believed in God**, it was said that he meant, **Know that whatever you gain of**



## Surat al-Anfal 8:41

And know that whatever you gain of anything, a fifth of it is for God and for the Messenger and for the near of kin and the orphans and the needy and the wayfarer, if you have believed in God and in what We revealed to Our Servant on the Day of Criterion, the day the two armies met. And God is over all things competent.

**spoils, a fifth of it is for God and for the Messenger**, He commands in it what He wants, so accept it if you have believed in God. **And what We have sent down to Our servant**, meaning: if you have believed in God and in what We have sent down to Our servant, meaning: His saying, **They ask you about the spoils of war**, "The Day of Discrimination," meaning the Day of Badr, when God distinguished between truth and falsehood, which was **the day the two armies met**, the party of God and the party of Satan, and it was a Friday, seventeen days before the end of Ramadan. **And God is over all things competent**, to grant you victory despite your fewness and your greatness.

## Tafsir al-Baidawi

41. **And know that whatever you have taken as spoils** meaning that which you have taken from the infidels by force. **Of anything** of what the name of a thing applies to, even a thread. **A fifth of it belongs to God** is a subject whose predicate is omitted, meaning: it is established that a fifth of it belongs to God. It was read *then* with a kasra, and the majority are of the opinion that mentioning God is for glorification, as in His statement: **And God and His Messenger are more deserving that they should please Him**, and that what is meant is dividing the fifth among the five conjoined words: **And for the Messenger and for the near of kin and the orphans and the needy and the wayfarer**, so it is as if he said: A fifth of it belongs to God and is spent on those who are most special to Him. And its ruling remains, except that the share of the Messenger, may God's prayers and peace be upon him, is spent on what he used to spend it on from the interests of the Muslims, as the two Sheikhs, may God be pleased with them, did. And it was said to the Imam. And it was said to the four categories. Abu Hanifa **may God be pleased with him** said: His share and the share of his relatives were dropped upon his death, and all were allocated to the remaining three. Malik **may God be pleased with him** said: The matter is left to the opinion of the Imam, who allocates it to what he deems most important. Abu Al-Aaliyah took the apparent meaning of the verse and said: It is divided into six parts, and God's share is allocated to the Kaaba, based on what was narrated that the Prophet (peace and blessings of God be upon him) **used to take a handful of it and put it for the Kaaba, then divide what remained among five**. It was said that God made it for the public treasury. It was also said that it is included in the share of the Messenger (peace and blessings of God be upon him) and his relatives: Banu Hashim and Banu Al-Muttalib. It was narrated that he, peace and blessings be upon him, "divided the share of the relatives among them, and Uthman and Jubair bin Mut'im, may God be pleased with them, said to him: These are your brothers, Banu Hashim, we do not deny their virtue because of the position that God has placed you among them. Have you seen our brothers from Banu

al-Muttalib, whom you have given and deprived us, and we and they are in one position?" He, peace and blessings be upon him, said: **They did not leave us in ignorance or Islam**, and he interlaced his fingers. "It was said: Banu Hashim alone. It was said: All of Quraysh, the rich and the poor, are equal in it. It was said: It is specific to their poor, like the share of the wayfarer. It was said: The fifth is all for them, and what is meant by the orphans, the needy, and the wayfarer is whoever is among them, and the conjunction is for specification. The verse was revealed at Badr. It was said: The fifth was in the Battle of Qaynuqa', one month and three days after Badr, in the middle of Shawwal, at the beginning of twenty months of the Hijra." **If you have believed in God** is related to something omitted and indicated by **and know** the remaining four-fifths, for if practical knowledge is commanded, it does not mean abstract knowledge because it is intended by accident, and what is intended by nature is action. **And what We sent down upon Our servant** Muhammad, may God bless him and grant him peace, of signs, angels, and victory. **Our servant** is read with two dammahs, meaning the Messenger, may God bless him and grant him peace, and the believers. **The Day of Criterion** is the Day of Badr, for on that day He distinguished between truth and falsehood. **The Day the two armies met** the Muslims and the disbelievers. **And God is over all things competent** so He is able to support the few over the many and to provide support with angels.



## Surat al-Anfal 8:42

When you were on the near slope and they were on the farthest slope and the caravan was below you. If you had made an appointment, you would have differed concerning the appointment. But that God might accomplish a matter which was to be done, that he who perished might perish on the basis of clear evidence and he who lived might live on the basis of clear evidence. And indeed, God is Hearing and Knowing.

## Tafsir al-Jalalayn

42 - *When* instead of the day *you* are **on the nearest side of the valley** the closest to the city, which is with the damma or kasra of the 'ayn, the side of the valley **and they are on the farthest side** the farthest side of it **and the caravan** the caravan is located in a place **lower than you** which is next to the sea **and if you had made an appointment** you and the mobilization for fighting **you would have differed about the appointment**, but He gathered you without an appointment **that God might accomplish a matter that was to be done** in His knowledge, which is the victory of Islam and the eradication of disbelief. He did that **so that he who perishes may perish** disbelieve **in the sight of evidence** that is, after a clear proof was established against him, which is the victory of the believers despite their small number over the large army **and he who lives may live** believe (in the sight of evidence. And indeed, God is Hearing and Knowing).

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Be certain, O believers: and know that the division of the spoils is according to what your Lord has made clear to you, if you believe in God and what was revealed to His servant on the day of Badr, when He distinguished between truth and falsehood in the victory of His Messenger, **when you were**, then, **on the lower slope**, meaning: on the edge of the valley closest to Medina, **and they were on the farthest slope**, meaning: and your enemy from the polytheists was descending on the edge of the farthest valley to Mecca, **and the caravan was below you**, meaning: and the caravan in it was Abu Sufyan and his companions in a place lower than you to the seashore.

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 Qatada: **When you were on the lower slope**, he said: the edge of the lower valley, and they were on the edge of the farthest valley, **and the caravan was below you**, he said: Abu Sufyan and his companions, below them.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **When you were on the lower slope and they were on the farthest slope**, meaning the edge of the valley. The Prophet of God was at the top of the valley, and the polytheists were at the bottom, **and the caravan was below you**, meaning Abu Sufyan, who took the camel down on his estate until he arrived in Mecca with it.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **When you were on the lower side of the valley and they were on the farthest side**, from the valley to Mecca, **and the caravan was below you**, meaning: the caravan of Abu Sufyan that you went out to take and they went out to protect it, without an appointment from you or them.

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: **And the caravan is lower than you**, he said: Abu Sufyan and his companions were coming from Ash-Sham as traders. They did not know the people of Badr, and Muhammad, may God bless him and grant him peace, did not know the infidels of Quraysh, nor the infidels of Quraysh knew Muhammad and his companions, until the one who would water them all met at the water of Badr. Then they fought, and the companions of Muhammad, may God bless him and grant him peace, defeated them and took them prisoner.

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

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

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, he said: He mentioned the dwellings of the people and the caravan, so he said: **When you were on the lower slope and they were on the farther slope and the caravan**, he is Abu Sufyan, **was below you**, on the shore of the sea.

There is a difference in the reading of his saying: **When you were on the enemy**.

This was read by most of the Medinan and Kufan readers: **By the enemy**, with a damma on the 'ayn.

Some Meccans and Basrans read it as: **By the enemy**, with a kasra on the 'ayn.

Abu Ja'far said: They are two well-known languages with one meaning, so whichever one the reader recites, he is correct. He recites the verse of Al-Ra'i:

And red eyes, their sockets as the eyes of the enemy, the root

With the breaking of the letter 'ayn from *al-'adwa*, and the verse of Aws bin Hajar is also recited:

A knight, if the horses were to attack him, would quickly turn away and not intend to advance.

## Surat al-Anfal 8:42

When you were on the near slope and they were on the farthest slope and the caravan was below you. If you had made an appointment, you would have differed concerning the appointment. But that God might accomplish a matter which was to be done, that he who perished might perish on the basis of clear evidence and he who lived might live on the basis of clear evidence. And indeed, God is Hearing and Knowing.

The statement in the interpretation of his saying: **And if you had made an appointment, you would have differed concerning the appointment, but that God might accomplish a matter which was to be done.**

Abu Ja'far said: God Almighty means: If your gathering in the place where you gathered, you believers and your enemy from the polytheists, had been based on an appointment between you and them, **you would have differed about the appointment**, due to the large number of your enemy and the small number of you. But God gathered you without an appointment between you and them, **so that God may accomplish a matter that was to be done**, and that judgment is from God. His victory was for His friends from the believers in God and His Messenger, and the destruction of His enemies and their enemies at Badr by killing and captivity, as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **And if you had made an appointment, you would have differed in the appointment**, and if that had been about an appointment between you and them, and then you were informed of their great number and your small number, you would not have met them, **but that God may accomplish a matter which was to be accomplished**, meaning: that God may accomplish what He willed with His power, of honoring Islam and its people, and humiliating polytheism and its people, without your permission, so He did what He willed of that with His kindness.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said, Yunus told me, on the authority of Ibn Shihab, he said, Abd al-Rahman ibn Abdullah ibn Ka'b ibn Malik told me: Abdullah ibn Ka'b said: I heard Ka'b ibn Malik say in the Battle of Badr: The Messenger of God, may God bless him and grant him peace, and the Muslims went out only to seek the caravan of Quraysh, until God brought them together with their enemy without an appointment.

Yaqub told me, he said, Ibn Ulayyah told us, on the authority of Ibn Awn, on the authority of Umair ibn Ishaq, who said: Abu Sufyan came with the caravan from Ash-Sham, and Abu Jahl went out to protect him from the Messenger of God, may God bless him and grant him peace, and his companions. So they met at Badr, and these did not know those, nor those knew those, until the water-carriers met. He said: And the people warned one another.

The statement in the interpretation of His saying: "So that he who is to perish will perish with clear evidence, and he who lives will live with clear evidence. And indeed, God is Hearing and Knowing."

Abu Jaafar said: God Almighty says: But God gathered them there, to carry out a matter that was to be done, **so that he who was to perish would perish with clear evidence.**

This lam in his saying: **So that he may perish** is repeated on the *lam* in his saying: **So that he may decide**, as if he said: But so that he who perishes may perish with clear evidence, he gathered you.

What he means by his saying: **So that he who perishes will perish with clear evidence**, is that he who dies from among His creation will die with a proof from God that has been established for him and cut off his excuse, and a lesson that he has witnessed and seen. **And he who lives will live with clear evidence**, meaning: And he who lives from among them will live with a proof from God that has been established for him and appeared to his eye so that he knows it. We will gather you and your enemy there.

Ibn Ishaq said about this:

Ibn Hamid told us, Salamah told us on the authority of Ibn Ishaq: **So that he who is destroyed will perish on the basis of clear evidence**, meaning that he who disbelieved after the proof will disbelieve, because of what he saw of the sign and the lesson, and he who believed will believe on the basis of something similar.

As for His statement: **And indeed, God is All-Hearing, All-Knowing**, its meaning is: **And indeed, God, O believers, is All-Hearing**, of what you say and what others say, when God sees His Prophet in his sleep and shows you, your enemy in your eyes as few while they are many, and your enemy sees you in their eyes as few, *All-Knowing*, of what your souls conceal and your hearts contain, at that time and in every situation.

God Almighty says to them and to His servants: So fear your Lord, O people, in your speech: lest you speak without truth, and in your hearts: lest you believe in them other than what is right, for nothing, outward or inward, is hidden from God.

## Tafsir al-Qurtubi

The Almighty said: **When you were on the lower side of the valley and they were on the farthest side.** That is, We sent down when you were in this condition. Or the meaning could be: And remember when you were. The side of the valley is the valley side. It is read with the damma and kasra of the 'ayn, so with the damma the plural is 'Adi, and with the kasra 'Adi, like Lihyah and Lahyan, Fariyah and Faryan. The lower world is the feminine of the lower. The farthest is the feminine of the farthest. From dana yadnu, and qasa yaqusu. It is also said: al-Qasiya. The original is waw, and it is the language of the people of Hijaz, qaswa. So the lower world was next to Madinah, and al-Qaswa is next to Makkah. That is, when you are descending to the edge of the valley on the lower side to Madinah, and your enemy is on the farthest side. **And the caravan is lower than you** means the caravan of Abu

Sufyan and others. They were in a place lower than them to the seashore in the luggage. It was said: They are the camels that were carrying their luggage, and they were in a place where they were safe, as a blessing from God the Almighty to them, so He mentioned His blessings upon them. The riders are initially lower than you, an adverb in the position of the predicate. That is, a place lower than you. Al-Akhfash, Al-Kisa'i, and Al-Farra' permitted that the riders are lower than you, meaning they are lower than you. The riders are the plural of rider. The Arabs do not say: riders except for a group of camel riders. Ibn Al-Sikkit and most linguists reported that rider and riders are not said except for the one on camels, and it is not said for someone who is on a horse or other than it. The riders, the riders, the riders, and the riders are only on camels, from Ibn Faris. **And if you had made an appointment, you would have differed in the appointment** meaning that the agreement would not have happened due to their large number and your small number, because if you had known their large number, you would have been late, so God the Almighty granted you success.

**That God may accomplish a matter that is to be accomplished** from the victory of the believers and the manifestation of the religion. The lam in **that God may accomplish** is related to something omitted. Meaning: He gathered them so that God might decide. Then he repeated it and said: **So that he may perish**, meaning he gathered them there to decide a matter. **So that he may perish who perishes** "from" is in the nominative case. And **he lives** is in the accusative case in apposition to **so that he may perish**. And the proof is the establishment of the argument and evidence. That is, so that he who dies may die after seeing the proof and seeing the lesson. So the proof was established against him. And the same applies to the life of he who lives. Ibn Ishaq said: So that he who disbelieves may disbelieve after a proof was established against him and his excuse was cut off, and he who believes may believe based on that. And it was read from *hayya* with two ba's according to the original, and with one double ya'. The first is the reading of the people of Madinah, Al-Bazzi, and Abu Bakr. The second is the reading of the rest. And it is the choice of Abu Ubaid, because it is like that in the Mushaf.

## Tafsir Ibn Kathir

God Almighty says, informing us about the Day of Criterion: **When you were on the lower slope**, meaning when you were descending on the lower slope of the valley, close to Medina, **and they**, meaning the polytheists, were descending **on the farthest slope**, meaning far from Medina towards Mecca, **and the caravan**, meaning the caravan in which Abu Sufyan was with what he had of merchandise, **was below you**, meaning what was next to the seashore, **and if you had made an appointment**, meaning you and the polytheists at a place, **you would have differed in the appointment**, Muhammad ibn Ishaq said: Yahya ibn 'Ibad ibn 'Abdullah ibn al-Zubayr told me, on the authority of his father, regarding this verse, he said: If that had been by appointment from you and them, then you were informed of their great number and your small number, you would not have met them, **but that**

**God might accomplish a matter that was to be accomplished**, meaning that God might accomplish what He wanted by His power of honoring Islam and its people, and humiliating polytheism and its people, without any of you, so He did what He wanted of that with His kindness. In the hadith of Ka'b ibn Malik said: The Messenger of God, may God bless him and grant him peace, and the Muslims went out, intending to take the caravan of Quraysh, until God brought them together with their enemy without an appointment. Ibn Jarir said: Yaqub told me, Ibn Ulayyah told me, on the authority of Ibn Awn, on the authority of Umair ibn Ishaq, who said: Abu Sufyan came with the caravan from Ash-Sham, and Abu Jahl went out to prevent him from the Messenger of God, may God bless him and grant him peace, and his companions. They met at Badr, and these did not know those, nor those knew those, until the water-carriers met, and the people warned each other. Muhammad ibn Ishaq said in the biography: The Messenger of God, may God bless him and grant him peace, continued on that path, until when he was close to As-Safa, he sent Basbas ibn Amr and Adi ibn Abi Al-Zaghba Al-Juhani, seeking report about Abu Sufyan. They set out until they reached Badr, and they dismounted their camels at a hill in Al-Batha', and drew water from a water-skin of theirs. They heard two girls arguing, one of them saying to her companion, **Give me my right**, and the other saying, **The caravan will come tomorrow or the day after**. So I will give you your right. So Majdi bin Amr settled the matter between them and said, **You have spoken the truth**. So, Sabas and Adi heard about that, so they sat on their camels until they came to the Messenger of God, may God bless him and grant him peace, and told him the report. Abu Sufyan approached when they turned away, and he was cautious. He advanced in front of his caravan and said to Majdi bin Amr, **Did you sense anyone at this water whom you do not recognize?** He said: No, by God, except that I saw two riders who stopped at this hill and drew water from their water skins and then set off. Abu Sufyan came to the place where their camels stopped, took some of their dung and crushed it, and in it were date pits. He said: By God, these are the fodder of Yathrib. Then he quickly returned and struck the face of his camel and set off with it along the coast, until when he saw that he had secured his camel to Quraysh, he said: God has saved your caravan, your wealth and your men, so go back. Abu Jahl said: By God, we will not go back until we come to Badr - and Badr was one of the markets of the Arabs - and we will stay there for three days, and we will eat food there, and slaughter camels there, and drink wine there, and the female singers will play for us, and the Arabs will hear about us and our march, and they will continue to fear us forever after that. Then Al-Akhns bin Shuraiq said: O people of Banu Zuhra, God has saved your wealth and saved your master, so go back. So Banu Zuhra went back, but they did not witness it, nor did Banu Adi. Muhammad bin Ishaq said: Yazid bin Ruman told me, on the authority of Urwah bin Al-Zubayr, who said: When the Messenger of God, may God bless him and grant him peace, approached Badr, he sent Ali bin Abi Talib, Sa'd bin Abi Waqqas, and Al-Zubayr bin Al-'Awwam with a group of his companions to spy on him for report. They found two Quraysh water carriers, a slave of Banu Sa'id bin

## Surat al-Anfal 8:42

When you were on the near slope and they were on the farthest slope and the caravan was below you. If you had made an appointment, you would have differed concerning the appointment. But that God might accomplish a matter which was to be done, that he who perished might perish on the basis of clear evidence and he who lived might live on the basis of clear evidence. And indeed, God is Hearing and Knowing.

Al-'As and a slave of Banu Al-Hajjaj. They brought them to the Messenger of God, may God bless him and grant him peace, and found him praying. The companions of the Messenger of God, may God bless him and grant him peace, began to ask them: Who do you belong to? They said: We are water carriers for the Quraysh. They sent us to give them water. The people hated their report and hoped that they belonged to Abu Sufyan, so they beat them. When they slipped, they said: We belong to Abu Sufyan. So they left them. The Messenger of God, may God bless him and grant him peace, knelt and prostrated twice, then he said: If they tell the truth, you will beat them, and if they lie, you will leave them. They have told the truth, by God, they belong to the Quraysh. Tell me about the Quraysh. They said: They are behind this sand dune that you see on the far side. The sand dune is Al-Aqanqal. The Messenger of God, may God bless him and grant him peace, said to them: How many are the people? They said: Many. He said: What is their number? They said: We do not know. He said: How many do they slaughter every day? They said: Nine one day and ten the next. The Messenger of God, may God bless him and grant him peace, said: The people are between nine hundred and a thousand. Then he said to them: Who are the nobles of the Quraysh among them? They said: Utbah ibn Rabi'ah, Shaiba ibn Rabi'ah, Abu al-Bukhtari ibn Hisham, Hakim ibn Hizam, Nawfal ibn Khuwaylid, al-Harith ibn Amir ibn Nawfal, Tu'aymah ibn 'Adi ibn Nawfal, al-Nadr ibn al-Harith, Zam'ah ibn al-Aswad, Abu Jahl ibn Hisham, Umayyah ibn Khalaf, Nabih, Munabbih, the sons of al-Hajjaj, Suhayl ibn 'Amr, and 'Amr ibn 'Abd Wudd. Then the Messenger of God, may God bless him and grant him peace, turned to the people and said: **This is Mecca, which has thrown to you the most precious parts of its liver.** Muhammad ibn Ishaq, may God have mercy on him, said: Abdullah ibn Abi Bakr ibn Hazm told me that Sa'd ibn Mu'adh said to the Messenger of God, may God bless him and grant him peace: When the people met on the day of Badr, O Messenger of God, should we not build you a hut for you to be in, and we can kneel down to you on your mounts, and we can meet our enemy? If God gives us victory over them and makes us victorious, then that is what we love. But if it is otherwise, then you can sit on your mounts and catch up with those of our people who are behind us, for by God, people have lagged behind you that we do not know." They love you more than they do. If they knew that you would encounter war, they would not have stayed behind you, and they would support and aid you. So the Messenger of God (peace and blessings of God be upon him) praised him and prayed for him, so a hut was built for him, and the Messenger of God (peace and blessings of God be upon him) and Abu Bakr were in it, and no one else was with them. Ibn Ishaq said: Quraysh set out in the morning, and when they returned and the Messenger of God (peace and blessings of God be upon him) saw them descending from Al-Aqanqal, which is the sand dune

from which they had come to the valley, he said: "O God, this is Quraysh, they have come with their arrogant and proud, challenging You and denying Your Messenger. O God, defeat them this morning." And His statement: **So that he who is to perish will perish on clear evidence, and he who is to live will live on clear evidence**, Muhammad ibn Ishaq said: That is, so that he who disbelieves after the proof will disbelieve because of what he saw of the sign and lesson, and he who believes will believe on the basis of the same. This is a good interpretation. And the explanation of that is that the Almighty says: He only gathered you with your enemy in one place, without an appointment, to grant you victory over them and raise the word of truth over falsehood, so that the matter becomes apparent and the argument is conclusive and the evidence is clear, and no argument or doubt remains for anyone. Then whoever perishes will perish, meaning whoever continues in disbelief will continue in it, with insight into his matter, that he has invalidated the proof against him, **and whoever lives will live** meaning whoever believes will believe **with clear evidence** meaning argument and insight, and faith is the life of the hearts. God the Almighty said: **Or he who was dead and We gave him life and made for him a light by which he walks among the people?** Aisha said in the story of the slander, **he perished** among those who perished, meaning he said what he said of slander and falsehood. And His saying: **And indeed, God is Hearing** meaning of your supplications and your pleas to Him and your calling for help, *Knowing* meaning of you, and that you deserve victory over your stubborn disbelieving enemies.

## Fath al-Qadir

His saying: 42- **When you were on the lower side of the valley and they were on the farthest side.** Ibn Kathir, Abu Amr, and Ya'qub read with a kasra on the 'ayn in the word *adwah* in both places, and the rest read with a damma in it, and *idh* is a substitute for the Day of Criterion, and it is possible that the factor is omitted: that is, remember when you were. Adwah: the side of the valley, and the lower is the feminine of the nearest, and the farthest is the feminine of the farthest, from dana yadnu, and qasa yaqusu, and it is said: al-qasiya, and the origin is waw, and it is the language of the people of Hijaz, and the lower side of the valley was next to Madinah, and al-qaswa was next to Makkah. The meaning is: the time of your descent on the lower side of the valley towards Madinah, and your enemy was on the farthest side of it next to Makkah. The phrase **and the caravan is lower than you** is in the accusative case as a state, and the accusative of *lower* is in the circumstance, and its place is the nominative as a report: that is, and the situation is that the caravan is in a place lower than the place where you are. Al-Akhfash, Al-Kisa'i and Al-Farra' permitted the raising of *all* to mean **more lower than you**.



*Al-Rukub* is the plural of *Rukub*. The Arabs do not say *Rukub* except for a group of camel riders, and they do not say *Rukub* for someone who is on a horse or otherwise. Ibn Faris said the same, and Ibn Al-Sikkit narrated it from most linguists. What is meant by *Rukub* here is the *Rukub* of Abu Sufyan, which is what is meant by the caravan, for they were in a place lower than them, which is near the seashore. It was said: The benefit of mentioning this state they were in, that they were on the lower side of the valley and their enemy was on the farthest side, and the *Rukub* was lower than them, is to indicate the strength of the enemy and their power. This is because the farthest side where the polytheists had stopped had water, and it was a land with no dry land. As for the lower side, it was soft, feet would sink in it, and there was no water in it. The caravan was behind the enemy despite their large numbers, so God bestowed His favor upon the Muslims by granting them victory over them in this situation. His saying: **And if you had made an appointment, you would have differed about the appointment.** That is, if you and the polytheists of Mecca had made an appointment to meet in this place to fight, some of you would have differed with one another, and your small number and great number would have prevented you from fulfilling the appointment, and what was in their hearts of awe for the Messenger of God, may God bless him and grant him peace, would have prevented them. But God gathered you together in this place **that God might accomplish a matter that was to be accomplished.** That is, it was true that He would accomplish, such as the victory of His allies, the defeat of His enemies, the honor of His religion, and the humiliation of disbelief. So He brought out the Muslims to take the caravan and its spoils for themselves. And He brought out the disbelievers to defend it. It was not in the calculations of the two groups that this agreement would occur in this manner. The lam in *li-yaqdi* is related to something omitted, and the meaning is: He gathered them in order to accomplish. The phrase **that he who perishes may perish with clear evidence, and he who lives may live** is a substitute for the phrase before it: that is, so that he who lives may die.

He dies with clear evidence and lives with clear evidence so that no one will have an argument against God. It was said: Destruction and life are borrowed for disbelief and Islam: that is, the Islam of the one who embraces Islam is based on clear evidence and certainty that it is the religion of truth, and the disbelief of the one who disbelieves is based on clear evidence and not on the interference of doubt. Nafi', Khalaf, Sahl, Ya'qub, Al-Bazzi and Abu Bakr read *min Hayy* with two Ya's according to the original. The rest read it with one Ya' with assimilation, and this is the choice of Abu Ubaid because it is also found in the Mushaf. **And God is All-Hearing, All-Knowing** means He hears the disbelief of the disbelievers and knows it, and He hears the faith of the believers and knows it.

Ibn Ishaq and Ibn Abi Hatim narrated on the authority of Ibad bin Abdullah bin Az-Zubayr who said: Then he divided up the spoils and said: **And know that whatever you gain of anything** after what had happened at Badr **a fifth of it is for God** until the end of the verse. Abd Al-Razzaq, Ibn Abi Shaybah, Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Abu

Al-Shaykh and Al-Hakim narrated on the authority of Qays bin Muslim Al-Jadali who said: I asked Al-Hasan bin Muhammad bin Ali bin Abi Talib bin Al-Hanafiyyah about the statement of God: **And know that whatever you gain of anything, a fifth of it is for God** He said: This is the key to the statement, to God belongs this world and the Hereafter **and to the Messenger and to the near relatives** So they differed after the death of the Messenger of God, may God bless him and grant him peace, regarding these two shares. One of them said: The share of the near relatives is for the relatives of the Messenger of God, may God bless him and grant him peace. One of them said: The share of the relatives is for the relatives of the Caliph. Another of them said: The share of the Prophet, may God bless him and grant him peace, is for the Caliph after him. The opinion of the companions of the Messenger of God, may God bless him and grant him peace, was unanimous that these two shares be for horses and equipment in the way of God, and that was during the caliphates of Abu Bakr and Umar. Ibn Jarir, Al-Tabarani, Abu Al-Shaykh and Ibn Mardawayh narrated on the authority of Ibn Abbas that he said: When the Messenger of God, may God bless him and grant him peace, sent out a military expedition and they captured a fifth of the spoils, he would multiply that by his fifth. Then he recited: **And know that whatever you take as spoils** **Al-Baqarah 2:17.** He said: His statement: **A fifth of it is for God** is the key to the statement. To God belongs whatever is in the heavens and whatever is on the earth, so God made the share of God and the Messenger one, **and for the relatives**, so he made these two shares a strength in horses and weapons, and made the share of orphans, the poor and the wayfarer, and no one else would give it to him. He made the remaining four shares, one share for the horse, one share for its rider and one share for the foot soldier. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on his authority that he said: The spoils of war were divided into five fifths: four of them were for those who fought over them, and one fifth was divided into four fifths, a quarter for God, the Messenger and the near of kin, meaning the relatives of the Messenger of God (peace and blessings of God be upon him). Whatever was for God and the Messenger was for the relatives of the Prophet (peace and blessings of God be upon him), and the Prophet (peace and blessings of God be upon him) did not take anything from the fifth. The second quarter was for orphans, the third quarter was for the poor, and the fourth quarter was for the wayfarer, who was the poor guest who stayed with the Muslims. Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Abu Al-Aliyah regarding his statement: **And know that whatever you obtain of spoils** **al-Baqarah 2:177,** he said: The spoils of war would be brought and placed, and the Messenger of God (peace and blessings of God be upon him) would divide them into five shares, setting aside one share and dividing four shares among the people, meaning those who witnessed the battle, then...

He would strike with his hand all the shares he had set aside, and whatever he seized he would give to the Kaaba, for it is what God had named: **Do not assign to God a share, for God owns this world and the Hereafter.** Then he would take the rest of the share



When you were on the near slope and they were on the farthest slope and the caravan was below you. If you had made an appointment, you would have differed concerning the appointment. But that God might accomplish a matter which was to be done, that he who perished might perish on the basis of clear evidence and he who lived might live on the basis of clear evidence. And indeed, God is Hearing and Knowing.

and divide it into five shares: a share for the Prophet, may God bless him and grant him peace, a share for the near of kin, a share for the orphans, a share for the needy, and a share for the wayfarer. Ibn al-Mundhir narrated on the authority of Ibn Abbas that he said: The Prophet, may God bless him and grant him peace, would put God's share in weapons and forelegs, in the way of God, in the covering of the Kaaba and its perfume, and whatever the Kaaba needed. He would put the Messenger's share in forelegs, weapons, and the expenses of his family, and the share of the near of kin for his relatives, which the Messenger of God, may God bless him and grant him peace, would put among them with his share with the people. There were three shares for the orphans, the needy, and the wayfarer, which the Messenger of God, may God bless him and grant him peace, would put among whomever he wished, wherever he wished. The Banu Abd al-Muttalib did not have any of these three shares, and the Messenger of God, may God bless him and grant him peace, had a share from the people's shares. Ibn Abi Hatim narrated on the authority of Husayn al-Mu'allim who said: I asked Abdullah ibn Buraydah about his statement: **Then a fifth of it is for God and for the Messenger.** He said: What God has for His Prophet is for Him and what the Messenger has for His wives. Ash-Shafi'i, Abd al-Razzaq, Ibn Abi Shaybah, Muslim, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Ibn Mardawayh and al-Bayhaqi in his Sunan narrated on the authority of Ibn Abbas that Najdah wrote to him asking him about the relatives whom God mentioned. He wrote to him: We used to think that they were them, but our people refused to do so and said that all of Quraysh were relatives. The addition of his statement: And they said that all of Quraysh were relatives was reported only by Abu Ma'shar, and it is weak. Ibn Abi Shaybah and Ibn al-Mundhir narrated from another chain of transmission on the authority of Ibn Abbas: Najdah al-Haruri sent to him asking him about the share of relatives, and he said: To whom do you think it belongs? Ibn Abbas said: It is for the relatives of the Messenger of God (peace be upon him), and the Messenger of God (peace be upon him) divided it for them. Umar had offered us something that we saw as less than our right, so we rejected it and refused to accept it. He had offered them to help their husbands, to pay off their debts, and to give to their poor, but he refused to give them more than that. Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: I prefer you to wash your hands, because in the fifth of the fifth you have what is sufficient for you or makes you independent. It was narrated by Ibn Abi Hatim on the authority of Ibrahim bin Mahdi Al-Masisi, who narrated to us Al-Mu'tamir bin Sulayman on the authority of his father on the authority of Hanash on the authority of Ikrimah on his authority, with a chain of transmission traceable to the Prophet (peace be upon him). Ibn Kathir said: This hadith has a good chain of transmission, and Abu Hatim authenticated this Ibrahim bin Mahdi. Yahya bin Ma'in said: He brings

strange things. Ibn Ishaq and Ibn Abi Hatim narrated on the authority of Al-Zuhri and Abdullah bin Abi Bakr on the authority of Jubayr bin Mut'im: "The Prophet (peace be upon him) divided the share of the relatives of Khaybar among

Banu Hashim and Banu al-Muttalib. He said: So I and Uthman ibn Affan walked until we entered upon him, and we said: O Messenger of God, these are your brothers from Banu Hashim. We do not deny their virtue because of your position among them. Have you seen our brothers from Banu al-Muttalib, whom you gave to without us? We and they are of the same status in lineage. He said: They did not leave us in the pre-Islamic era and in Islam. Muslim included it in his Sahih. Ibn Mardawayh included it on the authority of Zaid bin Arqam, who said: The family of Muhammad who were given the fifth: the family of Ali, the family of Abbas, the family of Jaafar, and the family of Aqeel. Ibn Mardawayh included it on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, had one thing from the spoils that he would choose for himself, either a servant or a horse, and then he would take from the fifth after that. Ibn Abi Shaybah and Ibn Mardawayh included it on the authority of Ali, who said: I said, O Messenger of God, why don't you appoint me to what God has made special for us from the fifth? So I appointed him. Al-Hakim included it and authenticated it from him, who said: The Messenger of God, may God bless him and grant him peace, appointed me to the fifth of the fifth, and I put it in its proper places during the lifetime of the Messenger of God, may God bless him and grant him peace, Abu Bakr, and Umar. Ibn Jarir, Ibn Abi Hatim, Abu al-Shaykh, and Ibn Mardawayh included it on the authority of Ibn Abbas, regarding his statement: **The Day of Discrimination**, he said: It is the Day of Badr, and Badr is between Mecca and Medina. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, al-Hakim included it and authenticated it, and Ibn Mardawayh included it. And Al-Bayhaqi in

Evidences from Ibn Abbas regarding his statement: **The Day of Criterion** He said: It is the Day of Badr, on which God distinguished between truth and falsehood. Ibn Mardawayh narrated from Ali ibn Abi Talib who said: The Night of Criterion was the night when the two armies met on the morning of Friday night, seventeen days after the end of Ramadan. Ibn Jarir also narrated from him. Ibn Abi Shaybah, Ibn Abi Hatim, Abu al-Shaykh and Abu al-Shaykh narrated from Ibn Abbas regarding his statement: **When you were on the lower slope** He said: The lower slope is the shore of the valley **and the caravan was below you.** Abu Sufyan said: Ibn al-Mundhir narrated from Ikrimah who said: The lower slope is the edge of the lower valley, and the farthest slope is the edge of the farthest valley.

## Tafsir al-Baghawi

42 - **When you**, meaning: when you are descending, O group of Muslims, **on the lower side of the valley**, meaning: on the edge of the valley closest to Medina, and the lower side. The feminine of the lower, **and they**, meaning your enemy from the polytheists, **on the farthest side**, on the edge of the valley furthest from Medina, and the farthest is the feminine of the farthest.

Ibn Kathir and the people of Basra read **with the enemy** with a kasra on the 'ayn in both, and the rest read it with a damma on both. They are two dialects like clothing and clothing and bribery and bribery. **And the caravan**, meaning: the caravan, meaning Abu Sufyan and his companions, **is below you**, meaning: in a place below you to the seashore, three miles from Badr. **And if you had made an appointment, you would have differed in the appointment**, because the Muslims went out to seize the caravan and the infidels went out to prevent it, so they met without an appointment. God Almighty said: **And if you had made an appointment, you would have differed in the appointment**, because of your small number and the great number of your enemy. *But* God gathered you without an appointment, **that God might accomplish a matter that was to be done**, of the victory of His allies, the glory of His religion, and the destruction of His enemies, **that he who perishes may perish with clear evidence**, meaning that he who dies may die with clear evidence that he saw and a lesson that he witnessed and an argument that was established for him, **and he who lives may live with clear evidence**, and he who lives may live with clear evidence of His promise: **And We never punish until We have sent a messenger** (al-Isra' 17:15). Muhammad bin Ishaq said: Its meaning is that whoever disbelieves after an argument has been established against him may disbelieve, and whoever believes in the same way may believe. So destruction is disbelief, and life is faith.

Qatada said: So that he who goes astray may go astray with clear evidence, and he who is guided with clear evidence may be guided.

The people of Hijaz, Abu Bakr and Ya'qub read: *Hayyi* with two ya's, like *Hashi*. The others read: with one doubled ya', because it is written with one ya'.

**And indeed, God is Hearing** of your supplications, *Knowing* of your intentions.

you" is in a place below your place, meaning the coast. It is an accusative of circumstance, and it is the predicate, and the sentence is a solution to the circumstance before it. Its benefit is to indicate the strength of the enemy and their support of the caravan and their eagerness to fight for it and to prepare themselves so that they do not abandon their positions and exert their utmost effort, and the weakness of the Muslims and the instability of their situation and the impossibility of their defeat usually. Likewise, he mentioned the positions of the two groups, for the lower enemy was soft, the feet would sink in it and one could not walk in it except with fatigue and there was no water in it, unlike the far enemy. Likewise, his statement: "And if you had made an appointment, you would have differed in the appointment" means if you and they had made an appointment to fight, then you knew your situation and their situation, you would have differed in the appointment out of awe of them and despair of victory over them, so that they would realize that what happened to them of conquest was nothing but a work from God Almighty, extraordinary, so that they would increase in faith and gratitude. "But" He brought you together in this state without an appointment. "That God may bring about a matter which is to be done" is truly to be done, which is the victory of His friends and the subjugation of His enemies. His statement, "That he who perishes may perish on evidence and he who lives may live on evidence **is a substitute for it or related to His statement** that he who lives may live" and the meaning is: That he who dies may die on evidence which he witnessed and he who lives may live on evidence which he witnessed, so that he will have no argument or excuse, for the Battle of Badr is one of the clear signs. Or that he who disbelieves may disbelieve and he who believes may believe on clear evidence, using the metaphor of perdition and life for disbelief and Islam. What is meant by "whoever perishes **and** whoever lives" is the one on the verge of perdition and life, or the one who is in this state in the knowledge and judgment of God. It was read *li-yahlaka* with the fat-ha, and Ibn Kathir, Nafi', Abu Bakr, and Ya'qub read from *hayyi* by releasing the assimilation to resolve the future tense. **And indeed, God is All-Hearing, All-Knowing** of the disbelief of those who disbelieve and their punishment, and the faith of those who believe and their reward. Perhaps the combination of the two descriptions is due to the two matters including the reason for saying and believing.

## Tafsir al-Baidawi

42. "When you were on the lower side **instead of** the Day of Criterion", and the side with the three vowels is the shore of the valley and it has been read with it, and the famous is the damma and the kasra and it is the reading of Ibn Kathir, Abu Amr and Ya'qub. "And they are on the farthest side" the farthest from the city, the feminization of the farthest, and its measure was to change the waw to a ya like the world and the upper world to differentiate between the noun and the adjective, so it came in the original like the qud and it is more commonly used than the farthest. "And the caravan" meaning the caravan or its forces. "Below

## Surat al-Anfal 8:43

When God showed them to you in your dream as few. Had He shown them to you as many, you would have lost courage and would have disputed over the matter. But God saved. Indeed, He is Knowing of that within the breasts.

## Surat al-Anfal 8:43

When God showed them to you in your dream as few. Had He shown them to you as many, you would have lost courage and would have disputed over the matter. But God saved. Indeed, He is Knowing of that within the breasts.

## Tafsir al-Jalalayn

43 - **When God showed them to you in your sleep** meaning your sleep **as few**, so you told your companions about it and they interpreted it **and if He had shown them to you as many, you would have lost heart** you would have differed **and you would have disputed about the matter, but God saved you** from failure and dispute **for He is Knowing of that within the breasts** of what is in the hearts.

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And God, O Muhammad, is All-Hearing of what your companions say, All-Knowing of what they conceal, when God shows you your enemy and their enemy: **in your sleep, a little**, meaning: He shows them to you in your sleep, a little, so you inform them of that, until their hearts become strong, and they dare to fight their enemy. And if your Lord had shown you your enemy and their enemy as many, your companions would have failed, become cowardly and weak, and would not have been able to fight the people, and they would have disputed about that. But God saved them from that by what He showed you in your sleep of the vision. He is All-Knowing of what the hearts conceal, nothing that the hearts conceal is hidden from Him.

Some of them claimed that the meaning of his saying: **When God shows them to you in your dream, little by little**, is: in the eye with which you sleep, so the *dream* became the eye, as if he meant: When God shows them to you in your eye, little by little.

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 Abi Nujayh, on the authority of Mujahid: **When God showed them to you in your dream as few**, he said: God showed them to him in his dream as few, so the Prophet, may God bless him and grant him peace, informed his companions of that, and it was a confirmation for them.

Al-Muthanna told me, he said, Abu Hudhayfah told us,

he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, something similar.

...and he said, Ishaq told us, Abdullah told us, on the authority of Warqa', on the authority of Abu Nujayh, on the authority of Mujahid, the same.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **When God showed them to you in your dream, but little**, the verse. So the first thing that he showed them was a blessing from His blessings upon them, with which He encouraged them against their enemy, and with which He kept from them what He feared for them of their weakness, because of His knowledge of what was in them.

The interpreters differed in their interpretation of his saying: **But God saved**.

Some of them said: Its meaning is: But God granted the believers their affair, until He made them victorious over their enemy.

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: **But God made them safe**, meaning: God made their matter safe for them until He made them victorious over their enemy.

Others said: Rather, the meaning of this is: But God made His command regarding them sound.

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: **But God made them safe**, he said: He made His command regarding them safe.

Abu Ja'far said: The more correct of the two opinions in this regard, in my opinion, is what Ibn 'Abbas said, which is that God saved the people - by what He showed His Prophet, may God bless him and grant him peace, in his dream - from failure and dispute, until their hearts became strong and they dared to fight their enemy. This is because His statement, **But God saved**, follows His statement, **And if He had shown you them in large numbers, you would have lost heart and would have disputed over the matter**, so what is more deserving of the report is that He saved them from Him, may His praise be glorified, which would have been feared if His Prophet, may God bless him and grant him peace, had not seen the small number of people in his dream.

## Tafsir al-Qurtubi

Mujahid said: The Prophet (peace be upon him) saw them in his sleep a little, so he told his companions about it, and God made them steadfast with that. It

was said: By sleep he meant the place of sleep, which is the eye, meaning in the place of your sleep, so it was deleted, according to Al-Hasan. Al-Zajjaj said: This is a good opinion. However, the first is more permissible in Arabic, because it came: **And when He showed them to you, when you met, as few in your eyes, and made you as few in their eyes.** This indicated that this was a vision of meeting, and that was a vision of sleep. The meaning of **you would have failed** is you would have been cowardly from war. **And you would have disputed in the matter** would have differed. **But God saved** means He saved you from disobedience. Ibn Abbas: From failure. It is possible from both of them. It was said: Saved means He completed the matter of the Muslims with victory.

### Tafsir Ibn Kathir

Mujahid said: God showed them to him in his dream a little, and the Prophet, may God bless him and grant him peace, informed his companions of that, so it was a confirmation for them. Ibn Ishaq and others said the same, and Ibn Jarir narrated from some of them that he saw them with the eye with which he sleeps. Ibn Abi Hatim narrated: My father told us, Yusuf bin Musa told us, Abu Qutaybah told us, on the authority of Sahl al-Sarraj, on the authority of al-Hasan, regarding his statement: **When God showed them to you in your dream a little**, he said with your eye. This statement is strange, and the dream was stated here, so there is no need for interpretation for which there is no evidence. His statement: **And if He had shown them to you many, you would have lost heart**, meaning you would have been cowardly towards them and differed among yourselves. **But God saved you**, meaning from that, by showing them a little. **He is Knowing of that within the breasts**, meaning what the consciences conceal and the entrails conceal. **He knows the treachery of the eyes and what the breasts conceal**, and his statement: **And when He showed them to you when you met in the Your eyes are few.** This is also from His kindness to them, as He made them appear few in the sight of the eye, so He made them bold towards them and made them covet them. Abu Ishaq al-Subai'i said: On the authority of Abu Ubaidah, on the authority of Abdullah bin Masoud, may God be pleased with him, he said: They appeared few in our eyes on the day of Badr, until I said to a man next to me: Do you think they are seventy? He said: No, they were a hundred, until we took a man from them and asked him, and he said: We were a thousand. Narrated by Ibn Abi Hatim and Ibn Jarir. His statement: **And He will make you seem small in their eyes** Ibn Abi Hatim said: My father told us, Sulayman ibn Harb told us, Hammad ibn Zayd told us, on the authority of Az-Zubayr ibn Al-Harith, on the authority of Ikrimah, **And when He showed them to you when you met** the verse, he said: He incited some of them against others, a sound chain of transmission. Muhammad ibn Ishaq said: Yahya ibn Ibad ibn Abdullah ibn Az-Zubayr told me, on the authority of his father, regarding the statement of God Almighty: **That God may accomplish a matter that was to be done** meaning that He may cast war between them to exact vengeance on whoever He wanted to exact vengeance on, and to bestow favors on whoever He

wanted to complete the favor upon from among the people of His authority. The meaning of this is that God Almighty tempted each of the two parties against the other, and made them seem small in their eyes so that they would covet it, and that was at the time of confrontation. So when the fighting began and God supported the believers with a thousand angels in succession, the party of the unbelievers remained seeing the party of faith as twice as great, as He said. God Almighty said: "There has certainly been for you a sign in the two companies that met - one company fighting in the cause of God and the other disbelieving. They saw them twice as many as they were, with the sight of the eyes. And God supports with His victory whom He wills. Indeed in that is a lesson for those of vision." This is the combination of these two verses, for each of them is true and correct, and to God be praise and thanks.

### Fath al-Qadir

When is an accusative with an implied verb: i.e. remember, or it is a second substitute for the Day of Criterion. The meaning is that the Prophet, may God bless him and grant him peace, saw them in his dream a little, so he told his companions about that, and that was a reason for their steadfastness. If he had seen them in his dream a lot, they would have failed and been cowardly in fighting them and disputed over the matter of whether to meet them or not. 43- **But God saved** meaning He saved them and protected them from failure and dispute, so He made them few in the eyes of the Messenger of God, may God bless him and grant him peace, in the dream. It was said: What is meant by the dream is the place of sleep, which is the eye: i.e. in the place of your sleep, which is your eye. This was narrated from Al-Hasan. Al-Zajjaj said: This is a good opinion, but the first is more acceptable in Arabic, because of His statement: **And when He showed you them, when you met, as few in your eyes, and made you few in their eyes.** This indicates that this is a vision of meeting, and that is a vision of sleep.

### Tafsir al-Baghawi

43 - The Almighty said: **When God showed them to you** He showed you, O Muhammad, the polytheists, **in your dream** meaning: your sleep. Al-Hasan said: In your dream meaning in your eye, because the eye is the place of sleep, **little, but if He had shown them to you as many, you would have lost heart** meaning you would have become cowardly **and you would have disputed** meaning: you would have differed **in the matter** meaning: in hesitation and courage, **but God saved** meaning He saved you from disobedience and failure, **Indeed, He is Knowing of that within the breasts.** Ibn Abbas said: He knows what is in your breasts of love for God the Almighty:

### Tafsir al-Baidawi

43. **When God showed them to you in your dream as few** is understood by mentioning or a second

#### Surat al-Anfal 8:43

When God showed them to you in your dream as few. Had He shown them to you as many, you would have lost courage and would have disputed over the matter. But God saved. Indeed, He is Knowing of that within the breasts.

substitute for the Day of Criterion, or related to the All-Knowing, meaning He knows the interests, as He makes them small in your eyes in your vision, which is that you tell your companions about it, so it will be a confirmation for them and an encouragement to their enemy. **And if He had shown them to you as many, you would have failed** you would have become cowardly. **And you would have disputed over the matter** over the matter of fighting, and your opinions would have been divided between steadfastness and fleeing. **But God saved** He granted safety from failure and dispute. **Indeed, He is Knowing of that within the breasts** He knows what will be in them and what will change their conditions.



## Surat al-Anfal 8:44

And when He showed them to you, when you met, as few in your eyes, and He made you seem small in their eyes, that God might accomplish a matter which was to be done. And to God are matters returned.

## Tafsir al-Jalalayn

44 - **And when He showed them to you** O believers **when you met, as few in your eyes** about seventy or a hundred, and they are a thousand, so that you would advance upon them **and He made you seem few in their eyes** so that they would advance and not turn back from fighting them. This was before the war began, so when it began, He showed them to you as twice their number, as in Al Imran **that God might accomplish a matter that was to be done, and to God all matters are returned.**

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **And indeed, God is All-Hearing, All-Knowing**, when God shows His Prophet in his dream the polytheists as few, and when God shows them the believers when they meet them as few in their eyes while they are many in number, and He makes the believers seem small in their eyes, so that they stop preparing for them, and their strength becomes easy for the believers, as:

Ibn Buzay' al-Baghdadi told me, he said, Ishaq ibn Mansur told us, on the authority of Israel, on the authority of Abu Ishaq, on the authority of Abu Ubaidah, on the authority of Abdullah, who said: They seemed small in our eyes on the day of Badr, until I said to a man next to me: Do you think they are seventy? He said: I think they are a hundred! He said: So we captured one of them and we said: How many are they? He said: A thousand.

Ahmad bin Ishaq told us, Abu Ahmad told us, Israel told us, on the authority of Abu Ishaq, on the authority of Abu Ubaidah, on the authority of Abdullah, something similar.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement: **And when He showed them to you, when you met, as few in your eyes**, Ibn Masoud said: They were few in our eyes, until I said to a man: Do you think they would be a hundred?

Muhammad ibn al-Husayn told me, Ahmad ibn al-Mufaddal told us, Asbat told us, on the authority of al-Suddi, who said: Some of the polytheists said: The caravan has turned back, so go back. Abu Jahl said: Now that Muhammad and his companions have come out to you! Do not go back until you have exterminated them. He said: O people, do not kill them with weapons, but seize them by force, and tie them up with ropes! He said this out of his own power.

And His saying: **That God may accomplish a matter which was to be done**, the Most High says: I have made you, O believers, few in the eyes of the polytheists, and have made them appear to you as few in your eyes, until God has accomplished between you what He has accomplished of fighting one another, and has made you, O believers, victorious over your enemies among the polytheists and triumphed over them, so that the word of God may be supreme, and the word of those who disbelieve may be inferior. And that is a matter which God will do and will accomplish His command in it, as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **So that God may carry out a matter that was to be done**, meaning: to unite them for war, to take revenge on whoever He wanted to take revenge on, and to bestow favors on whoever He wanted to complete the favor on from among the people of his authority.

**And to God all matters return**, says the Most High: All matters will return to Him in the Hereafter, and He will reward those who deserve them according to what they deserve, the good-doer for his goodness and the evil-doer for his evil.

## Tafsir al-Qurtubi

The Almighty said: **And when He showed them to you, when you met, as few in your eyes**. This was while awake. It is permissible to carry the first to be awake as well if you say: The dream is the place of sleep, which is the eye, so the first in this case is specific to the Prophet, may God bless him and grant him peace, and this is for everyone. Ibn Masoud said: I said to a man who was next to me on the day of Badr: Do you see them as seventy? He said: They are about a hundred. So we captured a man and said: How many were you? He said: We were a thousand. **And He made you few in their eyes**. This was at the beginning of the fighting until Abu Jahl said on that day: They are only cannibals, take them by force and tie them up with ropes. When they began fighting, the Muslims became great in their eyes and became numerous, as He said: **They will see them twice their number, with the sight of their eyes** (Al Imran 3:13), according to what was explained in Al Imran. **That God may accomplish a matter which was to be done**. This was repeated, because the meaning in the first is the encounter, and in the second is the killing of the polytheists and the glorification of the religion, which is the completion of the blessing upon the Muslims. **And to God return all matters**, meaning their destiny and return to Him.

## Tafsir Ibn Kathir

Mujahid said: God showed them to him in his dream a little, and the Prophet, may God bless him and grant him peace, informed his companions of that, so it was a confirmation for them. Ibn Ishaq and others said the same, and Ibn Jarir narrated from some of them that he saw them with the eye with which he sleeps. Ibn Abi Hatim narrated: My father told us, Yusuf bin Musa told

## Surat al-Anfal 8:44

And when He showed them to you, when you met, as few in your eyes, and He made you seem small in their eyes, that God might accomplish a matter which was to be done. And to God are matters returned.

us, Abu Qutaybah told us, on the authority of Sahl al-Sarraj, on the authority of al-Hasan, regarding his statement: **When God showed them to you in your dream a little**, he said with your eye. This statement is strange, and the dream was stated here, so there is no need for interpretation for which there is no evidence. His statement: **And if He had shown them to you many, you would have lost heart**, meaning you would have been cowardly towards them and differed among yourselves. **But God saved you**, meaning from that, by showing them a little. **He is Knowing of that within the breasts**, meaning what the consciences conceal and the entrails conceal. **He knows the treachery of the eyes and what the breasts conceal**, and his statement: **And when He showed them to you when you met in the Your eyes are few**. This is also from His kindness to them, as He made them appear few in the sight of the eye, so He made them bold towards them and made them covet them. Abu Ishaq al-Subai'i said: On the authority of Abu Ubaidah, on the authority of Abdullah bin Masoud, may God be pleased with him, he said: They appeared few in our eyes on the day of Badr, until I said to a man next to me: Do you think they are seventy? He said: No, they were a hundred, until we took a man from them and asked him, and he said: We were a thousand. Narrated by Ibn Abi Hatim and Ibn Jarir. His statement: **And He will make you seem small in their eyes** Ibn Abi Hatim said: My father told us, Sulayman ibn Harb told us, Hammad ibn Zayd told us, on the authority of Az-Zubayr ibn Al-Harith, on the authority of Ikrimah, **And when He showed them to you when you met** the verse, he said: He incited some of them against others, a sound chain of transmission. Muhammad ibn Ishaq said: Yahya ibn Ibad ibn Abdullah ibn Az-Zubayr told me, on the authority of his father, regarding the statement of God Almighty: **That God may accomplish a matter that was to be done** meaning that He may cast war between them to exact vengeance on whoever He wanted to exact vengeance on, and to bestow favors on whoever He wanted to complete the favor upon from among the people of His authority. The meaning of this is that God Almighty tempted each of the two parties against the other, and made them seem small in their eyes so that they would covet it, and that was at the time of confrontation. So when the fighting began and God supported the believers with a thousand angels in succession, the party of the unbelievers remained seeing the party of faith as twice as great, as He said. God Almighty said: "There has certainly been for you a sign in the two companies that met - one company fighting in the cause of God and the other disbelieving. They saw them twice as many as they were, with the sight of the eyes. And God supports with His victory whom He wills. Indeed in that is a lesson for those of vision." This is the combination of these two verses, for each of them is true and correct, and to God be praise and thanks.

## Fath al-Qadir

His statement: 44- **And when He showed them to you**

The circumstance is in the accusative case with an implied noun in apposition to the first: meaning, remember the time when you saw them, when they were few, until one Muslim said to another: Do you see them as seventy? He said: They are about a hundred, and the Muslims were made small in the eyes of the polytheists until one of them said: They are only eaters of camels, and this was before the fighting, but when they started it, God multiplied the Muslims in the eyes of the polytheists, as He said in Al Imran 3: **They see them twice their number, as seen by the eye**, and the reason for the Muslims being made small in the eyes of the polytheists is that if they see them as few, they rush into the fight without fear, then they see them as many and fail and the circle turns against them, and the punishment of God and the scourge of His punishment befalls them, and the lam in **that God may decree a matter which was already done** is related to something omitted, as was mentioned previously, and it was only repeated because of the difference in the reason for it, **and to God all matters return**, all of them, He does what He wills in them and decrees what He wills in their affairs.

Abd al-Razzaq, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement, **When God showed them to you in your dream as few**, he said: God showed them to him in his dream as few, so the Prophet, may God bless him and grant him peace, informed his companions of that and that was to strengthen them. Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Qatadah regarding his statement, **And if He had shown them to you as many, you would have lost heart**, he said: you would have become cowardly, **and you would have disputed in the matter**, he said: you would have differed. Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement, **But God saved**, meaning He completed it. Ibn Jarir and Ibn Abi Hatim narrated on his authority, **But God saved**, meaning He saved their matter until He made them victorious over their enemy. Ibn Abi Shaybah, Ibn Jarir, Ibn Abi Hatim, Abu al-Shaykh and Ibn Mardawayh narrated on the authority of Ibn Mas'ud regarding his statement, **And when He showed them to you**, the verse, he said: They were few in our eyes on the day of Badr until I said to a man next to me: Do you think they are seventy? He said: No, they are one hundred, until we took one of them and asked him, he said: We were one thousand. Ibn Abi Hatim and Abu Al-Sheikh narrated on the authority of Ikrimah regarding the verse, he said: **He incited some of them against others**. Ibn Kathir said: Its chain of transmission is authentic. Ibn Ishaq narrated on the authority of Ibad bin Abdullah bin Al-Zubayr regarding his statement: **That God may accomplish a matter which was to be done**, meaning that He may bring about war between them to exact vengeance on whoever He wanted to exact vengeance on, and to bestow favors on whoever He wanted to bestow favors on from among the people of His authority.

## Tafsir al-Baghawi

44 - **And when He showed them to you, when you met, as few in your eyes,** Muqatil said: This is because the Prophet, may God bless him and grant him peace, saw in a dream that the enemy was few before meeting the enemy, and he told his companions what he saw. Then, when they met at Badr, God made the polytheists few in the eyes of the believers.

Ibn Masoud, may God be pleased with him, said: They seemed so small to us that I said to a man next to me: Do you think they are seventy? He said: I think they are a hundred. Then we captured a man and said: How many were you? He said: A thousand.

**And He will make you, O believers, in their eyes,** As-Suddi said: Some of the polytheists said: The caravan has departed, so go back. Abu Jahl said: Now that Muhammad and his companions have come out to you, do not go back until you have exterminated them. Muhammad and his companions are nothing but cannibals, so do not kill them, and tie them up with ropes - he says this from the power that is in his soul - Al-Kalbi said: Some of them were proud of each other so that they would dare to fight, so He made the polytheists insignificant in the eyes of the believers so that they would not be loved, and He made the believers insignificant in the eyes of the polytheists so that they would not flee, **so that God may accomplish a matter** of exalting Islam and honoring its people and humiliating polytheism and its people. **Was done** is happening, **and to God all matters return.**

## Tafsir al-Baidawi

44. **And when He showed them to you, when you met, as few in your eyes.** The two pronouns are the objects of *see* and *few* is a state of the second. He only made them few in the eyes of the Muslims until Ibn Mas'ud, may God be pleased with him, said to those next to him, **Do you see them as seventy?** He said, **I see them as one hundred,** to strengthen them and confirm the vision of the Messenger of God, may God bless him and grant him peace. **And made you few in their eyes,** until Abu Jahl said, **Muhammad and his companions are cannibals.** He made them few in their eyes before the battle began so that they would be bold with them and not prepare for them. Then He made them many so that they would see them twice their size so that the great number would surprise them and confuse them and break their hearts. This is one of the great signs of that incident, for even if the sight can see many as few and few as many, it is not in this manner or to this extent. Rather, it is conceivable that God prevented the sight from seeing some parts and not others, despite the equality in the conditions. **That God may accomplish a matter that was to be done.** He repeated it because the verb was different, or because what was meant by the matter there was sufficiency in the manner described, and here it was to glorify Islam and its people and humiliate polytheism and its party. **And to God all matters return.**

Surat al-Anfal 8:45

O you who have believed, when you meet a company, stand firm and remember God much that you may be successful.

## Surat al-Anfal 8:45

O you who have believed, when you meet a company, stand firm and remember God much that you may be successful.

## Tafsir al-Jalalayn

45 - **O you who have believed, when you meet a company** a disbelieving group **then stand firm** to fight them and do not be defeated **and remember God much** call upon Him for victory **that you may be successful** win.

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: This is a definition from God, the Most High, to the people of faith in Him, the conduct in the war against His enemies from among the people of disbelief in Him, and the actions that are hoped for them to use when they meet them, victory over them and triumph over them. Then He, the Most High, says to them: **O you who have believed**, believe in God and His Messenger, if you meet a group of the people of disbelief in God for war and fighting, then stand firm to fight them, and do not flee from them or turn your backs to them, except to divert from fighting or to join a group of you, **and remember God often**, meaning: and call upon God for victory over them and triumph over them, and make your hearts and tongues feel His remembrance, **that you may succeed**, meaning: so that you may succeed and triumph over your enemy, and God may grant you victory and triumph over them, as:

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **O you who have believed, when you meet a company, stand firm and remember God much that you may be successful**, God has made it obligatory to remember Him when you are most occupied, when fighting with swords.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **O you who have believed, when you meet a company**, fighting you in the way of God, **then stand firm and remember God much**, remember God to whom you have sacrificed yourselves and fulfill what you have given of your pledge, **that you may be successful**.

## Tafsir al-Qurtubi

The Almighty's saying: **O you who have believed, when you meet a company** meaning a group **then stand firm** is an order to stand firm when fighting the infidels, just as in the verse before it, which forbade

fleeing from them. So the order and the prohibition met in the same way. This is an emphasis on standing firm against the enemy and being patient with him.

God the Almighty says: **And remember God often that you may succeed**. Scholars have three opinions regarding this remembrance: First: Remember God when your hearts are anxious, for remembering Him helps you to be steadfast in times of hardship. Second: Be steadfast in your hearts and remember Him with your tongues, for the heart does not rest when meeting God and the tongue is disturbed. So He commanded remembrance so that the heart may be steadfast in certainty and the tongue may be steadfast in remembrance, and say what the companions of Saul said: **Our Lord, pour out upon us patience and plant firmly our feet and give us victory over the disbelieving people**. (al-Baqarah 2:250). This state can only come about through the strength of knowledge and the ignition of insight, which is the praiseworthy courage in people. Third: Remember what you have of God's promise to you in His purchase of your souls and His trust in you.

I said: It is more apparent that it is a mention of the tongue that is in harmony with the heart. Muhammad ibn Ka'b al-Qurazi said: If anyone had been permitted to omit remembrance, he would have permitted Zachariah. God the Almighty says: "Do not speak to people for three days except by gesture. And remember your Lord much." (Al Imran 3:41). And a man would have been permitted to do so in war. God the Almighty says: **When you meet a company, stand firm and remember God much**. Qatada said: God the Almighty has made His remembrance obligatory upon His servants, when they are busy fighting with swords. The ruling on this remembrance is that it should be kept quiet, because raising one's voice in a place of battle is bad and disliked if the one remembering is one. But if it is done by all of them during an attack, then it is good, because it weakens the enemy's resolve. Abu Dawud narrated on the authority of Qays ibn Ibad who said:

The companions of the Messenger of God, may God bless him and grant him peace, disliked making noise during combat. Abu Burdah narrated something similar on the authority of his father on the authority of the Prophet, may God bless him and grant him peace. Ibn Abbas said: Covering one's face during combat is disliked. Ibn Atiyyah said: And with this - and God knows best - the Murabitun followed the example of removing it during combat to protect themselves with it.

## Tafsir Ibn Kathir

This is a teaching from God Almighty to His believing servants about the etiquette of meeting and the path of courage when confronting enemies. He said, **O you who believe, when you meet a company, stand firm**. It is proven in the two Sahihs on the authority of Abdullah bin Abi Awfa that the Messenger of God, may

God bless him and grant him peace, waited during some of the days in which he met the enemy, until the sun declined and he stood among them and said, "O people, do not wish to meet the enemy, and ask God for well-being. When you meet them, be patient and know that Paradise is under the shadows of swords." Then the Prophet, may God bless him and grant him peace, stood and said, **O God, Revealer of the Book, Driver of the clouds, and Defeater of the parties, defeat them and grant us victory over them.** And Abd al-Razzaq said, on the authority of Sufyan al-Thawri, on the authority of Abd al-Rahman bin Ziyad, on the authority of Abdullah bin Yazid, on the authority of Abdullah bin Amr, who said: The Messenger of God, may God bless him and grant him peace, said, "Do not wish to meet the enemy, and ask God for well-being. When you meet them, stand firm and remember God. If they make noise and shout, then you should be silent." He said, Al-Hafiz Abu al-Qasim al-Tabarani: Ibrahim bin Hashim al-Baghawi told us, Umayyah bin Bastam told us, Mu'tamir bin Sulayman told us, Thabit bin Zayd told us, on the authority of a man, on the authority of Zayd bin Arqam, 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, who said: "God loves silence in three situations: when reciting the Qur'an, when marching, and at a funeral." In another chain of transmission traceable to the Prophet, God Almighty says: **My servant is the one who remembers Me while he is fighting his enemy**, meaning that this state does not distract him from remembering Me, supplicating to Me, and seeking My help.

Saeed bin Abi Arubah said: On the authority of Qatada regarding this verse, he said: God has made it obligatory to remember Him when one is most busy, when striking with swords. Ibn Abi Hatim said: My father told us, Abda bin Sulaiman told us, Ibn Al-Mubarak told us, on the authority of Ibn Jurayj, on the authority of Ata', he said: It is obligatory to listen and remember God when advancing, then he recited this verse. I said: Should they recite the remembrance aloud? He said: Yes. He also said: Yunus bin Abdul A'la read it to me, Ibn Wahb told us, Abdullah bin Ayyash told me, on the authority of Yazid bin Fudhar, on the authority of Ka'b Al-Ahbar, he said: There is nothing more beloved to God Almighty than reciting the Qur'an and remembering God, and were it not for that, He would not have commanded people to pray and fight. Do you not see that He commanded people to remember God when fighting, saying: **O you who have believed, when you meet an army, stand firm and remember God much that you may be successful.** The poet said:

I remembered you while the steps were moving  
between us, and the educated dark-skinned woman  
had drunk from us

Antara said:

I remembered you while the spears were drinking from  
me and the swords of India were dripping with my  
blood.

God the Almighty commanded steadfastness when fighting the enemies and patience in their confrontation, so that they do not flee, retreat, or

become cowardly, and that they remember God in that situation and do not forget Him, but rather seek His help and trust in Him and ask Him for victory over their enemies, and that they obey God and His Messenger in that situation, so that whatever God the Almighty commanded them to do they obey, and whatever He forbade them they refrain from, and that they do not dispute among themselves and differ and that this would be a cause of their failure and inaction, **and your strength will depart** meaning your strength and unity, and what you were in of acceptance, **and be patient, for God is with the patient.** The Companions, may God be pleased with them, had in the matter of courage and obeying what God and His Messenger commanded them to do, and complying with what He guided them to, what no other nation or generation before them had, and will not be for anyone after them, for by the blessing of the Messenger, may God bless him and grant him peace, and his obedience to what he commanded them, they conquered hearts and regions east and west in a short period, despite their small number in comparison to the armies of the rest of the world. The regions, of the Romans, Persians, Turks, Sicilians, Berbers, Abyssinians, and the various kinds of Sudanese, Copts, and sects of the sons of Adam. They conquered everyone until the word of God was elevated, and His religion prevailed over all other religions, and the Islamic kingdoms extended to the east and west of the earth, in less than thirty years. May God be pleased with them and satisfy them all, and gather us with them, for He is Generous and Giver.

### Fath al-Qadir

His statement: 45- **If you meet a company** The encounter is war, and the collective company: that is, if you fight a group of polytheists **then stand firm** for them and do not be cowardly towards them, and this does not contradict the previous dispensation in His statement: **Except turning away for fighting or withdrawing to a company** because the command to stand firm is in a state of ease, and the dispensation is in a state of necessity. And steadfastness may not be achieved except by turning away and withdrawing **And remember God** that is, remember God when your hearts are anxious because remembering Him helps to remain steadfast in hardships, and it was said that the meaning is: Be steadfast with your hearts and remember with your tongues because the heart may calm down when meeting and the tongue may become disturbed, so He commanded them to remember until the steadfastness of the heart and the tongue are united, and it was said: And the remembrance in this case should be like what the companions of Talut said: **Our Lord, pour upon us patience and plant firmly our feet and give us victory over the disbelieving people.** This verse is evidence of the legitimacy of remembrance in all situations, even in this situation in which hearts tremble and insights are scattered.

### Tafsir al-Baghawi

45 - The Almighty's saying: **O you who have believed, when you meet a company** meaning: a disbelieving



Surat al-Anfal 8:45

O you who have believed, when you meet a company, stand firm and remember God much that you may be successful.

group, **then stand firm** to fight them, **and remember God much** meaning: call upon God for victory and triumph over them, **that you may succeed** meaning: be hopeful of success.

### Tafsir al-Baidawi

45. **O you who have believed, when you meet a company** fighting a group and he did not describe it because the believers did not encounter anyone but the disbelievers, and the encounter is one of the things that were overcome in battle. **Then stand firm** to meet them. **And remember God often** in the places of war, calling upon Him, seeking His support through His remembrance, awaiting His victory. **That you may succeed** you may achieve what you desire of victory and reward. It is a warning that the servant should not be distracted by anything from remembering God, and that he should seek refuge in Him during hardships and turn to Him with his evils, with a clear mind, confident that His kindness will not be separated from him in any situation.

## Surat al-Anfal 8:46

And obey God and His Messenger, and do not dispute and [thus] lose courage and your strength departs, and be patient. Indeed, God is with the patient.

## Tafsir al-Jalalayn

46 - **And obey God and His Messenger and do not dispute** differ among yourselves **lest you lose heart** become cowardly **and your strength departs** your power and your state (and be patient. Indeed, God is with the patient) with victory and support.

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says to those who believe in Him: Obey, O believers, your Lord and His Messenger in what He has commanded you and forbidden you, and do not disobey them in anything, **and do not dispute and lose courage**, meaning: do not differ and become divided and your hearts differ, **and lose courage**, meaning: become weak and avoid, **and your strength departs**.

This is a proverb. It is said to a man if he is facing something he loves and is pleased with: **The wind is facing him**, meaning what he loves. An example of this is the saying of Ubayd ibn al-Abrah:

As We protected you on the Day of Nafs from the blows and the favor of the people from the wind and from the number

Meaning: from strength and abundance.

What is meant here is: Your strength and power will be lost, you will become weak, and weakness and dysfunction will enter you.

**And be patient**, meaning: Be patient with the Prophet of God, may God bless him and grant him peace, when you meet your enemy, and do not flee from him and abandon him. **Indeed, God is with the patient**, meaning: Be patient, for I am with you.

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

Who said that?

Muhammad ibn Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **And your strength will depart**, he said: Your victory. He said: And the strength of the companions of Muhammad, may God bless him and grant him peace, departed when they disputed with him on the day of Uhud.

Ibn Numayr told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And your scent will depart**, and he mentioned something similar.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, something similar, except that he said: The scent of Muhammad's companions when they left him on the day of Uhud.

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 dispute and [thus] lose courage and your strength departs**, he said: Your limit and your seriousness.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **And your wind will depart**, he said: The wind of war.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And your wind will depart**, he said: **The wind** is victory. There has never been victory except by a wind that God sends to strike the faces of the enemy, and if that happens, they will have no strength.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **And do not dispute and lose courage**, meaning: do not differ and your matter becomes divided, **and your strength departs**, meaning: your limit is lost, **and be patient, for God is with the patient**, meaning: I am with you if you do that.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement: **And do not dispute and [thus] lose courage**, he said: Failure is weakness in fighting one's enemy and being defeated by them, so that is (*failure*).

## Tafsir al-Qurtubi

The Almighty said: **And obey God and His Messenger and do not dispute** This is a continuation of the command to them, and taking them by the hand in their differences in the matter of Badr and their dispute. *Fatafhashlū* is in the accusative case with the letter fa' in response to the prohibition. Sibawayh does not permit the deletion of the letter fa' and the jussive, but al-Kisa'i permitted it. It was read tafhashlū with the kasra of the sheen. This is not known. **Wa dhahab rayhkum** means your strength and victory, as you say: the wind belongs to so-and-so, if he is dominant in the matter. The poet said:

If your winds blow, seize them, for every fluttering wind has a stillness.

Qatada and Ibn Zayd said: There was never victory except with a wind that blew and struck the faces of the infidels. And from this is his saying, peace be upon him:

**I was aided by the north wind and destroyed by the south wind.** Al-Hakam said: **And your wind will go away**, meaning the north wind, because with it Muhammad, peace and blessings be upon him, and his nation were aided. Mujahid said: "And the wind of the companions of Muhammad, peace and blessings be upon him, went away when they disputed with him on the day of Uhud."

The Almighty says: "And be patient. Indeed, God is

## Surat al-Anfal 8:46

And obey God and His Messenger, and do not dispute and [thus] lose courage and your strength departs, and be patient. Indeed, God is with the patient.

with the patient.” He commands patience, which is praiseworthy in all situations, especially in times of war, as He says: **If you meet a group, then stand firm.**

### Tafsir Ibn Kathir

This is a teaching from God Almighty to His believing servants about the etiquette of meeting and the path of courage when confronting enemies. He said, **O you who believe, when you meet a company, stand firm.** It is proven in the two Sahihs on the authority of Abdullah bin Abi Awfa that the Messenger of God, may God bless him and grant him peace, waited during some of the days in which he met the enemy, until the sun declined and he stood among them and said, “O people, do not wish to meet the enemy, and ask God for well-being. When you meet them, be patient and know that Paradise is under the shadows of swords.” Then the Prophet, may God bless him and grant him peace, stood and said, **O God, Revealer of the Book, Driver of the clouds, and Defeater of the parties, defeat them and grant us victory over them.** And Abd al-Razzaq said, on the authority of Sufyan al-Thawri, on the authority of Abd al-Rahman bin Ziyad, on the authority of Abdullah bin Yazid, on the authority of Abdullah bin Amr, who said: The Messenger of God, may God bless him and grant him peace, said, “Do not wish to meet the enemy, and ask God for well-being. When you meet them, stand firm and remember God. If they make noise and shout, then you should be silent.” He said, Al-Hafiz Abu al-Qasim al-Tabarani: Ibrahim bin Hashim al-Baghawi told us, Umayyah bin Bastam told us, Mu’tamir bin Sulayman told us, Thabit bin Zayd told us, on the authority of a man, on the authority of Zayd bin Arqam, 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, who said: “God loves silence in three situations: when reciting the Qur’an, when marching, and at a funeral.” In another chain of transmission traceable to the Prophet, God Almighty says: **My servant is the one who remembers Me while he is fighting his enemy,** meaning that this state does not distract him from remembering Me, supplicating to Me, and seeking My help.

Saeed bin Abi Arubah said: On the authority of Qatada regarding this verse, he said: God has made it obligatory to remember Him when one is most busy, when striking with swords. Ibn Abi Hatim said: My father told us, Abda bin Sulaiman told us, Ibn Al-Mubarak told us, on the authority of Ibn Jurayj, on the authority of Ata’, he said: It is obligatory to listen and remember God when advancing, then he recited this verse. I said: Should they recite the remembrance aloud? He said: Yes. He also said: Yunus bin Abdul A’la read it to me, Ibn Wahb told us, Abdullah bin Ayyash told me, on the authority of Yazid bin Fudhar, on the authority of Ka’b Al-Ahbar, he said: There is nothing more beloved to God Almighty than reciting the Qur’an and remembering God, and were it not for that, He would not have commanded people to pray

and fight. Do you not see that He commanded people to remember God when fighting, saying: **O you who have believed, when you meet an army, stand firm and remember God much that you may be successful.** The poet said:

I remembered you while the steps were moving between us, and the educated dark-skinned woman had drunk from us

Antara said:

I remembered you while the spears were drinking from me and the swords of India were dripping with my blood.

God the Almighty commanded steadfastness when fighting the enemies and patience in their confrontation, so that they do not flee, retreat, or become cowardly, and that they remember God in that situation and do not forget Him, but rather seek His help and trust in Him and ask Him for victory over their enemies, and that they obey God and His Messenger in that situation, so that whatever God the Almighty commanded them to do they obey, and whatever He forbade them they refrain from, and that they do not dispute among themselves and differ and that this would be a cause of their failure and inaction, **and your strength will depart** meaning your strength and unity, and what you were in of acceptance, **and be patient, for God is with the patient.** The Companions, may God be pleased with them, had in the matter of courage and obeying what God and His Messenger commanded them to do, and complying with what He guided them to, what no other nation or generation before them had, and will not be for anyone after them, for by the blessing of the Messenger, may God bless him and grant him peace, and his obedience to what he commanded them, they conquered hearts and regions east and west in a short period, despite their small number in comparison to the armies of the rest of the world. The regions, of the Romans, Persians, Turks, Sicilians, Berbers, Abyssinians, and the various kinds of Sudanese, Copts, and sects of the sons of Adam. They conquered everyone until the word of God was elevated, and His religion prevailed over all other religions, and the Islamic kingdoms extended to the east and west of the earth, in less than thirty years. May God be pleased with them and satisfy them all, and gather us with them, for He is Generous and Giver.

### Fath al-Qadir

Then he ordered them to obey God in what He commands them to do and to obey His Messenger in what He guides them to. He forbade them from disputing, which is a difference in opinion, because that leads to failure, which is cowardice in war. The letter fa is the answer to the prohibition, and the verb is in the accusative case with the omission of an, and it is permissible for the verb to be conjoined with تَنَاطَلُوا and made jussive by its jussive. His statement: 46- **And your wind will go away** was read with the verb in the accusative case, and its jussive is in conjunction with

الْقَالَ both ways, and the wind: strength and victory, as it is said: the wind is for so-and-so if he is dominant in the matter, and it was said: the wind is the state, and it was likened in the enforcement of its matter to the wind in its blowing, and from this is the saying of the poet:

If your winds blow, seize them, for after every fluttering wind there is stillness.

It was said: What is meant by the wind is the north wind, because with it the Prophet, may God bless him and grant him peace, was aided. Then he commanded them to be patient in the hardships of war and informed them that he is with the patient in every matter in which patience is required. How wonderful is this company, whose provision cannot be overcome by a conqueror, and whose owner cannot be attacked from any direction, even if it is many.

### Tafsir al-Baghawi

46 - The Almighty said: **And obey God and His Messenger and do not dispute**, do not differ, **lest you lose heart**, that is, become cowardly and weak, **and your strength departs**, Mujahid said: your victory. Al-Suddi said: your courage and your seriousness. Muqatil ibn Hayyan said: your sharpness. Al-Nadr ibn Shumayl said: your strength. Al-Akhfash said: your state. The wind here is a metaphor for the execution of the matter and its running as intended. The Arabs say: the wind of so-and-so blew if his matter went as he wanted. Qatada and Ibn Zayd said: it is the wind of victory. There has never been victory except by a wind sent by God Almighty to strike the faces of the enemy.

And from it is the saying of the Prophet, may God bless him and grant him peace: **And I was aided by the north wind, and the 'Ad were destroyed by the south wind**.

On the authority of Al-Nu'man bin Muqrin, he said: I was present with the Messenger of God, may God bless him and grant him peace. If he did not fight at the beginning of the day, he would wait until the sun had set, the wind had blown, and victory had descended.

God the Almighty said: "And be patient. Indeed, God is with the patient." Abdul Wahid bin Ahmad Al-Malhi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Abdullah bin Muhammad told us, Muawiyah bin Amr told us, Abu Ishaq told us, on the authority of Musa bin Uqbah, on the authority of Salim Abu Al-Nadr, the freed slave of Omar bin Ubaidullah, who was his scribe, who said: Abdullah bin Abi Awfa wrote to him and I read it to him that the Messenger of God, may God bless him and grant him peace, on one of the days in which he encountered the enemy, waited until the sun declined, then he stood among the people and said: "O people, do not wish to encounter the enemy and ask God for well-being. When you encounter them, be patient and know that Paradise is under the shadows of swords. Then he said: O God, Revealer of the Book, Mover of the clouds, and Defeater of the parties, defeat them and grant us victory over them."

### Tafsir al-Baidawi

46. **And obey God and His Messenger and do not dispute** with differences of opinion as you did at Badr or Uhud. **Or you will fail** is the answer to the prohibition. It was said that it is connected to it and that is why it was read: **And your wind will depart** in the jussive mood, and the wind is borrowed from the state in that it is in the implementation of its order and its enforcement, likening it to it in its blowing and its influence. It was said that what is meant by it is the truth, for victory does not come except with a wind sent by God. In the hadith: **I was victorious with the north wind and the 'Ad were destroyed with the west wind**. "And be patient, for God is with the patient" with protection and victory.

## Surat al-Anfal 8:47

And do not be like those who went forth from their homes insolently and to be seen by the people and avert [people] from the way of God. And God encompasses what they do.

## Surat al-Anfal 8:47

And do not be like those who went forth from their homes insolently and to be seen by the people and avert [people] from the way of God. And God encompasses what they do.

## Tafsir al-Jalalayn

47 - **And be not like those who went forth from their homes** to prevent others and did not return after their salvation **in arrogance and to be seen by people** when they said we will not return until we drink wine and slaughter camels and the female singers play for us at Badr so that people will hear about that **and avert** people (from the way of God. And God encompasses what they do) with the letter ya and the letter ta **in knowledge**, so He will reward them for it.

## Tafsir al-Suyuti

As God Almighty said, **And do not be like those who left their homes insolently**. Ibn Jarir narrated on the authority of Muhammad ibn Ka'b al-Qurazi, who said, **When the Quraysh left Mecca for Badr, they went out with singing girls and drums, so God revealed, "And do not be like those who left their homes insolently.**

## Tafsir al-Tabari

Abu Ja'far said: This is an advance from God, the Most High, to the believers in Him and His Messenger, that they should not do any work except for God alone, and to seek what is with Him, not to show off to people, as the polytheists did on their way to Badr, seeking to show off to people. That is because they were informed that the caravan of the Messenger of God, may God bless him and grant him peace, and his companions had missed, and it was said to them: **(Go back, for the caravan that you came to support has been saved!)**, but they refused and said: **(We will go to Badr and drink wine there, and the female singers will play for us, and the Arabs will talk about us there)**, so they were given cups of death instead of wine, as:

Abdul Warith bin Abdul Samad told us, he said, my father told us, he said, Abaan told us, he said, Hisham bin Urwah told us, on the authority of Urwah, he said: Before the Quraysh met the Prophet, may God bless him and grant him peace, on the day of Badr, a rider from Abu Sufyan and the caravan who were with him came to them and said: We have passed the people, so go back. Then the caravan that Abu Sufyan had sent to order the Quraysh to go back to Al-Juhfah came and said: ((By God, we will not go back until we camp at Badr and stay there for three nights, and those of the people of Hijaz who attacked us will see us, for no one from the Arabs will see us and what we have gathered and fight us.)) They are the ones about whom God said: **Those who went forth from their homes insolently and to be seen by people**, and they and the Prophet, may God bless him and grant him

peace, feared God, so God granted victory to His Messenger, and disgraced the leaders of disbelief, and healed the hearts of the believers among them.

Ibn Humayd narrated, Salamah narrated, Ibn Ishaq narrated - in a hadith he mentioned - he narrated, Muhammad ibn Muslim, Asim ibn Umar, Abdullah ibn Abi Bakr, and Yazid ibn Ruman narrated, on the authority of Urwah ibn al-Zubayr and other scholars of ours, on the authority of Ibn Abbas, who said: When Abu Sufyan saw that he had secured his caravan, he sent word to the Quraysh 106: You only came out to protect your caravan, your men, and your wealth, but God has saved them, so go back! Abu Jahl ibn Hisham said: By God, we will not go back until we return to Badr - and Badr was a season of the Arabs, where they held a market every year - and we will stay there for three days, slaughter camels, feed the poor, and drink wine, and the female singers will play for us, and the Arabs will hear about us, and they will continue to fear us forever, so go on.

Ibn Humayd said: Salamah told us: Ibn Ishaq said: **And do not be like those who left their homes in arrogance and to be seen by people**, meaning: Do not be like Abu Jahl and his companions who said: **We will not return until we reach Badr, slaughter camels, and drink wine there, and the female singers play for us, and the Arabs hear about us, and they will not cease to fear us**, meaning: Do not let your affair be for show or reputation, or seeking what people have, and be sincere in your intention and calculation for God in supporting your religion and assisting your Prophet, meaning: Do not work except for God, and do not seek anyone other than Him.

Muhammad bin Amara Al-Asadi told me, he said, Ubaidullah bin Musa told us, he said, Israel told us, and Ahmad bin Ishaq told us, he said, Abu Ahmad told us, he said, Israel told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Those who left their homes insolently and to be seen by people**, he said: The companions of Badr.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **Insolently and to show off to people**, he said: Abu Jahl and his companions on the day of Badr.

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, the same. Ibn Jurayj said, and Abdullah bin Kathir said: They are the polytheists of Quraysh, and that was their going out to Badr.

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 do not be like those who went forth from their homes insolently and to be seen by people**, meaning: the polytheists who fought the Messenger of God, may God bless him and grant him peace, on the day of Badr.

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: **They left their homes in arrogance and to be seen by people.** He said: They are Quraysh, Abu Jahl and his companions, who left on the day of Badr.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: "And be not like those who went forth from their homes insolently and to be seen by people and avert [people] from the way of God. And God encompasses what they do." He said: "The polytheists of Quraysh who fought the Prophet of God on the day of Badr went forth with transgression and pride. And it was said to them on that day: 'Go back, for your caravan has set out and you have been victorious.' They said: 'No, by God, not until the people of Hijaz speak of our march and our numbers!'" He said: It was mentioned to us that the Prophet of God, may God bless him and grant him peace, said on that day: 'O God, Quraysh has come forth with its pride and arrogance to challenge You and Your Messenger!'"

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: He mentioned the polytheists and what they eat on the waters, so he said: **Do not be like those who went forth from their homes insolently and to be seen by people and to hinder [people] from the way of God.**

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh Al-Fadl bin Khalid, who said: Ubayd bin Sulayman narrated to us, who said: I heard Al-Dahhak say regarding His statement: **Those who left their homes insolently**, he said: They are the polytheists, who went out to Badr insolently and insolently.

Al-Harith told me, he said, Abdul Aziz told us, he said, Abu Ma'shar told us, on the authority of Muhammad bin Ka'b Al-Qurazi, he said: When the Quraysh left Mecca for Badr, they went out with the singing girls and the tambourines, so God revealed: "And be not like those who went forth from their homes insolently and to be seen by people and to avert [people] from the way of God. And God encompasses what they do."

Abu Ja'far said: The interpretation of the statement then is: O believers in God and His Messenger, do not act for show and reputation, and do not sincerely work for God and expect reward for it, like the army of the disbelievers in God and His Messenger who left their homes in arrogance and showing off to people with their clothing, their wealth, their large numbers and the strength of their entourage, **and hinder [people] from the way of God**, meaning: and they prevent people from the religion of God and from entering Islam, by fighting them and torturing those they can of the people of faith in God, **and God encompasses what they do**, of showing off and hindering people from the way of God, and other than that of their actions, **and God is All-Knowing**, meaning: He knows all of that, nothing of it is hidden from Him, and that is because all things are manifest to Him, nothing of them is hidden from Him, so He is their successor and punisher for them.

## Tafsir al-Qurtubi

That is, Abu Jahl and his companions who went out on the day of Badr to support the caravan. They went out with singing girls, female singers and musical instruments. When they reached Al-Juhfah, Khafaf Al-Kinani - who was a friend of Abu Jahl - sent gifts to him from his son, and said: If you wish, I will support you with myself and whoever of my people has fled. Abu Jahl said: If we are fighting God as Muhammad claims, then by God we have no power over God, and if we are fighting people, then by God we have power over people. By God, we will not stop fighting Muhammad until we reach Badr and drink alcohol there, and the female singers play for us, for Badr is a season of the seasons of the Arabs and a market of their markets, until the Arabs hear of our departure and fear us for the rest of time. So they went to Badr, but what happened happened of their destruction. In the language, arrogance means strengthening with the blessings of God Almighty and what He has clothed in well-being over sins. It is a source in the place of a state. That is, they went out arrogantly, hypocritically and denouncing. And they were prevented from misleading people.

## Tafsir Ibn Kathir

God Almighty says after commanding the believers to be sincere in fighting in His cause, and to mention Him frequently, forbidding them from imitating the polytheists in leaving their homes, out of arrogance, i.e., to push away the truth, **and to show off to people**, which is boasting and haughtiness towards them, as Abu Jahl said: When it was said to him: The caravan has escaped, so return, he said: No, by God, we will not return until we return to the water of Badr, and slaughter the camels, and drink wine, and the female singers play for us, and the Arabs will talk about our place there forever. This was reflected upon him all together, because when they returned to the water of Badr, they returned to the baths with it, and they piled up in the valleys of Badr, humiliated and degraded, small and wretched in everlasting torment. For this reason, He said: **And God encompasses what they do**, i.e., He knows what they brought to Him, and for this reason He rewarded them for it with the worst reward for them. Ibn Abbas, Mujahid, Qatadah, Ad-Dahhak, and As-Suddi said regarding the Almighty's statement: **And do not be like those who left their homes insolently and to be seen by people**, they said: They are the polytheists who fought the Messenger of God, may God bless him and grant him peace, on the day of Badr. Muhammad bin Kaab said: When the Quraysh left Mecca for Badr, they went out with singing girls and drums, so God revealed: "And be not like those who went forth from their homes insolently and to be seen by people and to hinder [people] from the way of God. And God encompasses what they do." And the Almighty's saying: "And when Satan made their deeds pleasing to them and said, 'No one can overcome you today from among the people, and indeed, I am your protector.'" The verse, may God curse him, made

And do not be like those who went forth from their homes insolently and to be seen by the people and avert [people] from the way of God. And God encompasses what they do.

what they had come for and what they intended to do seem good to them, and made them hope that no one can overcome them today from among the people, and removed from them the fear of being attacked in their homes by their enemy, Banu Bakr, so he said: **I am your protector.** That is because he appeared to them in the form of Suraqa bin Malik bin Ju'sham, the chief of Banu Mudlij, the great leader of that region, and all of that was from him as God Almighty said about him: **He promises them and arouses false hopes in them, but Satan promises them nothing but delusion.** Ibn Jurayj said: Ibn Abbas said about this verse: When the day of Badr came, Satan marched with his banner and soldiers with the polytheists, and he cast into the hearts of the polytheists that no one would He will defeat you, and I am your protector. So when they met and Satan saw the reinforcements of the angels, he **turned back on his heels**, he said: He turned back, and said: **I see what you do not see**, the verse. Ali bin Abi Talhah said on the authority of Ibn Abbas that Satan came on the day of Badr with an army of devils with his banner, in the form of a man from Banu Mudlij, in the form of Suraqah bin Malik bin Ja'sham. Satan said to the polytheists: No one from among the people will defeat you today, and I am your protector. So when the people lined up, the Messenger of God, may God bless him and grant him peace, took a handful of dirt and threw it in the faces of the polytheists, and they turned back. Gabriel, peace be upon him, approached Satan, and when he saw him, and his hand was in the hand of a man from among the polytheists, he pulled his hand away and turned back, and his followers, so the man said: O Suraqah, do you claim that you are our protector? He said: I see what you do not see. I fear God, and God is severe in punishment. That was when he saw the angels. Muhammad bin Ishaq said: Al-Kalbi told me on the authority of Abu Salih on the authority of Ibn Abbas that Satan went out with the Quraysh in the form of Suraqa bin Malik bin Ja'sham. When the battle was about to begin and he saw the angels, he turned on his heels and said: I am innocent of you. Al-Harith bin Hisham clung to him, and he snorted in his face and he fell unconscious. It was said to him: Woe to you, Suraqa, in this state, you abandon us and disown us. He said: I am innocent of you. I see what you do not see. I fear God, and God is severe in punishment.

Muhammad bin Omar Al-Waqidi said: Omar bin Uqbah informed me on the authority of Shu'bah, the freed slave of Ibn Abbas, on the authority of Ibn Abbas, who said: When the people stood still, the Messenger of God, may God bless him and grant him peace, fainted for a while, then he was uncovered and gave the people good report of Gabriel in an army of angels on the right of the people, and Michael in another army on the left of the people, and Israfil in another army of a thousand, and Satan had appeared in the form of Suraqa bin Malik bin Ja'sham Al-Mudlaji, plotting against the polytheists and informing them that no one from among the people would defeat them today. When the enemy of God saw the angels, he turned on his heels and said: I am innocent of you, I see what you do not see. Al-Harith bin Hisham clung to him,

thinking that it was Suraqa when he heard his words, so he struck Al-Harith in the chest and Al-Harith fell, and Satan went away, not seeing until he fell into the sea and raised his garment and said: O Lord, the appointment that you promised me. And in Al-Tabarani, on the authority of Rafa'ah bin Rafi', close to this context and simpler than it, we mentioned it in the biography, and Muhammad bin Ishaq said: Yazid bin Roman told me, on the authority of Urwah bin Al-Zubayr, he said: When the Quraysh decided to march, they remembered the war between them and Banu Bakr, and that almost made them stop, so Satan appeared to them in the form of Suraqa bin Malik bin Ja'sham Al-Mudlaji, and he was one of the nobles of Banu Kinanah, and he said: I am your enemy, Kinanah will bring you something you dislike, so they left quickly, Muhammad bin Ishaq said: It was mentioned to me that they saw him in every house in the form of Suraqa bin Malik and they did not recognize him, until the day of Badr came and the two armies met, and the one who saw him when he retreated was Al-Harith bin Hisham or Umair bin Wahb, so he said: Where is Suraqa? Where did the enemy of God go? He said: Then he brought them and then surrendered them. He said: And the enemy of God looked at the soldiers of God, with whom God had supported His Messenger and the believers, so he turned back on his heels and said: I am innocent of you, I see what you do not see, and the enemy of God spoke the truth, and said: I fear God, and God is severe in punishment. And thus it was narrated from Al-Suddi, Al-Dahhak, Al-Hasan Al-Basri, Muhammad bin Ka'b Al-Qurazi and others, may God have mercy on them. And Qatada said: And it was mentioned to us that he saw Gabriel, peace be upon him, and the angels descended with him, so the enemy of God knew that he could not be matched by the angels, so he said: I see what you do not see, I fear God, and the enemy of God lied. By God, he does not fear God, but he knows that he has no power or immunity, and that is the habit of the enemy of God for those who obey him and seek his help, until when truth and falsehood meet, he surrenders them to the worst of Muslims, and disavows them at that time. I said: He means his habit for those who obey him, the Almighty's saying: "Like Satan when he said to man, 'Disbelieve.' But when he disbelieved, he said, 'Indeed, I am disassociated from you. Indeed, I fear God, Lord of the worlds.'" And the Almighty's saying: "And Satan said, when the matter has been decided, 'Indeed, God promised you the promise of truth, and I promised you, but I failed you. And I had no authority over you except that I invited you and you responded to me. So do not blame me but blame yourselves. I cannot be your savior, nor can you be my savior. Indeed, I have disbelieved in what you associated before. Indeed, for the wrongdoers is a painful punishment.'" And Yunus bin Bakir said on the authority of Muhammad bin Ishaq, Abdullah bin Abi Bakr bin Amr bin Hazm told me, on the authority of some of Banu Sa'idah, he said: I heard Abu Asid Malik bin Rabi'ah after he lost his sight, saying: If I were with you now at Badr and I had my sight, I would have told you about the valley from which I came out. The angels, I do not doubt nor dispute, so when the angels descended and Iblis saw

them, and God revealed to them, I am with you, so strengthen those who believe, and their strengthening, that the angels used to come to the man in the form of a man, he knew him and said to him, be of good cheer, for they are nothing and God is with you, think about them, so when Iblis saw the angels, he turned on his heels and said, I am innocent of you, for I see what you do not see, and he was in the form of Suraja, and Abu Jahl came forward urging his companions, and saying, do not be alarmed by Suraja's abandonment of you, for he had an appointment with Muhammad and his companions. Then he said: By Al-Lat and Al-Uzza, we will not return until we tie Muhammad and his companions together in ropes, so do not kill them and seize them. This is from Abu Jahl, may God curse him, like what Pharaoh said to the magicians when they converted to Islam: **This is indeed a plot you have plotted in the city to expel its people from it**, and like his saying: **He is your chief who taught you magic**, which is from the category of slander and calumny, and for this reason Abu Jahl was the Pharaoh of this nation.

Malik bin Anas said: On the authority of Ibrahim bin Abi Ulayyah, on the authority of Talha bin Ubayd God bin Kurayz, that the Messenger of God, may God bless him and grant him peace, said: "Satan has never seen a day in which he was smaller, more contemptible, more defeated, or more angry than on the Day of Arafah. This is because of what he sees of the descent of mercy and forgiveness of sins, except what he saw on the Day of Badr." They said: O Messenger of God, and what did he see on the Day of Badr? He said: "He saw Gabriel, peace be upon him, directing the angels." This is a mural from this source.

And His statement: **When the hypocrites and those in whose hearts is disease said, 'These people have been deceived by their religion,'** Ali bin Abi Talha said, on the authority of Ibn Abbas, regarding this verse: When the people came close to one another, God made the Muslims appear small in the eyes of the polytheists, and made the polytheists appear small in the eyes of the Muslims. The polytheists said, **These people have been deceived by their religion**, and they only said that because they were few in number in their eyes, so they thought that they would defeat them, and they had no doubt about that. So God said, **And whoever relies upon God - then indeed, God is Exalted in Might and Wise**. Qatada said: They saw a group of believers who were steadfast in the cause of God. It was mentioned to us that when Abu Jahl, the enemy of God, looked down upon Muhammad, may God bless him and grant him peace, and his companions, he said, **By God, God will not be worshipped from today on with cruelty and arrogance**. Ibn Jurayj said about His statement, **When the hypocrites and those in whose hearts is disease said**, they are a group of hypocrites in Mecca, they said it on the day of Badr. Aamer Al-Sha'bi said: There were some people from Mecca who spoke about Islam, so they went out with the polytheists on the day of Badr. When they saw the small number of Muslims, they said: These people have been deceived by their religion. Mujahid said about His statement, the Almighty: "When the hypocrites and those in whose hearts is disease said: These people have been deceived by their religion," a group of Quraysh said: Qays ibn Al-Walid ibn

Al-Mughira, Abu Qays ibn Al-Fakih ibn Al-Mughira, Al-Harith ibn Zama'ah ibn Al-Aswad ibn Al-Muttalib, Ali ibn Umayyah ibn Khalaf, and Al-As ibn Munabbih ibn Al-Hajjaj, they went out with Quraysh from Mecca, and they were in doubt, but their doubt held them back. When they saw the small number of the companions of the Messenger of God, may God bless him and grant him peace, they said: These people have been deceived by their religion until they came to what they came to despite their small number and the large number of their enemy. Muhammad ibn Ishaq ibn Yasar said the same thing. 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 al-Hasan, regarding this verse, he said: They are a people who did not witness the fighting on the day of Badr, so they were called hypocrites. Muammar said: Some of them said: They are a people who had acknowledged Islam while they were in Mecca, so they went out with the polytheists on the day of Badr, and when they saw the small number of Muslims, they said that their religion had deceived them. His statement, **And whoever relies upon God** means, relies on His side, **then indeed, God is Exalted in Might** means, He will not wrong whoever seeks refuge in Him, for God is Exalted in Might, Invincible in His side, Great in His power, *Wise* in His actions, He does not place them except in their proper places, so He supports whoever deserves support, and disappoints whoever is worthy of it.

### Fath al-Qadir

Then he forbade them from being like those who left their homes in arrogance and to show off to people, and they were the Quraysh, for they left on the day of Badr to protect the caravan that was with Abu Sufyan, and with them were the female singers and the musical instruments, and when they reached Al-Juhfah, they heard that the caravan had escaped and was safe, so they did not return, but rather said: They must reach Badr to drink wine and have the female singers sing for them and the Arabs hear about their departure, so that was from them arrogance and wickedness and seeking praise from the people and to be flattered and boastful to them, which is hypocrisy. It was said that arrogance in the language is: piety with God's blessings over His disobedience, and it is a source in the place of the state: that is, they left in arrogance and hypocrisy, and it was said: it is the object of it and so is hypocrisy: that is, they left for arrogance and hypocrisy. His statement: **And they turn away** is connected to *insolence*, and the meaning is as mentioned above: that is, they went out insolently, showing off, turning people away from the path of God, or turning away from the path of God. Turning away means misleading people and preventing them from the paths of guidance. It is possible that **and they turn away** is connected to **they go out**, and the meaning is: they combine going out in that manner and turning away. **And God encompasses what they do**, nothing of their deeds is hidden from Him, so He will reward them for it.

Surat al-Anfal 8:47

And do not be like those who went forth from their homes insolently and to be seen by the people and avert [people] from the way of God. And God encompasses what they do.

### Tafsir al-Baghawi

47 - The Almighty said: **And do not be like those who went forth from their homes insolently**, boasting and evil, **and to be seen by people**, Al-Zajjaj said: Insolence is tyranny in blessings and not being grateful for them, and hypocrisy is showing off the good so that it is seen and concealing the bad, **and they hinder [people] from the way of God, and God encompasses what they do**, it was revealed about the polytheists when they came to Badr and they were insolent and proud, so the Messenger of God, may God bless him and grant him peace, said: **O God, this is Quraysh who has come with its arrogance and pride, arguing with You and denying Your Messenger, God, grant me the victory that You promised me**, they said: When Abu Sufyan saw that he had secured his caravan, he sent to Quraysh that you only came forth to protect your caravan, but God has saved it, so go back, so Abu Jahl said: By God, we will not go back until we return to Badr, and Badr was a season of the seasons of the Arabs where they would gather for a market every year, so we would stay there for three days, slaughter camels, feed the food, and water the water. Wine was sung to us, and the female singers played for us, and the Arabs heard about us and they would never cease to fear us. So they met them and poured out cups of death instead of wine, and the female mourners wailed for them instead of the female singers. So God forbade His believing servants from being like them and commanded them to be sincere in their intentions and to seek reward, so that His religion would be victorious and His Prophet, may God bless him and grant him peace, would be supported.

### Tafsir al-Baidawi

47. **And do not be like those who left their homes** meaning the people of Mecca when they left it to protect the caravan. *Insolently* proudly and wickedly. **And to show off to people** so that they would praise them for their bravery and generosity. That is because when they reached Al-Juhfah, the messenger of Abu Sufyan came to them and said to them: **Go back, for your caravan is safe**. Abu Jahl said: **No, by God, until we go to Badr and drink wine there and have female singers play there and feed those Arabs who are present with us**. So they went there, but they were given the cup of death to drink and female mourners wailed over them. So he forbade the believers from being like them, insolent and hypocritical, and he ordered them to be people of piety and sincerity, since forbidding something is an order for its opposite. **And they hinder [people] from the way of God** is conjoined with *insolently* if it is made a verbal noun in the place of a state, and likewise if it is made an object for it, but according to the interpretation of the verbal noun. **And God encompasses what they do** so He will reward you for it.



## Surat al-Anfal 8:48

And when Satan made their deeds pleasing to them and said, **No one can overcome you today from among the people, and indeed, I am your protector.** But when the two companies saw each other, he turned back on his heels and said, "Indeed, I am disassociated from you. Indeed, I see what you do not see. Indeed, I fear God, and God is severe in penalty."

### Tafsir al-Jalalayn

48 - And mention when Satan Iblis made their deeds seem fair to them by encouraging them to meet the Muslims when they feared going out from their enemies Banu Bakr and he said to them **No one can overcome you today from among the people, and indeed I am your protector** from Kinanah, and he had come to them in the form of Suraqa bin Malik, the master of that region and when the two groups the Muslims and the disbelievers saw each other) met and he saw the angels and his hand was in the hand of Al-Harith bin Hisham (he turned back he turned on his heels fleeing and said when they said to him, Will you abandon us in this state **Indeed, I am innocent of you from your protection Indeed, I see what you do not see of the angels Indeed, I fear God** that He will destroy me **And God is severe in penalty**

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty meant by His saying: **And when Satan made their deeds seem good to them,** and when Satan made their deeds seem good to them, and his making that seem good to them, was like:

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: Iblis came on the day of Badr with an army of devils, with his banner, in the form of a man from Banu Mudlij, and the devil was in the form of Suraqah bin Malik bin Ju'sham. The devil said to the polytheists: **No one from among the people can overcome you today, and I am your protector.** When the people lined up, the Messenger of God, may God bless him and grant him peace, took a handful of dirt and threw it in the faces of the polytheists, and they turned away. Gabriel came to Iblis, and when he saw him, and his hand was in the hand of a man from among the polytheists, Iblis pulled his hand away and turned away, he and his followers. The man said: O Suraqah, do you claim that you are our protector? He said: "Indeed, I see what you do not see. Indeed, I fear God, and God is severe in penalty." That was when he saw the angels.

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: Satan came to the polytheists in the form of Suraqah bin Malik bin Ja'sham Al-Kinani, the poet, then Al-Mudlaji. He came on a horse and said to the polytheists: **No one from**

**among the people will defeat you today!** They said: **And who are you?** He said: **I am your neighbor Suraqah, and these are Kinanah who have come to you!**

Ibn Humayd told us, Salamah told us, Ibn Ishaq told us, Yazid ibn Ruman told me, on the authority of Urwah ibn al-Zubayr, who said: When the Quraysh decided to march, they remembered what had happened between them and Banu Ka'b - meaning the war - and that almost made them stop. Then Satan appeared to them in the form of Suraqa [bin Malik] ibn Ja'sham al-Mudlaji, who was one of the nobles of Banu Kinanah, and he said: **I will protect you from Kinanah coming to you from behind you with something you dislike!** So they set out quickly.

Ibn Humayd told us, Salamah told us, Ibn Ishaq said regarding His statement: **And when Satan made their deeds seem fair to them and said, 'No one from among mankind can overcome you this Day, and indeed, I am your protector,'** then He mentioned Satan's luring them and his imitation of Suraqa ibn Malik ibn Ja'sham to them when they mentioned what was between them and Banu Bakr ibn Abd Manat ibn Kinanah in the war that had taken place between them. God says: **So when the two armies saw each other,** and the enemy of God looked at the soldiers of God from the angels with whom God had supported His Messenger and the believers against their enemy, "he turned back on his heels and said, 'Indeed, I am disassociated from you. Indeed, I see what you do not see.'" And the enemy of God was truthful, for he saw what they did not see, and he said, **Indeed, I fear God, and God is severe in penalty,** so he brought them in and then surrendered them. He said: It was mentioned to me that they used to see him in every house in the form of Suraqa ibn Malik ibn Ja'sham and they did not deny him. Even when it was the day of Badr and the two armies met, the one who saw him when he retreated was either Al-Harith bin Hisham or Umair bin Wahb Al-Jumahi. He mentioned one of them and said: Where, O Suraqa! And he represented the enemy of God and left.

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **And when Satan made their deeds seem fair to them,** until his statement: **severe in penalty,** he said: It was mentioned to us that it was Gabriel with whom the angels descend, so the enemy of God claimed that he had no hand in the angels, and he said: "Indeed, I see what you do not see. Indeed, I fear God," and by God, the enemy of God lied, he had no fear of God, but he knew that he had no strength or protection, and that is the habit of the enemy of God for those who obey him and seek his revenge, until when truth and falsehood meet, he surrenders to them as the worst of Muslims, and disavows them at that time.

Al-Qasim told me, he said, Al-Husayn told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said, Ibn Abbas said: **And when Satan made their deeds seem fair to them,** the verse, he said: When the day of Badr came, Satan marched with his banner and his soldiers with the polytheists, and he cast into the hearts of the polytheists: **No one will defeat you, and I am your protector!** So when they met, and Satan



## Surat al-Anfal 8:48

And when Satan made their deeds pleasing to them and said, "No one can overcome you today from among the people, and indeed, I am your protector." But when the two companies saw each other, he turned back on his heels and said, "Indeed, I am disassociated from you. Indeed, I see what you do not see. Indeed, I fear God, and God is severe in penalty."

looked at the reinforcements of the angels, he turned back on his heels - he said: he retreated - and said: **Indeed, I see what you do not see**, the verse.

Ahmad ibn al-Faraj told us, Abd al-Malik ibn Abd al-Aziz ibn al-Majshun told us, Malik told us, on the authority of Ibrahim ibn Abi Ubla, on the authority of Talha ibn Ubayd God ibn Kurayz: "The Messenger of God, may God bless him and grant him peace, said: 'Iblis has never been seen on a day when he is smaller, more contemptible, more defeated, or more angry than on the Day of Arafah. This is because of what he sees of the sending down of mercy and forgiveness of sins, except what he saw on the Day of Badr!' They said: 'O Messenger of God, what did he see on the Day of Badr?' He said: 'He saw Gabriel commanding the angels.'"

Muhammad bin Bashar told us, he said, Abd al-Rahman told us, he said, Sulayman bin al-Mughira told us, on the authority of Hamid bin Hilal, on the authority of al-Hasan, regarding his statement: **Indeed, I see what you do not see**, he said: He saw Gabriel wrapped in a cloak, walking in front of the Prophet, may God bless him and grant him peace, and in his hand was the bridle, and he did not ride.

Ibn Wakee' narrated, Hashim ibn Al-Qasim narrated, Sulayman ibn Al-Mugheerah narrated, on the authority of Humayd ibn Hilal, who said: Al-Hasan said, reciting this verse: **And when Satan made their deeds pleasing to them Al-Baqarah 2:17**, he said: Iblis marched with the polytheists at Badr with his banner and his soldiers, and he cast into the hearts of the polytheists that no one will defeat you while you are fighting for the religion of your fathers, and you will never be defeated by numbers! So when they met, he turned back on his heels - he said: he retreated - and said: "Indeed, I am innocent of you. Indeed, I see what you do not see," meaning the angels.

Al-Harith told me, he said, Abdul Aziz told us, he said, Abu Ma'shar told us, on the authority of Muhammad bin Ka'b, he said: When the Quraysh decided to march, they said: We only fear Banu Bakr! Then Satan said to them, in the form of Suraqa bin Malik bin Ja'sham: I am your protector from Banu Bakr, and no one from among the people can defeat you today.

Abu Ja'far said: The interpretation of the statement: **And indeed, God is All-Hearing, All-Knowing** is in these circumstances, and when Satan made their coming out to you, O believers, to fight and fight you seem attractive to them and urged them against you, and said to them: No one from the children of Adam can overcome you today, so be reassured and be glad, **And indeed, I am your protector**, from Kinanah lest they come to you from behind you, so I will protect you, I will shelter you and I will protect you from them, so do not fear them, and make your punishment and your might upon Muhammad and his companions, **So when the two armies saw one another**, meaning: when the soldiers of God from the believers and the soldiers of

Satan from the polytheists advanced, and some of them looked at each other, **he turned back on his heels**, meaning: he retreated backwards on his back, fleeing.

It is said: (**He turned back, he turned back, he turned back a turning back**), and from it is the saying of Zuhair:

They beat your white fox, if they catch up they do not retreat, if they are attacked and protected

He said to the polytheists: "I am innocent of you. I see what you do not see." He meant that he sees the angels whom God sent to support the believers, but the polytheists do not see them. **I fear God's punishment**, and the enemy of God lied. **And God is severe in penalty**.

## Tafsir al-Qurtubi

It was narrated that Satan appeared to them on that day in the form of Suraqa bin Malik bin Ja'sham, who was from Banu Bakr bin Kinanah. The Quraysh were afraid that Banu Bakr would come to them from behind, because they had killed a man from among them. So when he appeared to them, he said what God had told him about. Ad-Dahhak said: Satan came to them on the day of Badr with his banner and his soldiers. He cast into their hearts the idea that they would never be defeated while they were fighting for the religion of their fathers. And Ibn Abbas said:

God supported his Prophet Muhammad, may God bless him and grant him peace, with a thousand angels. Gabriel, peace be upon him, was with five hundred angels on his side, and Michael was with five hundred angels on his side. Iblis came with an army of devils, carrying a banner in the form of men from Banu Mudlij, and Satan was in the form of Suraqah ibn Malik ibn Ju'sham. Satan said to the polytheists: **No one among the people can defeat you today, and I am your protector**. When the people lined up, Abu Jahl said: **O God, give us the right, so support it**. The Messenger of God, may God bless him and grant him peace, raised his hand and said: **O Lord, if you destroy this group, you will never be worshipped on earth again**. Gabriel said: **Take a handful of dirt**. So he took a handful of dirt and threw it in their faces, and there was not one of the polytheists who did not get his eyes, nostrils, and mouth. So they turned back, and Gabriel, peace be upon him, came to Satan. When he saw him, his hand was in the hand of a polytheist. Satan pulled his hand away and turned back, along with his followers. The man said to him: O Suraqa, did you not claim that you were our protector? He said: I am innocent of you, for I see what you do not see. Al-Bayhaqi and others mentioned it. In the Muwatta' of Malik, on the authority of Ibrahim bin Abi Ubla, on the authority of Talhah bin Ubayd God bin Kurayz, "that the Messenger of God, may God bless him and grant him peace, said:

Satan has never seen himself smaller, more insignificant, more defeated, or more angry than on the Day of Arafah. This is only because he saw the descent of mercy and the forgiveness of great sins by God, except for what he saw on the Day of Badr. It was said: What did he see on the Day of Badr, O Messenger of God? He said: He saw Gabriel dispersing the angels. The meaning of nakas is to return in the language of Sulaym, according to a historian and others. The poet said:

Turning back is not an honor, but honor is taking the initiative.

Another said:

The regression of those who come later will not benefit them, nor will the progress of those who come before them harm them.

There is no retreat here, but rather an escape, as he said:

If he hears the call to prayer, he turns away and farts. "I fear God." It was said: Satan feared that the day of Badr was the day I was looking at. It was also said: Satan lied when he said: **I fear God**, but he knew that he had no power. The plural of jar is ajwar and jiran, and in rare cases it is jirah.

## Tafsir Ibn Kathir

God Almighty says after commanding the believers to be sincere in fighting in His cause, and to mention Him frequently, forbidding them from imitating the polytheists in leaving their homes, out of arrogance, i.e., to push away the truth, **and to show off to people**, which is boasting and haughtiness towards them, as Abu Jahl said: When it was said to him: The caravan has escaped, so return, he said: No, by God, we will not return until we return to the water of Badr, and slaughter the camels, and drink wine, and the female singers play for us, and the Arabs will talk about our place there forever. This was reflected upon him all together, because when they returned to the water of Badr, they returned to the baths with it, and they piled up in the valleys of Badr, humiliated and degraded, small and wretched in everlasting torment. For this reason, He said: **And God encompasses what they do**, i.e., He knows what they brought to Him, and for this reason He rewarded them for it with the worst reward for them. Ibn Abbas, Mujahid, Qatadah, Ad-Dahhak, and As-Suddi said regarding the Almighty's statement: **And do not be like those who left their homes insolently and to be seen by people**, they said: They are the polytheists who fought the Messenger of God, may God bless him and grant him peace, on the day of Badr. Muhammad bin Kaab said: When the Quraysh left Mecca for Badr, they went out with singing girls and drums, so God revealed: "And be not like those who went forth from their homes insolently and to be seen by people and to hinder [people] from the way of God. And God encompasses what they do." And the Almighty's saying: "And when Satan made their deeds pleasing to them and said, 'No one can overcome you today from among the people, and indeed, I am your protector.' " The verse, may God curse him, made

what they had come for and what they intended to do seem good to them, and made them hope that no one can overcome them today from among the people, and removed from them the fear of being attacked in their homes by their enemy, Banu Bakr, so he said: **I am your protector**. That is because he appeared to them in the form of Suraqa bin Malik bin Ju'sham, the chief of Banu Mudlij, the great leader of that region, and all of that was from him as God Almighty said about him: **He promises them and arouses false hopes in them, but Satan promises them nothing but delusion**. Ibn Jurayj said: Ibn Abbas said about this verse: When the day of Badr came, Satan marched with his banner and soldiers with the polytheists, and he cast into the hearts of the polytheists that no one would He will defeat you, and I am your protector. So when they met and Satan saw the reinforcements of the angels, he **turned back on his heels**, he said: He turned back, and said: **I see what you do not see**, the verse. Ali bin Abi Talhah said on the authority of Ibn Abbas that Satan came on the day of Badr with an army of devils with his banner, in the form of a man from Banu Mudlij, in the form of Suraqah bin Malik bin Ja'sham. Satan said to the polytheists: No one from among the people will defeat you today, and I am your protector. So when the people lined up, the Messenger of God, may God bless him and grant him peace, took a handful of dirt and threw it in the faces of the polytheists, and they turned back. Gabriel, peace be upon him, approached Satan, and when he saw him, and his hand was in the hand of a man from among the polytheists, he pulled his hand away and turned back, and his followers, so the man said: O Suraqah, do you claim that you are our protector? He said: I see what you do not see. I fear God, and God is severe in punishment. That was when he saw the angels. Muhammad bin Ishaq said: Al-Kalbi told me on the authority of Abu Salih on the authority of Ibn Abbas that Satan went out with the Quraysh in the form of Suraqa bin Malik bin Ja'sham. When the battle was about to begin and he saw the angels, he turned on his heels and said: I am innocent of you. Al-Harith bin Hisham clung to him, and he snorted in his face and he fell unconscious. It was said to him: Woe to you, Suraqa, in this state, you abandon us and disown us. He said: I am innocent of you. I see what you do not see. I fear God, and God is severe in punishment.

Muhammad bin Omar Al-Waqidi said: Omar bin Uqbah informed me on the authority of Shu'bah, the freed slave of Ibn Abbas, on the authority of Ibn Abbas, who said: When the people stood still, the Messenger of God, may God bless him and grant him peace, fainted for a while, then he was uncovered and gave the people good report of Gabriel in an army of angels on the right of the people, and Michael in another army on the left of the people, and Israfil in another army of a thousand, and Satan had appeared in the form of Suraqa bin Malik bin Ja'sham Al-Mudlaji, plotting against the polytheists and informing them that no one from among the people would defeat them today. When the enemy of God saw the angels, he turned on his heels and said: I am innocent of you, I see what you do not see. Al-Harith bin Hisham clung to him, thinking that it was Suraqa when he heard his words, so he struck Al-Harith in the chest and Al-Harith fell, and Satan went away, not seeing until he fell into the

And when Satan made their deeds pleasing to them and said, "No one can overcome you today from among the people, and indeed, I am your protector." But when the two companies saw each other, he turned back on his heels and said, "Indeed, I am disassociated from you. Indeed, I see what you do not see. Indeed, I fear God, and God is severe in penalty."

sea and raised his garment and said: O Lord, the appointment that you promised me. And in Al-Tabarani, on the authority of Rafa'ah bin Rafi', close to this context and simpler than it, we mentioned it in the biography, and Muhammad bin Ishaq said: Yazid bin Roman told me, on the authority of Urwah bin Al-Zubayr, he said: When the Quraysh decided to march, they remembered the war between them and Banu Bakr, and that almost made them stop, so Satan appeared to them in the form of Suraqa bin Malik bin Ja'sham Al-Mudlaji, and he was one of the nobles of Banu Kinanah, and he said: I am your enemy, Kinanah will bring you something you dislike, so they left quickly, Muhammad bin Ishaq said: It was mentioned to me that they saw him in every house in the form of Suraqa bin Malik and they did not recognize him, until the day of Badr came and the two armies met, and the one who saw him when he retreated was Al-Harith bin Hisham or Umair bin Wabih, so he said: Where is Suraqa? Where did the enemy of God go? He said: Then he brought them and then surrendered them. He said: And the enemy of God looked at the soldiers of God, with whom God had supported His Messenger and the believers, so he turned back on his heels and said: I am innocent of you, I see what you do not see, and the enemy of God spoke the truth, and said: I fear God, and God is severe in punishment. And thus it was narrated from Al-Suddi, Al-Dahhak, Al-Hasan Al-Basri, Muhammad bin Ka'b Al-Qurazi and others, may God have mercy on them. And Qatada said: And it was mentioned to us that he saw Gabriel, peace be upon him, and the angels descended with him, so the enemy of God knew that he could not be matched by the angels, so he said: I see what you do not see, I fear God, and the enemy of God lied. By God, he does not fear God, but he knows that he has no power or immunity, and that is the habit of the enemy of God for those who obey him and seek his help, until when truth and falsehood meet, he surrenders them to the worst of Muslims, and disavows them at that time. I said: He means his habit for those who obey him, the Almighty's saying: "Like Satan when he said to man, 'Disbelieve.' But when he disbelieved, he said, 'Indeed, I am disassociated from you. Indeed, I fear God, Lord of the worlds.'" And the Almighty's saying: "And Satan said, when the matter has been decided, 'Indeed, God promised you the promise of truth, and I promised you, but I failed you. And I had no authority over you except that I invited you and you responded to me. So do not blame me but blame yourselves. I cannot be your savior, nor can you be my savior. Indeed, I have disbelieved in what you associated before. Indeed, for the wrongdoers is a painful punishment.'" And Yunus bin Bakir said on the authority of Muhammad bin Ishaq, Abdullah bin Abi Bakr bin Amr bin Hazm told me, on the authority of some of Banu Sa'idah, he said: I heard Abu Asid Malik bin Rabi'ah after he lost his sight, saying: If I were with you now at Badr and I had my sight, I would have told you about the valley from which I came out. The angels, I do not doubt nor dispute, so when the angels descended and Iblis saw

them, and God revealed to them, I am with you, so strengthen those who believe, and their strengthening, that the angels used to come to the man in the form of a man, he knew him and said to him, be of good cheer, for they are nothing and God is with you, think about them, so when Iblis saw the angels, he turned on his heels and said, I am innocent of you, for I see what you do not see, and he was in the form of Suraqa, and Abu Jahl came forward urging his companions, and saying, do not be alarmed by Suraqa's abandonment of you, for he had an appointment with Muhammad and his companions. Then he said: By Al-Lat and Al-Uzza, we will not return until we tie Muhammad and his companions together in ropes, so do not kill them and seize them. This is from Abu Jahl, may God curse him, like what Pharaoh said to the magicians when they converted to Islam: **This is indeed a plot you have plotted in the city to expel its people from it**, and like his saying: **He is your chief who taught you magic**, which is from the category of slander and calumny, and for this reason Abu Jahl was the Pharaoh of this nation.

Malik bin Anas said: On the authority of Ibrahim bin Abi Ulayyah, on the authority of Talha bin Ubayd God bin Kurayz, that the Messenger of God, may God bless him and grant him peace, said: "Satan has never seen a day in which he was smaller, more contemptible, more defeated, or more angry than on the Day of Arafah. This is because of what he sees of the descent of mercy and forgiveness of sins, except what he saw on the Day of Badr." They said: O Messenger of God, and what did he see on the Day of Badr? He said: "He saw Gabriel, peace be upon him, directing the angels." This is a mural from this source.

And His statement: **When the hypocrites and those in whose hearts is disease said, 'These people have been deceived by their religion,'** Ali bin Abi Talha said, on the authority of Ibn Abbas, regarding this verse: When the people came close to one another, God made the Muslims appear small in the eyes of the polytheists, and made the polytheists appear small in the eyes of the Muslims. The polytheists said, **These people have been deceived by their religion**, and they only said that because they were few in number in their eyes, so they thought that they would defeat them, and they had no doubt about that. So God said, **And whoever relies upon God - then indeed, God is Exalted in Might and Wise**. Qatada said: They saw a group of believers who were steadfast in the cause of God. It was mentioned to us that when Abu Jahl, the enemy of God, looked down upon Muhammad, may God bless him and grant him peace, and his companions, he said, **By God, God will not be worshipped from today on with cruelty and arrogance**. Ibn Jurayj said about His statement, **When the hypocrites and those in whose hearts is disease said**, they are a group of hypocrites in Mecca, they said it on the day of Badr. Aamer Al-Sha'bi said: There were some people from Mecca who spoke about Islam, so they went out with the polytheists on the day of Badr. When they saw the

small number of Muslims, they said: These people have been deceived by their religion. Mujahid said about His statement, the Almighty: "When the hypocrites and those in whose hearts is disease said: These people have been deceived by their religion," a group of Quraysh said: Qays ibn Al-Walid ibn Al-Mughira, Abu Qays ibn Al-Fakih ibn Al-Mughira, Al-Harith ibn Zama'ah ibn Al-Aswad ibn Al-Muttalib, Ali ibn Umayyah ibn Khalaf, and Al-As ibn Munabbih ibn Al-Hajjaj, they went out with Quraysh from Mecca, and they were in doubt, but their doubt held them back. When they saw the small number of the companions of the Messenger of God, may God bless him and grant him peace, they said: These people have been deceived by their religion until they came to what they came to despite their small number and the large number of their enemy. Muhammad ibn Ishaq ibn Yasar said the same thing. 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 al-Hasan, regarding this verse, he said: They are a people who did not witness the fighting on the day of Badr, so they were called hypocrites. Muammar said: Some of them said: They are a people who had acknowledged Islam while they were in Mecca, so they went out with the polytheists on the day of Badr, and when they saw the small number of Muslims, they said that their religion had deceived them. His statement, **And whoever relies upon God** means, relies on His side, **then indeed, God is Exalted in Might** means, He will not wrong whoever seeks refuge in Him, for God is Exalted in Might, Invincible in His side, Great in His power, *Wise* in His actions, He does not place them except in their proper places, so He supports whoever deserves support, and disappoints whoever is worthy of it.

### Fath al-Qadir

His saying: 48- **And when Satan made their deeds seem fair to them** The circumstance is related to something omitted: that is, remember, O Muhammad, the time when Satan made their deeds seem fair to them. And beautification means improvement. It has been narrated that Satan appeared to them and said to them that statement, which is: **No one from among the people can overcome you today, and I am your protector** meaning I will protect you from every enemy or from Banu Kinanah. The meaning of protector here is: the one who repels all kinds of harm from his companion, as a neighbor repels another. He was in the form of Suraqah bin Malik bin Ja'sham, who was from Banu Bakr bin Kinanah. Quraysh feared that Banu Bakr would come to them from behind. It has been said that the meaning is that he put this statement in their minds, and they imagined that they could not be defeated or overcome. **So when the two groups came into sight** meaning the group of Muslims and polytheists **he turned back on his heels** meaning he retreated. From this is the saying of the poet:

Backtracking is not an honor, but honor is taking the initiative in hope.

And the other said:

What benefit did the backward ones get from their regression, nor did the advances of the forerunners

harm them?

It was said: The meaning of *Nakkas* here is that his plot was nullified and his imagination was gone. **And he said, 'I am innocent of you.'** That is, he disavowed them when he saw signs of victory with the Muslims through God's support for them with angels. Then he explained that by saying: **I see what you do not see**, meaning the angels. Then he explained it with another reason and said: **I fear God**. It was said: He feared that he would be afflicted with harm from the angels who were present at the battle. It was said: His claim of fear was a lie on his part, but he saw that he and the polytheists had no power, so he explained it with that. The phrase **And God is severe in penalty** may be part of the words of Satan, or it may be a new statement from God Almighty.

### Tafsir al-Baghawi

48 - The Almighty said: **And when Satan made their deeds fair-seeming to them**, and his making it fair-seeming was that when the Quraysh gathered to march, they remembered the war that had taken place between them and Banu Bakr, so that almost dissuaded them, so Satan came with an army of devils with his banner, and he appeared to them in the form of Suraqah bin Malik bin Ja'sham, **and said**, to them, **No one from among mankind can overcome you today, and I am your protector**, meaning: I will protect you from Kinanah. **So when the two armies came into sight**, meaning the two groups met, Satan saw the angels descending from the sky, and he knew that he would not be able to defeat them, **he turned back on his heels**, Ad-Dahhak said: He turned away, fleeing. An-Nadr bin Shumayl said: He turned back on his back, fleeing. Al-Kalbi said: When they met, Satan was in the ranks of the polytheists in the form of Suraqah bin Malik, taking the hand of Al-Harith bin Hisham, so he turned back on his heels, so Al-Harith said to him: Fleeing without fighting? So he held him, pushed him in the chest, and set off, and the people fled. When they arrived in Mecca, they said, **The people defeated Suraqa**. When Suraqa heard of that, he said, **I have heard that you say, 'I defeated the people.'** By God, **I did not know about your march until I heard of your defeat!** They said, **Did you not come to us on such-and-such a day?** So he swore to them. When they converted to Islam, they knew that it was the devil.

Al-Hasan said regarding his statement: "And he said, 'Indeed, I am innocent of you. Indeed, I see what you do not see.'" He said: Iblis saw Gabriel wrapped in a cloak walking in front of the Prophet, may God bless him and grant him peace, and in his hand was the bridle leading the horse, which he did not ride.

Qatada said: Iblis used to say: I see what you do not see, and he spoke the truth. He said: I fear God, and he lied. By God, he does not fear God, but he knew that he had no strength or protection, so he brought them to him and surrendered them. This is the habit of the enemy of God for those who obey him. When truth and falsehood meet, he surrenders them and disavows them.



## Surat al-Anfal 8:48

And when Satan made their deeds pleasing to them and said, "No one can overcome you today from among the people, and indeed, I am your protector." But when the two companies saw each other, he turned back on his heels and said, "Indeed, I am disassociated from you. Indeed, I see what you do not see. Indeed, I fear God, and God is severe in penalty."

Ata' said: I fear that God will destroy me among those who perish.

Al-Kalbi said: He was afraid that Gabriel, peace be upon him, would take him and know his condition, so they would not obey him.

It was said: Its meaning is that I fear God, meaning I know the truth of His promise to His friends because he was confident in His command.

**And God is severe in penalty.** It was said: Its meaning is that I fear God for you, and God is severe in penalty. It was also said: The speech stopped at his saying I fear God, then God says: And God is severe in penalty.

Abu al-Hasan al-Sarakhsi told us, Zahir ibn Ahmad told us, Abu Ishaq al-Hashemi told us, Abu Mus'ab told us, on the authority of Malik, on the authority of Ibrahim ibn Abi Ali, on the authority of Talhah ibn 'Ubayd God ibn Kurayz, that the Messenger of God, may God bless him and grant him peace, said: "Satan has never been seen on a day when he is smaller, more defeated, more humiliated, or more angry than on the Day of 'Arafah. This is only because he sees the descent of mercy and the forgiveness of great sins by God, the Most High, except for what happened on the Day of Badr." It was said: **What did he see on the Day of Badr?** He said: "He saw Gabriel, peace be upon him, and he was commanding the angels." This is a mursial hadith.

angels. It was said: When the Quraysh decided to march, they remembered the animosity between them and Kinanah and that almost dissuaded them, so Satan appeared to them in the form of Suraqa bin Malik al-Kinani and said, **No one will overcome you today, and I will protect you from Banu Kinanah.** When he saw the angels descending, he turned back and his hand was in the hand of al-Harith bin Hisham, so he said to him, **Where will you abandon us in this situation?** He said, **Indeed, I see what you do not see.** He pushed al-Harith's chest and set off, and they fled. When they reached Mecca, they said, **The people have defeated Suraqa.** He was informed of that and said, **By God, I did not know about your march until I heard of your defeat.** When they converted to Islam, they knew that it was Satan. Accordingly, it is possible that the meaning of his saying, **I fear God**, is that I fear that something bad will happen to me from the angels or that He will destroy me, and the time will be the promised time, since he saw in it what he did not expect. The first is what Al-Hasan said and Ibn Bahr chose.

**And God is severe in punishment** may be from his words or it may be a new sentence.

## Tafsir al-Baidawi

48. **And when Satan made attractive to them** is estimated by mentioning. **their deeds** in opposing the Messenger, may God bless him and grant him peace, and other things, by whispering to them. **And he said, 'No one can overcome you today from among the people, and indeed, I am your protector.'** A psychological statement, and the meaning is that he cast into their minds and made them imagine that they would not be defeated or overcome due to their large numbers and numbers, and he made them think that following Ayan in what they thought were acts of devotion would protect them until they said: O God, support one of the two parties and the best of the two religions, and you have the report of 'no one can overcome' or its description and not its connection, otherwise it is not accusative like your saying: 'No one can beat Zaid with us.' **And when the two armies saw each other**, that is, the two groups met, **he turned back on his heels**, that is, his plot was nullified and what they imagined he would protect them from was the cause of their destruction. "And he said, 'Indeed, I am disassociated from you. Indeed, I see what you do not see. Indeed, I fear God,'" that is, he disavowed them and feared for them and despaired of their situation when he saw God's support for the Muslims with



## Surat al-Anfal 8:49

When the hypocrites and those in whose hearts is disease say, **These people have been deluded by their religion**. But whoever relies upon God - then indeed, God is Exalted in Might and Wise.

## Tafsir al-Jalalayn

49 - **When the hypocrites and those in whose hearts is disease say** weakness of belief **These people** meaning the Muslims **have been deceived by their religion** when they went out with their small number to fight the large crowd, imagining that they would be victorious because of it. God Almighty said in response to them **And whoever relies upon God** trusts in Him, He will prevail **then indeed, God is Exalted in Might** dominant over His affair **and Wise** in His creation.

## Tafsir al-Suyuti

The Almighty said: When the hypocrites say, the verse. At-Tabarani narrated in Al-Awsat with a weak chain of transmission on the authority of Abu Hurairah, who said: When God revealed to His Prophet in Mecca, **The host will be defeated and they will turn their backs**, Omar bin Al-Khattab, may God be pleased with him, said: **O Messenger of God, which host?** And that was before Badr. When the day of Badr came and the Quraysh were defeated, I looked at the Messenger of God, may God bless him and grant him peace, following them with his sword drawn, saying: **The host will be defeated and they will turn their backs**. So it was the day of Badr. Then God revealed about them: **Until when We seized their affluent ones with punishment**, the verse: And revealed: **Have you not seen those who exchanged the favor of God for disbelief?** The Messenger of God, may God bless him and grant him peace, shot at them, and the shot suffocated them and filled their eyes and mouths, until a man was killed while he was still bleeding from his eyes and mouth. Then God revealed: **And you did not shoot when you shot, but God shot**. And it was revealed about Satan, **And when the two companies saw each other, he turned back on his heels**. And Utbah bin Rabi'ah and some polytheists with him said on the day of Badr, **These people were deceived by their religion**. So God revealed: When the hypocrites say, and those who in their hearts is a disease that has deceived them. Their religion has deceived them.

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **And indeed, God is All-Hearing, All-Knowing**, in these circumstances, **And when the hypocrites say**, and he repeated his statement: **When the hypocrites say**, on his statement: **When God showed them to you in your dream, little**, "And those in whose hearts is disease," meaning: doubt in Islam, their certainty was not sound, and their chests were not opened to faith, **These people were deceived by their religion**, meaning: these people who fight the polytheists from the companions of Muhammad, may God bless him and grant him peace, were deceived by their religion, and that is Islam.

He mentioned that those who said this statement were a group of polytheists from Quraysh who had spoken about Islam, but Islam had not yet taken root in their hearts.

Who said that?

Muhammad ibn al-Muthanna told us, Abd al-A'la told us, Dawud told us, on the authority of Amer, regarding this verse: **When the hypocrites and those in whose hearts is disease say**, 'These people have been deceived by their religion,' he said: There were people from Mecca who spoke about Islam, so they went out with the polytheists on the day of Badr. When they saw the small number of Muslims, they said, **These people have been deceived by their religion**.

Ishaq bin Shaheen told me, he said, Khalid told us, on the authority of Dawud, on the authority of Amer, the same.

Al-Harith told me, he said, Abdul Aziz told us, he said, Yahya bin Zakariya told us, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement: **When the hypocrites and those in whose hearts is disease said**, 'These people have been deceived by their religion,' he said: A group of Quraysh 106: Abu Qais bin Al-Walid bin Al-Mughira, Abu Qais bin Al-Fakih bin Al-Mughira, Al-Harith bin Zama'ah bin Al-Aswad bin Al-Muttalib, Ali bin Umayya bin Khalaf, and Al-Asi bin Munabbih bin Al-Hajjaj, left Mecca with Quraysh while they were in doubt, but their doubt held them back. When they saw the small number of the companions of the Messenger of God, may God bless him and grant him peace, they said, **These people have been deceived by their religion**, until they proceeded as they proceeded, despite their small number and the large number of their enemy, and those behind them were scattered by them.

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: **When the hypocrites and those in whose hearts is disease say**, 'These people have been deceived by their religion,' he said: They are people who did not witness the fighting on the day of Badr, so they were called *hypocrites*. Muammar said: Some of them said: They were people who had acknowledged Islam while they were in Mecca, so they went out with the polytheists on the day of Badr, and when they saw the small number of Muslims, they said, **These people have been deceived by their religion**.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **When the hypocrites and those in whose hearts is disease said**, until his statement: **Indeed, God is Exalted in Might and Wise**, he said: They saw a group of believers scattered for the sake of God. And it was mentioned to us that when Abu Jahl, the enemy of God, looked down upon Muhammad, may God bless him and grant him peace, and his companions, he said: **By God, God will not be worshipped after today!** out of cruelty and arrogance.

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, Ibn Jurayj said regarding His statement: **When the hypocrites and those in whose hearts is disease say**,

## Surat al-Anfal 8:49

When the hypocrites and those in whose hearts is disease say, “These people have been deluded by their religion.” But whoever relies upon God - then indeed, God is Exalted in Might and Wise.

he said: There were people from the hypocrites in Mecca who said it on the day of Badr, and they were three hundred and some men that day.

... He said: Hajjaj told me, on the authority of Ibn Jurayj, regarding His statement: **When the hypocrites and those in whose hearts is disease said**, he said: When the people drew near to one another, God made the Muslims few in the eyes of the polytheists, and made the polytheists few in the eyes of the Muslims, the polytheists said: **These people have been deceived by their religion**, and they only said that because they were few in their eyes, and they thought that they would defeat them, and they had no doubt about that, so God said: **And whoever relies upon God - then indeed, God is Exalted in Might and Wise.**

As for his saying: **And whoever relies upon God**, its meaning is: And whoever submits his affair to God, trusts in Him, and is satisfied with His judgment, then God will protect and support him, because He is *Mighty*, nothing can overcome Him, and no one can subdue Him. His neighbor is impregnable, and whoever relies upon Him is sufficient.

This is an order from God, the Most High, to the believers in Him from the companions of the Messenger of God and others, that they should entrust their affairs to Him and submit to His judgment, so that He may suffice them against their enemies and not humiliate them from those who oppose them, because He is *Mighty* and not defeated, so His neighbor is not subjugated, *Wise*, meaning that He is Wise in what He manages of the affairs of His creation, and no defect enters into His management.

## Tafsir al-Qurtubi

It was said: The hypocrites are those who show faith and conceal disbelief. And those in whose hearts is disease are the doubters, and they are less than the hypocrites, because they are new to Islam, and among them is some weakness of intention. They said when going out to fight and when the two ranks met: Their religion has deceived them. It was said: They are one, and this is more appropriate. Do you not see the saying of God the Almighty: **Those who believe in the unseen** (al-Baqarah 2:3), then He said: **And those who believe in what has been revealed to you** (al-Baqarah 2:4), and they are one.

## Tafsir Ibn Kathir

God Almighty says after commanding the believers to be sincere in fighting in His cause, and to mention Him frequently, forbidding them from imitating the polytheists in leaving their homes, out of arrogance, i.e., to push away the truth, **and to show off to people**, which is boasting and haughtiness towards them, as Abu Jahl said: When it was said to him: The caravan has escaped, so return, he said: No, by God, we will

not return until we return to the water of Badr, and slaughter the camels, and drink wine, and the female singers play for us, and the Arabs will talk about our place there forever. This was reflected upon him all together, because when they returned to the water of Badr, they returned to the baths with it, and they piled up in the valleys of Badr, humiliated and degraded, small and wretched in everlasting torment. For this reason, He said: **And God encompasses what they do**, i.e., He knows what they brought to Him, and for this reason He rewarded them for it with the worst reward for them. Ibn Abbas, Mujahid, Qatadah, Ad-Dahhak, and As-Suddi said regarding the Almighty's statement: **And do not be like those who left their homes insolently and to be seen by people**, they said: They

are the polytheists who fought the Messenger of God, may God bless him and grant him peace, on the day of Badr. Muhammad bin Kaab said: When the Quraysh left Mecca for Badr, they went out with singing girls and drums, so God revealed: “And be not like those who went forth from their homes insolently and to be seen by people and to hinder [people] from the way of God. And God encompasses what they do.” And the Almighty's saying: “And when Satan made their deeds pleasing to them and said, ‘No one can overcome you today from among the people, and indeed, I am your protector.’” The verse, may God curse him, made what they had come for and what they intended to do seem good to them, and made them hope that no one can overcome them today from among the people, and removed from them the fear of being attacked in their homes by their enemy, Banu Bakr, so he said: **I am your protector**. That is because he appeared to them in the form of Suraqa bin Malik bin Ju'sham, the chief of Banu Mudlij, the great leader of that region, and all of that was from him as God Almighty said about him: **He promises them and arouses false hopes in them, but Satan promises them nothing but delusion**. Ibn Jurayj said: Ibn Abbas said about this verse: When the day of Badr came, Satan marched with his banner and soldiers with the polytheists, and he cast into the hearts of the polytheists that no one would He will defeat you, and I am your protector. So when they met and Satan saw the reinforcements of the angels, he **turned back on his heels**, he said: He turned back, and said: **I see what you do not see**, the verse. Ali bin Abi Talhah said on the authority of Ibn Abbas that Satan came on the day of Badr with an army of devils with his banner, in the form of a man from Banu Mudlij, in the form of Suraqah bin Malik bin Ja'sham. Satan said to the polytheists: No one from among the people will defeat you today, and I am your protector. So when the people lined up, the Messenger of God, may God bless him and grant him peace, took a handful of dirt and threw it in the faces of the polytheists, and they turned back. Gabriel, peace be upon him, approached Satan, and when he saw him, and his hand was in the hand of a man from among the polytheists, he pulled his hand away and turned back, and his followers, so the man said: O Suraqah, do you claim that you are our protector? He said: I see what you do not see. I fear God, and God is severe in punishment. That was when he saw the angels. Muhammad bin Ishaq said: Al-Kalbi told me on the authority of Abu Salih on the

authority of Ibn Abbas that Satan went out with the Quraysh in the form of Suraqa bin Malik bin Ja'sham. When the battle was about to begin and he saw the angels, he turned on his heels and said: I am innocent of you. Al-Harith bin Hisham clung to him, and he snorted in his face and he fell unconscious. It was said to him: Woe to you, Suraqa, in this state, you abandon us and disown us. He said: I am innocent of you. I see what you do not see. I fear God, and God is severe in punishment.

Muhammad bin Omar Al-Waqidi said: Omar bin Uqbah informed me on the authority of Shu'bah, the freed slave of Ibn Abbas, on the authority of Ibn Abbas, who said: When the people stood still, the Messenger of God, may God bless him and grant him peace, fainted for a while, then he was uncovered and gave the people good report of Gabriel in an army of angels on the right of the people, and Michael in another army on the left of the people, and Israfil in another army of a thousand, and Satan had appeared in the form of Suraqa bin Malik bin Ja'sham Al-Mudlaji, plotting against the polytheists and informing them that no one from among the people would defeat them today. When the enemy of God saw the angels, he turned on his heels and said: I am innocent of you, I see what you do not see. Al-Harith bin Hisham clung to him, thinking that it was Suraqa when he heard his words, so he struck Al-Harith in the chest and Al-Harith fell, and Satan went away, not seeing until he fell into the sea and raised his garment and said: O Lord, the appointment that you promised me. And in Al-Tabarani, on the authority of Rafa'ah bin Rafi', close to this context and simpler than it, we mentioned it in the biography, and Muhammad bin Ishaq said: Yazid bin Roman told me, on the authority of Urwah bin Al-Zubayr, he said: When the Quraysh decided to march, they remembered the war between them and Banu Bakr, and that almost made them stop, so Satan appeared to them in the form of Suraqa bin Malik bin Ja'sham Al-Mudlaji, and he was one of the nobles of Banu Kinanah, and he said: I am your enemy, Kinanah will bring you something you dislike, so they left quickly, Muhammad bin Ishaq said: It was mentioned to me that they saw him in every house in the form of Suraqa bin Malik and they did not recognize him, until the day of Badr came and the two armies met, and the one who saw him when he retreated was Al-Harith bin Hisham or Umair bin Wahb, so he said: Where is Suraqa? Where did the enemy of God go? He said: Then he brought them and then surrendered them. He said: And the enemy of God looked at the soldiers of God, with whom God had supported His Messenger and the believers, so he turned back on his heels and said: I am innocent of you, I see what you do not see, and the enemy of God spoke the truth, and said: I fear God, and God is severe in punishment. And thus it was narrated from Al-Suddi, Al-Dahhak, Al-Hasan Al-Basri, Muhammad bin Ka'b Al-Qurazi and others, may God have mercy on them. And Qatada said: And it was mentioned to us that he saw Gabriel, peace be upon him, and the angels descended with him, so the enemy of God knew that he could not be matched by the angels, so he said: I see what you do not see, I fear God, and the enemy of God lied. By God, he does not fear God, but he knows that he has no power or immunity, and that is the habit of the enemy of God for

those who obey him and seek his help, until when truth and falsehood meet, he surrenders them to the worst of Muslims, and disavows them at that time. I said: He means his habit for those who obey him, the Almighty's saying: "Like Satan when he said to man, 'Disbelieve.' But when he disbelieved, he said, 'Indeed, I am disassociated from you. Indeed, I fear God, Lord of the worlds.'" And the Almighty's saying: "And Satan said, when the matter has been decided, 'Indeed, God promised you the promise of truth, and I promised you, but I failed you. And I had no authority over you except that I invited you and you responded to me. So do not blame me but blame yourselves. I cannot be your savior, nor can you be my savior. Indeed, I have disbelieved in what you associated before. Indeed, for the wrongdoers is a painful punishment.'" And Yunus bin Bakir said on the authority of Muhammad bin Ishaq, Abdullah bin Abi Bakr bin Amr bin Hazm told me, on the authority of some of Banu Sa'idah, he said: I heard Abu Asid Malik bin Rabi'ah after he lost his sight, saying: If I were with you now at Badr and I had my sight, I would have told you about the valley from which I came out. The angels, I do not doubt nor dispute, so when the angels descended and Iblis saw them, and God revealed to them, I am with you, so strengthen those who believe, and their strengthening, that the angels used to come to the man in the form of a man, he knew him and said to him, be of good cheer, for they are nothing and God is with you, think about them, so when Iblis saw the angels, he turned on his heels and said, I am innocent of you, for I see what you do not see, and he was in the form of Suraqa, and Abu Jahl came forward urging his companions, and saying, do not be alarmed by Suraqa's abandonment of you, for he had an appointment with Muhammad and his companions. Then he said: By Al-Lat and Al-Uzza, we will not return until we tie Muhammad and his companions together in ropes, so do not kill them and seize them. This is from Abu Jahl, may God curse him, like what Pharaoh said to the magicians when they converted to Islam: **This is indeed a plot you have plotted in the city to expel its people from it,** and like his saying: **He is your chief who taught you magic,** which is from the category of slander and calumny, and for this reason Abu Jahl was the Pharaoh of this nation.

Malik bin Anas said: On the authority of Ibrahim bin Abi Ulayyah, on the authority of Talha bin Ubayd God bin Kuraysh, that the Messenger of God, may God bless him and grant him peace, said: "Satan has never seen a day in which he was smaller, more contemptible, more defeated, or more angry than on the Day of Arafah. This is because of what he sees of the descent of mercy and forgiveness of sins, except what he saw on the Day of Badr." They said: O Messenger of God, and what did he see on the Day of Badr? He said: "He saw Gabriel, peace be upon him, directing the angels." This is a mural from this source.

And His statement: **When the hypocrites and those in whose hearts is disease said, 'These people have been deceived by their religion,'** Ali bin Abi Talha said, on the authority of Ibn Abbas, regarding this verse: When the people came close to one another, God made the Muslims appear small in the eyes of the polytheists, and made the polytheists appear small in the eyes of the Muslims. The polytheists said, **These**

When the hypocrites and those in whose hearts is disease say, “These people have been deluded by their religion.” But whoever relies upon God - then indeed, God is Exalted in Might and Wise.

**people have been deceived by their religion**, and they only said that because they were few in number in their eyes, so they thought that they would defeat them, and they had no doubt about that. So God said, **And whoever relies upon God - then indeed, God is Exalted in Might and Wise**. Qatada said: They saw a group of believers who were steadfast in the cause of God. It was mentioned to us that when Abu Jahl, the enemy of God, looked down upon Muhammad, may God bless him and grant him peace, and his companions, he said, **By God, God will not be worshipped from today on with cruelty and arrogance**. Ibn Jurayj said about His statement, **When the hypocrites and those in whose hearts is disease said**, they are a group of hypocrites in Mecca, they said it on the day of Badr. Aamer Al-Sha'bi said: There were some people from Mecca who spoke about Islam, so they went out with the polytheists on the day of Badr. When they saw the small number of Muslims, they said: These people have been deceived by their religion. Mujahid said about His statement, the Almighty: “When the hypocrites and those in whose hearts is disease said: These people have been deceived by their religion,” a group of Quraysh said: Qays ibn Al-Walid ibn Al-Mughira, Abu Qays ibn Al-Fakih ibn Al-Mughira, Al-Harith ibn Zama'ah ibn Al-Aswad ibn Al-Muttalib, Ali ibn Umayyah ibn Khalaf, and Al-As ibn Munabbih ibn Al-Hajjaj, they went out with Quraysh from Mecca, and they were in doubt, but their doubt held them back. When they saw the small number of the companions of the Messenger of God, may God bless him and grant him peace, they said: These people have been deceived by their religion until they came to what they came to despite their small number and the large number of their enemy. Muhammad ibn Ishaq ibn Yasar said the same thing. 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 al-Hasan, regarding this verse, he said: They are a people who did not witness the fighting on the day of Badr, so they were called hypocrites. Muammar said: Some of them said: They are a people who had acknowledged Islam while they were in Mecca, so they went out with the polytheists on the day of Badr, and when they saw the small number of Muslims, they said that their religion had deceived them. His statement, **And whoever relies upon God** means, relies on His side, **then indeed, God is Exalted in Might** means, He will not wrong whoever seeks refuge in Him, for God is Exalted in Might, Invincible in His side, Great in His power, *Wise* in His actions, He does not place them except in their proper places, so He supports whoever deserves support, and disappoints whoever is worthy of it.

## Fath al-Qadir

His saying: 49- **When the hypocrites said** The circumstance is the object of an omitted verb which is remember, and it is possible that it is related to a relapse or to adorn or to severe punishment. It was said: The hypocrites are those who showed faith and concealed disbelief. **And those in whose hearts is**

**disease** are those who doubt without hypocrisy, but because they were new to Islam, so they agreed with the hypocrites in their saying this statement, I mean *These* meaning the Muslims **have been deceived by their religion** until they undertook what they could not bear of fighting Quraysh. It was said: Those in whose hearts is disease are the polytheists, and it is not far-fetched that what is meant by them are the Jews living in Medina and its surroundings, and that they and the hypocrites from the people of Medina said this statement when the Muslims went out to Badr when they saw them few in number and weak in number, so God answered them by saying: **Whoever relies upon God - then indeed, God is Exalted in Might** No one can overcome Him, and He does not humiliate whoever relies upon Him. *Wise* He has the perfect wisdom that minds fall short of.

Ibn al-Mundhir, Ibn Abi Hatim, and Abu al-Shaykh narrated on the authority of Qatada regarding his statement, **And remember God**, that he said: God has made His remembrance obligatory when they are most busy: when fighting with swords. Al-Hakim narrated and authenticated it on the authority of Sahl ibn Sa'd who said: The Messenger of God, may God bless him and grant him peace, said: “Two things will not be rejected: supplication at the call to prayer and during battle when some of them fight each other.” Al-Hakim narrated and authenticated it on the authority of Abu Musa that the Messenger of God, may God bless him and grant him peace, disliked making noise during fighting. Ibn al-Mundhir, Ibn Abi Hatim, and Abu al-Shaykh narrated on the authority of Qatada regarding his statement, **And do not dispute and [thus] lose courage and your strength departs**, that he said: Do not differ and become cowardly and your victory departs. Al-Faryabi, Ibn Abi Shaybah, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and Abu al-Shaykh narrated on the authority of Mujahid regarding his statement, **and your strength departs**, that he said: Your strength departed, and the strength of the companions of Muhammad departed when they disputed with him on the day of Uhud. Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding his statement: **And do not be like those who left their homes** the verse, meaning the polytheists who fought the Messenger of God, may God bless him and grant him peace, on the day of Badr. Ibn Jarir narrated on the authority of Muhammad ibn Ka'b al-Qurazi who said: When the Quraysh left Mecca for Badr, they went out with singing girls and drums, so God revealed this verse. Ibn Abi Shaybah and Ibn al-Mundhir narrated on the authority of Mujahid in

The verse: He said: Abu Jahl and his companions on the day of Badr. Ibn al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Qatada regarding the verse: “The polytheists of Quraysh who fought the Prophet of God, may God bless him and grant him peace, on the day of Badr went out with transgression and pride, and it was said to them on that day: Go back, for your caravan has set out and you have been victorious. They said: No, by God, not until the people of Hijaz talk about our march and our



numbers. It was mentioned to us that the Prophet of God, may God bless him and grant him peace, said on that day: O God, Quraysh has come with its pride and arrogance to argue with your Messenger." It was mentioned to us that he said on that day: **Its best men have come from Mecca.** Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Ibn Mardawayh, and al-Bayhaqi in al-Dala'il narrated on the authority of Ibn Abbas, who said: Iblis came with an army of devils, and with him was a banner in the form of men from Banu Mudlij, and the devil was in the form of Suraqah ibn Malik ibn Ju'sham. The devil said: **No one from among the people can overcome you today, and I am your protector.** Gabriel approached Iblis, and when he saw him, his hand was in the hand of a man from the polytheists. Iblis withdrew his hand and turned away, along with his followers. The man said: **O Suraqah, you are our protector.** The angels said: **I see what you do not see.** That was when he saw the angels: **I fear God, and God is severe in penalty.** He said: When the people came close to each other, God made the Muslims few in the eyes of the polytheists, and made the polytheists few in the eyes of the Muslims. The polytheists said: "These are not these people, their religion has deceived them, but they said that because they were few in their eyes, and they thought that they would defeat them, and they had no doubt about that. So God said: "And whoever relies upon God - then indeed, God is Exalted in Might and Wise." At-Tabarani and Abu Nu'aym narrated on the authority of Rifa'ah. Ibn Rafi' Al-Ansari said: When Iblis saw what the angels were doing to the polytheists on the day of Badr, he feared that he would be killed, so Al-Harith bin Hisham clung to him, thinking that he was Suraqa bin Malik. He poked Al-Harith in the chest and threw him down, then he ran away until he threw himself into the sea and raised his hands and said: O God, I ask You to spare me. Al-Waqidi and Ibn Mardawayh narrated something similar from Ibn Abbas. Ibn Abi Hatim and Abu Al-Shaykh narrated from Qatadah regarding his statement: **Indeed, I see what you do not see,** he said: It was mentioned to us that he saw Gabriel and the angels descending with him, so the enemy of God knew that he could not be matched by the angels and he said: **Indeed, I fear God.** The enemy of God lied, he did not fear God, but he knew that he had no power or protection from Him. Abd Al-Razzaq and Ibn Al-Mundhir narrated from Muammar, who said: It was mentioned that they approached Suraqa bin Malik after that, and he denied that he had said anything of that. Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **When the hypocrites said,** he said: They were among the Muslims on that day. Abd al-Razzaq, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of al-Hasan regarding his statement: **And those in whose hearts is disease,** he said: They are people who did not witness the fighting on the day of Badr, so they were called hypocrites. Abd al-Razzaq and Ibn al-Mundhir narrated on the authority of al-Kalbi regarding his statement: **And those in whose hearts is disease,** he said: They are people who had acknowledged Islam while they were in Mecca, then they went out with the polytheists on the day of Badr, and when they saw the Muslims they said: **These people have been deceived by their religion.** Ibn al-Mundhir and Abu al-Shaykh narrated something similar on the authority of al-Sha'bi.

### Tafsir al-Baghawi

49 - The Almighty said: **When the hypocrites and those in whose hearts is a disease said,** doubt and hypocrisy, **These people were deceived by their religion,** meaning: The believers were deceived by their religion. These were people who were weak in Mecca and had converted to Islam, and their relatives had detained them from migrating. When the Quraysh went out to Badr, they were forced to leave. When they saw the small number of Muslims, they became suspicious and turned back, and said: These people were deceived by their religion. So they were all killed, including: Qays ibn al-Walid ibn al-Mughira, Abu Qays ibn al-Fakih ibn al-Mughira al-Makhzumi, al-Harith ibn Zama'ah ibn al-Aswad ibn al-Muttalib, Ali ibn Umayyah ibn Khalaf al-Jumahi, and al-'As ibn Munabbih ibn al-Hajjaj. God Almighty said: **And whoever relies upon God,** meaning: and whoever submits his affair to God and trusts in Him, **then indeed, God is Exalted in Might,** strong, He does with His enemies as He wills, *Wise*.

### Tafsir al-Baidawi

49. **When the hypocrites and those in whose hearts is disease say,** and those who were not yet reassured about faith and in whose hearts there remained doubt. It was said that they are the polytheists. It was also said that the hypocrites and the conjunction is due to the difference between the two descriptions. **These people were deceived** meaning the believers. **Their religion** until they exposed themselves to what they had no control over, so they went out and they were three hundred and a few dozen to nearly a thousand. **And whoever relies upon God** is an answer to them. **Then God is Exalted in Might** Victorious and does not humiliate whoever seeks refuge in Him, even if he is few. *Wise* He does with His perfect wisdom what the mind finds unthinkable and incapable of comprehending.



Surat al-Anfal 8:50

And if you could but see when the angels take the souls of those who disbelieved, they strike their faces and their backs, [saying], "Taste the punishment of the Burning Fire."

### Surat al-Anfal 8:50

And if you could but see when the angels take the souls of those who disbelieved, they strike their faces and their backs, [saying], **Taste the punishment of the Burning Fire.**

### Tafsir al-Jalalayn

50 - **And if you could but see** O Muhammad **when the angels take the souls** with the letter ya and the letter ta of those who disbelieve - **they strike** with a state **their faces and their backs** with iron clubs and say to them **And taste the punishment of the Burning Fire** meaning the Fire. The answer to *if* is: you would have seen a terrible matter.

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: If you could see, O Muhammad, when the angels take the souls of the infidels, and extract them from their bodies, they strike their faces and buttocks, and say to them: Taste the torment of the fire that will burn you on the day you enter Hell.

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

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **When the angels take the souls of those who disbelieved, they strike their faces and their backs**, he said: On the day of Badr.

Ibn Wakee' told us, he said, Yahya bin Saleem told us, on the authority of Ismail bin Katheer, on the authority of Mujahid: **They strike their faces and their backsides**, he said: And their buttocks, but God is generous and uses euphemisms.

Ibn Wakee' told us, he said, my father told us, Sufyan told us, on the authority of Abu Hashim, on the authority of Mujahid, regarding his statement: **They strike their faces and their backs**, he said: And their backsides, but he is generous and uses a euphemism.

Muhammad ibn al-Muthanna told me, he said, Wahb ibn Jarir told us, he said, Shu'bah told us, on the authority of Ya'la ibn Muslim, on the authority of Sa'id ibn Jubayr, regarding his statement: **They strike their faces and their backs**, he said: God used a metaphor, and if He had wanted, He would have said: **their backsides**, but what He meant by **their backsides** was their backsides.

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, who said: He struck them on the day of Badr. Ibn Jurayj said: Ibn Abbas said: When the polytheists turned their faces toward the Muslims, they struck their faces with swords. And when they turned away, the angels caught up with them and struck their backsides.

Muhammad bin Bashir told us, he said, Abd al-Rahman told us, he said, Ibad bin Rashid told us, on the authority of al-Hasan, he said: "A man said: O Messenger of God, I saw something like a strap on Abu Jahl's back! He said: What is that? He said: The angels' beating."

Muhammad told us, Abd al-Rahman told us, Israel told us, on the authority of Mansur, on the authority of Mujahid: "A man said to the Prophet, may God bless him and grant him peace: I attacked a polytheist and went to strike him, but his head fell off. He said: The king got to him before you."

Yunus told me, he said, Ibn Wahb told us, he said, Harmalah told me: He heard Umar, the freed slave of Ghafra, say: When you hear God say: **They strike their faces and their backs**, he means: their buttocks.

Abu Ja'far said: There is an omission in the speech, and the apparent meaning of it sufficed without mentioning it, which is His statement: **(And they say), Taste the punishment of the burning fire. (They say)** was omitted, just as it was omitted from His statement: ((And if you could but see when the criminals hang their heads before their Lord, **Our Lord, we have seen and heard** (al-Sajdah 32:21))), meaning: they say: Our Lord, we have seen.

### Tafsir al-Qurtubi

It was said: He meant those who remained and were not killed on the day of Badr. It was also said: It refers to those who were killed at Badr. The answer to *if* is omitted, meaning: You would have seen a great matter. **They strike** is in the place of the state. **Their faces and their backs** means their backs, he referred to it as the backs, as Mujahid and Saeed bin Jubair said. Al-Hasan: Their backs, and he said:

A man said to the Messenger of God, may God bless him and grant him peace: O Messenger of God, I saw something like a shoelace on Abu Jahl's back. He said: That is the beating of the angels. It was said that this beating will be at death. It may also be on the Day of Resurrection when they will be taken to Hell. **And taste the punishment of the burning fire.** Al-Farra' said: The meaning is, **And they will say, 'Taste,'** but it was omitted. Al-Hasan said: This is on the Day of Resurrection, when the keepers of Hell will say to them: **Taste the punishment of the burning fire.** It was narrated that some of the commentaries said: There were iron clubs with the angels, and whenever they struck, fire would flare up in the wounds. That is why God said: **And taste the punishment of the burning fire.**

Taste can be both tangible and in meaning. It may be used as a test or trial, for example: Ride this horse and taste it. Look at so-and-so and taste what he has. Al-Shamakh said, describing a horse:

So he tasted it and she gave him enough softness to drown the arrow.

Its origin is from the taste in the mouth.

## Tafsir Ibn Kathir

God the Almighty says: And if you were to witness, O Muhammad, the state in which the angels take the souls of the infidels, you would see a great, terrifying, horrible, and reprehensible matter, when **they strike their faces and their backs** and say to them, **And taste the punishment of the Burning Fire**. Ibn Jurayj said: On the authority of Mujahid, **Their backs** means their buttocks, he said on the day of Badr. Ibn Jurayj said: Ibn Abbas said: When the polytheists face the Muslims, they strike their faces with swords, and when they turn away, the angels catch up with them and strike their backs. Ibn Abi Nujayh said: On the authority of Mujahid, in his statement, **When the angels take the souls of those who disbelieved, they strike their faces and their backs**, on the day of Badr. Waki' said: On the authority of Sufyan al-Thawri, on the authority of Abu Hashim Ismail ibn Kathir, on the authority of Mujahid, and on the authority of Shu'bah, on the authority of Ya'la ibn Muslim, on the authority of Sa'id ibn Jubayr, they strike their faces and their backs, he said and their buttocks, but God is called by a nickname, and so said 'Umar, the freed slave of 'Ufra. On the authority of Al-Hasan Al-Basri, he said: A man said, O Messenger of God, I saw something like thorns on the back of Abu Jahl. He said, **That is the striking of the angels**. Narrated by Ibn Jarir, and it is mursal. Although this context was caused by the Battle of Badr, it is general for every disbeliever. That is why God did not specify it to the people of Badr. Rather, God the Almighty said: **And if you could but see when the angels take the souls of those who disbelieve, they strike their faces and their backs**. And in Surat Al-Qital there is a similar statement. And in Surat Al-An'am, God the Almighty said: "And if you could but see when the wrongdoers are in the overwhelming pangs of death while the angels are stretching out their hands, saying, 'Deliver your souls.' " That is, they are stretching out their hands to strike them by the command of their Lord, when their souls find it difficult and refuse to leave their bodies to leave by force. This is when they are given glad tidings of torment and wrath from God, as in the hadith of Al-Baraa' that when the Angel of Death comes to the disbeliever at his deathbed in that horrible state, he says: **Come out, O wicked soul, to poisonous water and scalding water and a shade of hot water**. So it disperses in his body and they extract it from his body, as it extracts... The skewer is made of wet wool, and the veins and nerves come out with it. That is why God Almighty said: The angels say to them, **Taste the torment of the fire**. And God Almighty said: **That is for what your hands have put forth**, meaning this is the reward because of the bad deeds you did in your worldly life. God will reward you with this reward. **And that God is not unjust to His servants**,

meaning He does not wrong any of His creation. Rather, He is the just judge who does not wrong, blessed and exalted be He. And sanctified and glorified is the Rich, the Praiseworthy. That is why it came in the authentic hadith, in Muslim, may God have mercy on him, on the authority of Abu Dharr, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, that God Almighty says, "O My servants, I have forbidden injustice for Myself and have made it forbidden among you, so do not wrong one another. O My servants, it is only your deeds that I count for you. So whoever finds good, let him praise God, and whoever finds otherwise, let him blame no one but himself." That is why God Almighty said:

## Fath al-Qadir

His saying: 50- **And if you could see** is addressed to the Messenger of God, may God bless him and grant him peace, or to anyone who is suitable for it, as was previously explained in more than one place. The meaning is: And if you could see, because if the present tense is changed to past tense, and *when* is an adverb for **you could see**, and the object is omitted: that is, if you could see the disbelievers at the time the angels take their souls, it was said: He meant by those who disbelieved those who were not killed on the day of Badr, and it was said: It is about those who were killed at Badr, and the answer to if is omitted, its meaning is: You would have seen a great matter, and the phrase **they strike their faces** is in the accusative case as a state, and what is meant by their backs is their buttocks, it was referred to by the backs, and it was said: Their backs, it was said: This striking will be at death as indicated by the mention of taking them, and it was said: It is on the Day of Resurrection when they are led to the Fire. His saying: **And taste the punishment of the burning fire**, Al-Farra' said, meaning: And they say, **Taste the punishment of the burning fire**, and the sentence is connected to *strike*, and it was said: That the keepers of Hell say this to them, and the taste may be tangible, and it may be placed in the place of trial and testing, and its origin is from tasting with the mouth.

## Tafsir al-Baghawi

50 - **And if you could but see**, O Muhammad, **when the angels take the souls of those who disbelieve**, meaning: they take their souls. They differed about it. It was said: This is at death, the angels strike the faces and backs of the disbelievers with whips of fire.

It was said: He meant those polytheists who were killed at Badr, the angels would strike their faces and their backs. Saeed bin Jubair and Mujahid said: He meant their buttocks, but God is modest and uses euphemisms. Ibn Abbas said: When the polytheists turned their faces toward the Muslims, the angels would strike their faces with swords, and when they turned away, the angels would catch up with them and strike their backs.

Ibn Jurayj said: He means what is before them and what is behind them, meaning: They will strike their

Surat al-Anfal 8:50

And if you could but see when the angels take the souls of those who disbelieved, they strike their faces and their backs, [saying], "Taste the punishment of the Burning Fire."

entire bodies, and what is meant by death is killing.

**And taste the punishment of the burning fire**, meaning:

The angels will say: Taste the punishment of the burning fire. It was said: The angels had iron clubs with which they would strike the disbelievers, so the fire would burn in their wounds, and that is what the Almighty said: **And taste the punishment of the burning fire**. Al-Hasan said: This is on the Day of Resurrection when the keepers of Hell will say to them: Taste the punishment of the burning fire. Ibn Abbas, may God be pleased with him, said: They will say that to them after death.

### Tafsir al-Baidawi

50. **And if you saw** "And if you saw" then if you make the present tense past tense the opposite of if. "When the angels take away those who disbelieve" at Badr, and when is a circumstance of see and the object is omitted, meaning if you saw the disbelievers or their state at that time, and the angels are the subject of takes away and this is indicated by the reading of Ibn Amir with the letter ta' and it is possible that the subject is the pronoun of God Almighty and it is the subject and its predicate is "they strike their faces" and the sentence is a state of those who disbelieve, and the pronoun does not need the waw in it and in the first case it is a state of them or of the angels or from them to make it more suitable for both pronouns. "And their backs" their backs or their buttocks, and perhaps what is meant is generalizing the striking, meaning they strike what is before them and what is behind them.

"And taste the punishment of the burning fire **is in apposition to** they strike" by implying the saying, meaning they say taste as good report for them of the punishment of the Hereafter. It was said that they had iron clubs with them whenever they struck, fire would flare up from them. The answer to *if* is omitted to make the matter more complicated and exaggerated.

## Surat al-Anfal 8:51

That is because of what your hands have put forth, and because God is not unjust to His servants.

## Tafsir al-Jalalayn

51 - *That* punishment is for what your hands have put forth He used it and not anything else because most actions are performed with it **and that God is not unjust** that is, He is not unjust **to the servants** so He punishes them without sin.

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says, informing about what the angels said to these polytheists who were killed at Badr, that they said to them while they were striking their faces and backs: **(Taste the punishment of God which burns you)**, this punishment is for you, **for what your hands have put forth**, meaning: for what your hands have earned of sins and burdens, and what you have committed of disobedience to God during the days of your life, so taste the punishment today, and in your return there is the punishment of burning, and that is for you because God **is not unjust to His servants**, He does not punish anyone of His creation except for a crime he has committed, and He does not punish him except for his disobedience to Him, because injustice cannot be from Him.

In the opening of *that* in his saying: **and that God** there are two aspects of parsing:

One of them: the accusative, which is for the purpose of connecting with *what* in His statement: **because of what you have put forward**, meaning: **that is because of what your hands have put forward**, and that God is not unjust to the servants, according to the statement of some of them, and the genitive, according to the statement of some.

The other: raising, on **that is because of what you have presented**, and that is because God.

## Tafsir al-Qurtubi

*That* is in the nominative case, meaning that is the matter. Or that is your reward. **Because of what your hands have put forth** meaning what you have acquired of sins. **And that God is not unjust to the servants** since He has made the way clear and sent the messengers, so why did you disobey? And *that* is in the accusative case in apposition to *what*, and if you wish, you can put it in the accusative case, meaning **and that**, and delete the *ba*, or meaning: and that is because God. It is permissible for it to be in the nominative case in conjunction with *that*.

## Tafsir Ibn Kathir

God the Almighty says: And if you were to witness, O Muhammad, the state in which the angels take the souls of the infidels, you would see a great, terrifying, horrible, and reprehensible matter, when **they strike their faces and their backs** and say to them, **And taste the punishment of the Burning Fire**. Ibn Jurayj said: On the authority of Mujahid, **Their backs** means their buttocks, he said on the day of Badr. Ibn Jurayj said: Ibn Abbas said: When the polytheists face the Muslims, they strike their faces with swords, and when they turn away, the angels catch up with them and strike their backs. Ibn Abi Nujayh said: On the authority of Mujahid, in his statement, **When the angels take the souls of those who disbelieved, they strike their faces and their backs**, on the day of Badr. Waki' said: On the authority of Sufyan al-Thawri, on the authority of Abu Hashim Ismail ibn Kathir, on the authority of Mujahid, and on the authority of Shu'bah, on the authority of Ya'la ibn Muslim, on the authority of Sa'id ibn Jubayr, they strike their faces and their backs, he said and their buttocks, but God is called by a nickname, and so said 'Umar, the freed slave of 'Ufra. On the authority of Al-Hasan Al-Basri, he said: A man said, O Messenger of God, I saw something like thorns on the back of Abu Jahl. He said, **That is the striking of the angels**. Narrated by Ibn Jarir, and it is mursal. Although this context was caused by the Battle of Badr, it is general for every disbeliever. That is why God did not specify it to the people of Badr. Rather, God the Almighty said: **And if you could but see when the angels take the souls of those who disbelieve, they strike their faces and their backs**. And in Surat Al-Qital there is a similar statement. And in Surat Al-An'am, God the Almighty said: "And if you could but see when the wrongdoers are in the overwhelming pangs of death while the angels are stretching out their hands, saying, 'Deliver your souls.' " That is, they are stretching out their hands to strike them by the command of their Lord, when their souls find it difficult and refuse to leave their bodies to leave by force. This is when they are given glad tidings of torment and wrath from God, as in the hadith of Al-Baraa' that when the Angel of Death comes to the disbeliever at his deathbed in that horrible state, he says: **Come out, O wicked soul, to poisonous water and scalding water and a shade of hot water**. So it disperses in his body and they extract it from his body, as it extracts... The skewer is made of wet wool, and the veins and nerves come out with it. That is why God Almighty said: The angels say to them, **Taste the torment of the fire**. And God Almighty said: **That is for what your hands have put forth**, meaning this is the reward because of the bad deeds you did in your worldly life. God will reward you with this reward. **And that God is not unjust to His servants**, meaning He does not wrong any of His creation. Rather, He is the just judge who does not wrong, blessed and exalted be He. And sanctified and glorified is the Rich, the Praiseworthy. That is why it came in the authentic hadith, in Muslim, may God have mercy on him, on the authority of Abu Dharr, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, that God Almighty says, "O My servants, I have forbidden injustice for Myself and have made it forbidden among you, so do not wrong one another. O My servants, it is

Surat al-Anfal 8:51

That is because of what your hands have put forth, and because God is not unjust to His servants.

only your deeds that I count for you. So whoever finds good, let him praise God, and whoever finds otherwise, let him blame no one but himself." That is why God Almighty said:

### Fath al-Qadir

And the reference in His saying: 51- *That* is to what preceded of the beating and torment, and the *ba* in **because of what your hands have put forth** is causal: meaning that this will happen because of what you have earned of sins and committed of transgressions, and the sentence **and that God is not unjust to the servants** is in the nominative case as the predicate of a deleted subject: meaning that the matter is that He does not wrong them, and it is permissible for it to be conjoined with the sentence that is the predicate of His saying: *That* and it is **because of what your hands have put forth** meaning that this torment is because of the sins, and because **that God is not unjust to the servants** because He, glory be to Him, sent His messengers to them, and revealed to them His books, and made clear to them the path, and guided them to the two paths as He, glory be to Him, said: **And We did not wrong them, but they were wronging themselves.**

### Tafsir al-Baghawi

51 - *That*, meaning: that strike that befell you, **is because of what your hands have put forth**, meaning: because of what your hands have earned, **and that God is not unjust to His servants.**

### Tafsir al-Baidawi

51. *That* the beating and torment **is for what your hands have put forth** because of what you have earned of disbelief and sins, and it is report for that. **And that God is not unjust to the servants** is in apposition to what) to indicate that its causality is by its being joined to it, since if it were not for it, it would have been possible for Him to torment them without their sins, not that He would not torment them for their sins. For leaving the torment of one who deserves it is not injustice according to the law or reason, so that the negation of injustice becomes a reason for the torment and the darkness of multiplication for the sake of the servants.



## Surat al-Anfal 8:52

Like the way of the people of Pharaoh and those before them, they disbelieved in the signs of God, so God seized them for their sins. Indeed, God is Powerful and Severe in penalty.

### Tafsir al-Jalalayn

52 - The habit of these people **is like the habit of the people of Pharaoh and those before them who disbelieved in the signs of God, so God seized them with punishment for their sins** the phrase they disbelieved and what follows it explains what came before it **God is powerful** over what He wants **severe in penalty**

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says: The actions of these polytheists from Quraysh who were killed at Badr were like the custom of the people of Pharaoh, their actions and deeds, and the actions of those who denied the proofs of God and His messengers from the nations before them, so we did to them as we did to those.

We have previously explained that *habit* is the affair and habit, which makes it unnecessary to repeat it in this place.

Al-Harith told me, he said, Abdul Aziz told me, he said, Shaiban told us, on the authority of Jabir, on the authority of Amer, Mujahid, and Ata': **Like the way of Pharaoh's family**, like the actions of Pharaoh's family, like the customs of Pharaoh's family.

And His statement: **So God seized them for their sins**, meaning: God punished them for their denial of His proofs and His messengers, and their disobedience to their Lord, just as He punished their peers and the nations before them. **Indeed, God is Powerful**, no one can overcome Him, and no one can repel His judgment. He executes His command, and His judgment is carried out among His creation. His punishment is severe for whoever disbelieves in God and rejects His proofs.

### Tafsir al-Qurtubi

Habit is custom. It was mentioned earlier in Al Imran. That is, the custom of torturing them when taking souls and in the graves is like the custom of the people of Pharaoh. It was said: The meaning is that these people were punished with killing and captivity just as the people of Pharaoh were punished with separation, that is, their habit is like the habit of the people of Pharaoh.

### Tafsir Ibn Kathir

God Almighty says: These polytheists who denied what you were sent with, O Muhammad, did as the nations who denied before them did, so We did to them what is our custom, that is, our habit and our way with their likes from the people of Pharaoh and the nations before them who denied the messengers, the disbelievers in the signs of God. **So God seized them for their sins**, that is, because of their sins, He destroyed them and seized them with the seizure of the Mighty, the Powerful. **Indeed, God is Powerful and Severe in penalty**, that is, no one can overcome Him and no one can escape Him.

### Fath al-Qadir

His statement: 52- **Like the habit of Pharaoh's people** When God Almighty mentioned what He sent down upon the people of Badr, He followed it with what indicates that this is His way with the groups of disbelievers. *Habit* means custom, and the *kafis* in the nominative case as a predicate for a deleted subject: meaning the habit of these people is like the habit of Pharaoh's people **and those before them**. The meaning is: He punished these people as He punished those people, so the custom of punishing these people was like the past custom of God in punishing groups of disbelievers. The phrase **they disbelieved in the signs of God** explains the habit of the people of Pharaoh: that is, their habit was that they disbelieved in the signs of God, so their disbelief caused God Almighty to seize them. What is meant by their sins: their transgressions that resulted from their disbelief, so the *ba* in **by their sins** is for association, that is, He seized them while they were involved in their sins and had not repented from them. The phrase **God is Powerful and Severe in Punishment** is an interjection confirming the meaning of what preceded it.

### Tafsir al-Baghawi

52 - **Like the habit of the people of Pharaoh**, like the actions, deeds and customs of the people of Pharaoh, meaning: the habit of these people in their disbelief is like the habit of the people of Pharaoh. Ibn Abbas said: It is that the people of Pharaoh were certain that Moses was a prophet from God, but they denied him. Likewise, these people, Muhammad, peace and blessings be upon him, came to them with the truth, but they denied him, so God sent down a punishment upon them as He sent down upon the people of Pharaoh. **And those before them**, meaning: "disbelieved in the signs of God, so God seized them for their sins. Indeed, God is Powerful and Severe in penalty."

### Tafsir al-Baidawi

52. **Like the habit of the people of Pharaoh** meaning the habit of these people is like the habit of the people of Pharaoh, which is their work and their path that they persisted in, meaning they continued on it. **And those**

Surat al-Anfal 8:52

Like the way of the people of Pharaoh and those before them, they disbelieved in the signs of God, so God seized them for their sins. Indeed, God is Powerful and Severe in penalty.

**before them** before the people of Pharaoh.

**Disbelieved in the signs of God** is an explanation of their habit. **So God seized them for their sins** as He seized these people. **Indeed, God is Powerful and Severe in penalty** nothing can overcome Him in repelling Him.

## Surat al-Anfal 8:53

That is because God would not change a favor He had bestowed upon a people until they change what is within themselves, and that God is Hearing and Knowing.

### Tafsir al-Jalalayn

53 - *That* meaning the punishment of the disbelievers *because* meaning because **God would not change a favor which He had bestowed upon a people** exchanging it with punishment **until they change what is within themselves** exchanging their favor for disbelief, like the disbelievers of Mecca exchanging their food for hunger and their security for fear and sending the Prophet, may God bless him and grant him peace, to them for disbelief and turning people away from the path of God and fighting the believers **and that God is Hearing and Knowing**

### Tafsir al-Suyuti

#### Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And We seized those who disbelieved in Our signs from the polytheists of Quraysh at Badr for their sins, and We did that to them, because they changed the blessing that God had bestowed upon them by sending His Messenger from among them and among them, by expelling him from among them, denying him, and waging war against him, so We changed Our blessing upon them by destroying them, as We did that to those who came before them from among those who rebelled against Us and disobeyed Our command.

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: **That is because God will not change a blessing which He has bestowed upon a people until they change what is within themselves.** He says: **The blessing of God**, Muhammad, may God bless him and grant him peace, bestowed it upon the Quraysh, and they disbelieved, so he conveyed it to the Ansar.

And His statement: **And that God is All-Hearing, All-Knowing**, means: Nothing of the speech of His creation is hidden from Him. He hears the speech of every speaker among them, whether good or evil. *All-Knowing*, of what their hearts conceal, and He will reward and recompense them for what they say and do, if good, then good, and if evil, then evil.

### Tafsir al-Qurtubi

Explanation. That is, this punishment, because they changed and altered, and God's blessing upon the

Quraysh was fertility and abundance, security and well-being. **Do they not see that We have made a secure sanctuary while people are being snatched away all around them?** (al-Ankabut 29:67) The verse. Al-Suddi said that God's blessing upon them was Muhammad, may God bless him and grant him peace, but they disbelieved in him, so he was transferred to Medina and the punishment befell the polytheists.

### Tafsir Ibn Kathir

God Almighty tells us about the perfection of His justice and equity in His judgment, that He Almighty does not change a blessing that He has bestowed upon anyone, except because of a sin that he has committed, as God Almighty says: "Indeed, God will not change the condition of a people until they change what is in themselves. And when God intends evil for a people, there is no repelling it, and they have no protector besides Him." And His statement, **Like the way of Pharaoh's people**, meaning like what He did to Pharaoh's people and their likes, when they denied His signs, He destroyed them because of their sins and took away from them those blessings that He bestowed upon them, of gardens, springs, crops, treasures, and a noble position, and the blessings in which they were enjoying themselves, and God did not wrong them in that, but they were the wrongdoers.

### Fath al-Qadir

And the reference in his saying: 53- *That* is to the punishment that God brought down upon them, and it is the subject and its predicate is what comes after it, and the sentence is in the course of explaining what happened to them of God's punishment. Meaning: That punishment is because God usually does not change the blessings He bestows upon His servants **until they change what is in themselves** of conditions and morals by being ungrateful for God's blessings, belittling His kindness, and neglecting His commands and prohibitions, as was the case with the people of Pharaoh and those before them, and with Quraysh and those like them from the polytheists. God opened for them the doors of goodness in this world and bestowed upon them the favors of sending messengers and revealing books, but they responded to these blessings with disbelief and thus deserved to have the blessings changed, just as they changed what they should have followed and acted upon by thanking and accepting them. The phrase **and that God is All-Hearing, All-Knowing** is connected to **that God would not change a blessing** and is included with it in the al-Sharh 94: that is, because God would not change, etc., and because God is All-Hearing, All-Knowing, He hears what they say and knows what they do. It was read with a kasra on the hamza as a new sentence.

### Tafsir al-Baghawi

53 - **That is because God would not change a favor which He had bestowed upon a people until they**

Surat al-Anfal 8:53

That is because God would not change a favor He had bestowed upon a people until they change what is within themselves, and that God is Hearing and Knowing.

**change what is within themselves.** He meant: God Almighty does not change what He has bestowed upon a people until they change what is within themselves, by being ungrateful and abandoning gratitude. So if they do that, God will change what is within them, and will take away the favor from them.

Al-Suddi said: God's blessing is Muhammad, may God bless him and grant him peace. God bestowed his blessing upon the Quraysh and the people of Mecca, but they denied him and disbelieved in him, so God transferred him to the Ansar, **and God is All-Hearing, All-Knowing.**

### Tafsir al-Baidawi

53. *That* refers to what happened to them. **Because God** because God **would not change a favor which He had bestowed upon a people** exchanging it for a punishment. **until they change what is in themselves** change what is in their condition to a worse condition, like the Quraysh changing their condition in maintaining kinship ties and refraining from exposing the signs and messengers by opposing the Messenger, peace and blessings be upon him, and those who followed him from among them, and striving to shed their blood and denying the signs and mocking them and other things that they innovated after the mission. The reason is not that God did not change what He had bestowed upon them until they changed their condition, but rather what is understood from it is His custom to change it whenever they change their condition. The root of *yak* is *yakun* so the vowel was deleted for the sake of emphasis, then the waw because of the meeting of two quiescent letters, then the nun because of its resemblance to soft letters for ease. **And that God is Hearing** of what they say. *Knowing* of what they do.

## Surat al-Anfal 8:54

Like the way of the people of Pharaoh and those before them, they denied the signs of their Lord, so We destroyed them for their sins and drowned the people of Pharaoh, and all of them were wrongdoers.

### Tafsir al-Jalalayn

54 - **Like the way of the people of Pharaoh and those before them, they denied the signs of their Lord, so We destroyed them for their sins and drowned the people of Pharaoh** his people with him **and all** of the nations that denied **were wrongdoers**

### Tafsir al-Suyuti

#### Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Other than these polytheists who were killed by God, who were killed at Badr, the blessing of their Lord that He bestowed upon them, by sending Muhammad from among them and among them, calling them to guidance, by their denial of him and their war against him, **like the way of the people of Pharaoh**, like the way of the people of Pharaoh and their custom and their actions with Moses, the Prophet of God, in their denial of him and their intention to war against him, and the custom of the nations before them who denied their messengers and their actions, **so We destroyed them for their sins**, some by the earthquake, some by the sinking, and some by the wind, **and We drowned the people of Pharaoh**, in the sea, **and all of them were wrongdoers**, meaning: All of these nations that We destroyed were doing what they should not have done, by their denial of the messengers of God and their denial of His signs. Thus We destroyed those whom We destroyed at Badr, when they changed the favor of God upon them, by killing with the sword, and We humiliated some of them by captivity and captivity.

#### Tafsir al-Qurtubi

This is not a repetition, because the first is a custom in denying, and the second is a custom in changing, and the rest of the verse is clear.

#### Tafsir Ibn Kathir

God Almighty tells us about the perfection of His justice and equity in His judgment, that He Almighty does not change a blessing that He has bestowed upon anyone, except because of a sin that he has committed, as God Almighty says: "Indeed, God will not change the condition of a people until they change what is in themselves. And when God intends evil for a people, there is no repelling it, and they have no protector besides Him." And His statement, **Like the way of Pharaoh's people**, meaning like what He did to

Pharaoh's people and their likes, when they denied His signs, He destroyed them because of their sins and took away from them those blessings that He bestowed upon them, of gardens, springs, crops, treasures, and a noble position, and the blessings in which they were enjoying themselves, and God did not wrong them in that, but they were the wrongdoers.

### Fath al-Qadir

Then he repeated what came before, saying: 54- **Like the way of the people of Pharaoh and those before them who denied the signs of their Lord** for the purpose of emphasis with the addition that it is like the explanation of taking sins by drowning, and it was said: The first is in consideration of what the people of Pharaoh and those who resembled them did, and the second is in consideration of what was done to them, and it was said: What is meant by the first is their disbelief in God, and by the second is their denial of the prophets, and other things were said that are not without arbitrariness, and the speech in **We destroyed them for their sins** is like the speech that came before in **So God seized them for their sins, And We drowned the people of Pharaoh** is connected to We destroyed them, connecting the specific to the general because of its horror and being one of the most severe types of destruction, then he ruled on the two groups of the people of Pharaoh and those before them, and the disbelievers of Quraysh with injustice to themselves, because of what they caused for God's punishment from disbelief in God and His signs and messengers and injustice to others, as was the case with them in their dealings with people With all kinds of injustice.

Ibn Abi Hatim narrated on the authority of Ad-Dahhak regarding his statement: **And if you could but see when the angels take the souls of those who disbelieve**, he said: Those polytheists whom God killed at Badr. Ibn Jarir narrated on the authority of Al-Hasan who said: A man said: O Messenger of God, I saw something like thorns on the back of Abu Jahl. He said: That is the beating of the angels. This is a mural. Saeed bin Mansour, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Mujahid regarding his statement: **And their backs**, he said: And their buttocks, but God is Generous and uses a euphemism. Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Al-Suddi regarding his statement: **That is because God will not change a favor which He has bestowed upon a people until they change what is in themselves**, he said: The favor of God is Muhammad, may God bless him and grant him peace. God bestowed his favor upon the Quraysh, so they disbelieved, so God transferred him to the Ansar.

### Tafsir al-Baghawi

54 - **Like the way of Pharaoh's people**, like the way Pharaoh's people did, **and those before them**, of the disbelieving nations, **they denied the signs of their Lord, so We destroyed them for their sins**, We destroyed some of them with an earthquake, some with a sinking, some with a transformation, some with a wind, and some with drowning. Thus, We destroyed



Surat al-Anfal 8:54

Like the way of the people of Pharaoh and those before them, they denied the signs of their Lord, so We destroyed them for their sins and drowned the people of Pharaoh, and all of them were wrongdoers.

the disbelievers of Badr with the sword, when they denied the signs of their Lord, **and We drowned Pharaoh's people, and all of them were wrongdoers**, meaning: the first and the last.

### Tafsir al-Baidawi

54. **Like the way of the people of Pharaoh and those before them, they denied the signs of their Lord, so We destroyed them for their sins and drowned the people of Pharaoh.** Repetition for emphasis and for what is connected to it of evidence of ingratitude for blessings by His statement: **for the signs of their Lord** and explaining what the people of Pharaoh took. It was said that the first is to liken disbelief and taking it, and the second is to liken the change in the blessing due to their changing what is in themselves. **And all** of the groups that denied, or of the drowned Copts and the dead of Quraysh. **They were wrongdoers** themselves by disbelief and sins.

## Surat al-Anfal 8:55

Indeed, the worst of beasts in the sight of God are those who disbelieve - so they do not believe.

### Tafsir al-Jalalayn

55 - And it was revealed about Qurayza **Indeed, the worst of beasts in the sight of God are those who disbelieve - so they will not believe**

### Tafsir al-Suyuti

As for the Almighty's saying, **Indeed, the worst of living creatures in the sight of God are those who disbelieve, so they will not believe.** Abu Al-Sheikh narrated on the authority of Saeed bin Jubair, who said, **Indeed, the worst of living creatures in the sight of God are those who disbelieve, so they will not believe.** It was revealed about six men from the Jews, among them the son of the Ark.

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says: The worst of what has crawled on the earth in the sight of God are those who disbelieved in their Lord, denied His oneness, and worshipped other than Him. **They do not believe,** meaning: they do not believe in God's messengers, nor do they acknowledge His revelation and sending down.

### Tafsir al-Qurtubi

The Almighty says: **Indeed, the worst of living creatures in the sight of God** meaning those who crawl on the face of the earth in the knowledge and judgment of God. **Those who disbelieve - they will not believe** is similar to **the deaf and dumb who do not use reason** (al-Anfal 8:22).

### Tafsir Ibn Kathir

God Almighty said: The worst of those who have crawled on the face of the earth are those who disbelieved, for they do not believe, who whenever they make a covenant they break it, and whenever they confirm it with oaths they break it, **and they do not fear God** meaning they do not fear God in any of the sins they have committed, **so if you overtake them in war** meaning you defeat them and triumph over them in war, **then scatter through them those behind them** meaning torment them, as Ibn Abbas, Al-Hasan Al-Basri, Al-Dahhak, Al-Suddi, Ata Al-Khurasani, and Ibn Uyaynah said, and its meaning is to make their punishment severe and kill them severely, so that other enemies from Arabs and others will fear, and they will become an example for them, **so that they may remember.** Al-Suddi said: He says: Perhaps they will beware of breaking their covenant and the same will be done to them.

## Fath al-Qadir

His statement: 55- **Indeed, the worst of living creatures** meaning the worst of what creeps on the face of the earth **in the sight of God** meaning in His judgment **are those who disbelieve** meaning those who persist in disbelief and persist in misguidance. For this reason, He said: **So they will not believe** meaning that this is their nature, they will never believe, and they will not turn back from misguidance at all. And making them the worst of living creatures, not the worst of people, is an allusion to their shedding of humanity and their entering into a species other than people from the types of animals due to their lack of reasoning about what is in them to guide them.

### Tafsir al-Baghawi

55- **Indeed, the worst of beasts in the sight of God are those who disbelieve - so they will not believe.** Al-Kalbi and Qatil said: He means the Jews of Banu Qurayzah, including Ka'b ibn al-Ashraf and his companions.

### Tafsir al-Baidawi

55. **Indeed, the worst of beasts in the sight of God are those who disbelieve.** They persisted in disbelief and were entrenched in it. **So they do not believe.** So faith is not expected from them. Perhaps it is report about a people who are naturally disbelievers that they do not believe. The *fa* is for conjunction and to draw attention to the fact that the realization of the conjoined requires the realization of the conjoined. His saying:

## Surat al-Anfal 8:56

Those of them with whom you made a treaty, then they break their treaty every time, and they do not fear God.

## Surat al-Anfal 8:56

Those of them with whom you made a treaty, then they break their treaty every time, and they do not fear God.

## Tafsir al-Jalalayn

56 - **Those of them with whom you made a covenant** not to help the polytheists **then they break their covenant every time** they made a covenant **and they do not fear** God in their treachery.

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **Indeed, the worst of beasts in the sight of God are those who disbelieve**, "those of whom you have made a covenant," O Muhammad, meaning: You have taken their covenants and pledges that they will not fight you, nor support one another against you in fighting you, like the Qurayza and their peers, between whom and you there was a covenant and agreement, **then they break**, their covenants and pledges, whenever they have made a covenant with you and trusted you, they fight you and support one another against you, and they do not fear God, nor do they fear in doing that that He will bring upon them a battle that will overwhelm them and destroy them, like the one who:

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **Those of them with whom you made a treaty, then they break their treaty**, he said: Qurayza, they plotted against Muhammad on the day of the Trench, his enemies.

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, something similar.

## Tafsir al-Qurtubi

Then he described them and said: **Those among them with whom you made a covenant, then they break their covenant every time, and they do not fear God**. That is, they do not fear revenge. And the word **from among them** in his saying **from them** is for partiality, because the covenant was only made with their nobles, then they broke it. What is meant by them are Qurayzah and Nadir, according to Mujahid and others. They broke the covenant and aided the polytheists of Mecca with weapons, then they apologized and said: We forgot. So he made a covenant with them again, but they broke it on the day of the Trench.

## Tafsir Ibn Kathir

God Almighty said: The worst of those who have crawled on the face of the earth are those who disbelieved, for they do not believe, who whenever they make a covenant they break it, and whenever they confirm it with oaths they break it, **and they do not fear God** meaning they do not fear God in any of the sins they have committed, **so if you overtake them in war** meaning you defeat them and triumph over them in war, **then scatter through them those behind them** meaning torment them, as Ibn Abbas, Al-Hasan Al-Basri, Al-Dahhak, Al-Suddi, Ata Al-Khurasani, and Ibn Uaynah said, and its meaning is to make their punishment severe and kill them severely, so that other enemies from Arabs and others will fear, and they will become an example for them, **so that they may remember**. Al-Suddi said: He says: Perhaps they will beware of breaking their covenant and the same will be done to them.

## Fath al-Qadir

His statement: 56- **Those of them with whom you made a covenant** is a substitute for those who disbelieved, or an apposition, or in the accusative case of blame. The meaning is that these disbelievers who are the worst of creatures in the sight of God are those with whom you made a covenant: that is, you took their covenant from them. **Then they break their covenant** that you made with them **every time** of the covenant. **And** the condition is that **and they do not fear** the breaking, nor do they fear its consequences, nor do they avoid its causes. It was said that *from* in his statement: **of them** is for partiality, and the object of **I made a covenant** is omitted: that is, those with whom you made a covenant, and they are some of those disbelievers: meaning the nobles among them. The conjunction of the future, which is **then they break their covenant** with the past, which is **I made a covenant**, is to indicate the continuation of their breaking. These are the Qurayzah with whom the Messenger of God, may God bless him and grant him peace, made a covenant that they would not help the disbelievers, but they did not fulfill that, as will come.

## Tafsir al-Baghawi

56 - **Those of whom you made a treaty**, meaning you made a treaty with them. It was said: meaning: you made a treaty with them. It was said that *of* was included because its meaning is: you took a treaty from them, **then they break their treaty every time**, and they are Banu Qurayzah, they broke the treaty that was between them and the Messenger of God, may God bless him and grant him peace, and they aided the polytheists with weapons to fight the Prophet, may God bless him and grant him peace, and his companions, then they said: we forgot and made a mistake, so he made a treaty with them a second time, so they broke the treaty and sided with the infidels against the Messenger of God, may God bless him

and grant him peace, on the day of the Trench, and Ka'b ibn al-Ashraf rode to Mecca, and he agreed with them in opposing the Prophet, may God bless him and grant him peace, **and they do not fear God**, they do not fear God Almighty in breaking the treaty.

### Tafsir al-Baidawi

56. **Those of them with whom you made a treaty, then they break their treaty every time** instead of those who disbelieved instead of some for clarification and specification, and they are the Jews of Qurayzah with whom the Messenger of God, may God bless him and grant him peace, made a treaty or they would not support him, so they aided the polytheists with weapons and said: We forgot, then he made a treaty with them and they broke it and supported them against him on the day of the Trench, and Ka'b bin Al-Ashraf rode to Mecca and made an alliance with them. And *from* is to include the treaty with the meaning of taking, and what is meant by *once* is a treaty or fighting. **And they do not fear** the blasphemy and its consequences, or they do not fear God in it or His victory for the believers and His giving them power over them.

## Surat al-Anfal 8:57

So if you should gain the upper hand over them in war, disperse thereby those behind them that perhaps they will be reminded.

## Surat al-Anfal 8:57

So if you should gain the upper hand over them in war, disperse thereby those behind them that perhaps they will be reminded.

## Tafsir al-Jalalayn

57 - **So if** in it there is an assimilation of the conditional nun of inna into the additional ma **you will find them** you will find them **in the war, so scatter** divide *them* from those behind them of the warriors by punishing them and punishing them **so that they** that is, those behind them **may remember** take heed 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: If you encounter in war those with whom you have made a covenant time after time from Qurayza, and you take them prisoner, **then disperse with them those behind them**, meaning: Do to them an act that will disperse those behind them who are their peers, those with whom you have a covenant and agreement.

Displacement means expulsion, dispersion and separation.

The Prophet of God, may God bless him and grant him peace, was ordered to do this to the one who broke the covenant between him and them if he had power over them, an act that would frighten those behind them, those with whom the Messenger of God, may God bless him and grant him peace, had a covenant, so that they would not dare to do what these people, whom God described in this verse as breaking the covenant, dared to do.

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, on the authority of Ibn Abbas, regarding his statement: **But if you catch them in war, disperse by them those behind them**, meaning: punish them after them.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas: **And He scattered them from behind them**, meaning: He tormented them from behind them.

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **But if you catch up with them in war,**

**disperse through them those behind them**, meaning: Admonish others from among the people through them.

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **But if you catch them in war, scatter them from those behind them**, meaning: punish them from those behind them, from the enemy after them, so that they may beware of breaking their oath and you may do the same to them.

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Ayoub, on the authority of Saeed ibn Jubayr: **And he dispersed with them those behind them**, he said: He warned with them those behind them.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Ata' Al-Khurasani, on the authority of Ibn Abbas, who said: They were punished by those behind them, after them. Ibn Jurayj said: Abdullah bin Kathir said: They were punished by those behind them.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **But if you overtake them in war, disperse them from behind so that they may remember**, meaning: torment them from behind so that they may understand.

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 bin Muzahim say regarding His statement: **And He scattered with them those who came after them**, meaning: He punished them after them.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding the statement of God: **But if you overtake them in war, disperse with them those behind them**, he said: Hide them by what you do to these people. And he recited: "And others besides them whom you do not know. God knows them" (al-Anfal 8:60).

As for his saying: **Perhaps they will remember**, its meaning is: So that they may learn a lesson from what you did to those whose characteristics you described, so that they may beware of breaking the covenant between you and them, for fear that what happened to these people will happen to them if they break it.

## Tafsir al-Qurtubi

Condition and its answer. The letter nun was added to emphasize what ma was added to, this is what the Basrans said. The Kufians said: The heavy and light nun are added with ma in mujazat to differentiate between mujazat and khayyir. The meaning of thaqafananhum is that you capture them and put them in a state of weakness, in which you are able to overcome them and defeat them. This is necessary



from the wording, as he said in war. Some people said: You encounter them and meet them. It is said: I *thaqafatuhu thaqfan*, meaning I found him. So-and-so is *thaqafa laqf*, meaning he is quick to find what he tries and seeks. *Thaqaf laqf*. A woman is *thaqaf*. The first statement is more appropriate, because of its connection to the verse as we have explained. The one who encounters may be overcome, so it is possible to be displaced by it, or it may not be overcome. *Thaqaf* in the language: what is used to tie a canal and the like. From this is what An-Nabigha said:

She calls us Qaina, and the iron bites her like a culture bites the deafness of pipes.

**He scattered them from behind them.** Saeed bin Jubair said: The meaning is he warned those behind them about them. Abu Ubaid said: It is the language of the Quraysh 106: he scattered them, he heard about them. Ad-Dahhak said: he tortured them. Az-Zajaj: He did to them an act of killing by which those behind them were scattered. Dispersion in the language means: scattering and dispersing. It is said: I scattered the sons of so-and-so, I uprooted them from their places and expelled them from them until they left them. And the same is the case for the singular, you say: I left him scattered from his homeland and his family. A poet from Hudhayl said:

I roam the valleys every day for fear that a wise man will lead me astray.

And from it is the word *sharad* al-ba'ir **the camel or animal** if it separates from its owner. And *min* means *who*, as Al-Kisa'i said: It was narrated from Ibn Mas'ud *sharadh* with the voiced dhal, and they are two languages. Qatrib said: *sharadh* **with the voiced dhal** means tormenting. And with the silent dhal it means separation, as Al-Tha'labi narrated. Al-Mahdawi said: *sharadh* has no basis, unless it is a substitute for the silent dhal because of their similarity, and *sharadh* is not known in the language. And it was read **min khalfahum** with a kasra on the meem and the fa. **La'allahum dhikrūn** means they remember your promise to them. And it was said: This refers to those behind them, because the one who was killed does not remember, meaning those behind them who did the same as them were scattered.

## Tafsir Ibn Kathir

God Almighty said: The worst of those who have crawled on the face of the earth are those who disbelieved, for they do not believe, who whenever they make a covenant they break it, and whenever they confirm it with oaths they break it, **and they do not fear God** meaning they do not fear God in any of the sins they have committed, **so if you overtake them in war** meaning you defeat them and triumph over them in war, **then scatter through them those behind them** meaning torment them, as Ibn Abbas, Al-Hasan Al-Basri, Al-Dahhak, Al-Suddi, Ata Al-Khurasani, and Ibn Uyaynah said, and its meaning is to make their punishment severe and kill them severely, so that other enemies from Arabs and others will fear, and

they will become an example for them, **so that they may remember**. Al-Suddi said: He says: Perhaps they will beware of breaking their covenant and the same will be done to them.

## Fath al-Qadir

Then the Messenger of God, may God bless him and grant him peace, ordered that they be treated harshly and severely, saying: **If you encounter them in battle, then scatter them from behind** meaning, if you encounter them in a scatter and meet them in a situation where you are able to overpower them and defeat them, **then scatter them from behind** meaning, then kill and torment them and scatter those who are fighting you from among the polytheists behind them until they fear your side and refrain from fighting you for fear that what happened to these will happen to them. And scatter in the original language: what is used to tie a canal or something similar, and from this is the saying of Al-Nabigha:

She calls Qaib, and the iron chokes her like a culture choking on the connection of pipes.

It is said: I found him, and so-and-so is *thaqafa*: quick to find what he tries, and dispersion: separation with confusion. Abu Ubaidah said: **He was dispersed by them** means he heard about them. Al-Zajaj said: Do to them an act of killing by which you scatter those behind them, it is said: I dispersed the sons of so-and-so: I uprooted them from their places and expelled them from them until they left them. The poet said:

I roam the valleys every day for fear that a wise man will make me wander

And from it is the word *sharadha* al-ba'ir: if it separated from its owner. It was narrated on the authority of Ibn Mas'ud that he read: **fasharadha bihum** with the voiced dhal. Qatrib said: *tasharadha* with the voiced dhal means to torture, and with the silent dhal it means to separate. Al-Mahdi said: The voiced dhal has no basis except that it is a substitute for the silent dhal due to their similarity. He said: *fasharadha* is not known in the language, and it was read **min khalfahum** with the kasra on the meem and the fa.

## Tafsir al-Baghawi

57 - **If you find them in war**, Muqatil said: If you catch up with them in war and take them prisoner, **then scatter with them those behind them**, Ibn Abbas said: Then torment them from behind them. Saeed bin Jubair said: Warn those behind them about them. The root of *scattering* is to disperse and scatter. Its meaning is to disperse with them the gathering of every breaker, i.e.: Do with those who broke your covenant and came to fight you in the act of killing and tormenting, so that those behind them from the people of Mecca and Yemen will fear you and be afraid of you, **perhaps they will remember**, remember and take heed and not break the covenant.

Surat al-Anfal 8:57

So if you should gain the upper hand over them in war, disperse thereby those behind them that perhaps they will be reminded.

### Tafsir al-Baidawi

57. **So if you come across them** or if you encounter them and defeat them, **in war, then scatter them** so separate from your opponents and turn away from them by killing them and afflicting them **from behind them** from behind them of the infidels, and scattering is a separation based on confusion. It was read *fasharad* with the voiced dhal as if it is a reversal of shadhar and **from behind them**, and the meaning is the same, for if he scatters from behind them, then he has done scattering in the back. **Perhaps they will remember** perhaps the strong ones will take heed.

## Surat al-Anfal 8:58

And if you fear treachery from a people, then throw back to them upon equity. Indeed, God does not like traitors.

### Tafsir al-Jalalayn

58 - **And if you fear treachery from a people** who have made a covenant with you **in a covenant with a emirate that appears to you (then throw away** discard their covenant **to them on equal terms** in the state of being equal to them in knowledge of the breach of the covenant by informing them of it so that they do not accuse you of treachery **Indeed, God does not love the treacherous**

### Tafsir al-Suyuti

The Almighty said: But if you fear treachery from a people, the verse. Abu Sheikh narrated on the authority of Ibn Shihab that Gabriel entered upon the Messenger of God, may God bless him and grant him peace, and said: I have laid down my weapons and have continued to pursue the people, so go out, for God has given you permission to deal with Qurayza and revealed about them: But if you fear treachery from a people, the verse.

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **And if you fear**, O Muhammad, an enemy with whom you have a covenant and agreement, that he will break his covenant, violate his contract, and betray you, and that is (*treachery*) and treachery, **then throw back to them on equal terms**, meaning: fight them in war, and inform them before you fight them that you have abrogated the covenant between you and them, because of what they had shown of signs of treachery and betrayal, so that you and they will be on equal terms in knowing that you are fighting them, so they will take up the tools of war, and you will be free from treachery. **Indeed, God does not love the treacherous**, those who betray someone with whom he had a safe haven and a covenant between him and that he will betray him and fight him, before informing him that there is no war and that he has broken the covenant.

If someone says: How is it permissible to break a covenant out of fear of betrayal, when *fear* is suspicion, not certainty?

It was said: The matter is different from what you have said, but rather its meaning is: If signs of treachery appear from your enemy, and you fear that they will attack you, then give them the reins of peace and declare war on them. This is like what happened with Banu Qurayzah when they responded to Abu Sufyan and the polytheists who were with him to support them against the Messenger of God (peace be upon him) and fight them with them, after the covenant they had made with the Messenger of God (peace be upon him) to be peaceful and not fight the Messenger of God (peace be upon him). Their response to that caused the Messenger of God (peace be upon him) to fear

treachery against him and his companions from them. This is the ruling of every people who have a truce with the believers, and the Imam of the Muslims has seen signs of treachery from them like what appeared to the Messenger of God (peace be upon him) and his companions from Qurayzah, so it is the duty of the Imam of the Muslims to denounce them equally and declare war on them.

The meaning of his saying: **on an equal footing** is: until your knowledge and their knowledge are equal that each group of you is at war with the other, not at peace.

It was said: The verse was revealed about Qurayza.

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 throw back to them equally**, he said: Qurayza.

Some of them used to say: **The equal** in this context means the grace period.

Who said that?

Ali bin Sahl told me, he said, Al-Walid bin Muslim told us, he said: It has become clear to us that his statement, **Then throw back to them on equal terms**, means: slowly, as Bakir told us, on the authority of Muqatil bin Hayyan, regarding the statement of God, "A declaration of immunity from God and His Messenger to those of the polytheists with whom you made a treaty. So travel freely throughout the land for four months," (al-Tawbah 9:1-2).

As for the people who know the Arabic language, they differ on its meaning.

Some of them said: Its meaning is: So, throw it to them in justice, meaning: until your knowledge and their knowledge of what you are doing to each other in terms of fighting each other are equal. And they cited as evidence for their saying that the words of the rajaz poet:

Strike the faces of your treacherous enemies until they respond to you in the same way.

Others said: It means: the middle, from the saying of Hassan:

Woe to the supporters of the Messenger and his family after sunset in the midst of the atheists

Meaning: in the middle of the grave.

Likewise, these meanings are close, because *justice* is a middle ground that does not rise above the truth nor fall short of it. Likewise, **the middle ground** is justice, and the equality of the two parties' knowledge regarding what they owe each other after the truce is justice from the verb and the middle ground. As for what Al-Walid bin Muslim said, that its meaning is *respite*, I do not know of any basis for it in the speech of the Arabs.

Surat al-Anfal 8:58

And if you fear treachery from a people, then throw back to them upon equity. Indeed, God does not like traitors.

## Tafsir al-Qurtubi

It has three issues:

First: The Almighty said: **And if you fear treachery from a people** meaning deceit and a breach of covenant. **Then throw back to them on equal terms.** This verse was revealed regarding Banu Qurayzah and Banu Nadir. At-Tabari narrated it on the authority of Mujahid. Ibn Atiyyah said: What appears from the wording of the Qur'an is that the matter of Banu Qurayzah ended when He said: **Then he scattered with them those behind them.** Then the Almighty began in this verse with His command regarding what He would do in the future with those from whom He feared treachery, so this verse was applied to them. Banu Qurayzah were not among those whose treachery was feared, but rather their treachery was apparent and well-known.

Second: Ibn al-Arabi said: If it is said, how is it permissible to break a covenant with fear of betrayal, and fear is suspicion without certainty, so how can the certainty of a covenant be dropped with suspicion of betrayal? The answer is from two aspects: First: Fear may come with the meaning of certainty, just as hope may come with the meaning of knowledge. God the Almighty said: **What is the matter with you that you do not have reverence for God?** (Nuh: 13). Second: If the signs of betrayal appear and its evidence is proven, it is obligatory to abandon the covenant so that persistence in it does not lead to destruction, and it is permissible to abandon certainty here out of necessity. However, if certainty is known, then there is no need to abandon the covenant with them. The Prophet (peace and blessings of God be upon him) went to the people of Mecca in the year of the conquest, when it became well-known that they broke the covenant, without abandoning their covenant with them. Rejection is throwing and rejecting. Al-Azhari said: Its meaning is that if you make a covenant with a people and you know that they have broken the covenant, do not rush to break it until you tell them that you have broken the covenant and the truce, so that they are equal in knowledge of the breach, then attack them. An-Nahhas said: This is one of the miracles of the Qur'an, the likes of which cannot be found in speech, despite its brevity and many meanings. The meaning is: But if you fear treachery from a people between you and them, then throw away the covenant to them, that is, say to them, **I have thrown away your covenant with you, and I will fight you**, so that they may know that and be with you in knowledge. Do not fight them while there is a covenant between you and them and they trust you, for that would be treachery and betrayal. Then he explained this by saying: **Indeed, God does not love the traitors.**

I said: What Al-Azhari and Al-Nahhas mentioned about breaking the covenant with knowledge of its breach is refuted by the action of the Prophet, may God bless him and grant him peace, in the conquest of Mecca. When they broke it, he did not address them, but rather said:

O God, cut off our report of them and their invasion.

This is also the meaning of the verse, because in cutting off the covenant with them and breaking it with knowledge of it, there is a breach of their covenant and equality with them. As for without knowledge of their breach of the covenant, it is not permissible and is not permitted. Al-Tirmidhi and Abu Dawud narrated on the authority of Salim bin Amir, who said:

"There was a treaty between Muawiyah and the Romans, and he was marching towards their country to get closer, and when the treaty expired he would attack them. Then a man came to him on a horse or a mule saying: 'God is Great, God is Great, loyalty, no treachery.' They looked and saw that he was Amr ibn Abasa. Muawiyah sent for him and asked him. He said: 'I heard the Messenger of God, may God bless him and grant him peace, say: 'Whoever has a treaty with a people should not tighten the knot or loosen it until its term expires or he denies it to them on equal terms.' So Muawiyah returned with the people." Al-Tirmidhi said: This is a good and authentic hadith. Equality means equality and moderation.

The rajaz poet said:

Strike the faces of your treacherous enemies until they respond to you in the same way.

Al-Kisa'i said: *Al-Sawa'a* means justice. It may also mean **the middle**, as in the Almighty's saying: **In the middle of Hellfire** (al-Saffat 37:55). And from this is the saying of Hassan:

Woe to the companions of the Prophet and his family after sunset in the midst of the atheists

Al-Farra: It is said, **So throw it to them equally**, openly, not secretly.

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

Every traitor will have a banner raised for him on the Day of Resurrection, according to the extent of his treachery. Beware, there is no traitor more treacherous than a general leader." Our scholars, may God have mercy on them, said: Treachery towards the Imam is greater and more heinous than towards others, because of the corruption in that. If they betray and that is known about them, and they do not break the covenant, the enemy will not trust them with a covenant or peace treaty, so their power will increase and their harm will increase, and that will repel people from entering the religion, and will cause the leaders of the Muslims to be censured. But if the enemy has no covenant, then every trick should be used against him, and every deception should be resorted to. This is what the saying of the Prophet, may God bless him and grant him peace, is based on:

**War is deception.** Scholars have differed on whether one should fight alongside a treacherous imam, with two opinions. Most of them said that one should not fight alongside him, unlike the traitor and the immoral. Some of them said that one should fight alongside him. Both opinions are in our school of thought.

## Tafsir Ibn Kathir

God Almighty says to His Prophet, may God bless him and grant him peace: **And if you fear treachery from a people with whom you have made a covenant then throw back to them** that is, their covenant **on an equal footing**, that is, inform them that you have broken their covenant, so that your knowledge and their knowledge remain that you are at war with them and they are at war with you, and that there is no covenant between you and them on an equal footing, that is, you and they are equal in that. The rajaz poet said:

Strike the faces of the enemies with treachery until they respond to you with equality

On the authority of Al-Walid bin Muslim, he said about the words of God the Almighty: **Then throw back to them on equal terms** meaning slowly, **Indeed, God does not love the treacherous** meaning even if it is against the infidels, He does not love it either. Imam Ahmad said: Muhammad bin Ja'far told us, Shu'bah told us, on the authority of Abu Al-Fayd, on the authority of Salim bin Amir, who said: Mu'awiyah was traveling in the land of the Romans, and there was a period of time between him and them, so he wanted to get close to them, and when the period expired, he would attack them, and there was an old man on a mount saying: God is Great, God is Great, loyalty, not treachery, for the Messenger of God, may God bless him and grant him peace, said: **And whoever has a covenant between him and a people, he should not loosen the knot or tighten it until its period expires, or throw back to them on equal terms.** He said: This reached Mu'awiyah, so he returned, and there was the old man, Amr bin Unbasa, may God be pleased with him. This hadith was narrated by Abu Dawud Al-Tayalisi on the authority of Shu'bah, and it was narrated by Abu Dawud, Al-Tirmidhi, Al-Nasa'i and Ibn Hibban in his Sahih, through various chains of transmission on the authority of Shu'bah. Al-Tirmidhi said: It is hasan sahih. Imam Ahmad also said: Muhammad bin Abdullah Al-Zubayri told us, Israel told us, on the authority of Ata bin Al-Saib, on the authority of Abu Al-Bukhtari, on the authority of Salman, meaning Al-Farsi, may God be pleased with him, that he came to a fortress or a city, and said to his companions: Let me call them as I saw the Messenger of God, may God bless him and grant him peace, call them. He said: I was only a man from among you, and God Almighty guided me to Islam. If you submit, then you will have what we have and you will be subject to what we are subject to. If you refuse, then pay the jizyah and be humbled. If you refuse, we will fight you equally. **God does not love traitors.** He did that to them for three days, and on the fourth day, the people went to it and conquered it with the help of God.

## Fath al-Qadir

His statement: 58- **And if you fear treachery from a people** meaning deceit and breach of the covenant from the people with whom you have a covenant, **then throw back to them** meaning throw to them the covenant that is between you and them **on an equal**

**footing** on a level path. The meaning is that he should inform them clearly and openly of the breach and not engage them in war suddenly. It was said that the meaning of **on an equal footing** is in a way that the farthest and nearest of them are equal in knowledge of the breach, or you and they are equal in it. Al-Kisa'i said: Equity is justice, and it may mean the middle, and from this is his statement: **In the middle of Hellfire**, and from this is the statement of Hassan:

Woe to the supporters of the Prophet and his family after sunset in the midst of the atheists

The first is the poet's saying:

Strike the faces of your treacherous enemies until they respond to you equally.

It was said that the meaning of: **Then throw it to them on equal terms** is out loud, not secretly. It appears that this verse is general and applies to every treaty holder who fears that he will break it. Ibn Atiyyah said: What appears from the wording of the Qur'an is that the matter of Banu Qurayzah ended when He said: **Then disperse with them those behind them.** Then the Blessed and Exalted began in this verse to command him what to do in the future with those from whom he fears treachery. The phrase **Indeed, God does not like traitors** is an explanation of what preceded it. It is possible that it is a warning to the Messenger of God, may God bless him and grant him peace, about confronting him before throwing it to them on equal terms. It is possible that it refers to the people from whom treachery is feared.

## Tafsir al-Baghawi

58 - **And if you fear** that is, you know, O Muhammad, **from a people** with whom you have a treaty, **treachery** - a breach of a treaty, due to the signs of treachery that appear to you from them, as appeared from Qurayzah and Nadir, **then throw back to them** - throw their treaty to them, **on an equal footing** - he says, inform them before you wage war against them that you have broken the treaty between you and them, so that you and they will be equal in knowledge of the breach of the treaty, and they will not [accuse] that you broke the treaty by waging war against them, **Indeed, God does not love the treacherous.**

Muhammad ibn al-Hasan al-Marwazi told us, Abu Sahl Muhammad ibn Umar ibn Tarfa al-Sajzi told us, Abu Sulayman al-Khattabi told us, Abu Bakr Muhammad ibn Bakr ibn Muhammad ibn Abd al-Razzaq ibn Dasa al-Tammar told us, Abu Dawud Sulayma ibn al-Ash'ath al-Sijistani told us, Hafs ibn Umar al-Namri told us, Shu'bah told us, on the authority of Abu al-Fayd, on the authority of [Salim] ibn Amir, on the authority of a man from Himyar, who said: There was a treaty between Mu'awiyah and the Romans, and he was moving towards their country, until when the treaty expired he attacked them. Then a man came on a horse saying: God is Great, God is Great, loyalty, no treachery. He looked and saw that he was Amr ibn Abasa. So Mu'awiyah sent for him and asked him, and he said: I heard the Messenger of God, may God bless him and grant him peace, say: **Whoever has a treaty**



Surat al-Anfal 8:58

And if you fear treachery from a people, then throw back to them upon equity. Indeed, God does not like traitors.

**between him and a people, he should not tighten a knot or loosen it until its term expires or he denounces it to them equally.** So Mu'awiyah, may God be pleased with him, returned.

### Tafsir al-Baidawi

58. **And if you fear treachery from a people** with whom you have a treaty. **Then throw away to them** throw away their treaty. **On an equal footing** on justice and a path of intent in hostility and do not engage in war with them, for that would be treachery on your part, or on an equal footing in fear or knowledge of the breach of the treaty, and it is in the position of the state of the one who rejects on the first face, meaning steadfast on a right path or from him or from the one who is rejected to them or from them on something else, and His saying **Indeed, God does not love the treacherous** is an explanation of the command to reject and the prohibition of engaging in combat indicated by the state in the manner of resumption.

## Surat al-Anfal 8:59

And let not those who disbelieve think that they will outstrip Us. Indeed, they will not cause failure.

### Tafsir al-Jalalayn

59 - And it was revealed about those who escaped on the day of Badr **And do not think** O Muhammad **that those who disbelieved have outstripped** God, that is, have escaped Him **Indeed, they will not escape** they will not escape Him, and in a reading with the lower letter the first object is omitted, that is, themselves, and in another with the opening of *in* on the assumption of the lam

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Jaafar said: The readings differed in the reading of that.

The majority of the reciters of Hijaz and Iraq read it as: "And never think that those who disbelieve have outstripped us. Indeed, they have outstripped us with their own souls," with a kasra on the alif of **that they are**, and with a ta' in **to think**, meaning: And never think, O Muhammad, that those who disbelieved have outstripped us and have evaded us with their own souls. Then the report of God's power over them began, and it was said: Indeed, these disbelievers are not able to defeat their Lord, if He seeks them and wants to punish and destroy them, with their own souls, so that they evade Him with them.

Some of the readers of Medina and Kufa read it as: **And let not those who disbelieve think**, with the letter *ya* in *yasibna* and the letter *alif* in *inhanma* being broken.

This is an unfavorable reading for two reasons: one of them is that it is outside the reading of the Qur'an and is an anomaly of it, and the other is that it is far from the eloquent speech of the Arabs. This is because in the speech of the Arabs, the word *yasb* is used in the accusative case and its predicate, as in the saying: **Abdullah yasbun 'akhik qaymun** and *yaqūm* and *qām* **he stood up**. So the reciter of this reading made *yasb* the predicate of something not mentioned. Rather, what he meant, I think, was: "And let not those who disbelieve think that they have outstripped Us. Indeed, they cannot outstrip Us." So he did not think about the correctness or weakness of the way the speech was pronounced, and he used in his reading that as well what appeared to him from the meaning of the speech. I think that what prompted him to do that was the consideration of the reading of Abdullah. This is because what is mentioned in the Mushaf of Abdullah is: "And let not those who disbelieve think that they have outstripped Us. Indeed, they cannot outstrip Us." This is eloquent and correct, if you include *anhum* in the speech, because *yasbun* is the operator of *anhum*, and if there is no *anhum* in the speech, it is devoid of a

noun that operates on it.

For the one who reads this from the reading, there are two aspects in the speech of the Arabs, even if they are far from their eloquent speech:

One of them: that what was meant by it is: And let not those who disbelieve think that they have outstripped, or that they have outstripped, then (*that*) and (**that they**) were deleted, as God Almighty said: **And among His signs is that He shows you lightning, [causing] fear and hope**, (al-Rum 30:24), meaning: that He shows you, and a verse of Dhu al-Rummah may be recited in something similar to that:

I think Ibn Tarrhouth Otaiba is going with my habit of lying and making up stories

Meaning: I think Ibn Tarrhouth will go with my habit of lying and making up stories? And likewise the reading of the one who reads that with the letter *ya*, directs *sabaqoo* to *sabiqeen* in this meaning.

The second aspect is that he intended it to be accusative with **he thinks**, as if he said: And let not those who disbelieve think that they will outstrip you, then he deleted **that they** and implied it.

Some of them have interpreted the meaning of his statement: **It is only Satan who frightens his allies** (Al Imran 3:175) as: It is only Satan who frightens the believer from his allies, and that the mention of **the believer** is implied in his statement: *frightens*, since Satan, according to him, does not frighten his allies.

Some of the people of Ash-Sham read it as: **And do not think that those who disbelieve** with the ta' of *tahsabna* "have outstripped them that they will not be unable" with the fatha of the alif of **that they will be unable**, meaning: And do not think that those who disbelieve will not be unable.

Abu Ja'far said: There is no rational basis for this reading, unless the reader intended by *la* in *ya'jizun* "la" which enters into the speech as a filler and a link, so the meaning of the speech then would be: And do not think that those who disbelieve have outstripped that they will be unable. There is no basis for directing a letter in the Book of God to lengthening, without an argument that must be accepted, and it has a way out in the correctness.

Abu Ja'far said: The correct reading in this regard, in my opinion, is the reading of those who read: (**And do not think**), with a ta', (**those who disbelieved have outstripped us**), with a kasra on the alif of (*innahum*), (**they are not incapable**), meaning: And do not think, O Muhammad, that those who denied the proofs of God and belied them, have outstripped us by themselves and have outstripped us, they are not incapable of us, meaning: they will outstrip us by themselves, and they are not able to escape from us, as:

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: "And let not those who disbelieve think that they will outstrip. Indeed, they will not escape." He said: They will not escape.

And let not those who disbelieve think that they will outstrip Us. Indeed, they will not cause failure.

## Tafsir al-Qurtubi

The Almighty said: **And let not those who disbelieve think that they will outstrip** meaning whoever escaped the battle of Badr was the first to live. Then He resumed and said: **Indeed, they will not escape** meaning in this world until God gives you victory over them. It was said: He means in the Hereafter. This is the saying of Al-Hasan. Ibn Amir, Hafsa and Hamzah read yahsabna with a ya' and the rest with a ta', so that the verb has a subject pronoun. And those who disbelieved is the first object. And sabakwa is the second object. As for the reading with a ya', a group of grammarians including Abu Hatim claimed that this is a mistake and it is not permissible to read it with it, and it does not accommodate someone who knows grammar or has understood it. Abu Hatim said: Because yahsabna did not come with an object and it needs two objects. Al-Nahhas said: This is a severe bias, and the reading is permissible and the meaning is: And let not those who disbelieved behind them think that they will outstrip, so the pronoun would refer to what came before, except that reading with a ta' is clearer. Al-Mahdawi: Whoever reads with the letter ya may have the pronoun of the Prophet (peace be upon him) in the verb, and **those who disbelieved have preceded** would be the two objects. It is possible that those who disbelieved are the subject, and the first object is omitted, meaning: And let not those who disbelieved think that they have preceded. Makki: It is possible to omit with *preceded* that, so it fills the place of the two objects, and the estimate is: And let not those who disbelieved think that they have preceded, so it is like **Do people think that they will be left alone** (al-Ankabut 29:2) in filling the place of the two objects. Ibn Amir read that they are not helpless with the opening of the hamza. Abu Hatim and Abu Ubaid ruled out this reading. Abu Ubaid said: It is only permissible if the meaning is: And let not those who disbelieved think that they will not be helpless. Al-Nahhas said: What Abu Ubaid mentioned is not permissible according to the Basran grammarians, it is not permissible to think that Zaid is outside, except with the kasra of the alif, and it is not permissible because it is in the place of the subject, as you say: I thought that Zaid's father was outside, and if it was opened, the meaning would be I thought that Zaid was outside. This is impossible, and it also includes the remoteness of the fact that there is no basis for what he said to have a correct meaning, unless he makes la redundant, and there is no basis for directing a letter in the Book of God the Almighty to lengthening without an argument that must be accepted. The reading is good as long as the meaning is: because they are not unable. Makki: The meaning is that the disbelievers should not think that they have missed because they are not unable, meaning they will not miss. For an is in the accusative case by deleting the lam, or in the genitive case by applying the lam due to its frequent deletion with an, and this is narrated from Al-Khalil and Al-Kisa'i. The rest read it with a kasra on in to resume and cut off from what came before it, and this is the choice, because it contains a meaning of emphasis, and because the group is on it. It was narrated from Ibn Muhaisin that he read they do not fail with

emphasis and a kasra on the noon. An-Nahhas: This is wrong for two reasons: First - that the meaning of his inability is his weakness and the weakness of his command. Second - that it should have been with two noons. The meaning of his inability is that his death preceded him until he was unable to do so.

## Tafsir Ibn Kathir

God Almighty says to His Prophet, may God bless him and grant him peace: **And do not think O Muhammad that those who disbelieve have outstripped Us** meaning that We have no power over them, but rather they are under the control of Our power and in the grip of Our will, so they cannot defeat Us, as God Almighty says: **Or do those who do evil deeds think that they can outstrip Us? Evil is that which they judge**, meaning that they think. God Almighty says: "Do not think that those who disbelieve can escape Us on earth. Their refuge is the Fire, and wretched is the destination." God Almighty says: "Let not the movement of those who disbelieve throughout the land deceive you. A brief enjoyment. Then their refuge is Hell, and wretched is the resting place." Then God Almighty commanded the preparation of war machines to fight them according to one's ability, possibility, and capacity, saying: **And prepare against them whatever you are able** meaning whatever you are able of **power and steeds of war**. Imam Ahmad said: Harun bin Maruf told us, Ibn Wahb told us, Amr bin Al-Harith told me, on the authority of Abu Ali Thamamah bin Shafi, the brother of Uqbah bin Amir, that Uqbah ibn Amir heard him say: I heard the Messenger of God, may God bless him and grant him peace, say while he was on the pulpit: **Prepare for them whatever you are able of power**. Indeed, power is archery. Indeed, power is archery. Narrated by Muslim, on the authority of Harun ibn Maruf, and Abu Dawud, on the authority of Saeed ibn Mansur, and Ibn Majah, on the authority of Yunus ibn Abd al-A'la, all three of them on the authority of Abdullah ibn Wahb. This hadith has other chains of transmission, on the authority of Uqbah ibn Amir, including what was narrated by al-Tirmidhi on the authority of Salih ibn Kaysan, on the authority of a man on his authority. Imam Ahmad and the people of the Sunnah narrated on his authority that he said: The Messenger of God, may God bless him and grant him peace, said: **Shoot and ride, and to shoot is better than to ride**.

Imam Malik said on the authority of Zaid bin Aslam, on the authority of Abu Salih al-Samman, on the authority of Abu Hurayrah, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: "Horses are for three things: for a man they are a reward, for a man they are a cover, and for a man they are a burden. As for the one who is rewarded, he is a man who ties them up in the way of God and lets them ride long distances in a meadow or garden, and whatever they hit in that meadow or garden is considered good deeds for him. If they cut their tracks and reach a hill or two, their tracks and dung are considered good deeds for him. If they pass

by a river and drink from it, and he does not intend to water himself with it, that is considered good deeds for him, so they are a reward for that man. A man ties them up out of self-sufficiency and chastity, and does not forget God's right over their necks or backs, so they are a cover for him. A man ties them up out of pride, showing off, and pride, so they are a burden for that man." The Messenger of God, may God bless him and grant him peace, was asked about donkeys, and he said, "God has not revealed anything to me about them except this comprehensive and unique verse: 'Whoever does an atom's weight of good will see it.' " \* And whoever does an atom's weight of evil will see it." Narrated by Al-Bukhari and this is its wording, and Muslim, both of them from the hadith of Malik. Imam Ahmad said: Hajjaj told us, Sharik told us, on the authority of Al-Rakeen bin Al-Rabi', on the authority of Al-Qasim bin Hassan, on the authority of Abdullah bin Masoud, on the authority of the Prophet, may God bless him and grant him peace, who said: "Horses are of three types: a horse for the Most Merciful, a horse for Satan, and a horse for man. As for the horse of the Most Merciful, it is the one that is tied up in the way of God, so its fodder, dung, and urine are used - and he mentioned what God willed - as for the horse of Satan, it is the one that gambles or bets on it. As for the horse of man, it is the horse that a person ties up, seeking its belly, so it is a protection for him from poverty." Most scholars have said that archery is better than riding a horse, and Imam Malik said that riding is better than archery, and the opinion of the majority is stronger due to the hadith, and God knows best.

Imam Ahmad said: Hajjaj and Hisham told us: Laith told us: Yazid bin Abi Habib told me, on the authority of Ibn Shamasah, that Muawiyah bin Khadij passed by Abu Dharr while he was standing next to his horse, and asked him: What is wrong with this horse of yours? He said: I think that the prayer of this horse has been answered. He said: What is the prayer of an animal? He said: By the One in Whose hand is my soul, there is no horse but that it prays every dawn, saying: O God, You have made me one of Your servants, and You have placed my provision in his hand, so make me more beloved to him than his family, his wealth, and his children. He said: Yahya bin Saeed told us, on the authority of Abdul Hamid bin Abi Jaafar, Yazid bin Abi Habib told me, on the authority of Suwaid bin Qais, on the authority of Muawiyah bin Khadij, 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: "There is no Arabian horse but that it is called to prayer at every dawn, and it calls out with two supplications: It says: O God, You have given me authority over whom You have given authority over from among the children of Adam, so make me among the most beloved of his family and wealth to him - or - the most beloved of his family and wealth to him." Narrated by Al-Nasa'i, on the authority of Amr bin Ali Al-Fallas, on the authority of Yahya Al-Qattan, on his authority. Abu al-Qasim al-Tabarani said: Al-Husayn ibn Ishaq al-Tastari told us, Hisham ibn Ammar told us, Yahya ibn Hamza told us, al-Mut'am ibn al-Muqaddam al-San'ani told us, on the authority of al-Hasan ibn Abi al-Hasan, that he said to Ibn al-Hanthaliyyah, meaning Sahl: Tell us a hadith that you heard from the Messenger of God, may God bless him and grant him

peace. He said: I heard the Messenger of God, may God bless him and grant him peace, say: "Goodness is tied to the forelocks of horses until the Day of Resurrection, and their owners are helped by them. Whoever ties a horse in the way of God, the expenses for it will be like someone who extends his hand in charity and does not withdraw it." There are many hadiths that have been narrated about the virtue of tying horses. In Sahih al-Bukhari, on the authority of Urwah ibn Abi al-Ja'd al-Barqi, that the Messenger of God, may God bless him and grant him peace, said: **Horses have good tied to their forelocks until the Day of Resurrection, reward and spoils.** And his statement: **You terrify with it** means you frighten the **enemy of God and your enemy** meaning the infidels **and others besides them.** Mujahid said: He means Banu Qurayzah. Al-Suddi said: Knights. Sufyan al-Thawri said: Ibn Yaman said: They are the devils in the houses. A similar hadith has been narrated.

Ibn Abi Hatim said: Abu Utbah Ahmad ibn al-Faraj al-Himsi told us, Abu Haywah, meaning Shureih ibn Yazid al-Muqri told us, Saeed ibn Sinan told us, on the authority of Ibn Gharib, meaning Yazid ibn Abdullah ibn Gharib, 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, used to say regarding the statement of God Almighty: **And others besides them whom you do not know,** he said: They are the jinn. Al-Tabarani narrated it on the authority of Ibrahim ibn Duham, on the authority of his father, on the authority of Muhammad ibn Shuaib, on the authority of Sinan ibn Saeed ibn Sinan, on the authority of Yazid ibn Abdullah ibn Gharib, with the same chain of transmission, and he added: The Messenger of God, may God bless him and grant him peace, said: **A house in which there is an old horse will not be ruined.** This hadith is rejected, and its chain of transmission and text are not authentic. Muqatil ibn Hayyan and Abd al-Rahman ibn Zayd ibn Aslam said: They are the hypocrites, and this is the most similar statement, and it is supported by the statement of God Almighty: "And among those around you of the bedouins are hypocrites and among the people of Madinah are stubborn in hypocrisy. You do not know them. We know them." And His statement: **And whatever you spend in the way of God will be fully repaid to you, and you will not be wronged.** That is, no matter what. You spent in jihad, then it will be fully and completely repaid to you. For this reason, it was mentioned in the hadith narrated by Abu Dawud: The reward of the dirham in the way of God is multiplied up to seven hundred times, as mentioned previously in the words of God the Almighty: "The parable of those who spend their wealth in the way of God is that of a grain [of corn] which grows seven ears, in each ear is a hundred grains. And God multiplies [His reward] for whom He wills. And God is All-Encompassing and Knowing." Ibn Abi Hatim said: Ahmad ibn al-Qasim ibn Atiyah told us, Ahmad ibn Abd al-Rahman al-Dashtaki told us, my father told us, on the authority of his father, al-Ash'ath ibn Ishaq told us, on the authority of Ja'far, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, that he used to command that charity should not be given except to the people of Islam, until the verse **And whatever you**

And let not those who disbelieve think that they will outstrip Us. Indeed, they will not cause failure.

**spend in the way of God will be fully repaid to you** was revealed, and then he commanded charity after that, to everyone who asked you from every religion, and this is also strange.

## Fath al-Qadir

His saying: 59- **And do not think** Ibn Amir, Yazid and Hafs read it with the lower ya', and the rest read it with the doubled ya' from above. According to the first reading, those who disbelieved are the subject of the reckoning, and its first object is omitted: that is, those who disbelieved should not think that they are ahead, and its second object is **they preceded**, meaning: they came and escaped from being caught. According to the second reading, the address is to the Messenger of God, may God bless him and grant him peace, and its first object is those who disbelieved, and the second is **they preceded**, and it was read **And do not think that those who disbelieved have outstripped, for they will not escape** and it was read **they will not think that they have outstripped, for they will not fail**, and the phrase **they will not fail** is an explanation of what preceded it, meaning that they will not escape and will not find their seeker unable to catch up with them. Ibn Amir read it with a fatha on the hamza, while the rest read it with a kasra. Both readings are useful because the sentence is causal. It was said that what is meant by this verse is those polytheists who escaped the battle of Badr. The meaning is that even if they escaped this battle and were saved, they will not be helpless, rather they will fall into God's punishment in this world or in the hereafter. A group of grammarians, including Abu Hatim, claimed that the reading of those who read yasabna with a ta' is a mistake, and it is not permissible to read it with it because li-yasabna did not come with an object, and it needs two objects.

An-Nahhas said: This is a severe bias, and the meaning of this reading is: And do not think that those who come after them who disbelieve have outstripped them, so the pronoun refers to what came before, except that the reading with a ta' is clearer.

Al-Mahdawi said: According to this reading, it is permissible for those who disbelieved to be the subject, and the first object is deleted. The meaning is: And do not think that those who disbelieved have outstripped them. Makki said: It is permissible to imply with **they preceded** that it replaces the two objects, and the meaning is: And let not those who disbelieve think that they have outstripped, so it is like **Do people think that they will be left alone** in that *that* replaces the two objects.

reads it with a ta' then it is addressing, Ibn `Amir read: **Indeed they are not helpless** with a fathah on the alif, meaning: because they are not helpless, and they do not escape Me. And the others read it with a kasrah on the alif as an initial.

## Tafsir al-Baidawi

59. **And do not think** is addressed to the Prophet, may God bless him and grant him peace, and his saying: **Those who disbelieved have outstripped** are its two objects. Ibn Amir, Hamza, and Hafs read with a ya' so that the subject is the pronoun of one or **those behind them**, or **those who disbelieved** and the first object is themselves, so it was deleted for repetition, or on the assumption that **they have outstripped** which is weak because the source is like a relative pronoun so it is not deleted or on the basis of the verb being on **they are not incapable** with a fat-ha according to the reading of Ibn Amir and that *la* is the relative clause of **they have outstripped** as a state meaning *preceding* i.e. escaping, and it is more apparent that it is an explanation of the prohibition i.e. do not think that they have outstripped and escaped because they do not escape God, or they do not find their pursuer unable to catch up with them, and likewise if you break *in* except that it is an explanation by way of resumption, and perhaps the verse is to remove what is warned of by those who abandoned the covenant and awakened the enemy, and it was said that it was revealed about those who escaped from the polytheists.

## Tafsir al-Baghawi

59 - The Almighty said: **And let not those who disbelieve think that they will outstrip**, Abu Ja'far, Ibn `Amir, Hamza and Hafs read *yaḥṣbun* with a ya', and others read it with a ta', *sabaqu* meaning: they missed, it was revealed about those polytheists who were defeated on the day of Badr. So whoever reads it with a ya' says **let not those who disbelieve think** that they will outstrip or escape Our punishment, and whoever



## Surat al-Anfal 8:60

And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of God and your enemy and others besides them whom you do not know but God knows them. And whatever you spend in the cause of God will be fully repaid to you, and you will not be wronged.

## Tafsir al-Jalalayn

60 - **And prepare against them** to fight them **whatever you are able of power** The Prophet (peace and blessings of God be upon him) said: **It is archery** Narrated by Muslim **and of tethering horses** a source meaning holding them back in the way of God **with which you may terrify** frighten **the enemy of God and your enemy** meaning the infidels of Mecca **and others besides them** meaning other than them and they are the hypocrites or the Jews (whom you do not know but God knows. And whatever you spend in the way of God will be fully repaid to you) its reward **and you will not be wronged** you will not decrease anything from it.

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **And prepare**, for those who disbelieved in their Lord, with whom you have a treaty, if you fear their treachery and deceit, O believers in God and His Messenger, **whatever you are able of power**, meaning: whatever you are able to prepare of the tools that will be a force for you against them, of weapons and horses, **to terrify thereby the enemy of God and your enemy**, meaning: you terrify by your preparation the enemy of God and your enemy from the polytheists.

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

Who said that?

Abu Kuraib told us, he said, Ibn Idris told us, he said, I heard Usama bin Zaid, on the authority of Salih bin Kaysan, on the authority of a man from Juhayna, tracing the hadith back to the Messenger of God, may God bless him and grant him peace: **And prepare against them whatever you are able of power**. Beware, archery is power. Beware, archery is power.

Abu Kuraib told us, he said, Saeed bin Sharhabil told us, he said, Ibn Lahi'ah told us, on the authority of Yazid bin Abi Habib, and Abdul Karim bin Al-Harith, on the authority of Abu Ali Al-Hamadani: "He heard Uqbah bin Amir on the pulpit saying: God said: 'And prepare against them whatever you are able of power and of steeds of war.' Beware, I heard the Messenger of God, may God bless him and grant him peace, say on the pulpit: God said: 'And prepare against them whatever you are able of power.' Beware, power is archery. Beware, power is archery, three times."

Abu Kuraib told us, he said, Mahbub, Ja'far ibn 'Awn,

Waki', Abu Usamah, and Abu Na'im told us, on the authority of Usamah ibn Zayd, on the authority of Salih bin Kaysan, on the authority of a man, on the authority of Uqbah bin Amir al-Juhani, he said: "The Messenger of God, may God bless him and grant him peace, recited on the pulpit: 'And prepare against them whatever you are able of power and of steeds of war.' Then he said: 'Beware, power is archery, beware, power is archery,' three times."

Ibn Wakee' told us, he said, my father told us, on the authority of Usamah bin Zaid, on the authority of Salih bin Kaysan, on the authority of a man, on the authority of Uqbah bin Amir: that the Prophet, may God bless him and grant him peace, recited this verse on the pulpit, and he mentioned something similar.

Ahmad bin Ishaq told us, Abu Ahmad told us, Usama bin Zaid told us, on the authority of Salih bin Kaysan, on the authority of Uqbah bin Amir, on the authority of the Prophet, may God bless him and grant him peace, something similar.

Ibn Hamid told us, Yahya bin Wadh told us, Musa bin Ubaidah told us, on the authority of his brother, Muhammad bin Ubaidah, on the authority of his brother Abdullah bin Ubaidah, on the authority of Uqbah bin Amir, on the authority of the Prophet, may God bless him and grant him peace, regarding his statement: **And prepare against them whatever you are able of power**, beware, power is archery.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Shu'bah ibn Dinar, on the authority of Ikrimah, regarding his statement: **And prepare against them whatever you are able of power**, he said: fortresses, **and of steeds of war**, he said: females.

Ali bin Sahl told us, Damrah bin Rabi'ah told us, on the authority of Raja' bin Abi Salamah, who said: A man met Mujahid in Mecca, and Mujahid had some saddles with him. Mujahid said: This is from strength! And Mujahid was preparing for battle.

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 prepare against them whatever you are able of power**, of weapons.

As for his saying: **You will terrorize the enemy of God and your enemy with it**.

Ibn Wakee' said:

My father told us, on the authority of Israel, on the authority of Uthman bin Al-Mughirah Al-Thaqafi, on the authority of Mujahid, on the authority of Ibn Abbas: **With it you terrify the enemy of God and your enemy**, he said: With it you disgrace the enemy of God and your enemy.

Ahmad bin Ishaq told us, Abu Ahmad told us, Israel told us, on the authority of Uthman, on the authority of Mujahid, on the authority of Ibn Abbas, the same.

Al-Harith told me, he said, Abdul Aziz told us, he said, Israel told us, on the authority of Khasif, on the authority of Ikrimah and Saeed bin Jubair, on the authority of Ibn Abbas: **And with it you terrify the enemy of God and your enemy**, you humiliate with it

Surat al-Anfal 8:60

And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of God and your enemy and others besides them whom you do not know but God knows them. And whatever you spend in the cause of God will be fully repaid to you, and you will not be wronged.

the enemy of God and your enemy. And this is how he used to read it: **(You humiliate)**.

Al-Harith told me, he said: Abdul Aziz told us, he said: Israel told us, on the authority of Uthman bin Al-Mughira, and Khasif, on the authority of Mujahid, on the authority of Ibn Abbas: **You will be terrified by it**, meaning you will be disgraced by it.

Ahmad bin Ishaq told us, Abu Ahmad told us, Israel told us, on the authority of Khasif, on the authority of Ikrimah, on the authority of Ibn Abbas, the same.

It is said: **I terrified the enemy, and I terrified him, so I terrify him and I terrify him, terrorizing and intimidating, which is fear and terror.** And from it is the saying of Tufail al-Ghanawi:

Woe to you, O mother of the living, you have driven the Banu Kalb into their throats in the morning of terror and fear.

The statement in the interpretation of his saying: **And others besides them whom you do not know, but God knows them.**

Abu Jaafar said: The people of interpretation differed regarding these *others*. Who are they, and what are they?

Some of them said: They are Banu Qurayza.

Who said that?

It was narrated on the authority of Ammar bin Al-Hussein, who said: Ibn Abi Jaafar narrated to us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And others besides them**, meaning: from Banu Qurayza.

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 others besides them**, he said: Qurayza.

Others said: From Persia.

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 others besides them whom you do not know, but God knows them.** These are the people of Persia.

Others said: They are every enemy of the Muslims, except those whom the Prophet, may God bless him and grant him peace, ordered to be dispersed from behind them. They said: They are the hypocrites.

Who said that?

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about the statement of God: **But if you overtake them in war, disperse with them those behind them**, he said: Make them afraid of them, because of

what you do to these people. And he recited: "And others besides them whom you do not know. God knows them."

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And others besides them whom you do not know, but God knows them**, he said: These are the hypocrites, you do not know them because they are with you, they say: There is no god but God, and they fight with you.

Others said: They are a people of jinn.

Abu Ja'far said: The correct thing to say about this is that God commanded the believers to prepare for jihad and the tools of war and what would strengthen them to fight the enemy and their enemy from the polytheists, from weapons and archery and other things, and tethering horses. There is no reason to say: He meant by *strength* a meaning other than one of the meanings of *strength*, and God has made the command general.

If someone says: The Messenger of God, may God bless him and grant him peace, made it clear that this was meant specifically by his saying: **Behold, strength is archery?**

It was said to him: Even though the report came with that, there is nothing in the report that indicates that it is intended to mean throwing specifically, without the other meanings of power over them, because throwing is one of the meanings of power, because it was only said in al-Naba 78: **Behold, power is throwing**, and it did not say: **without anything else**. And from *power* also is the sword, the spear, the javelin, and everything that was an aid in fighting the polytheists, such as the aid of throwing or more effective than throwing at them and in harming them. This is despite the weakness of the chain of transmission of the report on that from the Messenger of God, may God bless him and grant him peace.

As for his statement: **And others besides them whom you do not know**, the statement of those who said that it refers to the jinn is closer and more likely to be correct, because God, the Most High, has included in His statement: **And of the tethering of horses by which you terrify the enemy of God and your enemy**, the command to associate with good in order to terrify every enemy of God and of the believers whom they know. There is no doubt that the believers were aware of the enmity of Qurayzah and Persia towards them, because they knew that they were polytheists and that they were at war with them. There is no meaning in saying, while they knew that they were enemies to them: **And others besides them whom you do not know**, but the meaning of that, God willing, is: You terrify, O believers, by your association with horses, the enemy of God and your enemies from the children of Adam whose enmity towards you you know, because of their disbelief in God and His Messenger, and you terrify with that another race other than the children of Adam, whose locations and conditions you

do not know, God knows them but you do not, because the children of Adam do not see them. It was said: The neighing of horses terrifies the jinn, and that the jinn do not come near a house in which there is a horse.

If someone says: The believers knew what the hypocrites were doing, so why do you deny that I meant the hypocrites?

It was said: The hypocrites were not terrified by the horses or weapons of the Muslims, but what terrified them was that the Muslims would reveal their secrets of disbelief, which they used to hide. The believers were ordered to prepare the force to terrify the enemy. As for the one who was not terrified by that, he is not included in the meaning of the one for whom the believers were ordered to prepare that. It was said: **You do not know them**, so it was sufficient for *knowledge* with one accusative in this place, because what was meant was: You do not know them, as the poet said:

God knows me and Habban and we will both meet him

The statement in the interpretation of His saying: **And whatever you spend in the way of God will be fully repaid to you, and you will not be wronged.**

Abu Ja'far said: God Almighty says: Whatever you spend, O believers, in purchasing war equipment such as weapons, spears, hooves, or other expenses in the struggle against the polytheist enemies of God, God will replace it for you in this world, and He will give you your rewards for that with Him until He pays them to you on the Day of Resurrection, **and you will not be wronged.** He says: Your Lord will do that to you, and He will not waste your rewards on Him.

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

Who said that?

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, **And whatever you spend in the way of God will be fully repaid to you, and you will not be wronged**, meaning: Your reward with God in the Hereafter will not be lost, and He will replace it in this world.

## Tafsir al-Qurtubi

It contains six issues:

First: The Almighty's saying: **And prepare against them.** God, the Exalted, commanded the believers to prepare strength for the enemies after He emphasized the importance of piety. If God, the Exalted, had willed, He could have defeated them with words, spitting in their faces, and a handful of dirt, as the Messenger of God, may God bless him and grant him peace, did. But He wanted to test some people with others through His prior knowledge and His effective judgment. Whatever you prepare for your friend of good or your enemy of evil is included in your preparation. Ibn Abbas said: Strength here means weapons and bows. In Sahih Muslim, on the authority of Uqbah ibn Amir, he said: I heard the Messenger of God, may God bless him and

grant him peace, while he was on the pulpit, say:

"And prepare against them whatever you are able of power. Indeed, power is archery. Indeed, power is archery. Indeed, power is archery." This is a text narrated by Uqbah Abu Ali Thamamah bin Shafi al-Hamadani, and there is no other version of it in Sahih. And there is another hadith on archery also from Uqbah, who said: I heard the Messenger of God, may God bless him and grant him peace, say:

"Lands will be opened to you, and God will suffice you. None of you will be unable to play with his arrows." And the Prophet, may God bless him and grant him peace, said:

**Everything that a man does for fun is false except shooting with his bow, training his horse, and playing with his family, for these are all true.** The meaning of this, and God knows best, is that everything that a man does for fun that does not benefit him in this life or the hereafter is false, and it is better to ignore it. Although he does these three things to amuse himself and to be active, they are true because they are connected to something that may be beneficial, for shooting with the bow and training his horse are both aids in fighting. Playing with family may lead to a child who will worship God alone and become one, so these three are true. In the Sunan of Abu Dawud, al-Tirmidhi, and al-Nasa'i, on the authority of Uqbah ibn Amir, on the authority of the Prophet, may God bless him and grant him peace:

"God will admit three people into Paradise because of a single *aral-Saff* 61: the maker who seeks good in making it, the shooter, and the one who shoots it." The virtue of archery is great and its benefits are immense for Muslims, but its punishment is severe for the unbelievers. The Prophet, may God bless him and grant him peace, said:

**O sons of Ishmael, shoot, for your father was an archer.** Learning horsemanship and the use of weapons is a communal obligation. It may also be obligatory.

Second: The Almighty's saying: **And from the tethering of horses.** Al-Hasan, Amr ibn Dinar, and Abu Haywah read **and from the tethering of horses** with a damma on the ra' and the ba', the plural of ribaṭ, like kitab and kutubu. Abu Hatim said on the authority of Ibn Zayd: The ribaṭ of horses is five or more, and its plural is ribaṭ. It is that which is tied, it is said from it: he tied, he ribaṭs, a ribaṭ. And he tied, he irtabaṭ, irtabaṭan. And the tethering of horses and their tethering is their tethering in front of the enemy. The poet said:

God ordered to tie it to his enemy in war. God is the best guide.

Makhool bin Abdullah said:

Blame for tying up and locking up horses, which God recommended to the Prophet Muhammad

Horse tethering is a great virtue and a noble status. Urwah al-Barqi had seventy horses prepared for jihad. The preferred ones among them are females, as stated by Ikrimah and a group. This is correct, for the belly of a female is a treasure and her back is glory,

## Surat al-Anfal 8:60

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and Gabriel's horse was female. The imams narrated on the authority of Abu Hurayrah that the Messenger of God, may God bless him and grant him peace, said:

"Horses are of three types: for a man they are a reward, for a man they are a cover, and for a man they are a burden." The hadith does not specify a male or a female. The best of them is the one with the greatest reward and the most benefit. "The Messenger of God, may God bless him and grant him peace, was asked: Which slaves are best? He said: The most expensive in price and the most precious to their owners." Al-Nasa'i narrated on the authority of Abu Wahb al-Jashmi - who was a companion of the Prophet - that the Messenger of God, may God bless him and grant him peace, said:

"Name yourselves with the names of the prophets, and the most beloved names to God the Almighty are Abdullah and Abd al-Rahman. Tie up horses and stroke their forelocks and rumps, and put garlands on them, but do not put garlands on them. And you should have every bay horse with a white spot on its forehead, or blond horse with a white spot on its forehead, or black horse with a white spot on its forehead." Al-Tirmidhi narrated on the authority of Abu Qatada that the Prophet, may God bless him and grant him peace, said:

"The best horses are those that is dark raven, with a white spot on the right, then those that are dark raven and have a clear right hand. If they are not dark raven, then they are bay with this feature." Al-Darimi also narrated it on the authority of Abu Qatada, "A man said: O Messenger of God, I want to buy a horse, so which one should I buy? He said: Buy a dark raven, with a white spot on the right, or a bay with this feature, and you will gain and be safe."

The Prophet (peace and blessings of God be upon him) disliked horses with white spots. White spots are when a horse has white spots on its right leg and on its left hand, or on its right hand and left leg. Narrated by Muslim on the authority of Abu Hurairah **may God be pleased with him**. It is mentioned that the horse on which Al-Hussein bin Ali **may God be pleased with them both** was killed was white.

Third: If it is said: His statement, **And prepare against them whatever you are able of power**, would have been sufficient, so why did He specifically mention archery and horses? It is said to him: Since horses are the origin of wars and their burdens, in whose forelocks goodness is tied, and they are the strongest of power and the most powerful of equipment and the fortresses of knights, and with them one roams the field, He specifically mentioned them as an honor, and swore by their dust as an honor. So He said: **And the charging steeds, panting** (al-Adiyat 100:1) and the verse. Since arrows are among the most effective things used in wars and in striking the enemy and the closest to reaching lives, the Messenger of God, may God bless him and grant him peace, specifically

mentioned them and drew attention to them. Similar to this in the verse of at-Tazil, **Gabriel and Michael** (al-Baqarah 2:98) and there are many like it.

Fourth: Some of our scholars have used this verse as evidence for the permissibility of endowing horses and weapons, and making treasuries and storehouses for them as equipment for enemies. Scholars have differed regarding the permissibility of endowing animals such as horses and camels with two opinions: prohibition, which is what Abu Hanifa said; and validity, which is what Al-Shafi'i, may God be pleased with him, said. It is more correct, due to this verse, and the hadith of Ibn 'Umar about the horse that was carried in the path of God, and his saying, peace be upon him, regarding Khalid:

**As for Khalid, you are wronging Khalid, for he has withheld his armor and provisions for the sake of God.**

The hadith. And what was narrated "that a woman gave a camel for the sake of God, and her husband wanted to perform Hajj, so she asked the Messenger of God, may God bless him and grant him peace, and he said: Give it to him so that he may perform Hajj on it, for Hajj is for the sake of God." And because it is wealth that is used for the sake of worship, it is permissible to endow it like a four-wheeled camel. Al-Suhayli mentioned in this verse the names of the horses of the Prophet, may God bless him and grant him peace, and his war equipment. Whoever wants it will find it in the book of Al-A'lam.

Fifth: The Almighty's statement: **And you terrify thereby the enemy of God and your enemy**, meaning you frighten thereby the enemy of God and your enemy from among the Jews, Quraysh, and the infidel Arabs. **And others besides them**, meaning the Persians and the Romans, as al-Suddi said. It was also said: the jinn. This is the choice of al-Tabari. It was also said: What is meant by this is everyone whose enmity is not known. Al-Suhayli said: It was said: They are Qurayzah. It was also said: They are from the jinn. Others were also said. Nothing should be said about them, because God the Almighty said: **And others besides them whom you do not know, God knows them**, so how can anyone claim to have knowledge of them, unless there is an authentic hadith that came in this regard from the Messenger of God, may God bless him and grant him peace, which is his statement in this verse:

They are the jinn. Then the Messenger of God, may God bless him and grant him peace, said: **The devil does not drive anyone crazy in a house in which there is an old horse**. It was called old because it had been freed from the hybrids. This hadith was narrated by Al-Harith bin Abi Usamah on the authority of Ibn Al-Maliki on the authority of his father on the authority of his grandfather on the authority of the Messenger of God, may God bless him and grant him peace. He narrated: The jinn do not come near a house in which there is a horse, and they are repelled by the neighing



of horses.

Sixth - The Almighty said: **And whatever you spend** meaning give in charity. It was also said: spend it on yourselves or your horses, **in the way of God, it will be fully repaid to you** in the Hereafter, the good deed is rewarded tenfold to seven hundredfold, to many times over. **And you will not be wronged.**

## Tafsir Ibn Kathir

God Almighty says to His Prophet, may God bless him and grant him peace: **And do not think O Muhammad that those who disbelieve have outstripped Us** meaning that We have no power over them, but rather they are under the control of Our power and in the grip of Our will, so they cannot defeat Us, as God Almighty says: **Or do those who do evil deeds think that they can outstrip Us? Evil is that which they judge.** meaning that they think. God Almighty says: "Do not think that those who disbelieve can escape Us on earth. Their refuge is the Fire, and wretched is the destination." God Almighty says: "Let not the movement of those who disbelieve throughout the land deceive you. A brief enjoyment. Then their refuge is Hell, and wretched is the resting place." Then God Almighty commanded the preparation of war machines to fight them according to one's ability, possibility, and capacity, saying: **And prepare against them whatever you are able** meaning whatever you are able of power and steeds of war. Imam Ahmad said: Harun bin Maruf told us, Ibn Wahb told us, Amr bin Al-Harith told me, on the authority of Abu Ali Thamamah bin Shafi, the brother of Uqbah bin Amir, that Uqbah ibn Amir heard him say: I heard the Messenger of God, may God bless him and grant him peace, say while he was on the pulpit: **Prepare for them whatever you are able of power.** Indeed, power is archery. Indeed, power is archery. Narrated by Muslim, on the authority of Harun ibn Maruf, and Abu Dawud, on the authority of Saeed ibn Mansur, and Ibn Majah, on the authority of Yunus ibn Abd al-A'la, all three of them on the authority of Abdullah ibn Wahb. This hadith has other chains of transmission, on the authority of Uqbah ibn Amir, including what was narrated by al-Tirmidhi on the authority of Salih ibn Kaysan, on the authority of a man on his authority. Imam Ahmad and the people of the Sunnah narrated on his authority that he said: The Messenger of God, may God bless him and grant him peace, said: **Shoot and ride, and to shoot is better than to ride.**

Imam Malik said on the authority of Zaid bin Aslam, on the authority of Abu Salih al-Samman, on the authority of Abu Hurayrah, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: "Horses are for three things: for a man they are a reward, for a man they are a cover, and for a man they are a burden. As for the one who is rewarded, he is a man who ties them up in the way of God and lets them ride long distances in a meadow or garden, and whatever they hit in that meadow or garden is considered good deeds for him. If they cut their tracks and reach a hill or two, their tracks and dung are considered good deeds for him. If they pass by a river and drink from it, and he does not intend to

water himself with it, that is considered good deeds for him, so they are a reward for that man. A man ties them up out of self-sufficiency and chastity, and does not forget God's right over their necks or backs, so they are a cover for him. A man ties them up out of pride, showing off, and pride, so they are a burden for that man." The Messenger of God, may God bless him and grant him peace, was asked about donkeys, and he said, "God has not revealed anything to me about them except this comprehensive and unique verse: 'So whoever does an atom's weight of good will see it.' " \* And whoever does an atom's weight of evil will see it." Narrated by Al-Bukhari and this is its wording, and Muslim, both of them from the hadith of Malik. Imam Ahmad said: Hajjaj told us, Sharik told us, on the authority of Al-Rakeen bin Al-Rabi', on the authority of Al-Qasim bin Hassan, on the authority of Abdullah bin Masoud, on the authority of the Prophet, may God bless him and grant him peace, who said: "Horses are of three types: a horse for the Most Merciful, a horse for Satan, and a horse for man. As for the horse of the Most Merciful, it is the one that is tied up in the way of God, so its fodder, dung, and urine are used - and he mentioned what God willed - as for the horse of Satan, it is the one that gambles or bets on it. As for the horse of man, it is the horse that a person ties up, seeking its belly, so it is a protection for him from poverty." Most scholars have said that archery is better than riding a horse, and Imam Malik said that riding is better than archery, and the opinion of the majority is stronger due to the hadith, and God knows best.

Imam Ahmad said: Hajjaj and Hisham told us: Laith told us: Yazid bin Abi Habib told me, on the authority of Ibn Shamasah, that Muawiyah bin Khadij passed by Abu Dharr while he was standing next to his horse, and asked him: What is wrong with this horse of yours? He said: I think that the prayer of this horse has been answered. He said: What is the prayer of an animal? He said: By the One in Whose hand is my soul, there is no horse but that it prays every dawn, saying: O God, You have made me one of Your servants, and You have placed my provision in his hand, so make me more beloved to him than his family, his wealth, and his children. He said: Yahya bin Saeed told us, on the authority of Abdul Hamid bin Abi Jaafar, Yazid bin Abi Habib told me, on the authority of Suwaid bin Qais, on the authority of Muawiyah bin Khadij, 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: "There is no Arabian horse but that it is called to prayer at every dawn, and it calls out with two supplications: It says: O God, You have given me authority over whom You have given authority over from among the children of Adam, so make me among the most beloved of his family and wealth to him - or - the most beloved of his family and wealth to him." Narrated by Al-Nasa'i, on the authority of Amr bin Ali Al-Fallas, on the authority of Yahya Al-Qattan, on his authority. Abu al-Qasim al-Tabarani said: Al-Husayn ibn Ishaq al-Tastari told us, Hisham ibn Ammar told us, Yahya ibn Hamza told us, al-Mut'am ibn al-Muqaddam al-San'ani told us, on the authority of al-Hasan ibn Abi al-Hasan, that he said to Ibn al-Hanthalayyah, meaning Sahl: Tell us a hadith that you heard from the Messenger of God, may God bless him and grant him peace. He said: I heard the Messenger of God, may



And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of God and your enemy and others besides them whom you do not know but God knows them. And whatever you spend in the cause of God will be fully repaid to you, and you will not be wronged.

God bless him and grant him peace, say: "Goodness is tied to the forelocks of horses until the Day of Resurrection, and their owners are helped by them. Whoever ties a horse in the way of God, the expenses for it will be like someone who extends his hand in charity and does not withdraw it." There are many hadiths that have been narrated about the virtue of tying horses. In Sahih al-Bukhari, on the authority of Urwah ibn Abi al-Ja'd al-Barqi, that the Messenger of God, may God bless him and grant him peace, said: **Horses have good tied to their forelocks until the Day of Resurrection, reward and spoils.** And his statement: **You terrify with it** means you frighten **the enemy of God and your enemy** meaning the infidels **and others besides them.** Mujahid said: He means Banu Qurayzah. Al-Suddi said: Knights. Sufyan al-Thawri said: Ibn Yaman said: They are the devils in the houses. A similar hadith has been narrated.

Ibn Abi Hatim said: Abu Utbah Ahmad ibn al-Faraj al-Himsi told us, Abu Haywah, meaning Shureih ibn Yazid al-Muqri told us, Saeed ibn Sinan told us, on the authority of Ibn Gharib, meaning Yazid ibn Abdullah ibn Gharib, 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, used to say regarding the statement of God Almighty: **And others besides them whom you do not know**, he said: They are the jinn. Al-Tabarani narrated it on the authority of Ibrahim ibn Duham, on the authority of his father, on the authority of Muhammad ibn Shuaib, on the authority of Sinan ibn Saeed ibn Sinan, on the authority of Yazid ibn Abdullah ibn Gharib, with the same chain of transmission, and he added: The Messenger of God, may God bless him and grant him peace, said: **A house in which there is an old horse will not be ruined.** This hadith is rejected, and its chain of transmission and text are not authentic. Muqatil ibn Hayyan and Abd al-Rahman ibn Zayd ibn Aslam said: They are the hypocrites, and this is the most similar statement, and it is supported by the statement of God Almighty: "And among those around you of the bedouins are hypocrites and among the people of Madinah are stubborn in hypocrisy. You do not know them. We know them." And His statement: **And whatever you spend in the way of God will be fully repaid to you, and you will not be wronged.** That is, no matter what. You spent in jihad, then it will be fully and completely repaid to you. For this reason, it was mentioned in the hadith narrated by Abu Dawud: The reward of the dirham in the way of God is multiplied up to seven hundred times, as mentioned previously in the words of God the Almighty: "The parable of those who spend their wealth in the way of God is that of a grain [of corn] which grows seven ears, in each ear is a hundred grains. And God multiplies [His reward] for whom He wills. And God is All-Encompassing and Knowing." Ibn Abi Hatim said: Ahmad ibn al-Qasim ibn Atiyah told us, Ahmad ibn Abd al-Rahman al-Dashtaki told us, my father told us, on the authority of his father, al-Ash'ath ibn Ishaq told us, on the authority of Ja'far,

on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, that he used to command that charity should not be given except to the people of Islam, until the verse **And whatever you spend in the way of God will be fully repaid to you** was revealed, and then he commanded charity after that, to everyone who asked you from every religion, and this is also strange.

### Fath al-Qadir

Then the Almighty ordered the preparation of strength for the enemies, and strength is everything that is used to strengthen oneself in war, including weapons and bows. It has been proven in Sahih Muslim and others from the hadith of Uqbah bin Amir who said: I heard the Messenger of God, may God bless him and grant him peace, while he was on the pulpit saying: "And prepare against them whatever you are able of strength. Indeed, strength is archery, he said it three times." It was said that it refers to fortresses, and the destination is to the interpretation proven from the Messenger of God, may God bless him and grant him peace. His saying: 60- **And from the tying of horses.** Al-Hasan, Amr bin Dinar, and Abu Haywah read **and from the tying of horses** with a damma on the ra and the ba like katab: the plural of kitab. Abu Hatim said: The tether of the five horses or more, and they are the horses that are tied to the enemy's belt, and from it the saying of the poet:

God ordered to tie it to his enemy in war. God is the best guide.

Al-Kashshaf said: "Al-Ribat is the name for the horses that are tied up in the way of God. It is permissible to call it Ribat, which means murabata, and it is permissible to use the plural of ribait, like faseel and fasal." Whoever interprets strength as everything that is strengthened by in war, makes the conjunction of horses an conjunction of the specific to the general, and the phrase **you terrify thereby the enemy of God and your enemy** is in the accusative case as a state, intimidation and fear, and the pronoun in it refers to what is in what you are able to or to the source understood from **and prepare** which is preparation. What is meant by the enemy of God and their enemy are the polytheists of Mecca and others from the polytheists of the Arabs. His statement: **and others besides them** is in apposition to the enemy of God and your enemy, and the meaning of besides them is: from other than them. It was said that they are the Jews, and it was said that they are the Persians and the Romans, and it was said that they are the jinn, and Ibn Jarir preferred it. It was said that what is meant by others besides them is everyone whose enmity is not known, as Al-Suhayli said. It was said that they are Banu Qurayzah specifically, and it was said otherwise, and it is better to stop at specifying them because of His statement: **You do not know them, God knows**

them. His statement: **And whatever you spend in the cause of God** meaning in jihad, even if it is truly insignificant, **It will be fully repaid to you** its reward in the Hereafter, so a good deed is multiplied by ten times its like, up to seven hundred times, up to many times as we have stated previously, **and you will not be wronged** in anything of this spending that you spend in the cause of God: meaning in its reward, rather it will become for you in full, abundant and complete: **And if it is a good deed, He multiplies it and gives from Himself a great reward** "I will not allow to be lost the work of any worker among you."

Abu Al-Shaykh narrated on the authority of Saeed bin Jubair who said: **The worst of beasts in the sight of God** the verse was revealed about six men of the Jews, among them Ibn Tabut. Ibn Abi Shaybah, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Mujahid regarding his statement: **Those of them with whom you made a treaty and then broke their treaty** he said: The Qurayzah on the day of the Trench sided with the enemies of the Messenger of God (peace be upon him). Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **Then disperse through them those behind them** he said: He punished those after them. Ibn Jarir narrated on his authority regarding the verse he said: He punished those behind them. Abd Al-Razzaq, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Saeed bin Jubair regarding the verse he said: Warn them. Abd bin Hamid, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Qatadah who said: He admonished other people through them. Ibn Abi Hatim narrated on the authority of Ibn Zayd who said: He made them fearful. Ibn Abi Hatim narrated on the authority of Al-Suddi regarding his statement: **Perhaps they will remember**, they say: Perhaps they will beware of breaking their oath and the same will be done to them. Abu Al-Shaykh narrated on the authority of Ibn Shihab who said: Gabriel entered upon the Messenger of God (peace be upon him) and said: You have laid down your weapons and we are still pursuing the people, so go out, for God has given you permission to deal with Qurayzah, and revealed about them: **And if you fear treachery from a people**, the verse. Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ibn Abbas regarding his statement: **Indeed, they will not escape**, he said: They will not escape us. Abu Al-Shaykh and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding his statement: **And prepare against them whatever you are able of power**, he said: Archery, swords, and weapons. Ibn Ishaq and Ibn Abi Hatim narrated on the authority of Ibad bin Abdullah bin Al-Zubayr regarding his statement: **And prepare against them whatever you are able of power**, he said: He ordered them to prepare horses. Abu Al-Shaykh and Al-Bayhaqi narrated in Al-Shu'ab on the authority of Ikrimah regarding the verse who said: The strength is the male horses, and the ribat is the females. Ibn Abi Hatim narrated something similar from Mujahid. Ibn Abi Shaybah and Ibn Abi Hatim narrated from Saeed bin Al-Musayyab regarding the verse, he said: Strength is the horse up to the arrow and below. Ibn Abi Shaybah, Ibn Al-Mundhir and Ibn Abi Hatim narrated from Ikrimah, he said: Strength is the fortresses, and from

the tethering of horses he said: the females. Al-Faryabi, Ibn Abi Shaybah, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated from Ibn Abbas regarding his statement: **And you terrify thereby the enemy of God and your enemy** he said: You disgrace thereby the enemy of God and your enemy. Many hadiths have been narrated about the desirability of archery and the reward in it. Likewise, hadiths have been narrated about the desirability of keeping horses and preparing them and the great reward for their owner, which there is not enough space to explain here. A group of scholars have devoted books to this.

## Tafsir al-Baghawi

60 - The Almighty said: **And prepare against them whatever you are able of power**. Preparation: taking something for a time of need. **Of power**, meaning: of the tools that will give you power over them, such as horses and weapons.

Ismail bin Abdul Qahir told us, Abdul Ghafir bin Muhammad told us, Muhammad bin Isa Al-Jaludi told us, Ibrahim bin Muhammad bin Sufyan told us, on the authority of Muslim bin Al-Hajjaj, Harun bin Maruf told us, Ibn Wahb told us, Amr bin Al-Harith told me, on the authority of Abu Ali, Thamamah bin Shafi, that he heard Uqbah bin Amir say: I heard the Messenger of God, may God bless him and grant him peace, say, while he was on the pulpit: "Prepare for them whatever you are able of power. Indeed, power is archery. Indeed, power is archery."

With this chain of transmission, he said: I heard the Messenger of God, may God bless him and grant him peace, say: "The Romans will be conquered for you, and God Almighty will suffice you. So none of you should be unable to play with his arrows."

Abdul Wahid Al-Malhi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Abu Naim told us, Abdul Rahman bin Al-Ghasil told us, on the authority of Hamza bin Abi Asid, on the authority of his father, who said: The Messenger of God, may God bless him and grant him peace, said on the day of Badr when we lined up for the Quraysh and they lined up for us: **If they attack you, then use arrows**.

Abdul Wahid bin Ahmad Al-Malhi told us, Abu Mansur Muhammad bin Muhammad bin Sam'an told us, Abu Ja'far Muhammad bin Ahmad bin Abdul Jabbar Al-Rayyani told us, Hamid bin Zanjawayh told us, Abdul Samad bin Abdul Warith told us, Hisham Al-Dastawai told us, on the authority of Qatada, on the authority of Salim bin Abi Al-Ja'd, on the authority of Ma'dan bin Abi Talhah, on the authority of Abu Najih Al-Salami, who said: We besieged At-Ta'if with the Prophet, may God bless him and grant him peace, and I heard the Prophet, may God bless him and grant him peace, say: **Whoever shoots an arrow in the cause of God will have a degree in Paradise**. He said: So I shot sixteen arrows that day. And I heard the Messenger of God, may God bless him and grant him peace, say: **Whoever shoots an arrow in the cause of God will have the equivalent of a freed slave**.

## Surat al-Anfal 8:60

And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of God and your enemy and others besides them whom you do not know but God knows them. And whatever you spend in the cause of God will be fully repaid to you, and you will not be wronged.

Ahmad bin Abdullah Al-Salihi told us, Abu Al-Hussein Ali bin Muhammad bin Bishran told us, Ismail bin Muhammad Al-Saffar told us, Ahmad bin Mansour Al-Ramadi told us, Abdul Razzaq told us, Muammar told us, on the authority of Yahya bin Katheer, on the authority of Zaid bin Salam, on the authority of Abdullah bin Zaid Al-Azraq, on the authority of Uqbah bin Amir Al-Juhani, on the authority of the Prophet, may God bless him and grant him peace, who said: "God admits three people to Paradise with a single aral-Saff 61: its maker, the one who extends it, and the one who shoots it in the way of God."

It was narrated on the authority of Khalid bin Zaid, on the authority of Uqbah bin Amir, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "God will admit three people into Paradise because of a single aral-Saff 61: the one who makes it and expects good from his making, the one who shoots it, and the one who shoots it. Shoot and ride, and shooting is more beloved to me than riding. Everything that a man does for fun is futile except shooting with his bow, training his horse, and playing with his wife, for they are from the truth. Whoever abandons archery after learning it out of a desire for it, then it is a blessing that he has abandoned, or he said, he has been ungrateful for."

His saying: **And among the tethering of horses**, meaning: tying them up and keeping them for war. Ikrimah said: Strength is fortresses, and among the tethering of horses are females. It was narrated on the authority of Khalid ibn al-Walid that he would not ride in battle except females because of their little neighing. And on the authority of Abu Muhayriz, he said: The Companions, may God be pleased with them, preferred male horses to the ranks and female horses to the night raids.

Abdul Wahid bin Ahmed Al-Malhi told us, Ahmed bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Abu Naim told us, Zakariya told us on the authority of Amer, Urwa Al-Barqi told us that the Prophet, may God bless him and grant him peace, said: **Horses have good tied to their forelocks until the Day of Resurrection, reward and spoils.**

Abdul Wahid Al-Malhi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Ali bin Hafs told us, Ibn Al-Mubarak told us, Talha bin Abi Saeed told us: I heard Saeed Al-Maqburi narrating that he heard Abu Hurairah say: The Prophet, may God bless him and grant him peace, said: **Whoever keeps a horse in the way of God out of faith in God and belief in His promise, then its food, its drink, its dung, and its urine will be on his scale on the Day of Resurrection.**

Abu al-Hasan al-Sarakhsi told us, Zahir ibn Ahmad told us, Abu Ishaq al-Hashimi told us, Abu Mus'ab told us, on the authority of Malik, on the authority of Zayd ibn Aslam, on the authority of Abu Salih, on the

authority of Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said: "Horses are of three types: for a man they are a reward, for a man they are a cover, and for a man they are a burden. As for the one for which he is a reward, it is a man who ties them up in the way of God and lets them ride long distances in a meadow or garden, and whatever they hit in their length from that meadow or garden, they are good deeds for him. If they cut their lengths and reach a peak or two, their traces and inheritance are good deeds for him. If they pass by a river and drink from it, and he does not want to give them water, that is good deeds for him, so they are a reward for that man. As for the one for which he is a cover, it is a man who ties them up out of pride and chastity, and does not forget the right of God in their backs or necks, in that is a cover for him. As for the one for which he is a burden, it is a man who ties them up out of pride, showing off, and aversion." For the people of Islam, it is a sin for that. "And the Messenger of God, may God bless him and grant him peace, was asked about donkeys, so he said: Nothing was revealed to me about them except this comprehensive and unique verse: "So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it." **You terrorize with it**, you frighten **the enemy of God, your enemy, and others**, meaning: and you terrorize others, **besides them, you do not know them, God knows them**. Mujahid, Muqatil, and Qatadah said: They are Banu Qurayzah. Al-Suddi said: They are the people of Persia. Al-Hasan and Ibn Zayd said: They are the hypocrites, you do not know them, because they are with you saying: There is no god but God. And it was said: They are the disbelieving jinn.

**Whatever you spend in the way of God will be fully repaid to you**, He will fully repay you for it, **and you will not be wronged**, your reward will not be diminished.

## Tafsir al-Baidawi

60. **And prepare** O believers **for them** for the covenant breakers or the disbelievers. **Whatever you are able of power** of everything that strengthens one in war. And on the authority of Uqbah bin Amir, I heard him, peace and blessings be upon him, say on the pulpit, **Behold, power is archery**, he said it three times. And perhaps he, peace and blessings be upon him, singled it out for mention because it is the strongest. **And from the tethering of horses** is a name for the horses that are tied up in the way of God, fa'al meaning a passive participle or a source named by it. It is said rabbatan ribatan and ribatan and rabat murabatan and ribatan n or the plural of ribit like faseel and fasal. And **rabat al-khayl** was read with a damma on the ba' and a sukoon, the plural of ribat, in conjunction with power like the conjunction of Gabriel and Michael with the angels. **You terrorize with it** you frighten with it, and from Yaqub **you terrorize** with emphasis and the

pronoun is for **as much as you are able** or for preparation. **The enemy of God and your enemy** means the infidels of Mecca. **And others besides them** from other than them from the infidels. It was said that they are the Jews and it was said that they are the hypocrites and it was said that they are the Persians. **You do not know them** you do not identify them by their names. **God knows them** He knows them. **And whatever you spend in the way of God, He will repay you** its reward. **And you will not be wronged** by wasting the work or reducing the reward.

Surat al-Anfal 8:61

And if they incline to peace, then incline to it and rely upon God. Indeed, it is He who is the Hearing, the Knowing.

## Surat al-Anfal 8:61

And if they incline to peace, then incline to it and rely upon God. Indeed, it is He who is the Hearing, the Knowing.

## Tafsir al-Jalalayn

61 - **And if they incline** incline (to peace) with the kasra or fatha of the seen: reconciliation **then incline to it** and make a covenant with them. Ibn Abbas said: This was abrogated by the verse of the sword. Mujahid said it was specific to the People of the Book since it was revealed about Banu Qurayzah **and put your trust in God** trust in Him **for He is the Hearing** of the word **the Knowing** of the action.

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: "And if you fear treachery and betrayal from a people, then denounce them on equal terms and declare war on them. "But if they incline to peace, then incline to it." And if they incline to making peace with you and refraining from war with you, either by entering Islam, or by paying the jizya, or by a truce, or something similar to that of the causes of peace and reconciliation, **then incline to it**. He says: So incline toward it and offer them whatever they incline toward and ask you for.

It is said: **(The man inclined towards such-and-such with inclination)**, and it is from Tamim and Qais, according to what was mentioned about them. You say: *(Yajhnh)*, with a damma on the noon, and others say: *(Yajhnh)* with a kasra on the noon, and that is if he leans, and from it is the saying of Nabigha of Banu Dhubyān:

Jawah has become certain that if the two armies meet, his tribe will be the first to prevail.

*(wings)*, habitats.

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 Qatada: "And if they incline to peace," he said: to reconciliation, and it was abrogated by His statement: **Kill the polytheists wherever you find them**, (al-Tawbah 9:5).

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: "And if they incline to peace," meaning to make peace, **then**

**incline to it**, he said: This was before Bara'ah, and the Prophet of God, may God bless him and grant him peace, would make peace treaties with people for a period of time, so either they would submit or he would fight them. Then that was abrogated later in Bara'ah, so He said: **Kill the polytheists wherever you find them**, and He said: **Fight the polytheists altogether**, (al-Tawbah 9:36), and He abandoned the treaty with everyone with whom a treaty had been made, and He ordered him to fight them until they said, **There is no god but God**, and submitted, and that nothing would be accepted from them except that. And every treaty that was in this surah and in others, and every peace treaty by which the Muslims reconcile with the polytheists and make peace with them, then Bara'ah came to abrogate that, so He ordered fighting them in every case until they said, **There is no god but God**.

Ibn Hamid told us, Yahya bin Wadh told us, on the authority of Al-Hussein, on the authority of Yazid, on the authority of Ikrimah and Al-Hasan Al-Basri, who said: "And if they incline to peace, then incline to it," was abrogated by the verse in *(Al-Bara'ah)*, in which He says: **Fight those who do not believe in God or in the Last Day**, to His saying: **while they are subdued** (al-Tawbah 9:29).

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 they incline to peace, then incline to it," he says: And if they want peace, then reject it.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: "And if they incline to peace, then incline to it," meaning: If they invite you to peace - to Islam - then make peace with them on it.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: "And if they incline to peace, then incline to it," he said: So make peace with them. He said: And this was abrogated by jihad.

Abu Jaafar said: As for what he said and those who said the same, that this verse was abrogated, this is a statement for which there is no evidence from the Book, the Sunnah, or the innate nature of reason.

We have demonstrated in more than one place in this book and others that the abrogating verse can only be that which negates the ruling of the abrogated verse in every respect. As for that which is contrary to that, it cannot be abrogating.

And God's statement in Bara'ah: **Then kill the polytheists wherever you find them** (al-Tawbah 9:5) does not negate the ruling of His statement: "But if they incline to peace, then incline to it," because His statement: "But if they incline to peace," only meant Banu Qurayzah, who were Jews and People of the Book. God, may He be glorified, permitted the believers to make peace with the People of the Book and to forsake war on them in exchange for taking the jizyah from them.

As for his saying: **Then kill the polytheists wherever**



**you find them** (al-Tawbah 9:5), what he meant by it was the polytheists of the Arabs who worshipped idols, from whom it is not permissible to accept the jizya. So neither of the two verses negates the ruling of the other, rather each one of them is decisive in what it was revealed about.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: "And if they incline to peace," he said: Qurayza.

As for his saying: **And put your trust in God**, he says: O Muhammad, entrust your matter to God, and be content with Him, trusting in Him that He will suffice you, like the one who:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **And trust in God**, God is sufficient for you.

And His saying: **He is the All-Hearing, the All-Knowing**, means by that: God, in whom you rely, is *All-Hearing*, of what you and those with whom you make peace and leave war, from the enemies of God and your enemies, say when you make peace between you and Him, and what each party of you stipulates for the other of conditions, *All-Knowing*, of what each party of you conceals for the other party of fulfilling what he has contracted with, and of what is concealed from you in his heart, and what is concealed from his companion.

## Tafsir al-Qurtubi

There are two issues:

First: The Almighty's saying: "And if they incline to peace, then incline to it." He said **to it** because peace is feminine. It is possible for the feminine to be for the action. And inclination is leaning. He says: If they incline - meaning those to whom he has abandoned their covenant - to peace, meaning reconciliation, then incline to it. And a man inclined to another: he leaned towards him, and from this the ribs were called *jawaneh sides*, because they leaned towards the filling. And camels inclined: if their necks leaned while walking. And Dhu al-Rumma said:

If he dies on a saddle, his soul is revived by your memory, and the sent camels are at their zenith.

Al-Nabigha said:

Jawah has become certain that if the two armies meet, his tribe will be the first to prevail.

It means the bird. And the night falls when it approaches and lowers its ropes to the ground. And peace and peace are reconciliation. Al-A'mash, Abu Bakr, Ibn Muhaisin and Al-Mufaddal read Al-Salam with a kasra on the seen. The rest read it with a fatha. The meaning of that has been fully explained in Al-Baqarah. And peace may be from submission. The majority read Fajanah with a fatha on the noon, and it is the language of Tamim. And Al-Ashab Al-Uqaili read Fajanah with a damma on the noon, and it is the language of Qais. Ibn Jinni said: And this language is the analogy.

Second: There is a difference of opinion regarding this verse, whether it is abrogated or not. Qatada and Ikrimah said: It was abrogated by **Then kill the polytheists wherever you find them** (al-Tawbah 9:5). **And fight the polytheists altogether** (al-Tawbah 9:36). They said: It abrogated every truce, until they say there is no god but God. Ibn Abbas said: The abrogating verse is "So do not weaken and call for peace" (Muhammad 47:35). It was said: It is not abrogated, rather he meant accepting the jizyah from those who pay the jizyah. The companions of the Messenger of God (peace and blessings of God be upon him) made peace with many non-Arab countries during the time of Umar ibn al-Khattab **may God be pleased with him** and the imams who came after him, in many of the lands of the Persians, on what they took from them, and they left them as they were, although they were able to eradicate them. Likewise, the Messenger of God (peace and blessings of God be upon him) made peace with many of the people of the lands on the basis of money that they pay, including Khaybar, whose people were returned to it after they were defeated on the condition that they work and pay half. Ibn Ishaq said: Mujahid said: This verse refers to Qurayzah, because the jizya is accepted from them, but nothing is accepted from the polytheists. Al-Suddi and Ibn Zayd said: The meaning of the verse is: If they invite you to peace, then respond to them. And there is no abrogation in it. Ibn al-Arabi said: And this is how the answer to it differs, and God the Almighty said: "So do not weaken and call for peace while you are superior, and God is with you" (Muhammad 47:35). So if the Muslims are in a state of honor, strength, and protection, and a large group, and severe hardship, then there is no peace, as He said:

There is no peace until horses stab spears and skulls are struck with thin white bullets.

If the Muslims have an interest in making peace, for a benefit they can bring or a harm they can prevent, then there is nothing wrong with the Muslims initiating it if they need it. The Messenger of God (peace and blessings of God be upon him) made peace with the people of Khaybar on conditions that they broke, so he broke their peace. Ad-Damri and Ukaydir made peace with Dumah and the people of Najran, and he made a truce with the Quraysh for ten years until they broke his covenant. The caliphs and companions continued to follow this path that we have legislated, and they worked in the ways that we have explained.

Al-Qushayri said: If the Muslims are in power, then the truce should not last for more than one year. If the infidels are in power, then it is permissible to make a truce with them for ten years, but it is not permissible to extend it beyond that. The Messenger of God (peace and blessings of God be upon him) made a truce with the people of Makkah for ten years. Ibn al-Mundhir said: The scholars differed regarding the period of time that was between the Messenger of God (peace and blessings of God be upon him) and the people of Makkah in the year of al-Hudaybiyyah. Urwah said: It was four years. Ibn Jurayj said: It was three years. Ibn Ishaq said: It was ten years. Ash-Shafi'i **may God have mercy on him** said: It is not permissible to make a truce with the polytheists for more than ten years, as the Prophet (peace and blessings of God be upon him) did in the year of

## Surat al-Anfal 8:61

And if they incline to peace, then incline to it and rely upon God. Indeed, it is He who is the Hearing, the Knowing.

Hudaybiyyah. If the polytheists make a truce for more than that, it will be broken, because the original ruling is to fight the polytheists until they believe or pay the jizyah. Ibn Habib said on the authority of Malik **may God be pleased with him**: It is permissible to make a truce with the polytheists for one, two, or three years, and for an extended period. Al-Muhallab said: The Prophet (peace and blessings of God be upon him) only brought this case against them, which appears to be weak for the Muslims, "because God prevented the she-camel of the Messenger of God (peace and blessings of God be upon him) from going to Mecca when he went there and it knelt down. He said: He who prevented the elephant prevented her." According to what Al-Bukhari narrated from the hadith of Al-Miswar bin Makhramah. It indicates the permissibility of making peace with the polytheists and making a truce with them without taking money from them, if the Imam sees fit. When there is a need, it is permissible for the Muslims to conclude a peace treaty with money that they give to the enemy:

"The Prophet, may God bless him and grant him peace, made a truce with Uaynah ibn Hisn al-Fazari and al-Harith ibn Awf al-Murri on the day of the Confederates, on the condition that he would give them a third of the produce of Medina, and that they would leave with those with them from Ghatafan and abandon Quraysh, and that they would return with their people from them. This statement was a bargain and not a contract. When the Messenger of God, may God bless him and grant him peace, saw that they had repented and were satisfied, he consulted Sa'd ibn Mu'adh and Sa'd ibn 'Ubadah, and they said: O Messenger of God, is this something you like so that we may do for you, or something that God has commanded you to do so that we may listen to it and obey, or something that you may do for us? He said: Rather, it is something that I will do for you, for the Arabs have shot you with one bow. Sa'd ibn Mu'adh said to him: O Messenger of God, by God, we and these people were upon polytheism and idol worship, we did not worship God nor did we know Him, and they never hoped to obtain a fruit from us, except by purchase or hospitality, so when God honored us with Islam, and guided us to it and made us victorious through you, should we give them our money! By God, no." We will give them nothing but the sword, until God judges between us and them. The Messenger of God, may God bless him and grant him peace, was pleased with that and said: You have that. He said to Uaynah and Al-Harith: Go back, for you have nothing with us but the sword. Sa'd took the scroll, and it did not contain the testimony that there is no god but God, so he erased it.

## Tafsir Ibn Kathir

God Almighty says: If you fear treachery from a people, then throw away their treaty with them on equal terms. If they continue to wage war against you and oppose you, then fight them. **But if they incline** that is, lean

"towards peace" that is, reconciliation, truce and truce, **then incline towards it** that is, lean towards it and accept that from them. For this reason, when the polytheists asked for peace in the year of Al-Hudaybiyah, and for the war to be stopped between them and the Messenger of God, may God bless him and grant him peace, for nine years, he agreed to that along with the other conditions they stipulated. Abdullah bin Imam Ahmad said: Muhammad bin Abi Bakr Al-Muqaddami told us, Fadil bin Sulayman, meaning Al-Numayri, told us, Muhammad bin Abi Yahya told us, on the authority of Iyas bin Amr Al-Aslami, on the authority of Ali bin Abi Talib, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "There will be a difference or a matter, so if you are able to make peace, then do so." Mujahid said: It was revealed about Banu Qurayzah, and this is questionable, because the entire context is about the Battle of Badr, and mentioning it encompasses all of this. Ibn Abbas, Mujahid, Zayd bin Aslam, Ata Al-Khurasani, Ikrimah, Al-Hasan and Qatadah said: This verse was abrogated by the verse of the sword in Bara'ah: **Fight those who do not believe in God or the Last Day**, the verse, and this is also questionable, because the verse of Bara'ah contains the command to fight them if that is possible. However, if the enemy is numerous, then it is permissible to make peace with them, as this noble verse indicates, and as the Prophet, may God bless him and grant him peace, did on the day of Al-Hudaybiyyah. So there is no contradiction, abrogation or specification, and God knows best. And His saying, **And put your trust in God**, meaning, make peace with them and put your trust in God, for God will suffice you and support you, even if they intended to deceive you by the peace, so that they would strengthen themselves and prepare themselves. **Then God is sufficient for you**, meaning He alone is sufficient for you. Then He mentioned His favor upon him, through which He supported him from the believers, the Muhajireen and the Ansar, and said, **It is He who supported you with His victory and with the believers \* and united their hearts**, meaning He united them in faith in you, and in obeying you, supporting you and assisting you. **If you had spent all that is in the earth, you could not have united their hearts**, meaning because of the enmity and hatred between them, for the Ansar had many wars between them in the pre-Islamic period, between the Aws and the Khazraj, and matters that necessitated a chain of evil, until God cut that off with the light of faith, as God the Most High said, "And remember the favor of God upon you, when you were enemies and He united your hearts so that by His favor you became brothers, and you were on the brink of a pit of Fire, and He saved you from it. Thus does God make clear to you His verses that you may be guided."

In the two Sahihs: When the Messenger of God, may God bless him and grant him peace, addressed the Ansar regarding the spoils of Hunayn, he said to them: **O group of Ansar, did I not find you astray and God guided you through me? And poor and God enriched you through me? And you were divided and God**

**united you through me?** Whenever he said something, they said, **God and His Messenger are believers.** That is why God, the Most High, said: "But God united them. Indeed, He is Exalted in Might and Wise." That is, He is Exalted in Might, so He does not disappoint the hope of those who trust in Him. He is Wise in His actions and judgments. Al-Hafiz Abu Bakr Al-Bayhaqi said: Abu Abdullah Al-Hafiz informed us, Ali bin Bishr Al-Sayrafi Al-Qazwini informed us in our house, Abu Abdullah Muhammad bin Al-Hussein Al-Qandili Al-Istrabadi informed us, Abu Ishaq Ibrahim bin Muhammad bin Al-Nu'man Al-Saffar informed us, Maymun bin Al-Hakam informed us, Bakr bin Al-Sharud informed us, on the authority of Muhammad bin Muslim Al-Ta'ifi, on the authority of Ibrahim bin Maysarah, on the authority of Tawus, on the authority of Ibn Abbas, who said: Kinship is severed, and the favor of blessings is denied, and nothing has been seen like the closeness of the womb. Hearts, God Almighty says: **If you spent all that is in the earth, you could not bring their hearts together.** This is found in poetry:

If a relative of yours makes a mistake and then deceives you and pretends to be self-sufficient, then he is not a relative.

But the relative who, if you call him, answers, and throws at the enemy whom you throw

He said: And from that is the saying of the one who said:

I have accompanied people, then I have explored them and tested the reasons they reached.

If kinship does not bring a sever closer, and if affection is the closest of reasons

Al-Bayhaqi said: I do not know if this is connected to the words of Ibn Abbas or if it is from the words of someone who is less than him among the narrators. Abu Ishaq al-Sabi'i said on the authority of Abu al-Ahwas on the authority of Abdullah ibn Mas'ud **may God be pleased with him**, he heard him say: **If you spent all that is in the earth, you could not bring their hearts together** *verse*, he said: They are those who love one another for the sake of God. In another narration it was revealed about those who love one another for the sake of God. Narrated by al-Nasa'i and al-Hakim in his Mustadrak, who said: It is authentic. Abd al-Razzaq said: Muammar told us on the authority of Ibn Tawus on the authority of his father, on the authority of Ibn Abbas, who said: The ties of kinship are severed, and blessings are denied, and when God brings hearts together, nothing can move them. Then he recited: **If you spent all that is in the earth, you could not bring their hearts together** *verse*, also narrated by al-Hakim. Abu Amr al-Awza'i said: Abdah ibn Abi Lubabah told me on the authority of Mujahid, and I met him and he took my hand and said: When two people who love one another for the sake of God meet, and one of them takes the hand of the other and smiles at him, their sins fall away like the leaves of a tree. Abdah said: I said to him: This is easy. He said: Do not say that, for God says: **If you spent all that is in the earth, you could not bring their hearts together.** Abdah said: Then I knew that he was more knowledgeable than me. Ibn Jarir said: Abu Kurayb

told us, Ibn Yaman told us, on the authority of Ibrahim al-Jazari, on the authority of al-Walid ibn Abi Mughith, on the authority of Mujahid, who said: If two Muslims meet and shake hands, they will be forgiven. I said to Mujahid: Is it because of a handshake that they will be forgiven? Mujahid said: Didn't you hear him say: **If you spent all that is on earth, you could not bring their hearts together, but God brought them together.** Al-Walid said to Mujahid: You know better than me. Talhah ibn Masraf narrated the same from Mujahid. Ibn Awn said from Umair ibn Ishaq, he said: We used to say that the first thing that will be lifted from people is love. Al-Hafiz Abu Al-Qasim Sulayman ibn Ahmad Al-Tabarani, may God have mercy on him, said: Al-Husayn ibn Ishaq Al-Tastari told us, Ubayd God ibn Umar Al-Qawariri told us, Salim ibn Ghailan told us, I heard Ja'd Abu Uthman, Abu Uthman Al-Nahdi told me, from Salman Al-Farsi, that the Messenger of God, may God bless him and grant him peace, said: "When a Muslim meets his Muslim brother and takes him by the hand, their sins fall from them, as leaves fall from a dry tree on a windy day, otherwise their sins will be forgiven even if they were like the foam of the seas."

## Fath al-Qadir

Inclination: leaning. It is said: a man inclined towards a man: he leaned towards him. From this, the ribs were called *jawaneh* because they leaned towards the *hanawah*. And camels inclined: if their necks leaned while walking. From this, the saying of Dhu al-Rumma is said:

If he dies on a saddle, his soul is revived by your memory, and the sent camels are at their zenith.

And similar to it is the saying of Antarah:

Jawah has become certain that if the two armies meet, his tribe will be the first to prevail.

It means bird, and peace means reconciliation. Al-A'mash, Abu Bakr, Ibn Muhaisin, and Al-Mufaddal read it with a kasra on the seen, and the rest read it with a fatha. Al-Uqayli read *fajanh* with a damma on the noon, and the rest read it with a fatha. The first is the language of Qais, and the second is the language of Tamim. Ibn Jinni said: The language of Qais is analogy, and peace is feminine as war is feminine, or it is interpreted as a trait or an action.

Scholars have differed as to whether this verse is abrogated or decisive. It was said: It is abrogated by His statement: **Then kill the polytheists.** It was said: It is not abrogated, because what is meant by it is accepting the jizyah, and the Companions and those who came after them accepted it from them, so it is specific to the People of the Book. It was said: If the polytheists are called to peace, it is permissible for them to respond to it. Those who forbid peace with the polytheists hold fast to the statement of God the Almighty: "So do not weaken and call for peace while you are superior and God is with you." They restricted the impermissibility to when the Muslims are in a state of honor and strength, not when they are not. It is permissible, as the Prophet (blessings and peace of God be upon him) did when he made a truce with the Quraysh, and the Caliphs and Companions continued

Surat al-Anfal 8:61

And if they incline to peace, then incline to it and rely upon God. Indeed, it is He who is the Hearing, the Knowing.

to do so. The speech of scholars on this issue is well-known and established in its proper places. **And put your trust in God** in your inclination towards peace and do not fear their generosity, for *He* the Almighty **is the Hearer** of what they say, **the Knower** of what they do.

### Tafsir al-Baghawi

61 - The Almighty's saying: "And if they incline to peace," meaning: they incline toward reconciliation, **then incline toward it**, meaning: lean toward it and make peace with them. It was narrated on the authority of Qatada and Al-Hasan: That this verse was abrogated by the Almighty's saying: **Then kill the polytheists wherever you find them** (Al-Bara': 5) **And put your trust in God!** Trust in God, **For He is the All-Hearing, the All-Knowing.**

### Tafsir al-Baidawi

61. **And if they incline** they incline and from it the wing. And it may be transitive with the lam and to "for peace" for reconciliation or surrender. Abu Bakr read it with the kasra. **So incline for it** and make a covenant with them and the feminization of the pronoun for the solution of peace in contrast to it in it. He said:

Peace takes what you are satisfied with, but war gives you enough of its breaths

It was read *fa-janh* with the dammah. **And put your trust in God** and do not fear that they may conceal deception in it, for God will protect you from their plot and encompass it with them. **Indeed, it is He who is the Hearer** of what they say. **The Knower** of their evidence. The verse is specific to the People of the Book because of its connection to their story, and it was said that it was generally abrogated by the verse of the sword.

## Surat al-Anfal 8:62

And if they intend to deceive you - then sufficient for you is God. It is He who supported you with His victory and with the believers.

### Tafsir al-Jalalayn

62 - **And if they intend to deceive you** with a peace treaty to prepare against you **then sufficient for you is God**. It is He who supported you with His victory and with the believers)

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And if, O Muhammad, these people whom I have commanded you to throw aside all hostility to, if you fear treachery from them, and to make peace with them if they incline to peace, deceive you and plot against you, **then sufficient for you is God**, meaning: God will suffice you against them and will suffice you against their deception of you, because He is responsible for making your religion prevail over all religions, and He will make His word supreme and the word of His enemies the lowest, **He is the One who supported you with His victory**, meaning: God who strengthened you with His victory over His enemies, **and with the believers**, meaning: with the helpers.

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

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And if they intend to deceive you**, he said: Qurayza.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **And if they intend to deceive you, then sufficient for you is God**, he is behind 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: **It is He who supported you with His victory**, he said: with the Ansar.

### Tafsir al-Qurtubi

The Almighty said: **And if they intend to deceive you** meaning by appearing peaceful to you, but concealing treachery and betrayal, then avoid them, for their corrupt intentions do not concern you. **Then God is sufficient for you** God will suffice you, meaning He will take care of your sufficiency and protection. The poet said:

If there is a battle and the stick splits, then you and Al-Dahhak are enough, the sword of Engineer

Enough with you and enough with the laughing Saif.

God Almighty says: **It is He who supported you with His victory** meaning He strengthened you with His victory. He means the day of Badr. **And with the believers** An-Nu'man ibn Bashir said: It was revealed about the Ansar.

### Tafsir Ibn Kathir

God Almighty says: If you fear treachery from a people, then throw away their treaty with them on equal terms. If they continue to wage war against you and oppose you, then fight them. **But if they incline** that is, lean "towards peace" that is, reconciliation, truce and truce, **then incline towards it** that is, lean towards it and accept that from them. For this reason, when the polytheists asked for peace in the year of Al-Hudaybiyah, and for the war to be stopped between them and the Messenger of God, may God bless him and grant him peace, for nine years, he agreed to that along with the other conditions they stipulated. Abdullah bin Imam Ahmad said: Muhammad bin Abi Bakr Al-Muqaddami told us, Fadil bin Sulayman, meaning Al-Numayri, told us, Muhammad bin Abi Yahya told us, on the authority of Iyas bin Amr Al-Aslami, on the authority of Ali bin Abi Talib, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "There will be a difference or a matter, so if you are able to make peace, then do so." Mujahid said: It was revealed about Banu Qurayzah, and this is questionable, because the entire context is about the Battle of Badr, and mentioning it encompasses all of this. Ibn Abbas, Mujahid, Zayd bin Aslam, Ata Al-Khurasani, Ikrimah, Al-Hasan and Qatadah said: This verse was abrogated by the verse of the sword in Bara'ah: **Fight those who do not believe in God or the Last Day**, the verse, and this is also questionable, because the verse of Bara'ah contains the command to fight them if that is possible. However, if the enemy is numerous, then it is permissible to make peace with them, as this noble verse indicates, and as the Prophet, may God bless him and grant him peace, did on the day of Al-Hudaybiyyah. So there is no contradiction, abrogation or specification, and God knows best. And His saying, **And put your trust in God**, meaning, make peace with them and put your trust in God, for God will suffice you and support you, even if they intended to deceive you by the peace, so that they would strengthen themselves and prepare themselves. **Then God is sufficient for you**, meaning He alone is sufficient for you. Then He mentioned His favor upon him, through which He supported him from the believers, the Muhajireen and the Ansar, and said, **It is He who supported you with His victory and with the believers \* and united their hearts**, meaning He united them in faith in you, and in obeying you, supporting you and assisting you. **If you had spent all that is in the earth, you could not have united their hearts**, meaning because of the enmity and hatred between them, for the Ansar had many wars between them in the pre-Islamic period, between the Aws and the Khazraj, and matters that necessitated a chain of evil, until God cut that off with the light of faith, as God the Most High



## Surat al-Anfal 8:62

And if they intend to deceive you - then sufficient for you is God. It is He who supported you with His victory and with the believers.

said, "And remember the favor of God upon you, when you were enemies and He united your hearts so that by His favor you became brothers, and you were on the brink of a pit of Fire, and He saved you from it. Thus does God make clear to you His verses that you may be guided."

In the two Sahihs: When the Messenger of God, may God bless him and grant him peace, addressed the Ansar regarding the spoils of Hunayn, he said to them: **O group of Ansar, did I not find you astray and God guided you through me? And poor and God enriched you through me? And you were divided and God united you through me?** Whenever he said something, they said, **God and His Messenger are believers.** That is why God, the Most High, said: "But God united them. Indeed, He is Exalted in Might and Wise." That is, He is Exalted in Might, so He does not disappoint the hope of those who trust in Him. He is Wise in His actions and judgments. Al-Hafiz Abu Bakr Al-Bayhaqi said: Abu Abdullah Al-Hafiz informed us, Ali bin Bishr Al-Sayrafi Al-Qazwini informed us in our house, Abu Abdullah Muhammad bin Al-Hussein Al-Qandili Al-Istrabadhi informed us, Abu Ishaq Ibrahim bin Muhammad bin Al-Nu'man Al-Saffar informed us, Maymun bin Al-Hakam informed us, Bakr bin Al-Sharud informed us, on the authority of Muhammad bin Muslim Al-Ta'ifi, on the authority of Ibrahim bin Maysarah, on the authority of Tawus, on the authority of Ibn Abbas, who said: Kinship is severed, and the favor of blessings is denied, and nothing has been seen like the closeness of the womb. Hearts, God Almighty says: **If you spent all that is in the earth, you could not bring their hearts together.** This is found in poetry:

If a relative of yours makes a mistake and then deceives you and pretends to be self-sufficient, then he is not a relative.

But the relative who, if you call him, answers, and throws at the enemy whom you throw

He said: And from that is the saying of the one who said:

I have accompanied people, then I have explored them and tested the reasons they reached.

If kinship does not bring a sever closer, and if affection is the closest of reasons

Al-Bayhaqi said: I do not know if this is connected to the words of Ibn Abbas or if it is from the words of someone who is less than him among the narrators. Abu Ishaq al-Sabi'i said on the authority of Abu al-Ahwas on the authority of Abdullah ibn Mas'ud **may God be pleased with him**, he heard him say: **If you spent all that is in the earth, you could not bring their hearts together** *verse*, he said: They are those who love one another for the sake of God. In another narration it was revealed about those who love one another for the sake of God. Narrated by al-Nasa'i and al-Hakim in his Mustadrak, who said: It is authentic. Abd al-Razzaq said: Muammar told us on the authority of Ibn Tawus on the authority of his father, on the

authority of Ibn Abbas, who said: The ties of kinship are severed, and blessings are denied, and when God brings hearts together, nothing can move them. Then he recited: **If you spent all that is in the earth, you could not bring their hearts together** *verse*, also narrated by al-Hakim. Abu Amr al-Awza'i said: Abdah ibn Abi Lubabah told me on the authority of Mujahid, and I met him and he took my hand and said: When two people who love one another for the sake of God meet, and one of them takes the hand of the other and smiles at him, their sins fall away like the leaves of a tree. Abdah said: I said to him: This is easy. He said: Do not say that, for God says: **If you spent all that is in the earth, you could not bring their hearts together.**

Abdah said: Then I knew that he was more knowledgeable than me. Ibn Jarir said: Abu Kurayb told us, Ibn Yaman told us, on the authority of Ibrahim al-Jazari, on the authority of al-Walid ibn Abi Mughith, on the authority of Mujahid, who said: If two Muslims meet and shake hands, they will be forgiven. I said to Mujahid: Is it because of a handshake that they will be forgiven? Mujahid said: Didn't you hear him say: **If you spent all that is on earth, you could not bring their hearts together, but God brought them together.**

Al-Walid said to Mujahid: You know better than me. Talhah ibn Masraf narrated the same from Mujahid. Ibn Awn said from Umair ibn Ishaq, he said: We used to say that the first thing that will be lifted from people is love. Al-Hafiz Abu Al-Qasim Sulayman ibn Ahmad Al-Tabarani, may God have mercy on him, said: Al-Husayn ibn Ishaq Al-Tastari told us, Ubayd God ibn Umar Al-Qawariri told us, Salim ibn Ghailan told us, I heard Ja'd Abu Uthman, Abu Uthman Al-Nahdi told me, from Salman Al-Farsi, that the Messenger of God, may God bless him and grant him peace, said: "When a Muslim meets his Muslim brother and takes him by the hand, their sins fall from them, as leaves fall from a dry tree on a windy day, otherwise their sins will be forgiven even if they were like the foam of the seas."

## Fath al-Qadir

62- **And if they intend to deceive you** with a peace treaty, while they intend treachery and deception, **then sufficient for you is God** meaning He will suffice you from what you fear of their evils of breaking the covenant and treachery. The phrase **It is He who supported you with His victory and with the believers** is explanatory: meaning do not fear their deception and treachery, for God, who strengthened you against them with victory in the past, which was on the day of Badr, is the one who will support you and strengthen you against them when the deception and breaking of the covenant occur, and what is meant by the believers are the Muhajireen and Ansar.

## Tafsir al-Baghawi

62 - **And if they intend to deceive you**, they betray you. Mujahid said: He means Banu Qurayzah. **Then sufficient for you is God**, God is sufficient for you. **It is He who supported you with His victory and with the**

**believers**, meaning: with the Ansar.

### **Tafsir al-Baidawi**

**62. And if they intend to deceive you, then sufficient for you is God.** For God is sufficient for you and will suffice you. Jarir said:

I have found that it is enough for you to wear the most beautiful clothes and be satisfied.

**It is He who supported you with His victory and with the believers** all together.

## Surat al-Anfal 8:63

And He brought their hearts together. If you had spent all that is in the earth, you could not have brought their hearts together. But God brought them together. Indeed, He is Exalted in Might and Wise.

## Surat al-Anfal 8:63

And He brought their hearts together. If you had spent all that is in the earth, you could not have brought their hearts together. But God brought them together. Indeed, He is Exalted in Might and Wise.

## Tafsir al-Jalalayn

63 - **And He brought together gathered their hearts** after the grudges (if you had spent all that is in the earth, you could not have brought their hearts together. But God brought their hearts together) with His power **He is Exalted in Might** dominant over His affair *Wise* nothing goes beyond His wisdom.

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: By His saying: **And He united their hearts**, He meant that He united the hearts of the believers from the Aws and Khazraj, after their division and dispersion, upon His true religion, and made them all together after they had been scattered, and brothers after they had been enemies.

And His statement: **If you spent all that is on the earth, you could not bring their hearts together**, the Almighty says to His Prophet Muhammad, may God bless him and grant him peace: If you spent, O Muhammad, all that is on the earth of gold, silver and goods, you could not bring their hearts together with your tricks, but God brought them together on guidance, so they came together and gathered, as a strengthening from God for you, support from Him and assistance against your enemy. The Almighty says: The One who did that and caused it for you until they became your helpers and supporters and one hand against whoever seeks to harm you, is the One who, if an enemy seeks to harm you, He will suffice you against his plot and grant you victory over him. So go ahead with His command and put your trust in Him.

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 He brought their hearts together**, he said: These are the Ansar, He brought their hearts together after the war that had been between them.

Muhammad ibn al-Muthanna told us, he said, Muhammad ibn Ja'far told us, he said, Shu'bah told us, on the authority of Bashir ibn Thabit, a man from the Ansar, that he said about this verse: **If you spent all**

**that is in the earth, you could not bring their hearts together**, meaning: the Ansar.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **And He brought their hearts together**, on the guidance with which He sent you to them, "If you had spent all that is in the earth, you could not have brought their hearts together. But God brought them together," on His religion upon which He united them, meaning the Aws and the Khazraj.

Abu Kuraib told us, he said, Ibn Yaman told us, on the authority of Ibrahim Al-Khawzi, on the authority of Al-Walid bin Abi Mughis, on the authority of Mujahid, who said: If two Muslims meet and shake hands, they will be forgiven. He said, I said to Mujahid: Will they be forgiven for shaking hands? Mujahid said: Haven't you heard him say: **If you spent all that is in the earth, you could not bring their hearts together?** Al-Walid said to Mujahid: You know better than me.

Abdul Karim bin Abi Umair told us, he said, Al-Walid told me, on the authority of Abu Amr, he said, Abdah bin Abi Lubabah told me, on the authority of Mujahid, and I met him and he took my hand and said: When two people who love each other for the sake of God see each other, and one of them takes the hand of the other and smiles at him, their sins fall away like the leaves of a tree. Abdah said: So I said to him: This is easy! He said: Do not say that, for God says: **If you spent all that is in the earth, you could not bring their hearts together!** Abdah said: Then I knew that he was more knowledgeable than me.

Muhammad bin Khalaf told me, Abdullah bin Musa told us, Fadil bin Ghazwan told us: I came to Abu Ishaq and greeted him and said: Do you know me? Fadil said: Yes! If it were not for shyness, I would have kissed you. Abu Al-Ahwas told me, on the authority of Abdullah, who said: This verse was revealed about those who love one another for the sake of God: **If you spent all that is in the earth, you could not bring their hearts together.**

Yaqub told me, he said, Ibn Ulayyah told us, he said, Ibn Awn told us, on the authority of Umair ibn Ishaq, he said: We used to say that the first thing to be removed from people - or he said: from people - is familiarity.

Muhammad bin Abdullah bin Abdul Karim told me, he said, Ayoub bin Suwaid told us, on the authority of Al-Awza'i, he said, Abda bin Abi Lubaba told me, on the authority of Mujahid, then he mentioned something similar to the hadith of Abdul Karim, on the authority of Al-Walid.

Ibn Wakee' told us, he said, Abu Usamah, Ibn Numayr, and Hafs ibn Ghayath told us, on the authority of Fadil ibn Ghazwan, on the authority of Abu Ishaq, on the authority of Abu Al-Ahwas, he said: I heard Abdullah say: **If you spent all that is in the earth, you could not bring their hearts together** the verse, he said: They are those who love each other for the sake of God.

And His statement: **He is Exalted in Might and Wise**,

means: God, who united the hearts of the Aws and Khazraj after their word had been scattered and they had become hostile, and made them your supporters, is Exalted in Might. Nothing can defeat Him, and no one can reverse His judgment, but He executes His judgment on His creation. He says: So rely on Him, and trust in Him. He is Wise in the management of His creation.

### Tafsir al-Qurtubi

**And He united their hearts** meaning He brought together the hearts of the Aws and Khazraj. Bringing hearts together despite the intense tribalism among the Arabs was one of the signs and miracles of the Prophet, may God bless him and grant him peace, because one of them would slap his face and fight for it until he got it back. They were the most zealous of God's creation, so God united them through faith, until a man would fight his father and brother because of religion. It was said: He meant bringing together the Muhajireen and the Ansar. The meanings are similar.

### Tafsir Ibn Kathir

God Almighty says: If you fear treachery from a people, then throw away their treaty with them on equal terms. If they continue to wage war against you and oppose you, then fight them. **But if they incline** that is, lean "towards peace" that is, reconciliation, truce and truce, **then incline towards it** that is, lean towards it and accept that from them. For this reason, when the polytheists asked for peace in the year of Al-Hudaybiyah, and for the war to be stopped between them and the Messenger of God, may God bless him and grant him peace, for nine years, he agreed to that along with the other conditions they stipulated. Abdullah bin Imam Ahmad said: Muhammad bin Abi Bakr Al-Muqaddami told us, Fadil bin Sulayman, meaning Al-Numayri, told us, Muhammad bin Abi Yahya told us, on the authority of Iyas bin Amr Al-Aslami, on the authority of Ali bin Abi Talib, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "There will be a difference or a matter, so if you are able to make peace, then do so." Mujahid said: It was revealed about Banu Qurayzah, and this is questionable, because the entire context is about the Battle of Badr, and mentioning it encompasses all of this. Ibn Abbas, Mujahid, Zayd bin Aslam, Ata Al-Khurasani, Ikrimah, Al-Hasan and Qatadah said: This verse was abrogated by the verse of the sword in Bara'ah: **Fight those who do not believe in God or the Last Day**, the verse, and this is also questionable, because the verse of Bara'ah contains the command to fight them if that is possible. However, if the enemy is numerous, then it is permissible to make peace with them, as this noble verse indicates, and as the Prophet, may God bless him and grant him peace, did on the day of Al-Hudaybiyyah. So there is no contradiction, abrogation or specification, and God knows best. And His saying, **And put your trust in God**, meaning, make peace with them and put your trust in God, for God will

suffice you and support you, even if they intended to deceive you by the peace, so that they would strengthen themselves and prepare themselves. **Then God is sufficient for you**, meaning He alone is sufficient for you. Then He mentioned His favor upon him, through which He supported him from the believers, the Muhajireen and the Ansar, and said, **It is He who supported you with His victory and with the believers \* and united their hearts**, meaning He united them in faith in you, and in obeying you, supporting you and assisting you. **If you had spent all that is in the earth, you could not have united their hearts**, meaning because of the enmity and hatred between them, for the Ansar had many wars between them in the pre-Islamic period, between the Aws and the Khazraj, and matters that necessitated a chain of evil, until God cut that off with the light of faith, as God the Most High said, "And remember the favor of God upon you, when you were enemies and He united your hearts so that by His favor you became brothers, and you were on the brink of a pit of Fire, and He saved you from it. Thus does God make clear to you His verses that you may be guided."

In the two Sahihs: When the Messenger of God, may God bless him and grant him peace, addressed the Ansar regarding the spoils of Hunayn, he said to them: **O group of Ansar, did I not find you astray and God guided you through me? And poor and God enriched you through me? And you were divided and God united you through me?** Whenever he said something, they said, **God and His Messenger are believers**. That is why God, the Most High, said: "But God united them. Indeed, He is Exalted in Might and Wise." That is, He is Exalted in Might, so He does not disappoint the hope of those who trust in Him. He is Wise in His actions and judgments. Al-Hafiz Abu Bakr Al-Bayhaqi said: Abu Abdullah Al-Hafiz informed us, Ali bin Bishr Al-Sayrafi Al-Qazwini informed us in our house, Abu Abdullah Muhammad bin Al-Hussein Al-Qandili Al-Istrabadhi informed us, Abu Ishaq Ibrahim bin Muhammad bin Al-Nu'man Al-Saffar informed us, Maymun bin Al-Hakam informed us, Bakr bin Al-Sharud informed us, on the authority of Muhammad bin Muslim Al-Ta'ifi, on the authority of Ibrahim bin Maysarah, on the authority of Tawus, on the authority of Ibn Abbas, who said: Kinship is severed, and the favor of blessings is denied, and nothing has been seen like the closeness of the womb. Hearts, God Almighty says: **If you spent all that is in the earth, you could not bring their hearts together**. This is found in poetry:

If a relative of yours makes a mistake and then deceives you and pretends to be self-sufficient, then he is not a relative.

But the relative who, if you call him, answers, and throws at the enemy whom you throw

He said: And from that is the saying of the one who said:

I have accompanied people, then I have explored them and tested the reasons they reached.

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## Surat al-Anfal 8:63

And He brought their hearts together. If you had spent all that is in the earth, you could not have brought their hearts together. But God brought them together. Indeed, He is Exalted in Might and Wise.

Al-Bayhaqi said: I do not know if this is connected to the words of Ibn Abbas or if it is from the words of someone who is less than him among the narrators. Abu Ishaq al-Sabi'i said on the authority of Abu al-Ahwas on the authority of Abdullah ibn Mas'ud **may God be pleased with him**, he heard him say: **If you spent all that is in the earth, you could not bring their hearts together** *verse*, he said: They are those who love one another for the sake of God. In another narration it was revealed about those who love one another for the sake of God. Narrated by al-Nasa'i and al-Hakim in his Mustadrak, who said: It is authentic. Abd al-Razzaq said: Muammar told us on the authority of Ibn Tawus on the authority of his father, on the authority of Ibn Abbas, who said: The ties of kinship are severed, and blessings are denied, and when God brings hearts together, nothing can move them. Then he recited: **If you spent all that is in the earth, you could not bring their hearts together** *verse*, also narrated by al-Hakim. Abu Amr al-Awza'i said: Abdah ibn Abi Lubabah told me on the authority of Mujahid, and I met him and he took my hand and said: When two people who love one another for the sake of God meet, and one of them takes the hand of the other and smiles at him, their sins fall away like the leaves of a tree. Abdah said: I said to him: This is easy. He said: Do not say that, for God says: **If you spent all that is in the earth, you could not bring their hearts together**. Abdah said: Then I knew that he was more knowledgeable than me. Ibn Jarir said: Abu Kurayb told us, Ibn Yaman told us, on the authority of Ibrahim al-Jazari, on the authority of al-Walid ibn Abi Mughith, on the authority of Mujahid, who said: If two Muslims meet and shake hands, they will be forgiven. I said to Mujahid: Is it because of a handshake that they will be forgiven? Mujahid said: Didn't you hear him say: **If you spent all that is on earth, you could not bring their hearts together, but God brought them together**. Al-Walid said to Mujahid: You know better than me. Talhah ibn Masraf narrated the same from Mujahid. Ibn Awn said from Umair ibn Ishaq, he said: We used to say that the first thing that will be lifted from people is love. Al-Hafiz Abu Al-Qasim Sulayman ibn Ahmad Al-Tabarani, may God have mercy on him, said: Al-Husayn ibn Ishaq Al-Tastari told us, Ubayd God ibn Umar Al-Qawariri told us, Salim ibn Ghailan told us, I heard Ja'd Abu Uthman, Abu Uthman Al-Nahdi told me, from Salman Al-Farsi, that the Messenger of God, may God bless him and grant him peace, said: "When a Muslim meets his Muslim brother and takes him by the hand, their sins fall from them, as leaves fall from a dry tree on a windy day, otherwise their sins will be forgiven even if they were like the foam of the seas."

## Fath al-Qadir

Then he explained how he was supported by the believers, saying: 63- **And He brought their hearts together**. The apparent meaning is general, and that the unity of the hearts of the believers is one of the reasons for victory by which God supported His Messenger. The majority of commentators said: What

is meant is the Aws and the Khazraj, as there was intense partisanship and great wars between them, so God brought their hearts together through faith in the Messenger of God, may God bless him and grant him peace. It was said: He meant to bring the Muhajireen and the Ansar together, and it is more appropriate to carry it in general, as the Arabs before the mission of Muhammad used to eat each other and not respect their money or blood, until Islam came and they became one hand, and the partisanship that was between them disappeared. The phrase **If you had spent all that is in the earth, you could not have brought their hearts together** confirms the meaning of what preceded it. The meaning is that the fanaticism and enmity between them had reached a point that could not be stopped under any circumstances, and even if the seeker spent everything on earth, he would not be able to achieve what he sought of reconciliation, because their situation in that regard had become very serious. **But God reconciled them** with His great power and wonderful creation. **He is Exalted in Might** with no one to overcome Him, and no matter is too difficult for Him. *Wise* in His management and the enforcement of His prohibitions and commands.

Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement: "And if they incline to peace," he said: Qurayzah. Abu al-Shaykh narrated on the authority of al-Suddi regarding the verse, he said: It was revealed about Banu Qurayzah, and it was abrogated by: "So do not weaken and call for peace," to the end of the verse. Ibn Abi Hatim narrated on the authority of Ibn Abbas, he said: Peace is obedience. Abu al-Shaykh narrated on his authority regarding the verse, he said: If they are satisfied, then be satisfied. Ibn Abi Hatim narrated on the authority of al-Suddi regarding the verse, he said: If they want peace, then reject it. Abu Ubaid, Ibn al-Mundhir, Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding the verse, he said: It was abrogated by this verse: **Fight those who do not believe in God or in the Last Day**, to His statement: **while they are subdued**. Abd al-Razzaq, Ibn al-Mundhir, al-Nahhas in his Naskh, and Abu al-Shaykh narrated on the authority of Qatadah, he said: Then that was abrogated by: **Then kill the polytheists wherever you find them**. Ibn al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Mujahid regarding his statement: **And if they intend to deceive you**, he said: Qurayzah. Ibn Abi Hatim narrated on the authority of al-Suddi regarding his statement: **And the believers**, he said: The Ansar. Ibn Mardawayh narrated on the authority of al-Nu'man ibn Bashir something similar. Ibn Mardawayh narrated on the authority of Ibn Abbas something similar as well. Ibn Asakir narrated on the authority of Abu Hurayrah who said: It is written on the Throne: **There is no god but God, I am God alone, I have no partner, and Muhammad is My servant and Messenger, I supported him with My knowledge**, and that is His statement: **It is He who supported you with His victory and with the believers**. Ibn al-Mubarak, Ibn Abi Shaybah, Ibn Abi al-Dunya, al-Nasa'i, al-Bazzar, Ibn Jarir, Ibn Abi Hatim,



Abu al-Shaykh, al-Hakim **who authenticated it**, and Ibn Mardawayh and al-Bayhaqi in al-Shu'ab narrated on the authority of Ibn Mas'ud that this verse was revealed regarding those who love one another for the sake of God: **If you spent all that is in the earth al-Baqarah 2:170**. Abu Ubaid, Ibn al-Mundhir, Abu al-Shaykh, and al-Bayhaqi in Shu'ab al-Iman narrated, and this wording is his, on the authority of Ibn Abbas, who said: Kinship can be severed, and the favor of a benefactor can be denied. We have not seen anything like the closeness of hearts. God says: **If you spent all that is in the earth** (al-Baqarah 2:174). Ibn al-Mubarak, Abd al-Razzaq, Ibn Abi Hatim, Abu al-Shaykh, al-Hakim, and al-Bayhaqi narrated something similar on his authority. There is nothing in this on the authority of Ibn Abbas that indicates that it was the reason for revelation. However, the issue is in the statement of Ibn Mas'ud, may God be pleased with him: This verse was revealed about those who love one another for the sake of God, even though what precedes it is **He is the One who supported you with His victory and with the believers** and what follows it is **O Prophet, sufficient for you is God and those who follow you among the believers**. And with the pronoun in His statement: **What You have brought their hearts together** refers to the believers mentioned before it without a doubt or suspicion. Likewise the pronoun in His statement: **But God brought them together** indicates that the mentioned bringing together is between the believers with whom God supported His Messenger, may God bless him and grant him peace.

incidents in which their leaders were destroyed, so God made them forget that and brought them together with Islam until they were reconciled and became supporters.

### Tafsir al-Baghawi

63 - **And He brought their hearts together**, that is, between the Aws and the Khazraj. There was grudge and blood feud between them in the pre-Islamic era, so God made them brothers after they had been enemies. "If you had spent all that is in the earth, you could not have brought their hearts together. But God brought their hearts together. Indeed, He is Exalted in Might and Wise."

### Tafsir al-Baidawi

63. **And He brought their hearts together** with what is in them of fanaticism and rancor in the slightest thing, and the desire for revenge to the point that two hearts can hardly be united in them until they became like one soul, and this is one of his miracles, may God bless him and grant him peace, and its al-Sharh 94: **If you spent all that is in the earth, you could not bring their hearts together** meaning their enmity reached a point where if someone spent all the money in the earth to reconcile their differences, he would not be able to bring them together and reconcile. **But God brought them together** with His perfect power, for He is the Owner of hearts, He turns them however He wills. **He is Exalted in Might** with complete power and dominance, nothing is disobeyed from Him, *Wise*, He knows how He should do what He wants, and it was said that the verse was about the Aws and Khazraj, there were trials between them that had no end and

Surat al-Anfal 8:64

O Prophet, sufficient for you is God and those who follow you among the believers.

## Surat al-Anfal 8:64

O Prophet, sufficient for you is God and those who follow you among the believers.

## Tafsir al-Jalalayn

64 - **O Prophet, sufficient for you is God and sufficient for you those who follow you of the believers**

## Tafsir al-Suyuti

The Almighty said: O Prophet, sufficient for you is God, the verse K. Al-Bazzar narrated with a weak chain of transmission on the authority of Ikrimah on the authority of Ibn Abbas, who said: When Umar converted to Islam, the polytheists said: The people have taken their revenge on us today. And God revealed: O Prophet, sufficient for you is God and those who follow you among the believers. And it has supporting evidence.

K and Al-Tabarani and others narrated on the authority of Saeed bin Jubair on the authority of Ibn Abbas who said: When thirty-nine men and women converted to Islam with the Prophet, may God bless him and grant him peace, and then Umar converted to Islam and they were forty, the verse was revealed: O Prophet, sufficient for you is God and those who follow you among the believers.

K and Ibn Abi Hatim narrated with a sound chain of transmission on the authority of Saeed bin Jubair who said: When thirty-three men and six women converted to Islam with the Prophet, may God bless him and grant him peace, and then Umar converted to Islam, the verse **O Prophet, God is sufficient for you** was revealed. Abu Al-Sheikh narrated on the authority of Saeed bin Al-Musayyab who said: When Umar converted to Islam, God revealed about his conversion to Islam, **O Prophet, God is sufficient for you** the verse.

## Tafsir al-Tabari

Abu Ja`far said: God Almighty says to the Prophet Muhammad, may God bless him and grant him peace: **O Prophet, God is sufficient for you**, and God is sufficient for those believers who follow you. God Almighty says to them: Confront your enemy, for God will suffice you against them, and do not be frightened by their great number and your small number, for God will support you with His victory.

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

Who said that?

Muhammad bin Bashir told us, he said, Muammil bin Ismail told us, he said, Sufyan told us, on the authority of Shawdhab Abu Muadh, on the authority of Al-Sha'bi, regarding his statement: **O Prophet, sufficient for you is God and those who follow you among the believers**, he said: God is sufficient for you, and God is sufficient for those who follow you among the believers.

Ahmad bin Othman bin Hakim Al-Awdi told me, he said, Ubaidullah bin Musa told us, he said, Sufyan told us, on the authority of Shawdhab, on the authority of Al-Sha'bi, regarding his statement: **O Prophet, sufficient for you is God and those who follow you of the believers**, he said: God is sufficient for you, and He is sufficient for those with you.

Ibn Wakee' told us, he said, Ubaidullah told us, on the authority of Sufyan, on the authority of Shawdhab, on the authority of Amer, in a similar manner, except that he said: God is sufficient for you, and He is sufficient for those who testified with you.

Yunus told me, he said, Ibn Wahb told us, on the authority of Ibn Zayd, regarding his statement: **O Prophet, sufficient for you is God and those who follow you among the believers**, he said: O Prophet, sufficient for you is God and those who follow you among the believers, for sufficient for you and for them is God.

So (*man*) in his statement: **and whoever follows you from the believers**, according to this interpretation that we mentioned from Al-Sha'bi, is in the accusative case, in apposition to the meaning of (*ka*) in his statement: **God is sufficient for you**, not according to its wording, because it is in the accusative case apparently, and in the accusative case in meaning. Because the meaning of the statement is: God is sufficient for you, and He is sufficient for whoever follows you from the believers.

Some Arabists have said about *min* that it is in the nominative case in apposition to the name *God*, as if he said: God is sufficient for you and those believers who follow you in the jihad against the enemy, not those who sit back from you. He cited as evidence for the correctness of his statement his saying: **He urged the believers to fight.**

## Tafsir al-Qurtubi

This is not a repetition, as he said previously: **And if they intend to deceive you, then sufficient for you is God** and this is a specific sufficiency. In his saying: **O Prophet, sufficient for you is God** he intended to generalize, meaning God is sufficient for you in every situation. Ibn Abbas said: It was revealed about the conversion of Umar, as the Prophet, may God bless him and grant him peace, had thirty-three men and six women convert to Islam with him, then Umar converted to Islam and they became forty. The verse is Meccan, and was written by the order of the Messenger of God, may God bless him and grant him peace, in a Medinan surah, as mentioned by Al-Qushayri.

I said: What he mentioned about the conversion of Omar, may God be pleased with him, on the authority of Ibn Abbas, the opposite occurred in the biography. On the authority of Abdullah bin Masoud, he said: We were not able to pray at the Kaaba until Omar converted to Islam. When he converted to Islam, he fought the Quraysh until he prayed at the Kaaba and we prayed with him. Omar converted to Islam after those of the companions of the Messenger of God,

may God bless him and grant him peace, had left for Abyssinia. Ibn Ishaq said: All of those who reached the land of Abyssinia and migrated to it from the Muslims, except for their children who left with them as children or were born there, were eighty-three men, if Ammar bin Yasir was among them. And he doubts that. Al-Kalbi said: The verse was revealed in Al-Baida' in the Battle of Badr before the fighting.

The Almighty said: **And whoever follows you of the believers.** It was said: The meaning is: God is sufficient for you, and sufficient for you are the Muhajireen and Ansar. It was also said: The meaning is: God is sufficient for you, and sufficient for whoever follows you. This was said by Al-Sha'bi and Ibn Zayd. The first is from Al-Hasan. Al-Nahhas and others chose it. So, according to the first statement, *who* is in the nominative case, in apposition to the name of God the Almighty. According to the meaning: Then sufficient for you is God and those who follow you of the believers. According to the second, it is implied. Similar to it is the statement of the Prophet, may God's prayers and peace be upon him:

**God and the sons of Qaylah will suffice him.** It was said: It is possible that the meaning is **and those who follow you of the believers**, God is sufficient for them, so the predicate is implied. It is possible that *who* is in the accusative case, meaning: God will suffice you and those who follow you.

## Tafsir Ibn Kathir

God Almighty urges His Prophet, may God bless him and grant him peace, and the believers to fight and confront the enemies and duel their peers, and He informs them that He is sufficient for them, that is, He is sufficient for them, their supporter, and their backer against their enemy, even if their numbers are large and their reinforcements are frequent, even if the number of believers is small. Ibn Abi Hatim said: Ahmad bin Othman bin Hakim told us, Ubaydullah bin Musa told us, Sufyan told us, on the authority of Ibn Shawdhab, on the authority of Al-Sha'bi, regarding his statement: **O Prophet, sufficient for you is God and those who follow you among the believers**, he said: God is sufficient for you, and sufficient for those who testify with you. He said: And something similar was narrated on the authority of Ata' Al-Khurasani and Abd Al-Rahman bin Zaid, and for this reason he said: **O Prophet, urge the believers to fight**, meaning urge them or command them to do so. And for this reason the Messenger of God, may God bless him and grant him peace, would urge people to fight, when they were in line and facing the enemy, as he said to his companions on the day of Badr when the polytheists approached in their number and their number: **Stand up for a Paradise whose width is that of the heavens and the earth.** Umair bin Al-Hammam said: Its width is that of the heavens and the earth? The Messenger of God, may God bless him and grant him peace, said: Yes. He said: **Good, good.** He said: **What made you say what you said, good, good?** He said: I hope that I will be one of its people. He said: **Then you are one of its people.** The man came forward, broke the scabbard of his sword, took out some dates and began to eat

from them, then threw the rest of them from his hand and said: If I live until I eat them, it will be a long life. Then he came forward and fought until he was killed, may God be pleased with him. It has been narrated on the authority of Saeed bin Al-Musayyab and Saeed bin Jubair that this verse was revealed when Umar bin Al-Khattab converted to Islam and completed forty years with him. There is a view on this, because this verse is Medinan, and Umar converted to Islam in Mecca after the migration to the land of Abyssinia, and before the migration to Medina, and God knows best.

Then the Almighty said, giving good tidings to the believers and commanding them: "If there are twenty among you, patient, they will overcome two hundred. And if there are a hundred among you, they will overcome a thousand of those who disbelieve," each one by ten. Then this command was abrogated, but the good tidings remained. Abdullah bin Mubarak said: Jarir bin Hazim told us, Az-Zubayr bin Al-Harith told me, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: When the verse **If there are twenty among you, patient, they will overcome two hundred** was revealed, it was difficult for the Muslims, until God made it obligatory for them that not one out of ten should flee. Then the alleviation came, and He said: **Now God has lightened your burden** until His saying **overcome two hundred**. He said: God lightened their burden and decreased their patience, according to the amount He had lightened for them. Al-Bukhari narrated something similar from the hadith of Ibn Mubarak. Saeed bin Mansour said: Sufyan told us on the authority of Amr bin Dinar, on the authority of Ibn Abbas, regarding this verse, he said: It was written for them that twenty should not flee from two hundred, then God made it easier for them, and said: **Now God has made it easier for you and He knows that there is weakness in you.** So it is not appropriate for one hundred to flee from two hundred. Al-Bukhari narrated on the authority of Ali bin Abdullah on the authority of Sufyan with something similar to it. Muhammad bin Ishaq said: Ibn Abi Nujayh told me, on the authority of Ata', on the authority of Ibn Abbas, he said: When this verse was revealed, it was difficult for the Muslims, and they thought it was too much for twenty to fight two hundred, and one hundred thousand, so God made it easier for them and abrogated it with the other verse, and He said: **Now God has made it easier for you and He knows that there is weakness in you.** So if they were half of their enemy, it was not permissible for them to flee from their enemy, and if they were less than that, it was not obligatory for them to fight them, and it was permissible for them to avoid them. Ali bin Abi Talha and Al-Awfi narrated something similar to that on the authority of Ibn Abbas. Ibn Abi Hatim said: It was narrated on the authority of Mujahid, Ata', Ikrimah, Al-Hasan, Zaid bin Aslam, Ata' Al-Khurasani, Ad-Dahhak, and others like that. Al-Hafiz Abu Bakr bin Mardawayh narrated: From the hadith of Al-Musayyab bin Sharik, from Ibn Awn, from Nafi', from Ibn Umar, may God be pleased with them both, regarding His statement, **If there are twenty among you, patient, they will overcome two hundred**, he said, "It was revealed about us, the companions of Muhammad, may God bless him and grant him peace." Al-Hakim narrated in his Mustadrak from the hadith of Abu Amr bin Al-Ala', from Nafi', from Ibn Umar, that the Messenger of God,

O Prophet, sufficient for you is God and those who follow you among the believers.

may God bless him and grant him peace, recited, **Now God has lightened your burden and He knows that there is weakness in you**, then he raised his head and said: Its chain of transmission is authentic, but they did not include it.

### Fath al-Qadir

His saying: 64- **O Prophet, sufficient for you is God and whoever follows you of the believers**. This is not a repetition of what came before it, as the first is restricted to the intention of deception. **And if they intend to deceive you, then sufficient for you is God**. This is a specific sufficiency. In His saying: **O Prophet, sufficient for you is God**, there is a general sufficiency that is not restricted: that is, God is sufficient for you in every situation. The *waw* in His saying: **and whoever follows you** may be for the purpose of connecting to the noble name. The meaning is: God is sufficient for you and the believers are sufficient for you: that is, God is sufficient for you and the believers are sufficient for you. It may also be in the sense of *with*, as you say: A dirham is sufficient for you and Zayd, and the meaning is: God is sufficient for you and the believers are sufficient for you, because connecting the apparent to the implicit in such a form is forbidden, as is established in the science of grammar, and the Kufians permitted it. Al-Farra' said: It is not often in their speech to say: *Hasabka wa-akheeka*. Rather, what is used is to say: *Hasabka wa-Hasabka akheeka*, repeating the preposition. So if his statement: **And whoever follows you** were in the genitive case, it would have been said: *Hasabka God wa-Hasab mani atabaka*. An-Nahhas chose the accusative case as the complement with it. And it was said: It is possible that the meaning is: And whoever follows you from the believers, God is sufficient for them, so the predicate was deleted.

accusative case as an object with it, like his saying:

If there is a battle and the spears are burning, then you and Al-Dahhak are enough, the sword of an engineer

Or the accusative case in apposition to the one referred to according to the Kufians, or the nominative case in apposition to the name of God Almighty, meaning God and the believers are sufficient for you. The verse was revealed in Al-Baida' during the Battle of Badr, and it was said, "Thirty-three men and six women converted to Islam with the Prophet, may God bless him and grant him peace, then Umar, may God be pleased with him, converted to Islam, so it was revealed." Therefore, Ibn Abbas, may God be pleased with them both, said, **It was revealed about his conversion to Islam**.

### Tafsir al-Baghawi

64 - The Almighty said: **O Prophet, sufficient for you is God and those who follow you among the believers**.

Saeed bin Jubair said: Thirty-three men and six women converted to Islam with the Messenger of God, may God bless him and grant him peace. Then Umar bin Al-Khattab converted to Islam, and with him the number was forty, and this verse was revealed.

They differed about the position of *min*. Most of the commentators said that it is in the accusative case, in apposition to the *kaf* in His statement: **God is sufficient for you** and **and He is sufficient for those who follow you**. Some of them said: It is in the nominative case, in apposition to the name of God, meaning: God is sufficient for you and those who follow you from among the believers.

### Tafsir al-Baidawi

64. **O Prophet, God is sufficient for you**. "And whoever follows you among the believers." As for the

## Surat al-Anfal 8:65

O Prophet, urge the believers to fight. If there are twenty of you, patient, they will overcome two hundred, and if there are one hundred of you, they will overcome a thousand of those who disbelieve because they are a people who do not understand.

### Tafsir al-Jalalayn

65 - O Prophet, urge the believers to fight the disbelievers **if there are twenty among you, patient, they will overcome two hundred of them and if there are** with the letter ya and the letter ta **among you a hundred, they will overcome a thousand of those who disbelieve because they** that is, because they **are a people who do not understand** and this is report of the sense of a command, that is, let the twenty among you fight the two hundred and the one hundred thousand and stand firm against them, then it was abrogated when they became numerous by His saying

### Tafsir al-Suyuti

The Almighty said: If there are twenty among you, patient, the verse. Ishaq bin Rahawayh included in his Musnad on the authority of Ibn Abbas, who said: When God made it obligatory for them that one person should fight ten, that was difficult and burdensome for them, so God relieved them until one person fought two men, so God revealed: If there are twenty among you, patient, they will overcome two hundred, to the end of the verse.

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: **O Prophet, urge the believers to fight**, urging your followers and those who believe in what you have brought them of the truth, to fight those of the polytheists who have turned away and turned away from the truth, **if there are twenty of you, "patient, when meeting the enemy, and who seek reward for themselves and stand firm against their enemy, they will overcome two hundred, of their enemy and subdue them, and if there are a hundred of you, then they will overcome, of them a thousand, because they are a people who do not understand,"** He says: Because the polytheists are a people who fight without hope of reward, nor seeking reward or seeking reward, because they do not understand that God requires of those who fight seeking reward and seeking God's promise at the appointed time, what He promised to the mujahideen in His cause, so they do not stand firm if they are truthful in the encounter, for fear that they will fight and their world will be lost.

### Tafsir al-Qurtubi

The Almighty said: "O Prophet, urge the believers to fight" meaning urge and exhort them. It is said: haraḍ 'ala al-amr, waṣīb, wasab, and ikb all mean the same thing. The one who is on the verge of destruction is the

one who is close to destruction, and from this is the Almighty's saying: "Until you become a patient person" (Yusuf 12:85) meaning you melt away from grief, so you are close to destruction and are among those who perish. "If there are twenty among you, patient, they will overcome two hundred" is a statement that includes a promise with a condition, because its meaning is that if twenty among you, patient, they will overcome two hundred. Twenty, thirty, and forty are each a noun placed in the form of the plural for this number. This noun is used in the same way as Palestine. If someone says: Why did he break the first twenty and open the first thirty and what comes after it up to eighty except sixty? The answer according to Sibawayh is that twenty from ten is like two from one, so he broke the first twenty like he broke two. The evidence for this is their saying: **Sixty and ninety**, just as it was said: **Six and nine**. Abu Dawud narrated on the authority of Ibn Abbas, who said: **If there are twenty among you, patient, they will overcome two hundred**, was revealed, and this was difficult for the Muslims, when God imposed on them that not one out of ten should flee.

### Tafsir Ibn Kathir

God Almighty urges His Prophet, may God bless him and grant him peace, and the believers to fight and confront the enemies and duel their peers, and He informs them that He is sufficient for them, that is, He is sufficient for them, their supporter, and their backer against their enemy, even if their numbers are large and their reinforcements are frequent, even if the number of believers is small. Ibn Abi Hatim said: Ahmad bin Othman bin Hakim told us, Ubaydullah bin Musa told us, Sufyan told us, on the authority of Ibn Shawdhab, on the authority of Al-Sha'bi, regarding his statement: **O Prophet, sufficient for you is God and those who follow you among the believers**, he said: God is sufficient for you, and sufficient for those who testify with you. He said: And something similar was narrated on the authority of Ata' Al-Khurasani and Abd Al-Rahman bin Zaid, and for this reason he said: **O Prophet, urge the believers to fight**, meaning urge them or command them to do so. And for this reason the Messenger of God, may God bless him and grant him peace, would urge people to fight, when they were in line and facing the enemy, as he said to his companions on the day of Badr when the polytheists approached in their number and their number: **Stand up for a Paradise whose width is that of the heavens and the earth**. Umair bin Al-Hammam said: Its width is that of the heavens and the earth? The Messenger of God, may God bless him and grant him peace, said: Yes. He said: **Good, good**. He said: **What made you say what you said, good, good?** He said: I hope that I will be one of its people. He said: **Then you are one of its people**. The man came forward, broke the scabbard of his sword, took out some dates and began to eat from them, then threw the rest of them from his hand and said: If I live until I eat them, it will be a long life. Then he came forward and fought until he was killed, may God be pleased with him. It has been narrated on the authority of Sa'ed bin Al-Musayyab and Sa'ed bin Jubair that this verse was revealed when Umar bin



O Prophet, urge the believers to fight. If there are twenty of you, patient, they will overcome two hundred, and if there are one hundred of you, they will overcome a thousand of those who disbelieve because they are a people who do not understand.

Al-Khattab converted to Islam and completed forty years with him. There is a view on this, because this verse is Medinan, and Umar converted to Islam in Mecca after the migration to the land of Abyssinia, and before the migration to Medina, and God knows best.

Then the Almighty said, giving good tidings to the believers and commanding them: "If there are twenty among you, patient, they will overcome two hundred. And if there are a hundred among you, they will overcome a thousand of those who disbelieve," each one by ten. Then this command was abrogated, but the good tidings remained. Abdullah bin Mubarak said: Jarir bin Hazim told us, Az-Zubayr bin Al-Harith told me, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: When the verse **If there are twenty among you, patient, they will overcome two hundred** was revealed, it was difficult for the Muslims, until God made it obligatory for them that not one out of ten should flee. Then the alleviation came, and He said: **Now God has lightened your burden** until His saying **overcome two hundred**. He said: God lightened their burden and decreased their patience, according to the amount He had lightened for them. Al-Bukhari narrated something similar from the hadith of Ibn Mubarak. Saeed bin Mansour said: Sufyan told us on the authority of Amr bin Dinar, on the authority of Ibn Abbas, regarding this verse, he said: It was written for them that twenty should not flee from two hundred, then God made it easier for them, and said: **Now God has made it easier for you and He knows that there is weakness in you**. So it is not appropriate for one hundred to flee from two hundred. Al-Bukhari narrated on the authority of Ali bin Abdullah on the authority of Sufyan with something similar to it. Muhammad bin Ishaq said: Ibn Abi Nujayh told me, on the authority of Ata', on the authority of Ibn Abbas, he said: When this verse was revealed, it was difficult for the Muslims, and they thought it was too much for twenty to fight two hundred, and one hundred thousand, so God made it easier for them and abrogated it with the other verse, and He said: **Now God has made it easier for you and He knows that there is weakness in you**. So if they were half of their enemy, it was not permissible for them to flee from their enemy, and if they were less than that, it was not obligatory for them to fight them, and it was permissible for them to avoid them. Ali bin Abi Talha and Al-Awfi narrated something similar to that on the authority of Ibn Abbas. Ibn Abi Hatim said: It was narrated on the authority of Mujahid, Ata', Ikrimah, Al-Hasan, Zaid bin Aslam, Ata' Al-Khurasani, Ad-Dahhak, and others like that. Al-Hafiz Abu Bakr bin Mardawayh narrated: From the hadith of Al-Musayyab bin Sharik, from Ibn Awn, from Nafi', from Ibn Umar, may God be pleased with them both, regarding His statement, **If there are twenty among you, patient, they will overcome two hundred**, he said, "It was revealed about us, the companions of Muhammad, may God bless him and grant him peace." Al-Hakim narrated in his Mustadrak from the hadith of Abu Amr bin Al-Ala', from Nafi', from Ibn Umar, that the Messenger of God, may God bless him and grant him peace, recited, **Now God has lightened your burden and He knows that**

**there is weakness in you**, then he raised his head and said: Its chain of transmission is authentic, but they did not include it.

### Fath al-Qadir

His saying: 65- "He urged the believers to fight" meaning he urged them and urged them. Incitement in the language is: exaggeration in urging and it is like incitement, taken from the verb "haradh", which is that the illness exhausts him and exaggerates it until he recovers on the verge of death as if he is attributing him to destruction if he fails to do what is commanded. Then he gave them good report to strengthen their hearts and calm their thoughts that those who are patient among them in fighting will overcome ten times their number of disbelievers, so he said: "If there are twenty of you who are patient, they will overcome two hundred." Then he added this as a useful clarification of the fact that this good report is not limited to this number, but rather it is current in every number, so he said: "And if there are one hundred of you, they will overcome a thousand." In this there is evidence that a group of believers, whether they are few or many, will not be overcome by ten times their number of disbelievers under any circumstances, and there has been found in the outside world what contradicts that, so how many groups of disbelievers overcome those who are one-tenth of them from Muslims, rather like half of them, rather like them. The answer to that is that the existence of this in the outside world does not contradict what is in the verse, because it is possible that the group of believers is not characterized by the quality of patience. It was said: This report of the verse is in the meaning of a command, like the Almighty's saying: **And mothers shall breastfeed and And divorced women shall wait**. The believers were commanded by God, the Exalted, to have the group of them steadfast for ten times their number. Then, when that was difficult for them and they considered it great, He made it easier for them and permitted them because He, the Exalted, knew that there was weakness in them, so He said: **So if there are a hundred of you, patient, they will overcome two hundred** to the end of the verse. So He made it obligatory for one person to be steadfast for two of the disbelievers. Hamza read from Asim *weakness* with the opening of the letter *Dād*. His saying: **Because they are a people who do not understand** is related to his saying: **They will be overcome**, meaning that this overcoming is due to their ignorance and lack of understanding, and that they fight without insight, and whoever is like this is mostly defeated. It has been said that the reason for specifying that twenty would outnumber two hundred and one hundred would outnumber one thousand is that the number of raids that he, may God bless him and grant him peace, sent out did not fall short of twenty and did not exceed one hundred. It has been said that specifying later that one hundred would outnumber two hundred and one thousand two thousand is good report for the Muslims that the number of the armies of Islam will exceed tens

and hundreds to thousands.

### Tafsir al-Baghawi

65 - The Almighty said: "O Prophet, urge the believers to fight," meaning: urge them to fight. "If there are twenty of you, **men**, patient, **seeking reward**, they will overcome two hundred," of their enemy, they will subdue them. "And if there are a hundred of you, **patient and seeking reward**, they will overcome a thousand of those who disbelieve, **that is** because they are a people who do not understand," meaning: the polytheists fight without expecting reward or seeking reward, and they do not stand firm if you support them in fighting, for fear that they will be killed. This is a report with the meaning of a command, and this was on the day of Badr when God imposed on one man from the believers to fight ten of the disbelievers, so it was too heavy for the believers, so God made it easier for them, so He revealed:

### Tafsir al-Baidawi

65. "O Prophet, urge the believers to fight." He exaggerated in urging them to do so. Its root is *haradh*, which means that the disease exhausts him until he recovers to the point of death. It was also read *haras* from harass. "If there are twenty among you, patient, they will overcome two hundred. And if there are a hundred among you, they will overcome a thousand of those who disbelieve." A condition in the sense of the command for one to be patient with the ten, and a promise that if they are patient, they will overcome with the help and support of God. Ibn Kathir, Nafi', and Ibn Aamir read "kun **with a ta' in both verses, and the two Basrans agreed with them in** And if there are a hundred among you. Because they are a people who do not understand" because they are ignorant of God and the Last Day, they do not remain steadfast as the believers do, hoping for reward and high ranks. They were killed or killed, and they do not deserve from God except humiliation and abandonment.

Surat al-Anfal 8:66

Now God has lightened your burden, and He knows that there is weakness in you. So if there are a hundred of you, patient, they will overcome two hundred, and if there are a thousand of you, they will overcome two thousand, by God's permission. And God is with the patient.

## Surat al-Anfal 8:66

Now God has lightened your burden, and He knows that there is weakness in you. So if there are a hundred of you, patient, they will overcome two hundred, and if there are a thousand of you, they will overcome two thousand, by God's permission. And God is with the patient.

## Tafsir al-Jalalayn

66 - **Now God has lightened your burden and He knows that there is weakness in you** - with the dhammah and fathah - in fighting ten like you **so if there are** with the ya and the ta **of you a hundred patient, they will overcome two hundred of them and if there are a thousand of you, they will overcome two thousand by God's permission** by His will and it is report of the sense of a command, meaning that you will meet and stand firm against them **and God is with the patient** with His help.

## Tafsir al-Suyuti

## Tafsir al-Tabari

Then the Almighty made things easier for the believers, since He knew their weakness, and said to them: **Now God has lightened your burden, and He knows that there is weakness in you**, meaning that there is weakness in one of them when facing ten of their enemy. **So if there are a hundred of you, patient**, when facing them to stand firm for them, **they will overcome two hundred** of them. **And if there are a thousand of you, they will overcome two hundred** of them, **by God's permission**, meaning by God's leaving them alone for their defeat and His assistance to them. **And God is with the patient**, against their enemy and the enemy of God, seeking reward in his patience and seeking a great reward from his Lord, through His assistance to him and victory over him.

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

Who said that?

Muhammad bin Bashir told us, he said, Muhammad bin Muhibb told us, he said, Sufyan told us, on the authority of Laith, on the authority of Ata', regarding his statement: **If there are twenty among you, patient, they will overcome two hundred**, he said: One was for ten, then it was made two, and he should not flee from them.

Saeed bin Yahya told us, my father told us, Ibn Jurayj told us, on the authority of Amr bin Dinar, on the authority of Ibn Abbas, who said: He imposed on the Muslims ten men per man from the infidels, and said: **If there are twenty among you, patient, they will**

**overcome two hundred**, so he made that easier for them, and made two men per man. Ibn Abbas said: So I do not like people to know that this was made easier for them.

Ibn Hamid told us, Salamah told us, Muhammad ibn Ishaq told me, Abdullah ibn Abi Nujayh al-Makki told me, on the authority of Ata ibn Abi Rabah, on the authority of Abdullah ibn Abbas, who said: When this verse was revealed, it was difficult for the Muslims, and they thought it too great that twenty could fight two hundred, and one hundred thousand, so God made it easier for them. Then He abrogated it with the other verse, saying: "Now God has lightened your burden, and He knows that there is weakness in you. So if there are a hundred of you, patient, they will overcome two hundred, and if there are a thousand of you, they will overcome two thousand." He said: And if they were half of their enemy, it was not appropriate for them to flee from them. But if they were less than that, it was not obligatory for them to fight, and it was permissible for them to avoid them.

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: **If there are twenty among you, patient, they will overcome two hundred**, he said: Every Muslim man had ten, and he should not flee from them. And they were like that until God revealed: "Now God has lightened your burden, and He knows that there is weakness in you. So if there are a hundred among you, patient, they will overcome two hundred," so He mobilized for every Muslim man two men from the polytheists, thus abrogating the first order, and He said again in His statement: **If there are twenty among you, patient, they will overcome two hundred**, so God commanded the man from the believers to fight ten of the infidels, and that was difficult for the believers, and God had mercy on them, so He said: "If there are a hundred among you, patient, they will overcome two hundred, and if there are a thousand among you, they will overcome two thousand by God's permission. And God is with the patient," so God commanded the man from the believers to fight two men from the infidels.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **O Prophet, urge the believers to fight**, until his statement: **because they are a people who do not understand**, that is, he had made it obligatory for every Muslim man to have ten of the enemy to tempt them - meaning to tempt them - with that, so that they would prepare themselves for the invasion, and that God would support them against the enemy. It was not something that God had determined for them or made obligatory, but it was an incitement and a commandment that God commanded His Prophet to do. Then He made it easier for them and said: **Now God has lightened your burden and knows that there is weakness in you**, so He made it obligatory for every man to have two men after that, as

a relief, so that the believers would know that God is merciful to them, so they put their trust in God and were patient and truthful. If it had been obligatory for them, they would have disbelieved. So every Muslim man refrained from fighting whoever he encountered from the disbelievers if they were more than them and did not fight them. So do not be deceived by the words of men! For I have heard men say: It is not proper for a Muslim man to fight until there are two men on every man, and until there are four on every two men, and then according to that calculation. And they claimed that they would disobey God if they fought until they reached that number, and that there is no blame on them if they do not fight until they reach the number of two men on every man, and four on every two men, and God said:

"And among the people is he who sells himself, seeking the pleasure of God. And God is Kind to His servants." (al-Baqarah 2:207) And God said: "So fight in the cause of God. You are not charged except with yourself. And urge the believers." (An-Nisa': 84) This is the urge that God revealed to them in *Al-Anfal*. So do not be helpless, so fight, for there have fallen among my people as God wills them to be.

Ibn Hamid told us, Yahya bin Wadh told us, on the authority of Al-Hussain, on the authority of Zaid, on the authority of Ikrimah and Al-Hasan, they said, he said in Surat al-Anfal 8: "If there are twenty among you, patient, they will overcome two hundred. And if there are a hundred among you, they will overcome a thousand of those who disbelieve because they are a people who do not understand." Then he abrogated and said: **Now God has lightened your burden, and He knows that there is weakness in you, until His saying: And God is with the patient.**

Ibn Hamid told us, he said, Jarir told us, on the authority of Mughira, on the authority of Ikrimah, regarding his statement: **If there are twenty among you, patient**, he said: One Muslim and ten polytheists. Then He made it easier for them, and made it obligatory for them that no man should flee from two men.

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: **If there are twenty among you, patient**, to his statement: **And if there are a hundred among you**, he said: This is for the companions of Muhammad, may God bless him and grant him peace, on the day of Badr. He made it obligatory for each one of them to fight ten of the infidels, and they were upset by that, so he made it obligatory for each man to fight two men, as a relief from God.

Ahmad bin Ishaq told us, Abu Ahmad told us, Ibrahim bin Zaid told us, on the authority of Amr bin Dinar and Abu Ma'bad, on the authority of Ibn Abbas, who said: A man was only commanded to be patient with himself for ten, and ten for one hundred, because the Muslims were few. But when the Muslims became many, God made it easier for them. So a man was commanded to be patient with two men, and ten for twenty, and one hundred for two hundred.

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: **If there are twenty among you, patient, they will overcome two hundred**, he said: It was obligatory upon them if twenty met two hundred that they should not flee, because if they did not flee they would be defeated. Then God made it easier for them and said: **If there are a hundred among you, patient, they will overcome two hundred, and if there are a thousand among you, they will overcome two thousand**, so He said: It is not appropriate for a thousand to flee from two thousand, because if they are patient with them, they will overcome them.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: "Now God has lightened your burden, and He knows that there is weakness in you. So if there are a hundred of you, patient, they will overcome two hundred. And if there are a thousand of you, they will overcome two thousand," God made every man responsible for two men, after there had been ten for every man. This hadith is on the authority of Ibn Abbas.

Ibn Wakee' told us, he said, Yazid bin Harun told us, on the authority of Jarir bin Hazim, on the authority of Az-Zubayr bin Al-Kharit, on the authority of Ikrimah, on the authority of Ibn Abbas: It was obligatory upon the believers that each one of them should fight ten of the polytheists, as God says: "If there are twenty among you, patient, they will overcome two hundred. And if there are a hundred among you, they will overcome a thousand." This was difficult for them, so God revealed the alleviation, and made it obligatory upon each man to fight two men, as God says: **If there are a hundred among you, patient, they will overcome two hundred**. So God made it easy for them, and they were reduced from victory by that amount.

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: **If there are twenty among you, patient, they will overcome two hundred**, he said: They will fight two hundred, but they were weaker than that, so God abrogated it for them, and made it lighter and said: **If there are one hundred among you, patient, they will overcome two hundred**, so He made the first time one man equal to ten, then He made the man equal to two.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **If there are twenty among you, patient, they will overcome two hundred**, he said: It was obligatory upon them if twenty met two hundred that they should not flee, because if they did not flee they would be defeated. Then God made it easier for them and said: "If there are a hundred among you, patient, they will overcome two hundred. And if there are a thousand among you, they will overcome two thousand by permission of God," so He says: It is not appropriate for a thousand to flee from two thousand, because if they are patient with them, they will overcome them.

Al-Hasan told us, he said, Abd al-Razzaq told us, he said, al-Thawri told us, on the authority of Juwaybir, on the authority of al-Dahhak, he said: This was

## Surat al-Anfal 8:66

Now God has lightened your burden, and He knows that there is weakness in you. So if there are a hundred of you, patient, they will overcome two hundred, and if there are a thousand of you, they will overcome two thousand, by God's permission. And God is with the patient.

obligatory: that not one out of ten should flee.

And he said: Al-Thawri told us, on the authority of Al-Layth, on the authority of Ata', something similar.

As for his saying: **Because they are a people who do not understand**, we have explained its interpretation.

Ibn Ishaq used to say about this:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **They are a people who do not understand**, meaning: they do not fight with good intentions or right, and they do not know good or evil.

Abu Ja'far said: This verse - I mean His statement: **If there are twenty among you, patient, they will overcome two hundred** - even if it is a statement, its meaning is a command. This is indicated by His statement: **Now God has lightened your burden**, for lightening was only after the burden was made heavy. If the ten of them standing firm against the one hundred of their enemy had not been obligatory upon them before the lightening, but rather it was recommended, there would have been no justification for lightening, because lightening is only a concession for one of the Muslims not to stand firm against the ten of the enemy. If the severity had not preceded it, there would have been no justification for lightening, since the understanding of lightening was only after the severity. Since that is the case, it is known that the ruling of His statement: **Now God has lightened your burden, and He knows that there is weakness in you**, abrogates the ruling of His statement: "If there are twenty among you, patient, they will overcome two hundred. And if there are one hundred among you, they will overcome a thousand of those who disbelieve." We have explained in our book, **The Book of Explanation of the Principles of Rulings**, that every piece of report from God in which He promises a servant a reward and recompense for an action, and a punishment and torment for leaving it, even if it does not appear to be an order, is in the meaning of an order, which makes it unnecessary to repeat it in this place.

There is a difference in the reading of his saying: **And He knows that there is weakness in you**.

Some of the Medinans and some of the Basrans read it as **(and he knew that there was weakness among you)**, with a damma on the (*Ḍād*) throughout the Qur'an, and a tanween on the (*weakness*), as a source from **(the man became weak, weakness)**.

The majority of the Kufians read it as: **And he knew that there was weakness among you**, with the letter *Ḍād* open, also as a source of *weakness*.

Some of the Medinans read it as *weak*, assuming that *fa'alaa* is the plural of *weak* as *weak*, just as *shareek* is pluralized as *shareek*, and *ar-Raheem* is pluralized as *rahima'*.

Abu Ja'far said: The most correct of the readings in this regard is the reading of the one who reads it: **And**

**He knows that there is weakness among you**, and *weakness*, with the opening of the letter *Ḍād* or its closing, because they are the two well-known readings, and they are two well-known dialects in the speech of the Arabs, and they are eloquent with one meaning, so whichever of them the reader reads, he is correct.

As for the reading of the one who reads it: **weak ones**, it is an anomalous reading of the reading, even if it has a correct way out, so I do not like the reader to read it with it.

## Tafsir al-Qurtubi

Then came the alleviation and said: **Now God has lightened your burden**. Abu Tobah read until His saying: **One hundred patient ones will overcome two hundred**. He said: So when God lightened their number, He reduced their patience by the amount He had lightened their burden. Ibn al-Arabi said: Some people said that this was on the day of Badr and it was abrogated. This is a mistake on the part of the one who said it. It has never been reported that the polytheists lined up with the Muslims on it, but God, the Almighty, imposed that on them first, and made it conditional on you understanding what you are fighting for, which is the reward. And they do not know what they are fighting for.

I said: The hadith of Ibn Abbas indicates that this was an obligation. Then, when this was difficult for them, the obligation was reduced to the proof of one for two, so it was made easier for them and it was written for them that one hundred should not flee from two hundred. According to this statement, it is an alleviation, not an abrogation. And this is good. Judge Ibn al-Tayyib mentioned that if some of the ruling or some of its descriptions are abrogated, or its number is changed, then it is permissible to say that it was abrogated, because in that case it is not the first, but rather it is different. He mentioned a difference of opinion on this.

## Tafsir Ibn Kathir

God Almighty urges His Prophet, may God bless him and grant him peace, and the believers to fight and confront the enemies and duel their peers, and He informs them that He is sufficient for them, that is, He is sufficient for them, their supporter, and their backer against their enemy, even if their numbers are large and their reinforcements are frequent, even if the number of believers is small. Ibn Abi Hatim said: Ahmad bin Othman bin Hakim told us, Ubaydullah bin Musa told us, Sufyan told us, on the authority of Ibn Shawdhab, on the authority of Al-Sha'bi, regarding his statement: **O Prophet, sufficient for you is God and those who follow you among the believers**, he said: God is sufficient for you, and sufficient for those who



testify with you. He said: And something similar was narrated on the authority of Ata' Al-Khurasani and Abd Al-Rahman bin Zaid, and for this reason he said: **O Prophet, urge the believers to fight**, meaning urge them or command them to do so. And for this reason the Messenger of God, may God bless him and grant him peace, would urge people to fight, when they were in line and facing the enemy, as he said to his companions on the day of Badr when the polytheists approached in their number and their number: **Stand up for a Paradise whose width is that of the heavens and the earth**. Umair bin Al-Hammam said: Its width is that of the heavens and the earth? The Messenger of God, may God bless him and grant him peace, said: Yes. He said: **Good, good**. He said: **What made you say what you said, good, good?** He said: I hope that I will be one of its people. He said: **Then you are one of its people**. The man came forward, broke the scabbard of his sword, took out some dates and began to eat from them, then threw the rest of them from his hand and said: If I live until I eat them, it will be a long life. Then he came forward and fought until he was killed, may God be pleased with him. It has been narrated on the authority of Saeed bin Al-Musayyab and Saeed bin Jubair that this verse was revealed when Umar bin Al-Khattab converted to Islam and completed forty years with him. There is a view on this, because this verse is Medianan, and Umar converted to Islam in Mecca after the migration to the land of Abyssinia, and before the migration to Medina, and God knows best.

Then the Almighty said, giving good tidings to the believers and commanding them: "If there are twenty among you, patient, they will overcome two hundred. And if there are a hundred among you, they will overcome a thousand of those who disbelieve," each one by ten. Then this command was abrogated, but the good tidings remained. Abdullah bin Mubarak said: Jarir bin Hazim told us, Az-Zubayr bin Al-Harith told me, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: When the verse **If there are twenty among you, patient, they will overcome two hundred** was revealed, it was difficult for the Muslims, until God made it obligatory for them that not one out of ten should flee. Then the alleviation came, and He said: **Now God has lightened your burden** until His saying **overcome two hundred**. He said: God lightened their burden and decreased their patience, according to the amount He had lightened for them. Al-Bukhari narrated something similar from the hadith of Ibn Mubarak. Saeed bin Mansour said: Sufyan told us on the authority of Amr bin Dinar, on the authority of Ibn Abbas, regarding this verse, he said: It was written for them that twenty should not flee from two hundred, then God made it easier for them, and said: **Now God has made it easier for you and He knows that there is weakness in you**. So it is not appropriate for one hundred to flee from two hundred. Al-Bukhari narrated on the authority of Ali bin Abdullah on the authority of Sufyan with something similar to it. Muhammad bin Ishaq said: Ibn Abi Nujayh told me, on the authority of Ata', on the authority of Ibn Abbas, he said: When this verse was revealed, it was difficult for the Muslims, and they thought it was too much for twenty to fight two hundred, and one hundred thousand, so God made it easier for them and abrogated it with the other verse, and He said: **Now God has made it easier for you and**

**He knows that there is weakness in you**. So if they were half of their enemy, it was not permissible for them to flee from their enemy, and if they were less than that, it was not obligatory for them to fight them, and it was permissible for them to avoid them. Ali bin Abi Talha and Al-Awfi narrated something similar to that on the authority of Ibn Abbas. Ibn Abi Hatim said: It was narrated on the authority of Mujahid, Ata', Ikrimah, Al-Hasan, Zaid bin Aslam, Ata' Al-Khurasani, Ad-Dahhak, and others like that. Al-Hafiz Abu Bakr bin Mardawayh narrated: From the hadith of Al-Musayyab bin Sharik, from Ibn Awn, from Nafi', from Ibn Umar, may God be pleased with them both, regarding His statement, **If there are twenty among you, patient, they will overcome two hundred**, he said, "It was revealed about us, the companions of Muhammad, may God bless him and grant him peace." Al-Hakim narrated in his Mustadrak from the hadith of Abu Amr bin Al-Ala', from Nafi', from Ibn Umar, that the Messenger of God, may God bless him and grant him peace, recited, **Now God has lightened your burden and He knows that there is weakness in you**, then he raised his head and said: Its chain of transmission is authentic, but they did not include it.

### Fath al-Qadir

66- "Now God has lightened your burden, and He knows that there is weakness in you. So if there are a hundred of you, patient, they will overcome two hundred. And if there are a thousand of you, they will overcome two thousand by God's permission. And God is with the patient." Then He informed them that this victory is by God's permission, facilitation, and ease, not by their strength and endurance. Then He gave them good report that He is with the patient, and in it is encouragement to be patient and an emphasis on them to adhere to it and recommend it, and that it is one of the greatest causes of success, prosperity, victory, and triumph, because whoever God is with, no one can overcome him. The scholars have differed over whether this lightening was abrogated or not. There is not much benefit related to that.

Al-Bazzar narrated on the authority of Ibn Abbas that he said: When Omar embraced Islam, the polytheists said: Today the people have taken their revenge on us. Then God revealed: **O Prophet, sufficient for you is God and those who follow you among the believers**. At-Tabarani, Abu al-Shaykh and Ibn Mardawayh narrated on the authority of Ibn Abbas that he said: When thirty-nine men and women embraced Islam with the Prophet, may God bless him and grant him peace, then Omar embraced Islam, they became forty, so this was revealed: **O Prophet, sufficient for you is God and those who follow you among the believers**. Ibn al-Mundhir, Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Saeed bin Jubayr that he said: When thirty-three women embraced Islam with the Prophet, may God bless him and grant him peace, then Omar embraced Islam, this was revealed: **O Prophet, sufficient for you is God**. Ibn Ishaq and Ibn Abi Hatim narrated on the authority of Az-Zuhri regarding the verse that he said: It was revealed about the Ansar. Al-Bukhari narrated in his history, Ibn al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Ash-Sha'bi regarding his statement:

## Surat al-Anfal 8:66

Now God has lightened your burden, and He knows that there is weakness in you. So if there are a hundred of you, patient, they will overcome two hundred, and if there are a thousand of you, they will overcome two thousand, by God's permission. And God is with the patient.

**O Prophet, sufficient for you is God and those who follow you among the believers**, that he said: God is sufficient for you and those who follow you. Al-Bukhari, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Al-Shaykh, Ibn Mardawayh, and Al-Bayhaqi in Al-Shu'ab narrated on the authority of Ibn Abbas who said: When the verse, **If there are twenty among you, patient, they will overcome two hundred**, was revealed, it was decreed upon them that not one out of ten should flee, and that twenty out of two hundred should not flee. Then the verse, **Now God has lightened your burden** was revealed, and it was decreed that not one out of two hundred should flee. Sufyan said: Ibn Shabrumah said: I see enjoining good and forbidding evil as something like this. If there are two men, he orders them, but if there are three, he is at liberty to leave them alone. Al-Bukhari, An-Nahhas in his Naskh, Ibn Mardawayh, and Al-Bayhaqi in his Sunan narrated on the authority of Ibn Abbas who said: When the verse, **If there are twenty among you, patient, they will overcome two hundred**, was revealed, it was difficult for the Muslims when it was decreed upon them that not one out of ten should flee, so the alleviation came, **Now God has lightened your burden** verse. He said: When God lightened their number, He reduced their patience by the same amount that He had lightened their burden.

overcome two thousand, by God's permission." Since He made it obligatory for one person to resist ten and stand firm against them, and that was difficult for them, He made it easier for them by having one person resist two. It was said that there were few among them, so they were commanded to do that, then when they became many, He made it easier for them. The repetition of the same meaning by mentioning the proportionate numbers is to indicate that the ruling for few and many is the same, and weakness is weakness of the body. It was said that the weakness of insight and they were different in it, and there are two languages in it: the opening, which is the reading of Asim and Hamza, and the closing, which is the reading of the rest. **And God is with the patient** with victory and assistance, so how can they not be defeated?

## Tafsir al-Baghawi

66 - **Now God has lightened your burden and knows that there is weakness in you**, meaning: weakness in one person compared to fighting ten and in one hundred compared to fighting a thousand. Abu Ja'far read: *weak* with the opening of the `ayn and the extension for the plural, and the others read with the sukoon of the `ayn, **So if there are a hundred of you, patient, they will overcome two hundred**, of the infidels, **And if there are a thousand of you, they will overcome two thousand by permission of God, and God is with the patient**, so he returned from ten to two, so if the Muslims are half of their enemy, it is not permissible for them to flee.

Sufyan said: Ibn Shabrama said: I see enjoining good and forbidding evil as something like this.

The people of Kufa read: **And if there are a hundred of you** with a ya' in both of them, and agreed with the people of Basra in the first, and the rest with a ta' in both of them. Asim and Hamza read *da'fan* with a fatha on the dhad here and in Surat Ar-Rum, and the rest read it with a damma.

## Tafsir al-Baidawi

66. "Now God has lightened your burden, and He knows that there is weakness in you. So if there are a hundred of you, patient, they will overcome two hundred. And if there are a thousand of you, they will

## Surat al-Anfal 8:67

It is not for a prophet to have captives until he has inflicted a great slaughter on the land. You desire the goods of this world, but God desires the Hereafter. And God is Exalted in Might and Wise.

## Tafsir al-Jalalayn

67 - And it was revealed when they took ransom from the prisoners of Badr **It is not for a prophet to have** with the taa and the yaa **captives until he has made slaughter in the land** he exaggerates in killing the infidels **You desire** O believers **the goods of this world** its debris by taking ransom **and God desires** for you **the Hereafter** meaning its reward by killing them **and God is Exalted in Might and Wise** and this was abrogated by His saying {Then either a favor from us afterwards or a ransom}

## Tafsir al-Suyuti

The Almighty said: It was not for a prophet of the verse. Ahmad and others narrated on the authority of Anas that he said: The Prophet, may God bless him and grant him peace, consulted the people about the prisoners on the day of Badr and said: God has given you power over them. Then Umar ibn al-Khattab stood up and said: O Messenger of God, strike their necks. He turned away from him. Then Abu Bakr stood up and said: We think that you should pardon them and accept their ransom. So he pardoned them and accepted their ransom. Then God revealed: Had it not been for a previous Book from God, the verse would have been revealed.

Ahmad, Al-Tirmidhi, Al-Hakim and Ibn Masoud narrated that when the day of Badr came and the prisoners were brought, the Messenger of God, may God bless him and grant him peace, said: What do you say about these prisoners? The hadith says: Then the Qur'an was revealed with the words of Umar: It is not for a prophet to have prisoners, until the end of the verses.

Al-Tirmidhi narrated on the authority of Abu Hurairah on the authority of the Prophet, may God bless him and grant him peace, who said: Spoils of war were not permissible. They were not permissible for any of the black-headed people before you. Fire used to come down from the sky and consume them. Then on the day of Badr, they took possession of the spoils before they were permissible for them. Then God revealed: Had it not been for a previous decree from God, a great punishment would have afflicted you for what you took.

## Tafsir al-Tabari

Abu Jaafar said: God Almighty says: It is not for a prophet to detain an unbeliever who is in his power and who is in his hand from among the idol worshippers for ransom or as a favor. And (*captivity*) in the speech of the Arabs means imprisonment. It is said from it: (*captive*), meaning: imprisoned. And it is heard from them: (**May God make him imprisoned**).

God Almighty said this to His Prophet Muhammad, may God bless him and grant him peace, to inform him that killing the polytheists whom he, may God bless him and grant him peace, had taken prisoner on the day of Badr and then ransomed them was more correct than taking ransom from them and releasing them.

And his saying: **Until he makes a great slaughter in the land**, means: until he exaggerates in killing the polytheists in it, and subdues them by force and coercion.

It is said: **So-and-so went to extremes in this matter**, if he exaggerated in it. It was also said: **I killed him with knowledge**, meaning: I killed him with knowledge.

**You want**, he says to the believers from the companions of the Messenger of God, may God bless him and grant him peace: **You want**, O believers, **the worldly goods**, by capturing the polytheists, which is what a person is offered of wealth and goods. He says: You want, by taking ransom from the polytheists, the worldly goods and taste. **And God wants the Hereafter**, he says: And God wants for you the adornment of the Hereafter and what He has prepared for the believers and the people of His allegiance in His gardens, by killing them and causing you great destruction on earth. He says to them: So seek what God wants for you and work for Him, not what your own desires call you to of desiring the world and its causes. **And God is Exalted in Might**, he says: If you want the Hereafter, your enemy will not overcome you, because God is Exalted in Might and cannot be defeated, and He is *Wise* in His management of the affairs of His creation.

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: **It is not for a prophet to have captives until he has inflicted a slaughter in the land**, and that was on the day of Badr, and the Muslims at that time were few. Then when they became numerous and their power became strong, God, the Blessed and Exalted, revealed after this regarding the captives: **Then either a favor afterward or ransom [them]**, (Muhammad 47:4), so God gave the Prophet and the believers the choice in the matter of the captives. If they wanted to, they could kill them, if they wanted to, they could enslave them, and if they wanted, they could ransom them.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: "It is not for a prophet to have captives until he has inflicted a slaughter on the land. You desire the goods of this world," the verse, he said: The companions of the Prophet of God, may God bless him and grant him peace, wanted ransom on the day of Badr, so they ransomed them with four thousand, four thousand. By my life, the Messenger of God, may God bless him and grant him peace, did not inflict a slaughter on that day! It was the first battle he fought against the polytheists.

Ibn Wakee' told us, he said, Ibn Fadil told us, on the

## Surat al-Anfal 8:68

Had it not been for a previous decree from God, a great punishment would have touched you for what you took.

authority of Habib bin Abi Amra, on the authority of Mujahid, who said: *Al-lthkhan* means killing.

Al-Harith told me, he said, Abdul Aziz told us, he said, Sharik told us, on the authority of Al-A'mash, on the authority of Saeed bin Jubair, regarding his statement: **It is not for a prophet to have captives until he has inflicted a great slaughter on the land**, he said: If you take them captive, do not ransom them until you have inflicted a great slaughter on them.

... He said, Abdul Aziz told us, he said, Israel told us, on the authority of Khasif, on the authority of Mujahid: **It is not for a prophet to have captives**, the verse. The permission was revealed after **If you wish, then whoever**, and **If you wish, then ransom**.

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: **It is not for a prophet to have captives until he has inflicted a slaughter on the land**, meaning those who were taken captive at Badr.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **It is not for a prophet to have captives**, from his enemy, **until he has made slaughter in the land**, that is, he has made slaughter in the land of his enemy until he has banished them from the land. **You desire the goods of this world**, that is, the goods and ransom by taking men, **but God desires the Hereafter**, by killing them, for the appearance of the religion that they desire to extinguish, by which the Hereafter is attained.

Abu al-Sa'ib told me, he said, Abu Mu'awiyah told us, he said, al-A'mash told us, on the authority of Amr ibn Murrah, on the authority of Abu Ubaidah, on the authority of Abdullah, he said: "When the day of Badr came and the prisoners were brought, the Messenger of God, may God bless him and grant him peace, said: What do you say about these prisoners? Abu Bakr said: O Messenger of God, they are your people and your family, keep them alive and wait for them, perhaps God will accept their repentance. Umar said: O Messenger of God, they lied to you and expelled you, bring them forward and strike their necks! Abdullah ibn Rawahah said: O Messenger of God, look for a valley with plenty of firewood and put them in it, then set it on fire over them. Al-Abbas said to him: You have severed your ties of kinship! The Messenger of God, may God bless him and grant him peace, was silent and did not answer them, then he entered. Some people said: He will accept the words of Abu Bakr. Some people said: He will accept the words of Umar. Some people said: He will accept the words of Abdullah ibn Rawahah. Then the Messenger of God, may God bless him and grant him peace, came out to them and said: Verily, God softens the hearts of men until they are softer than milk, and verily, God hardens the hearts of men until they are harder than stones! And You, Abu Bakr, are like Abraham, who said: "Whoever follows me - indeed, he is of me, and whoever disobeys me - indeed, You are Forgiving and

Merciful" (Ibrahim 14:36). You, Abu Bakr, are like Jesus, who said: **If You should punish them - indeed, they are Your servants** (al-Ma'idah 5:118). You, Umar, are like Noah, who said: **My Lord, leave not upon the earth a single inhabitant of the disbelievers** (Nuh 71:26). You are like Moses, who said: **Our Lord, obliterate their wealth and harden their hearts so that they will not believe until they see the painful punishment** (Yunus 10:88). The Messenger of God, may God bless him and grant him peace, said: You are a burden today, so none of them will escape except by ransom or by beheading. Abdullah ibn Mas'ud said: Except for Suhayl ibn Bayda, for I heard him mention Islam! The Messenger of God, may God bless him and grant him peace, was silent. I have never seen myself more afraid of stones falling from the sky than I was that day, until the Messenger of God, may God bless him and grant him peace, said: Except for Suhayl ibn Bayda. He said: Then God revealed: **It is not for a prophet to have captives until he has inflicted a slaughter on the land**, to the end of the three verses.

Ibn Bashar told us, he said, Omar bin Yunus Al-Yamami told us, he said, Akram bin Ammar told us, he said, Abu Zamil told us, he said, Abdullah bin Abbas told me, he said: "When the prisoners were taken prisoner, meaning on the day of Badr, the Messenger of God, may God bless him and grant him peace, said: Where are Abu Bakr, Umar, and Ali? He said: What do you think about the prisoners? Abu Bakr said: O Messenger of God, they are cousins and relatives, and I think that you should take a ransom from them so that we will have strength against the infidels, and perhaps God will guide them to Islam! The Messenger of God, may God bless him and grant him peace, said: What do you think, O Ibn Al-Khattab? He said: No, by the One besides Whom there is no god, I do not think what Abu Bakr thought, O Prophet of God, but I think that you should give us power over them, so give Ali power over Aqeel and strike off his head, and give Hamza power over Al-Abbas and strike off his head, and give me power over so-and-so, a relative of Umar, and strike off his head, for these are the leaders of disbelief and its leaders. The Messenger of God, may God bless him and grant him peace, liked what Abu Bakr said, but he did not like what I said. Umar said: So when it happened that The next day, I came to the Messenger of God, may God bless him and grant him peace, and found him and Abu Bakr sitting and crying. I said: O Messenger of God, tell me why you and your companion are crying. If I find something to cry, I will cry, and if I find nothing to cry, I will pretend to cry! The Messenger of God, may God bless him and grant him peace, said: I am crying because of what happened to my companions when they took the ransom, and your punishment was shown to me closer than this tree! I saw a tree close to the Messenger of God, may God bless him and grant him peace. Then God, the Almighty, revealed: "It is not for a prophet to have captives until he has inflicted a slaughter on the land," until His saying: **lawful and good**, and God made the spoils lawful for them.



## Tafsir al-Qurtubi

It has five issues:

First: The Almighty's saying: *Prisoners* is the plural of *prisoner*, like *killed* and *killed* and *wounded* and *wounded*. The plural of *prisoner* is also said: *prisoners with a damma on the hamza* and *prisoners with a fatha on it*, and it is not high. They used to tie the prisoner with a chain, which is the chain, so every prisoner who was taken prisoner was called a prisoner, even if he was not taken prisoner. Al-A'sha said:

Poetry tied me to its house as captors tie donkeys

This was mentioned in Surat Al-Baqarah. Abu Amr bin Al-Ala said: The prisoners are those who are not bound when they are taken, and the prisoners are those who are bound. Abu Hatim narrated that he heard this from the Arabs.

Second: This verse was revealed on the day of Badr, as a rebuke from God the Almighty to the companions of His Prophet, may God bless him and grant him peace. The meaning is: You should not have done this act that required the Prophet, may God bless him and grant him peace, to be taken captive before the slaughter. And they have this information in His saying, **You want the worldly goods**. The Prophet, may God bless him and grant him peace, did not order the men to be spared during the war, nor did he ever want the worldly goods, but rather the majority of those directly involved in the war did so. So the rebuke and rebuke were directed because of those who advised the Prophet, may God bless him and grant him peace, to take the ransom. This is the opinion of most of the commentators, and it is the only correct opinion. The Prophet, may God bless him and grant him peace, was mentioned in the verse when he did not forbid it when he saw it from the hut and when Sa'd ibn Mu'adh, 'Umar ibn al-Khattab, and 'Abdullah bin Rawahah disliked it, but he, peace be upon him, was preoccupied with the suddenness of the matter and the coming of victory, so he left the prohibition of sparing, and that is why he and Abu Bakr cried when the verses were revealed. And God knows best. Muslim narrated from the hadith of 'Umar ibn al-Khattab, and the beginning of it was presented in Al-'Imran, and this is its completion. Abu Zamil said: Ibn Abbas said:

"When the prisoners were taken prisoner, the Messenger of God, may God bless him and grant him peace, said to Abu Bakr and Umar: What do you think about these prisoners? Abu Bakr said: O Messenger of God, they are cousins and relatives. I think that you should take a ransom from them, so that we may have strength against the infidels, and perhaps God will guide them to Islam. The Messenger of God, may God bless him and grant him peace, said: What do you think, O Ibn al-Khattab? I said: No, by God, O Messenger of God, I do not think what Abu Bakr thought, but I think that you should give us power and strike their necks. Give Ali power over Uqayl and strike his neck, and give me power over so-and-so a relative of Umar and strike his neck, for these are the leaders

of infidelity and its leaders. The Messenger of God, may God bless him and grant him peace, liked what Abu Bakr said, but he did not like what I said. The next day I came and found the Messenger of God, may God bless him and grant him peace, and Abu Bakr sitting and crying. I said: Even if I cannot find the means to cry, I will pretend to cry because of your crying. The Messenger of God, may God bless him and grant him peace, said: I cry for what your companions offered me by taking the ransom. I have been offered their punishment." Lower than this tree (a tree that was close to the Prophet of God, may God bless him and grant him peace). And God Almighty revealed, **It is not for a prophet to have captives until he has inflicted a slaughter on the land**, until His Almighty saying, **So eat of what you have taken as lawful and good spoils**, so God made the spoils lawful for them. And Yazid bin Harun narrated, saying: Yahya told us, saying: Abu Muawiyah told us, on the authority of Al-A'mash, on the authority of Amr bin Murrah, on the authority of Abu Ubaidah, on the authority of Abdullah, who said:

"On the day of Badr, the prisoners were brought, including Al-Abbas. The Messenger of God, may God bless him and grant him peace, said: What do you think about these prisoners? Abu Bakr said: O Messenger of God, they are your people and your family, spare them so that God may accept their repentance. Umar said: They lied to you and expelled you and fought you, bring them forward and strike their necks. Abdullah bin Rawahah said: Look for a valley with plenty of firewood and set it on them. Al-Abbas said while he was listening: You have severed your ties of kinship. The Messenger of God, may God bless him and grant him peace, entered and did not respond to them at all. Some people said: He will accept the opinion of Abu Bakr, may God be pleased with him. Others said: He will accept the opinion of Umar. Others said: He will accept the opinion of Abdullah bin Rawahah. The Messenger of God, may God bless him and grant him peace, came out and said: God softens the hearts of men in it until they are softer than milk and hardens the hearts of men in it until they are harder than stones. Your example, O Abu Bakr, is like that of Ibrahim. Some people said: He will accept the opinion of Umar. Others said: He will accept the opinion of Abdullah bin Rawahah. The Messenger of God, may God bless him and grant him peace, came out and said: God softens the hearts of men in it until they are softer than milk. It is softer than milk and hardens the hearts of men in it until they are harder than stones. You, Abu Bakr, are like Abraham when he said, "So whoever follows me - indeed, he is of me; and whoever disobeys me - indeed, You are Forgiving and Merciful." (Ibrahim 14:36) And you, Abu Bakr, are like Jesus when he said, **If You should punish them - indeed, they are Your servants; but if You forgive them - indeed, You are the Exalted in Might, the Wise.** (al-Ma'idah 5:118) And you, Umar, are like Moses when he said, **Our Lord, obliterate their wealth and harden their hearts so that they will not believe until they see the painful punishment.** (Yunus 10:88) You are a burden, so no one will escape except by ransom or by striking his neck. Then Abdullah said, **Except for Suhayl ibn Bayda, for I heard him mention Islam.** The Messenger of God, may God bless him and grant him peace, remained silent. He said, **I have never seen**



Had it not been for a previous decree from God, a great punishment would have touched you for what you took.

**anyone more afraid of stones falling from the sky on me than I was on that day.** Then God, the Almighty, revealed, **It is not for a prophet to have captives until he has made slaughter in the land.** to the end of the two verses. In a narration, the Messenger of God (may God's peace and blessings be upon him) said: **A punishment was about to befall us because of the opposition of Ibn al-Khattab, and if a punishment had been sent down, none would have escaped except 'Umar.** Abu Dawud narrated on the authority of 'Umar who said: When the day of Badr came and he - meaning the Messenger of God (may God's peace and blessings be upon him) - took the ransom, God the Almighty revealed: **It is not for a prophet to have captives until he has inflicted a slaughter on the land** until His saying: **A great punishment has befallen you for what you have taken** - of the ransom - ". Then He made the spoils permissible." Al-Qushayri mentioned that Sa'd ibn Mu'adh said: O Messenger of God, this was our first battle with the polytheists, so the slaughter was dearer to me. The slaughter is the large number of killings, according to Mujahid and others. That is, he exaggerates in killing the polytheists. The Arabs say: So-and-so has inflicted a slaughter in this matter, meaning he has gone to extremes. Some of them said: until he is defeated and killed. Al-Mufaddal recited:

She prays Duha prayer all her life in worship, and she has made Pharaoh suffer greatly in his disbelief.

It was said: Until he inflicts heavy casualties. It was also said: Inflicting heavy casualties means strength and intensity. So God the Almighty informed that killing the prisoners who were ransomed at Badr was more appropriate than ransoming them. Ibn Abbas **may God be pleased with him** said: This was the day of Badr and the Muslims at that time were few, but when they became numerous and their power became strong, God the Almighty revealed after this about the prisoners: **Then either a favor from us afterwards or ransom** (Muhammad 47:4) as will be explained in Surat Al-Qital, God willing. It was said: They were only rebuked because the incident of Badr was of great importance and had a great impact on the leaders of Quraysh, their nobles, their leaders and their money by killing, enslaving and owning them. All of that had a great impact, so it was their right to wait for the revelation and not to rush, but when they rushed and did not wait, what happened to them happened. And God knows best.

Third: Al-Tabari and others narrated that the Messenger of God, may God bless him and grant him peace, said to the people:

"If you wish, you may take ransom for the prisoners and seventy of you will be killed in the war, according to their number. Or if you wish, they will be killed and you will be safe." They said: We will take ransom and seventy of us will be martyred. Abd bin Hamid mentioned in his chain of transmission that Gabriel, peace be upon him, came down to the Prophet, may God bless him and grant him peace, with the choice of the people in this way. This has already been

discussed in Al Imran. Ubaidah Al Salmani said: They asked for both options, and seventy of them were killed on the day of Uhud. A problem arises here, which is:

Fourth: It can be said: If there was a choice, then how did the rebuke occur with His saying, **He touched you?** The answer is that the rebuke occurred first because of their eagerness to take the ransom, then the choice occurred after that. What indicates this is that when the Messenger of God (peace and blessings of God be upon him) ordered the killing of Uqbah ibn Abi Mu'ayt, Al-Miqdad said: My prisoner, O Messenger of God. And Mus'ab ibn Umair said to the one who took his brother prisoner: **Tighten your hand on him, for he has a wealthy mother.** And other stories of their eagerness to take the ransom. So when the prisoners were gathered and taken to Madinah and the Messenger of God (peace and blessings of God be upon him) executed Al-Nadr, Uqbah, and others and began to consider the rest of them, the choice was revealed from God, the Almighty. So the Messenger of God (peace and blessings of God be upon him) consulted his companions at that time, so Umar chose the first banner in the killing, and Abu Bakr saw the interest in strengthening the Muslims with the ransom money. The Messenger of God (peace and blessings of God be upon him) leaned towards Abu Bakr's opinion. Both opinions are an effort after a choice. So nothing of hardship was revealed after this. And God knows best.

Fifth: Ibn Wahb said: Malik said that there were polytheist prisoners at Badr, so God revealed: **It is not for a prophet to have captives until he has inflicted a slaughter on the land.** They were polytheists at that time, and they ransomed themselves and returned. Had they been Muslims, they would have stayed and not returned. The number of those killed among them was forty-four men, and the same number were taken captive. The martyrs were few. Amr ibn al-Ala' said: The dead were seventy, and the captives were the same. Ibn Abbas, Ibn al-Musayyab and others said the same. This is correct as in Sahih Muslim. They killed seventy on that day and took seventy captive. Al-Bayhaqi mentioned: They said: The captives were brought, and over them was Shuqran, the freed slave of the Messenger of God, peace and blessings be upon him, and they were forty-nine men who were counted, and they were seventy in the original, this is agreed upon without doubt. Ibn al-Arabi said: Malik only said that they were polytheists because the commentators narrated that al-Abbas said to the Prophet, peace and blessings be upon him: I am a Muslim. In another narration, the captives said to the Prophet, peace and blessings be upon him: We believe in you. All of this was weakened by Malik, and he argued for its invalidity with what he mentioned about their return and in addition to that they attacked him at Uhud. Omar bin Abdul Barr said: They differed about the time of Al-Abbas' conversion to Islam, and it was said that he converted to Islam before the day of Badr, and for that reason the Prophet, may God bless him and grant him peace, said:

**Whoever meets Al-Abbas should not kill him, for he**

was only expelled against his will.

On the authority of Ibn Abbas, the Messenger of God, may God bless him and grant him peace, said on the day of Badr:

"Some people from Banu Hashim and others have been forced out. They have no need to fight us. Whoever among you meets someone from Banu Hashim, do not kill him. Whoever meets Abu al-Bukhtari, do not kill him. Whoever meets al-Abbas, do not kill him, for he was only forced out." He mentioned the hadith. He mentioned that he converted to Islam when he was taken prisoner on the day of Badr. He mentioned that he converted to Islam in the year of Khaybar, "and he used to write to the Messenger of God, may God bless him and grant him peace, about the report of the polytheists. He wanted to emigrate, so the Messenger of God, may God bless him and grant him peace, wrote to him: Stay in Mecca, for your stay there is more beneficial for you."

### Tafsir Ibn Kathir

Imam Ahmad said: Ali bin Hashim narrated to us, on the authority of Humayd, on the authority of Anas, may God be pleased with him, who said: The Prophet, may God bless him and grant him peace, consulted the people about the prisoners on the day of Badr, and he said, **God has given you power over them.** So Umar bin Al-Khattab stood up and said, **O Messenger of God, strike off their heads.** The Prophet, may God bless him and grant him peace, turned away from him. Then the Messenger of God, may God bless him and grant him peace, returned and said, **O people, God has given you power over them, and they were your brothers yesterday.** So Umar stood up and said, **O Messenger of God, strike off their heads.** The Prophet, may God bless him and grant him peace, turned away from him. Then the Prophet, may God bless him and grant him peace, returned and said, **The people have the same.** Then Abu Bakr Al-Siddiq, may God be pleased with him, stood up and said, **O Messenger of God, we think that you should pardon them and accept their ransom.** He said, "Then the grief that was in the face of the Messenger of God, may God bless him and grant him peace, went away, and he pardoned them and accepted their ransom." He said, **And God Almighty revealed, 'Had it not been for a previous decree from God, a great punishment would have afflicted you for what you took.'** And the hadith of Ibn Abbas was mentioned at the beginning of the surah in Sahih Muslim narrated something similar to this. Al-A'mash said: On the authority of Amr ibn Murrah, on the authority of Abu Ubaidah, on the authority of Abdullah, who said: When the day of Badr came, the Messenger of God, may God bless him and grant him peace, said: **What do you say about these prisoners?** Abu Bakr said: "O Messenger of God, they are your people and your family. Let them stay and ask them to repent, perhaps God will accept their repentance." Umar said: **O Messenger of God, they lied to you and expelled you, so bring them forward and strike off their necks.** Abdullah ibn Rawahah said: "O Messenger of God, you are in a valley with much firewood. Set the valley on fire and throw them into it." The Messenger of God,

may God bless him and grant him peace, was silent and did not answer them at all. Then he got up and entered. Some people said: **He will accept the words of Abu Bakr.** Some people said: **He will accept the words of Umar.** Some people said: **He will accept the words of Abdullah ibn Rawahah.**

Then the Messenger of God, may God bless him and grant him peace, came out to them and said: God softens the hearts of men until they are softer than milk, and God hardens the hearts of men in it until they are harder than stones. Your example, O Abu Bakr, is like that of Abraham, peace be upon him, who said: **Whoever follows me is of me, and whoever disobeys me - indeed, You are Forgiving and Merciful.** Your example, O Abu Bakr, is like that of Jesus, peace be upon him, who said: **If You punish them - indeed, they are Your servants, and if You forgive them - indeed, You are the Exalted in Might, the Wise.** Your example, O Umar, is like that of Moses, peace be upon him, who said: **Our Lord, obliterate their wealth and harden their hearts so that they will not believe until they see the painful punishment.** Your example, O Umar, is like that of Noah, peace be upon him, who said: **My Lord, leave not a single inhabitant of the disbelievers on the earth.** You are dependents, and none of them will be freed except by ransom or the beheading of a neck. Ibn Mas'ud said: I said: O Messenger of God, except for Suhayl ibn Bayda, for he mentions Islam. The Messenger of God, may God bless him and grant him peace, was silent. I have never seen myself more afraid of stones falling from the sky than I was on that day, until the Messenger of God, may God bless him and grant him peace, said: And he said: Except for Suhayl ibn Bayda, then God the Almighty revealed: **It is not for a Prophet to have captives** until the end of the verse. It was narrated by Imam Ahmad and al-Tirmidhi from the hadith of Abu Mu'awiyah from al-A'mash, and al-Hakim in his Mustadrak, and he said: Its chain of transmission is authentic, but they did not include it. Al-Hafiz Abu Bakr ibn Mardawayh narrated from Abdullah ibn Umar and Abu Hurayrah, may God be pleased with them both, from the Prophet, may God bless him and grant him peace, something similar. In this chapter, from Abu Ayyub al-Ansari, and Ibn Mardawayh also narrated, and the wording is his, and al-Hakim in his Mustadrak, from the hadith of Ubaydullah ibn Musa, Israel told us from Ibrahim ibn Muhajir, from Mujahid from Ibn Umar, who said: When the captives were taken prisoner on the day of Badr, al-Abbas was taken prisoner among those taken prisoner, a man from the Ansar took him prisoner. He said: The Ansar threatened to kill him, and that reached the Prophet, may God bless him and grant him peace, so the Messenger of God, may God bless him and grant him peace, said: **I did not sleep last night because of my uncle al-Abbas, and the Ansar claimed that they fought him.** So Umar said to him: **Did you kill them?** He said, *Yes.* So, Umar came to the Ansar and said to them, **Send Al-Abbas.** They said, **No, by God, we will not send him.** Umar said to them, "What if the Messenger of God, may God bless him and grant him peace, is pleased with him?" They said, "If the Messenger of God, may God bless him and grant him peace, is pleased with him, then take him." So Umar took him and when he was in his hand, he said to him, "O Abbas, become Muslim, for by God,

## Surat al-Anfal 8:68

Had it not been for a previous decree from God, a great punishment would have touched you for what you took.

your becoming Muslim is dearer to me than Al-Khattab becoming Muslim. This was only because I saw that the Messenger of God, may God bless him and grant him peace, was pleased with your becoming Muslim." He said, "The Messenger of God, may God bless him and grant him peace, consulted Abu Bakr about them, and Abu Bakr said, "They are your clan," so send them. Umar consulted him and said, "Kill them." So the Messenger of God, may God bless him and grant him peace, ransomed them, and God revealed, "It is not for a prophet to have captives. **Al-Hakim said**, Its chain of transmission is authentic, but they did not include it."

Sufyan al-Thawri said on the authority of Hisham ibn Hassan, on the authority of Muhammad ibn Sirin, on the authority of Ubaydah, on the authority of Ali, may God be pleased with him, who said: Gabriel came to the Prophet, may God bless him and grant him peace, on the day of Badr and said: The best of your companions regarding the prisoners, if they wish ransom, or if they wish killing, on the condition that a similar number of them be killed the following year. They said: Ransom and some of us will be killed. Narrated by al-Tirmidhi, al-Nasa'i and Ibn Hibban in his Sahih from the hadith of al-Thawri with it. This is a very strange hadith. Ibn Awn said on the authority of Ubaydah, on the authority of Ali, who said: The Messenger of God, may God bless him and grant him peace, said regarding the prisoners on the day of Badr: **If you wish, kill them, and if you wish, ransom them, and enjoy the ransom, and a number of you will be martyred.** He said: The last of the seventy was Thabit ibn Qays, who was killed on the day of Yamamah, may God be pleased with him. Some of them narrated this hadith on the authority of Ubaydah as a mural, and God knows best. Muhammad ibn Ishaq said on the authority of Ibn Abi Nujayh, on the authority of Ata', on the authority of Ibn Abbas: **It is not for a prophet to have captives**, and he recited until he reached the verse: **A great punishment.** He said: The spoils of Badr before He made them lawful for them, saying: Were it not that I do not punish those who disobey Me until I come to them, you would have been afflicted with a great punishment for what you have taken. And this is what Ibn Abi Nujayh narrated: on the authority of Mujahid, and Al-A'mash said: It was previously narrated from him that he would not punish anyone who witnessed Badr, and something similar was narrated from Sa'd ibn Abi Waqqas, Sa'id ibn Jubayr and Ata', and Shu'bah said on the authority of Abu Hashim on the authority of Mujahid **Had it not been for a previous decree from God** meaning for them with forgiveness and something similar, on the authority of Sufyan Al-Thawri, may God have mercy on him, and Ali ibn Abi Talhah said: on the authority of Ibn Abbas regarding his statement **Had it not been for a previous decree from God** meaning in the first Mother of the Book, that the spoils and captives are lawful for you **a great punishment would have afflicted you for what you have taken** of the captives **a great punishment would have afflicted you** God Almighty said: **So eat of what you have taken as spoils, lawful and good** **Al-Baqarah 2:17.** And likewise Al-Awfi narrated on the authority of Ibn Abbas, and something similar was

narrated on the authority of Abu Hurairah, Ibn Masoud, Saeed bin Jubair, Ata', Al-Hasan Al-Basri, Qatada and Al-A'mash also, that what is meant is **Had it not been for a previous decree from God** for this nation to make spoils permissible, and this is the choice of Ibn Jarir, may God have mercy on him.

And he cites as evidence for this statement what they narrated in the two Sahihs on the authority of Jabir ibn Abdullah, 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 that were not given to any of the prophets before me: I was aided by terror for a distance of a month's journey, the earth was made a place of prostration and purification for me, spoils of war were made lawful for me while they were not made lawful for anyone before me, and I was given intercession. A prophet would be sent to his own people, but I was sent to all of mankind." Al-A'mash said on the authority of Abu Salih, 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: **Spoils of war were not lawful for black people except us.** That is why God Almighty said: **So eat of what you have taken as spoils, lawful and good** [al-Bukhari and Muslim], and at that time they took ransom from the captives. Imam Abu Dawud narrated in his Sunan: Abd al-Rahman ibn al-Mubarak al-Absi told us, Sufyan ibn Habib told us, Shu'bah told us on the authority of Abu al-Anbas, on the authority of Abu al-Sha'tha', on the authority of Ibn Abbas, that the Messenger of God, may God bless him and grant him peace, made the ransom of the people of ignorance on the day of Badr four hundred, and it continued. The ruling on prisoners of war according to the majority of scholars is that the imam has the choice regarding them: if he wishes, he may kill them, as he did with Banu Qurayzah, or if he wishes, he may pay ransom, as he did with the prisoners of Badr, or with any Muslim he took captive, as the Messenger of God (blessings and peace of God be upon him) did with the slave girl and her daughter who were among the captives of Salamah ibn al-Akwa', when he returned them and took in exchange some Muslims who were with the polytheists, or if he wishes, he may enslave those he took captive. This is the view of Imam al-Shafi'i and a group of scholars. There is another difference of opinion among the imams on this issue, which is established in its place in the books of jurisprudence.

## Fath al-Qadir

This is another ruling of the rulings of Jihad. The meaning of 67- "It was not for a prophet" is what was correct for him and what was upright. Abu Amr, Suhayl, Yaqub, Yazid and Al-Mudallal read "that it be" with the upper vowel and the rest read it with the lower vowel. Yazid and Al-Mudallal also read "captives **and the rest read captives**". The captives are the plural of "captive, like killed **and killed, and wounded and wounded**". The plural of "captive **is also called captive with the damma and fatha of the hamza, and it is taken from captivity, which is the string, because they used to tie up the**

**captive with it, so every captive, even if he was not tied up with the string**", was called a captive. Al-A'sha said:

Poetry tied me to its house as families tied up donkeys.

Abu Amr ibn al-Ala said: The prisoners are those who are not bound when they are taken, and the captives are those who are bound as slaves. Ithkhan means to kill a lot and exaggerate in it. The Arabs say: So-and-so killed a lot in this matter, meaning he exaggerated in it. So the meaning is: It is not appropriate for a prophet to have prisoners until he exaggerates in killing the disbelievers and increases it. It was said that the meaning of Ithkhan is: to be able to do so, and it was said that it is strength. God the Almighty informed us that killing the polytheists on the day of Badr was better than taking them prisoner and ransoming them. Then when the Muslims became many, God permitted that and said: **Then either by favor afterwards or ransom** as will come in Surat al-Qital, God willing. His statement: **You desire the goods of worldly life**, meaning its benefit and enjoyment through what you have received as ransom. It is called an goods because it quickly disappears, just as the goods that are the opposite of jewels disappear. **And God desires the Hereafter** meaning He desires for you the Hereafter through what you obtain of reward for killing a lot. It was read, **He wants the Hereafter** in the accusative case, based on the assumption of an added word, which is the one mentioned before it: meaning, by God, He wants to present the Hereafter. **And God is Exalted in Might** cannot be overcome. *Wise* in all His actions.

## Tafsir al-Baghawi

67 - And the Almighty's saying: **It is not for a prophet to have captives**, Abu Ja'far and the people of Basra read: *takun* with a ta' and the rest with a ya', and Abu Ja'far read: *asara*, and the others *asra*.

Al-A'mash narrated on the authority of Umar ibn Murrah on the authority of Abu Ubaid on the authority of Abdullah ibn Mas'ud, may God be pleased with him, who said: "When the day of Badr came and the prisoners were brought, the Messenger of God, may God bless him and grant him peace, said: What do you say about these people? Abu Bakr said: O Messenger of God, they are your people and your family, so spare them and wait for them, perhaps God will accept their repentance, and take a ransom from them, so that we may have strength against the infidels. Umar, may God be pleased with him, said: O Messenger of God, they lied to you and expelled you, so bring them forward so that we may strike their necks. Give Ali power over Uqayl so that he may strike his neck, and give me power over so-and-so - a relative of Umar - so that I may strike his neck, for these are the leaders of infidelity. Abdullah ibn Rawahah said: O Messenger of God, look for a valley with plenty of firewood and bring them into it, then light a fire over them. Al-Abbas said to him: You have severed your ties of kinship. The Messenger of God, may God bless him and grant him peace, was silent and did not answer them, then he entered. Some people said: He will accept the words

of Abu Bakr, and some said: He will accept the words of Umar, and some said: He will accept the words of Ibn Rawahah. Then the Messenger of God, may God bless him and grant him peace, went out." And he said: Verily, God, the Most High, softens the hearts of men until they are softer than milk, and hardens the hearts of men until they are harder than stones. And your example, O Abu Bakr, is like that of Abraham, who said: **So whoever follows me - indeed, he is of me, and whoever disobeys me - indeed, You are Forgiving and Merciful** (Ibrahim 14:36). And your example, O Abu Bakr, is like that of Jesus, who said: **If You should punish them - indeed, they are Your servants; but if You forgive them - indeed, You are the Exalted in Might, the Wise** (al-Ma'idah 5:118). And your example, O Umar, is like that of Noah, who said: **My Lord, do not leave upon the earth a single inhabitant of the disbelievers** (Nuh 71:26), and like that of Moses, who said: **Our Lord, obliterate their wealth and harden their hearts** (Yunus 10:88). Then the Messenger of God, may God bless him and grant him peace, said: Today you are dependents, and none of them will escape except by ransom or by beheading." Abdullah bin Mas'ud said: Except for Suhayl bin Bayda, for I heard him mention Islam, and the Messenger of God, may God bless him and grant him peace, was silent. I have never seen myself more afraid of stones falling from the sky than that day. Until the Messenger of God, may God bless him and grant him peace, said: Except for Suhayl ibn Bayda. Ibn Abbas said: Umar ibn al-Khattab said: The Messenger of God, may God bless him and grant him peace, was moved by what Abu Bakr said, but he was not moved by what I said. When the next day came, I came and found the Messenger of God, may God bless him and grant him peace, and Abu Bakr sitting [crying]. I said: O Messenger of God, tell me about what you and your companion are crying about. If I find the means to cry, I will cry, and if I do not find the means to cry, I will pretend to cry because of your crying? The Messenger of God, may God bless him and grant him peace, said: I am crying because of what your companions offered me regarding taking ransom. Their punishment was offered to me closer than this tree, a tree close to the Messenger of God, may God bless him and grant him peace. And God, the Most High, revealed: **It is not for a prophet to have captives until he has inflicted a great slaughter on the land** until His saying: **So eat of what you have taken as spoils of war, lawful and good** Al-Anfal 8:67-69. So God made the spoils lawful for them. By His saying: **He has captives** is the plural of captive like *slain* is the plural of *qatila*.

His statement: **until he makes great slaughter in the land**, meaning: he exaggerates in fighting the polytheists and taking them captive. **You desire, O believers, the worldly goods** by taking ransom, **and God desires the Hereafter**, He desires for you the reward of the Hereafter by defeating the polytheists and supporting the religion of God Almighty, **and God is Exalted in Might and Wise**.

The ransom for each prisoner was forty ounces, and an ounce was forty dirhams.

Ibn Abbas, may God be pleased with him, said: This was the day of Badr, and the Muslims at that time were few. When they became numerous and their power



## Surat al-Anfal 8:68

Had it not been for a previous decree from God, a great punishment would have touched you for what you took.

grew stronger, God revealed about the prisoners:

**Then either by favor afterwards or by ransom**

(Muhammad 47:4). God Almighty gave His Prophet, may God bless him and grant him peace, and the believers the choice in the matter of the prisoners: if they wanted to kill them, they could enslave them, if they wanted to ransom them, they could free them.

## Tafsir al-Baidawi

67. "It was not for a prophet" and it was read **for the prophet** on the covenant. "to have captives" and the two Basrans read it with the *taa*. "until he becomes very deep in the land" killing increases and is exaggerated until disbelief is humiliated and its party decreases and Islam is honored and its people take control, from the disease *athakanah* if it weighs him down and its root is *thakhana*, and "*yathkhana*" was read with the *shaddah* for exaggeration. "You want the world's display" its debris by taking the ransom. "And God wants the Hereafter" He wants for you the reward of the Hereafter or the reason for attaining the reward of the Hereafter by honoring His religion and suppressing His enemies. And it was read with the accusative **the Hereafter** on the omission of the complement like his saying:

Every man you think is a man, and a fire lit at night is a fire

**And God is Almighty** He gives victory to His friends over His enemies. *Wise* He knows what is appropriate for each situation and makes it specific to Him, just as He commanded to inflict heavy casualties and forbade ransom when the polytheists had the upper hand and gave Him the choice between Him and the favor when the situation changed and victory became for the believers. It was narrated that peace be upon him, "On the day of Badr, he came with seventy prisoners, among them Al-Abbas and Aqeel bin Abi Talib, so he consulted about them. Abu Bakr, may God be pleased with him, said: Your people and your family, keep them alive, perhaps God will accept their repentance, and take a ransom from them to strengthen your companions. Umar, may God be pleased with him, said: Strike off their necks, for they are the leaders of disbelief, and God has made you independent of ransom. He empowered me with so-and-so - because of his kinship - and empowered Ali and Hamza with their two brothers, so we can strike off their necks. The Messenger of God, may God bless him and grant him peace, did not like that, and he said: God softens the hearts of men until they are softer than softness, and God hardens the hearts of men until they are harder than stones. Your example, O Abu Bakr, is like that of Abraham, who said: 'So whoever follows me, then indeed he is of me, and whoever disobeys me, then indeed you are Forgiving and Merciful.' Your example, O Umar, is like that of Noah, who said: 'My Lord, leave not upon the earth a single inhabitant of the disbelievers.' So he gave his companions the choice, so they took the ransom. Then it was revealed, and

Umar, may God be pleased with him, entered upon the Messenger of God, may God bless him and grant him peace, and there he and Abu Bakr were." They were crying, so he said: O Messenger of God, tell me, if I find myself crying I will cry, otherwise I will pretend to cry. He said: Cry over your companions for taking the ransom, and their punishment was shown to me closer than this tree, a tree nearby. The verse is evidence that the prophets, peace and blessings be upon them, strive hard and that it may be a mistake, but they do not approve of it.

## Surat al-Anfal 8:68

Had it not been for a previous decree from God, a great punishment would have touched you for what you took.

## Tafsir al-Jalalayn

68 - **Had it not been for a previous decree from God** by making the spoils and captives permissible for you **a great punishment would have afflicted you for what you took** of ransom)

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says to the people of Badr who took spoils and ransom from the captives: **Had it not been for a previous decree from God**, meaning: Had it not been for a decree from God that preceded you from the people of Badr in the Preserved Tablet, that God had made the spoils available to you, and that God had decreed among what He had decreed that He would not lead a people astray after He had guided them until He had made clear to them what they should avoid, and that He would not punish anyone who had witnessed the scene that you witnessed at Badr with the Messenger of God, may God bless him and grant him peace, supporting the religion of God, you would have been afflicted by God, for taking the spoils and ransom, with a great punishment.

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

Who said that?

Muhammad bin Bashir told us, he said, Ibn Adi told us, he said, Aouf told us, on the authority of Al-Hasan, regarding his statement: **Had it not been for a previous decree from God**, the verse, he said: God had fed this nation the spoils, and they had taken ransom from the prisoners of Badr before they were commanded to do so. He said: God rebuked them for that, then God permitted it.

Muhammad ibn Abdullah ibn Buzay' told us, he said, Bishr ibn al-Mufaddal told us, on the authority of A'waf,



on the authority of al-Hasan, regarding the statement of God: **Had it not been for a previous decree from God**, the verse, and that was on the day of Badr, and the companions of the Prophet, may God bless him and grant him peace, took the spoils and prisoners before they were commanded to do so, and God, the Blessed and Exalted, had written in the Mother of the Book: **The spoils and the prisoners are lawful for Muhammad and his nation**, and He had not made it lawful for a nation before them, and they took the spoils and took the prisoners before it was revealed to them about that, God said: **Had it not been for a previous decree from God**, meaning in the first book, that the spoils and prisoners are lawful for you, **a great punishment would have touched you for what you took**.

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: **Had it not been for a previous decree from God** the verse, and the spoils were before the Prophet, may God bless him and grant him peace, among the nations, if they acquired spoils they would make them an offering, and God forbade them from eating from it, little or much. He forbade that to every prophet and his nation, so they would not eat from it, nor would they steal from it, nor would they take from it, little or much, except that God would punish them for it. And God had forbidden it to them with a strict prohibition, so He did not make it permissible for any prophet except Muhammad, may God bless him and grant him peace, and God had already decreed that the spoils were lawful for him and his nation, so that is what He said on the day of Badr, regarding taking ransom from the prisoners: **Had it not been for a previous decree from God, a great punishment would have afflicted you for what you took**.

Ibn Wakee' told us, he said, Abu Usamah told us, on the authority of Urwah, on the authority of Al-Hasan: **Had it not been for a previous decree from God**, he said: God was going to give this nation the spoils, and they did what they did before the spoils were permissible.

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, he said, Al-A'mash said regarding his statement: **Had it not been for a previous decree from God**, he said: God had previously made the spoils permissible for them.

Abu Kuraib told us, he said, Muhammad bin Abd al-Rahman bin Abi Laila told us, on the authority of Bashir bin Maimun, he said: I heard Saeed narrating, on the authority of Abu Hurairah, he said: He recited this verse: **Had it not been for a previous decree from God, a great punishment would have touched you for what you took**. He said: Meaning: Had it not been foreordained in my knowledge that I would make the spoils permissible, a great punishment would have touched you for what you took of the captives.

Abu Kuraib told us, he said, Jabir bin Nuh told us, and Abu Muawiyah told us something similar, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurairah, he said: The Messenger of God, may God bless him and grant him

peace, said: "Spoils of war were not made lawful for any of the black-headed people before you. Fire used to come down from the sky and consume them, until the day of Badr, and the people fell into spoils of war, so God revealed: 'Had it not been for a previous decree from God that would have touched you,' until he reached, 'lawful and good.'"

Ibn Wakee' told us, he said, Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, something similar. He said: When the day of Badr came, the people rushed to the spoils.

Abu Kurayb told us, he said, Ibn Fadil told us, on the authority of Ash'ath ibn Suwar, on the authority of Ibn Sirin, on the authority of Ubaydah, who said: "The Muslims took seventy polytheists prisoner and killed seventy. The Messenger of God, may God bless him and grant him peace, said: Choose between taking ransom from them and strengthening yourself against your enemy, and if you accept it, seventy of you will be killed, or you will kill them! They said: Rather, we will take ransom from them, and seventy of them were killed. Ubaydah said: They sought both options."

Abu Kuraib told us, he said, Ibn Fadil told us, on the authority of Ash'ath, on the authority of Ubaidah, he said: The ransom for the prisoners of Badr was one hundred ounces, and an ounce was forty dirhams, and six dinars.

Abu Kuraib and Yaqub ibn Ibrahim told us, they said, Ibn Ulayyah told us, he said, Ibn Awn told us, on the authority of Ibn Sirin, on the authority of Ubaydah, "He said regarding the prisoners of Badr: The Messenger of God, may God bless him and grant him peace, said: If you wish, you may kill them, and if you wish, you may ransom them and some of you may be martyred according to their number! They said: Yes, we will take the ransom and enjoy it, and some of us may be martyred according to their number."

Ahmad bin Muhammad al-Tusi told me, he said: Abd al-Samad bin Abd al-Warith told us, he said: Hammam bin Yahya told us, he said: Ata bin al-Sa'ib told us, on the authority of Abu Wa'il, on the authority of Abdullah bin Mas'ud, he said: Umar, may God have mercy on him, ordered the killing of the prisoners, so God revealed: **Had it not been for a previous decree from God, a great punishment would have afflicted you for what you took**.

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: **Had it not been for a previous decree from God**, that spoils of war were forbidden to every prophet and his nation, and whenever they gained spoils of war, they would make the spoils of war an offering to God that would be consumed by the fire. And it was previously in the decree and knowledge of God that spoils of war would be made lawful for this nation, and they would eat them in their stomachs.

Ibn Hamid told us, he said, Jarir told us, on the authority of Ata', regarding the statement of God: **Had**

Surat al-Anfal 8:68

Had it not been for a previous decree from God, a great punishment would have touched you for what you took.

**it not been for a previous decree from God, you would have been afflicted**, he said: God knew that the spoils would be permissible for them, so He said: **Had it not been for a previous decree from God**, that He had made the spoils permissible for you, **a great punishment would have afflicted you for what you took**.

Others said: The meaning of this is: If it were not for a previous decree from God for the people of Badr, that He would not punish them, a great punishment would have befallen them.

Who said that?

Ibn Wakee' told us, he said, Abu Ahmad Al-Zubayri told us, on the authority of Sharik, on the authority of Salim, on the authority of Saeed: **Had it not been for a previous decree from God**, he said: for the people of Badr, from happiness.

Ibn Kay' told us, he said, Ibn Numayr told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Had it not been for a previous decree from God**, for the people of Badr, their scene.

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: **Had it not been for a previous decree from God**, he said: A previous decree from God was good for the people of Badr.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, his saying: **Had it not been for a previous decree from God, a great punishment would have afflicted you for what you took**, God had previously bestowed upon them good, and He had made the spoils permissible for them.

Al-Harith told me, he said, Abdul Aziz told us, he said, Abdul Warith bin Saeed told us, on the authority of Amr bin Ubaid, on the authority of Al-Hasan: **Had it not been for a previous decree from God**, he said: *preceded*, that no one from the people of Badr would be punished.

Muhammad bin Amr told us, Abu Asim told us, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Had it not been for a previous decree from God**, for the people of Badr and their witnessing it.

Yunus told me, he said, Ibn Wahb told me, he said, Ibn Zayd said regarding His statement, **Had it not been for a previous decree from God, a great punishment would have afflicted you for what you took**, he afflicted you for what you took of the spoils on the day of Badr before I made it lawful for you. So he said: It was previously from God that He forgave them and had mercy on them. It was previously that He would not punish the believers, because He does not punish His Messenger and those who believed in him and migrated with him and supported him.

Others said: The meaning of this is: **Had it not been for a previous decree from God**, that no one would be held accountable for an action he did out of ignorance,

**a great punishment would have touched you for what you took**.

Who said that?

Al-Qasim narrated to us, he said, Al-Husayn narrated to us, he said, Hajjaj narrated to me, on the authority of Ibn Jurayj, on the authority of Mujahid, his saying: **Had it not been for a previous decree from God**, for the people of Badr and their witnessing it, he said: A decree that preceded, because of His saying: **And God would not lead a people astray after He has guided them until He makes clear to them what they should avoid** (al-Tawbah 9:115), that preceded, and it preceded that He would not hold people accountable for doing something out of ignorance, **for what you have taken**, Ibn Jurayj said, Ibn Abbas said: **for what you have taken**, of what you have taken as captives. Then He said after that: **So eat of what you have taken as spoils**.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: He rebuked him regarding the prisoners and taking the spoils, and no prophet before him had eaten spoils from his enemy.

Ibn Humayd narrated, Salamah narrated, on the authority of Muhammad, who said: Abu Ja'far Muhammad ibn 'Ali ibn al-Husayn ibn 'Ali ibn Abi Talib narrated to me: The Messenger of God, may God bless him and grant him peace, said: "I have been aided by terror, and the earth has been made a place of prostration and purification for me, and I have been given comprehensive words, and spoils of war have been made lawful for me, which were not made lawful for any prophet before me, and I have been given intercession, five things that were not given to any prophet before me." Muhammad said: Then he said: **It is not for a prophet**, meaning before you, **to have captives**, until His saying: **Had it not been for a previous decree from God, you would have been afflicted with a great punishment for what you took**, meaning the captives and spoils, **a great punishment**, meaning: Had it not been decreed from me that I would not punish except after forbidding you, and I had not forbidden you, I would have punished you for what you did. Then He made it lawful for him and for them as mercy, favor, and a reward from the Most Gracious, Most Merciful.

Abu Ja'far said: The most correct of the statements on this matter is what we have explained before. That is because his statement, **Had it not been for a previous decree from God**, is a general report that is not limited to one meaning rather than another. All of these meanings that I have mentioned about those I have mentioned are what has been mentioned in the Book of God that this nation will not be held accountable for anything of them, and that is: what they did out of ignorance, and the permissibility of the spoils, and forgiveness for the people of Badr, and all of that which was written for them. Since that is the case, there is no reason to single out one meaning rather than another, and God has made the report general with all of that, without any indication that necessitates

the correctness of the statement regarding it specifically.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: "There was no believer among those who were aided who did not love the spoils, except for Umar ibn al-Khattab. He would not meet a prisoner without striking his neck, and he said: O Messenger of God, what do we have to do with the spoils? We are a people who fight in the religion of God until God is worshipped! The Messenger of God, may God bless him and grant him peace, said: If we were punished for this matter, O Umar, no one would be saved except you! God said: Do not return to making things permissible before I make them permissible for you."

Ibn Hamid told us, Salamah told us, Ibn Ishaq said: "When the verse: 'Had it not been for a previous decree from God,' was revealed, the Messenger of God, may God bless him and grant him peace, said: If a punishment were to descend from the sky, none would be saved from it except Sa'd ibn Mu'adh, because he said: O Prophet of God, killing in great numbers is more beloved to me than keeping men alive."

## Tafsir al-Qurtubi

There are two issues:

First: The Almighty's saying: **Had it not been for a previous decree from God**, that He will not punish a people until He makes clear to them what they should avoid. People differed regarding the previous decree from God, and the most correct of them is what preceded regarding the permissibility of spoils, as they were forbidden to those before us. When the day of Badr came, people rushed to the spoils, so God, the Almighty, revealed: **Had it not been for a previous decree from God**, meaning regarding the permissibility of spoils. Abu Dawud al-Tayalisi narrated in his Musnad: Salam told us, on the authority of al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurayrah, who said: "When the day of Badr came, people rushed to the spoils and took them, so the Messenger of God, may God bless him and grant him peace, said:

The spoils are not permissible for any black-headed person except you." So when the Prophet and his companions captured the spoils, they would collect them and a fire would descend from the sky and consume them. Then God the Almighty revealed: **Had it not been for a previous decree from God**, to the end of the two verses. At-Tirmidhi narrated it and said: A good and authentic hadith. Mujahid and Al-Hasan also said the same. And from them and Saeed bin Jubair also: The previous decree is God's forgiveness for the people of Badr, for their past and future sins. A group said: The previous decree is God's pardon for them in this sin, specifically. The general is more correct, because the Messenger of God, may God bless him and grant him peace, said to Umar about the people of Badr:

"And how do you know? Perhaps God looked at the people of Badr and said: Do whatever you wish, for I

have forgiven you." Narrated by Muslim. It was said: The previous book is that He would not punish them while Muhammad, peace be upon him, was among them. It was said: The previous book is that He would not punish anyone for a sin he committed out of ignorance until he came forward to Him. A group said: The previous book is what God decreed regarding the erasure of minor sins by avoiding major ones. Al-Tabari believed that all of these meanings are included in the wording and that it includes them, and he refrained from specifying one meaning over another.

Second: Ibn al-Arabi: The verse is evidence that if a servant commits what he believes to be forbidden, while in the knowledge of God it is permissible for him, there is no punishment for him, like a fasting person who says: This is my period day, so break his fast now. Or a woman says: This is my period day, so break his fast, and they both do that, and the period and menstruation are what cause breaking the fast. In the well-known view of the school, there is expiation for it, and al-Shafi'i said the same. Abu Hanifa said: There is no expiation for him, and this is the other narration. The basis of the first narration is that the occurrence of permissibility does not constitute an excuse for the punishment of prohibition in the event of a violation, as if he had intercourse with a woman and then married her. The basis of the second narration is that the sanctity of the day is void before God, the Almighty, and his violation occurred in a place that has no sanctity in the knowledge of God, so it is like if he intended to have intercourse with a woman who had been brought to him while he believed that she was not his wife. This is more correct. The first explanation is not necessary, because the knowledge of God Almighty and our knowledge are equal in the issue of prohibition, and in our issue our knowledge and God's knowledge differ, so the reliance is on God's knowledge. As He said: **Had it not been for a previous decree from God, a great punishment would have afflicted you for what you took.**

## Tafsir Ibn Kathir

Imam Ahmad said: Ali bin Hashim narrated to us, on the authority of Humayd, on the authority of Anas, may God be pleased with him, who said: The Prophet, may God bless him and grant him peace, consulted the people about the prisoners on the day of Badr, and he said, **God has given you power over them**. So Umar bin Al-Khattab stood up and said, **O Messenger of God, strike off their heads**. The Prophet, may God bless him and grant him peace, turned away from him. Then the Messenger of God, may God bless him and grant him peace, returned and said, **O people, God has given you power over them, and they were your brothers yesterday**. So Umar stood up and said, **O Messenger of God, strike off their heads**. The Prophet, may God bless him and grant him peace, turned away from him. Then the Prophet, may God bless him and grant him peace, returned and said, **The people have the same**. Then Abu Bakr Al-Siddiq, may God be pleased with him, stood up and said, **O Messenger of God, we think that you should pardon them and accept their ransom**.

Had it not been for a previous decree from God, a great punishment would have touched you for what you took.

He said, "Then the grief that was in the face of the Messenger of God, may God bless him and grant him peace, went away, and he pardoned them and accepted their ransom." He said, **And God Almighty revealed, 'Had it not been for a previous decree from God, a great punishment would have afflicted you for what you took.'** And the hadith of Ibn Abbas was mentioned at the beginning of the surah in Sahih Muslim narrated something similar to this. Al-A'mash said: On the authority of Amr ibn Murrah, on the authority of Abu Ubaidah, on the authority of Abdullah, who said: When the day of Badr came, the Messenger of God, may God bless him and grant him peace, said: **What do you say about these prisoners?** Abu Bakr said: "O Messenger of God, they are your people and your family. Let them stay and ask them to repent, perhaps God will accept their repentance." Umar said: **O Messenger of God, they lied to you and expelled you, so bring them forward and strike off their necks.** Abdullah ibn Rawahah said: "O Messenger of God, you are in a valley with much firewood. Set the valley on fire and throw them into it." The Messenger of God, may God bless him and grant him peace, was silent and did not answer them at all. Then he got up and entered. Some people said: **He will accept the words of Abu Bakr.** Some people said: **He will accept the words of Umar.** Some people said: **He will accept the words of Abdullah ibn Rawahah.**

Then the Messenger of God, may God bless him and grant him peace, came out to them and said: God softens the hearts of men until they are softer than milk, and God hardens the hearts of men in it until they are harder than stones. Your example, O Abu Bakr, is like that of Abraham, peace be upon him, who said: **Whoever follows me is of me, and whoever disobeys me - indeed, You are Forgiving and Merciful.** Your example, O Abu Bakr, is like that of Jesus, peace be upon him, who said: **If You punish them - indeed, they are Your servants, and if You forgive them - indeed, You are the Exalted in Might, the Wise.** Your example, O Umar, is like that of Moses, peace be upon him, who said: **Our Lord, obliterate their wealth and harden their hearts so that they will not believe until they see the painful punishment.** Your example, O Umar, is like that of Noah, peace be upon him, who said: **My Lord, leave not a single inhabitant of the disbelievers on the earth.** You are dependents, and none of them will be freed except by ransom or the beheading of a neck. Ibn Mas'ud said: I said: O Messenger of God, except for Suhayl ibn Bayda, for he mentions Islam. The Messenger of God, may God bless him and grant him peace, was silent. I have never seen myself more afraid of stones falling from the sky than I was on that day, until the Messenger of God, may God bless him and grant him peace, said: And he said: Except for Suhayl ibn Bayda, then God the Almighty revealed: **It is not for a Prophet to have captives** until the end of the verse. It was narrated by Imam Ahmad and al-Tirmidhi from the hadith of Abu Mu'awiyah from al-A'mash, and al-Hakim in his Mustadrak, and he said: Its chain of transmission is authentic, but they did not include it. Al-Hafiz Abu Bakr ibn Mardawayh narrated from Abdullah ibn Umar and Abu Hurayrah, may God

be pleased with them both, from the Prophet, may God bless him and grant him peace, something similar. In this chapter, from Abu Ayyub al-Ansari, and Ibn Mardawayh also narrated, and the wording is his, and al-Hakim in his Mustadrak, from the hadith of Ubaydullah ibn Musa, Israel told us from Ibrahim ibn Muhajir, from Mujahid from Ibn Umar, who said: When the captives were taken prisoner on the day of Badr, al-Abbas was taken prisoner among those taken prisoner, a man from the Ansar took him prisoner. He said: The Ansar threatened to kill him, and that reached the Prophet, may God bless him and grant him peace, so the Messenger of God, may God bless him and grant him peace, said: **I did not sleep last night because of my uncle al-Abbas, and the Ansar claimed that they fought him.** So Umar said to him: **Did you kill them?** He said, *Yes.* So, Umar came to the Ansar and said to them, **Send Al-Abbas.** They said, **No, by God, we will not send him.** Umar said to them, "What if the Messenger of God, may God bless him and grant him peace, is pleased with him?" They said, "If the Messenger of God, may God bless him and grant him peace, is pleased with him, then take him." So Umar took him and when he was in his hand, he said to him, "O Abbas, become Muslim, for by God, your becoming Muslim is dearer to me than Al-Khattab becoming Muslim. This was only because I saw that the Messenger of God, may God bless him and grant him peace, was pleased with your becoming Muslim." He said, "The Messenger of God, may God bless him and grant him peace, consulted Abu Bakr about them, and Abu Bakr said, "They are your clan," so send them. Umar consulted him and said, "Kill them." So the Messenger of God, may God bless him and grant him peace, ransomed them, and God revealed, "It is not for a prophet to have captives. **Al-Hakim said,** its chain of transmission is authentic, but they did not include it."

Sufyan al-Thawri said on the authority of Hisham ibn Hassan, on the authority of Muhammad ibn Sirin, on the authority of Ubaydah, on the authority of Ali, may God be pleased with him, who said: Gabriel came to the Prophet, may God bless him and grant him peace, on the day of Badr and said: The best of your companions regarding the prisoners, if they wish ransom, or if they wish killing, on the condition that a similar number of them be killed the following year. They said: Ransom and some of us will be killed. Narrated by al-Tirmidhi, al-Nasa'i and Ibn Hibban in his Sahih from the hadith of al-Thawri with it. This is a very strange hadith. Ibn Awn said on the authority of Ubaydah, on the authority of Ali, who said: The Messenger of God, may God bless him and grant him peace, said regarding the prisoners on the day of Badr: **If you wish, kill them, and if you wish, ransom them, and enjoy the ransom, and a number of you will be martyred.** He said: The last of the seventy was Thabit ibn Qays, who was killed on the day of Yamamah, may God be pleased with him. Some of them narrated this hadith on the authority of Ubaydah as a mursal, and God knows best. Muhammad ibn Ishaq said on the authority of Ibn Abi Nujayh, on the authority of Ata', on the authority of Ibn Abbas: **It is not for a prophet to have captives,** and he recited until he reached the



verse: **A great punishment.** He said: The spoils of Badr before He made them lawful for them, saying: Were it not that I do not punish those who disobey Me until I come to them, you would have been afflicted with a great punishment for what you have taken. And this is what Ibn Abi Nujayh narrated: on the authority of Mujahid, and Al-A'mash said: It was previously narrated from him that he would not punish anyone who witnessed Badr, and something similar was narrated from Sa'd ibn Abi Waqqas, Sa'id ibn Jubayr and Ata', and Shu'bah said on the authority of Abu Hashim on the authority of Mujahid **Had it not been for a previous decree from God** meaning for them with forgiveness and something similar, on the authority of Sufyan Al-Thawri, may God have mercy on him, and Ali ibn Abi Talhah said: on the authority of Ibn Abbas regarding his statement **Had it not been for a previous decree from God** meaning in the first Mother of the Book, that the spoils and captives are lawful for you **a great punishment would have afflicted you for what you have taken** of the captives **a great punishment would have afflicted you** God Almighty said: **So eat of what you have taken as spoils, lawful and good** **Al-Baqarah 2:17**. And likewise Al-Awfi narrated on the authority of Ibn Abbas, and something similar was narrated on the authority of Abu Hurairah, Ibn Masoud, Saeed bin Jubair, Ata', Al-Hasan Al-Basri, Qatada and Al-A'mash also, that what is meant is **Had it not been for a previous decree from God** for this nation to make spoils permissible, and this is the choice of Ibn Jarir, may God have mercy on him.

And he cites as evidence for this statement what they narrated in the two Sahihs on the authority of Jabir ibn Abdullah, 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 that were not given to any of the prophets before me: I was aided by terror for a distance of a month's journey, the earth was made a place of prostration and purification for me, spoils of war were made lawful for me while they were not made lawful for anyone before me, and I was given intercession. A prophet would be sent to his own people, but I was sent to all of mankind." Al-A'mash said on the authority of Abu Salih, 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: **Spoils of war were not lawful for black people except us.** That is why God Almighty said: **So eat of what you have taken as spoils, lawful and good** [al-Bukhari and Muslim], and at that time they took ransom from the captives. Imam Abu Dawud narrated in his Sunan: Abd al-Rahman ibn al-Mubarak al-Absi told us, Sufyan ibn Habib told us, Shu'bah told us on the authority of Abu al-Anbas, on the authority of Abu al-Sha'tha', on the authority of Ibn Abbas, that the Messenger of God, may God bless him and grant him peace, made the ransom of the people of ignorance on the day of Badr four hundred, and it continued. The ruling on prisoners of war according to the majority of scholars is that the imam has the choice regarding them: if he wishes, he may kill them, as he did with Banu Qurayzah, or if he wishes, he may pay ransom, as he did with the prisoners of Badr, or with any Muslim he took captive, as the Messenger of God (blessings and peace of God be upon him) did with the slave girl and her daughter who were among the

captives of Salamah ibn al-Akwa', when he returned them and took in exchange some Muslims who were with the polytheists, or if he wishes, he may enslave those he took captive. This is the view of Imam al-Shafi'i and a group of scholars. There is another difference of opinion among the imams on this issue, which is established in its place in the books of jurisprudence.

### Fath al-Qadir

His saying: 68- "Had it not been for a previous decree from God, a great punishment would have afflicted you for what you took." The commentators differed regarding this decree that preceded what it is? According to the following statements: The first: What preceded in God's knowledge that this nation would be permitted to take spoils of war after it had been forbidden to all other nations, and the second: It is God's forgiveness of the people of Badr for their past and future sins as in the authentic hadith: "God looked at the people of Badr and said, 'Do whatever you wish, for I have forgiven you.'" The third statement: That He would not punish them while the Messenger of God, may God bless him and grant him peace, was among them as God, the Most High, said: "And God would not punish them while you were among them." The fourth statement: That He would not punish anyone for a sin he committed out of ignorance of it being a sin. The fifth statement: That it is what God decreed of erasing minor sins by avoiding major sins. The sixth statement: That He would not punish anyone except after confirming the argument and presenting the prohibition and no prohibition of that preceded. Ibn Jarir al-Tabari believed that all of these meanings are included in the wording and that it includes them. **A great punishment has befallen you** means for **what you took** means for what you took as ransom.

### Tafsir al-Baghawi

68 - The Almighty said: **Had it not been for a previous decree from God**, Ibn Abbas said: Spoils of war were forbidden to the prophets and nations, so whenever they acquired some spoils of war, they would make it an offering, and fire would descend from the sky and consume it. Then, on the day of Badr, the believers rushed to the spoils and took the ransom, so God, the Almighty, revealed: **Had it not been for a previous decree from God**, meaning had it not been for a previous decree from God in the Preserved Tablet that spoils of war would be permissible for you.

Al-Hasan, Mujahid, and Saeed bin Jubair said: If it were not for a previous book from God that no one who witnessed Badr with the Prophet, may God bless him and grant him peace, would be punished.

Ibn Jurayj said: If it were not for a previous book from God that He will not lead a people astray after He has guided them until He makes clear to them what they should avoid, and that He will not take people who did things out of ignorance, **that would have touched you**, would have reached you and afflicted you, **for what you took** of ransom before you were commanded to do so, **a great punishment.**



Surat al-Anfal 8:68

Had it not been for a previous decree from God, a great punishment would have touched you for what you took.

Ibn Ishaq said: None of the believers who were present were more interested in the spoils of war than Umar ibn al-Khattab, who advised the Messenger of God, may God bless him and grant him peace, to kill the prisoners. Sa'd ibn Mu'adh said: O Messenger of God, killing in great numbers was more beloved to me than sparing the men. The Messenger of God, may God bless him and grant him peace, said: **If a punishment were to descend from the sky, none would be saved from it except Umar ibn al-Khattab and Sa'd ibn Mu'adh.**

### Tafsir al-Baidawi

68. "Had it not been for a previous decree from God" Had it not been for a ruling from God that had been previously established in the Preserved Tablet, which is that the one who erred in his ijtihad would not be punished, or that the people of Badr or a people would not be punished for something that they were not explicitly forbidden to do, or that the ransom they took would be permissible for them. "It would have touched you" would have touched you. "For what you took" of ransom. "A great torment" It was narrated that the Prophet, peace and blessings be upon him, said: "If the torment had descended, no one would have been saved from it except Umar and Sa'd ibn Mu'adh" This is because he also indicated the severity.

## Surat al-Anfal 8:69

So eat of that which you have taken as lawful and good spoils, and fear God. Indeed, God is Forgiving and Merciful.

### Tafsir al-Jalalayn

69 - (So eat of what you have taken as spoils, lawful and good, and fear God. Indeed, God is Forgiving and Merciful.)

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says to the believers from the people of Badr: **So eat, O believers, of what you have taken as spoils**, of the wealth of the polytheists, *lawful*, by His making it lawful for you, **good and fear God**, meaning: And fear God lest you return, that you do something in your religion after this before it was entrusted to you, as you did in taking ransom and eating the spoils, and you took them before it was lawful for you, **Indeed, God is Forgiving and Merciful**.

This is from the deferred meaning of the presentation, and the interpretation of the words: **So eat of what you have taken as spoils, lawful and good**, "Indeed, God is Forgiving and Merciful," **And fear God**.

What he means by his saying: **God is Forgiving** of the sins of the faithful among His servants, *Merciful* towards them, that He will punish them after they repent from them.

### Tafsir al-Qurtubi

Its appearance requires that all the spoils belong to the conquerors, and that they share in it equally, except that the Almighty's saying: **And know that whatever you obtain of anything - a fifth of it belongs to God** makes clear the obligation to take out a fifth of it and spend it on the aforementioned purposes. We have already discussed this in full.

### Tafsir Ibn Kathir

Imam Ahmad said: Ali bin Hashim narrated to us, on the authority of Humayd, on the authority of Anas, may God be pleased with him, who said: The Prophet, may God bless him and grant him peace, consulted the people about the prisoners on the day of Badr, and he said, **God has given you power over them**. So Umar bin Al-Khattab stood up and said, **O Messenger of God, strike off their heads**. The Prophet, may God bless him and grant him peace, turned away from him. Then the Messenger of God, may God bless him and grant him peace, returned and said, **O people, God has given**

**you power over them, and they were your brothers yesterday**. So Umar stood up and said, **O Messenger of God, strike off their heads**. The Prophet, may God bless him and grant him peace, turned away from him. Then the Prophet, may God bless him and grant him peace, returned and said, **The people have the same**. Then Abu Bakr Al-Siddiq, may God be pleased with him, stood up and said, **O Messenger of God, we think that you should pardon them and accept their ransom**. He said, "Then the grief that was in the face of the Messenger of God, may God bless him and grant him peace, went away, and he pardoned them and accepted their ransom." He said, **And God Almighty revealed, 'Had it not been for a previous decree from God, a great punishment would have afflicted you for what you took.'** And the hadith of Ibn Abbas was mentioned at the beginning of the surah in Sahih Muslim narrated something similar to this. Al-A'mash said: On the authority of Amr ibn Murrah, on the authority of Abu Ubaidah, on the authority of Abdullah, who said: When the day of Badr came, the Messenger of God, may God bless him and grant him peace, said: **What do you say about these prisoners?** Abu Bakr said: "O Messenger of God, they are your people and your family. Let them stay and ask them to repent, perhaps God will accept their repentance." Umar said: **O Messenger of God, they lied to you and expelled you, so bring them forward and strike off their necks**. Abdullah ibn Rawahah said: "O Messenger of God, you are in a valley with much firewood. Set the valley on fire and throw them into it." The Messenger of God, may God bless him and grant him peace, was silent and did not answer them at all. Then he got up and entered. Some people said: **He will accept the words of Abu Bakr**. Some people said: **He will accept the words of Umar**. Some people said: **He will accept the words of Abdullah ibn Rawahah**.

Then the Messenger of God, may God bless him and grant him peace, came out to them and said: God softens the hearts of men until they are softer than milk, and God hardens the hearts of men in it until they are harder than stones. Your example, O Abu Bakr, is like that of Abraham, peace be upon him, who said: **Whoever follows me is of me, and whoever disobeys me - indeed, You are Forgiving and Merciful**. Your example, O Abu Bakr, is like that of Jesus, peace be upon him, who said: **If You punish them - indeed, they are Your servants, and if You forgive them - indeed, You are the Exalted in Might, the Wise**. Your example, O Umar, is like that of Moses, peace be upon him, who said: **Our Lord, obliterate their wealth and harden their hearts so that they will not believe until they see the painful punishment**. Your example, O Umar, is like that of Noah, peace be upon him, who said: **My Lord, leave not a single inhabitant of the disbelievers on the earth**. You are dependents, and none of them will be freed except by ransom or the beheading of a neck. Ibn Mas'ud said: I said: O Messenger of God, except for Suhayl ibn Bayda, for he mentions Islam. The Messenger of God, may God bless him and grant him peace, was silent. I have never seen myself more afraid of stones falling from the sky than I was on that day, until the Messenger of God, may God bless him and grant him peace, said: And he said: Except for Suhayl ibn Bayda, then God the Almighty revealed: **It is not for a Prophet to have captives until the end of**

So eat of that which you have taken as lawful and good spoils, and fear God. Indeed, God is Forgiving and Merciful.

the verse. It was narrated by Imam Ahmad and al-Tirmidhi from the hadith of Abu Mu'awiyah from al-A'mash, and al-Hakim in his Mustadrak, and he said: Its chain of transmission is authentic, but they did not include it. Al-Hafiz Abu Bakr ibn Mardawayh narrated from Abdullah ibn Umar and Abu Hurayrah, may God be pleased with them both, from the Prophet, may God bless him and grant him peace, something similar. In this chapter, from Abu Ayyub al-Ansari, and Ibn Mardawayh also narrated, and the wording is his, and al-Hakim in his Mustadrak, from the hadith of Ubaydullah ibn Musa, Israel told us from Ibrahim ibn Muhajir, from Mujahid from Ibn Umar, who said: When the captives were taken prisoner on the day of Badr, al-Abbas was taken prisoner among those taken prisoner, a man from the Ansar took him prisoner. He said: The Ansar threatened to kill him, and that reached the Prophet, may God bless him and grant him peace, so the Messenger of God, may God bless him and grant him peace, said: **I did not sleep last night because of my uncle al-Abbas, and the Ansar claimed that they fought him.** So Umar said to him: **Did you kill them?** He said, *Yes.* So, Umar came to the Ansar and said to them, **Send Al-Abbas.** They said, **No, by God, we will not send him.** Umar said to them, "What if the Messenger of God, may God bless him and grant him peace, is pleased with him?" They said, "If the Messenger of God, may God bless him and grant him peace, is pleased with him, then take him." So Umar took him and when he was in his hand, he said to him, "O Abbas, become Muslim, for by God, your becoming Muslim is dearer to me than Al-Khattab becoming Muslim. This was only because I saw that the Messenger of God, may God bless him and grant him peace, was pleased with your becoming Muslim." He said, "The Messenger of God, may God bless him and grant him peace, consulted Abu Bakr about them, and Abu Bakr said, "They are your clan," so send them. Umar consulted him and said, "Kill them." So the Messenger of God, may God bless him and grant him peace, ransomed them, and God revealed, "It is not for a prophet to have captives. **Al-Hakim said,** Its chain of transmission is authentic, but they did not include it."

Sufyan al-Thawri said on the authority of Hisham ibn Hassan, on the authority of Muhammad ibn Sirin, on the authority of Ubaydah, on the authority of Ali, may God be pleased with him, who said: Gabriel came to the Prophet, may God bless him and grant him peace, on the day of Badr and said: The best of your companions regarding the prisoners, if they wish ransom, or if they wish killing, on the condition that a similar number of them be killed the following year. They said: Ransom and some of us will be killed. Narrated by al-Tirmidhi, al-Nasa'i and Ibn Hibban in his Sahih from the hadith of al-Thawri with it. This is a very strange hadith. Ibn Awn said on the authority of Ubaydah, on the authority of Ali, who said: The Messenger of God, may God bless him and grant him peace, said regarding the prisoners on the day of Badr: **If you wish, kill them, and if you wish, ransom them, and enjoy the ransom, and a number of you will be martyred.** He said: The last of the seventy was Thabit ibn Qays, who was killed on the day of Yamamah, may

God be pleased with him. Some of them narrated this hadith on the authority of Ubaydah as a mursal, and God knows best. Muhammad ibn Ishaq said on the authority of Ibn Abi Nujayh, on the authority of Ata', on the authority of Ibn Abbas: **It is not for a prophet to have captives,** and he recited until he reached the verse: **A great punishment.** He said: The spoils of Badr before He made them lawful for them, saying: Were it not that I do not punish those who disobey Me until I come to them, you would have been afflicted with a great punishment for what you have taken. And this is what Ibn Abi Nujayh narrated: on the authority of Mujahid, and Al-A'mash said: It was previously narrated from him that he would not punish anyone who witnessed Badr, and something similar was narrated from Sa'd ibn Abi Waqqas, Sa'id ibn Jubayr and Ata', and Shu'bah said on the authority of Abu Hashim on the authority of Mujahid **Had it not been for a previous decree from God** meaning for them with forgiveness and something similar, on the authority of Sufyan Al-Thawri, may God have mercy on him, and Ali ibn Abi Talhah said: on the authority of Ibn Abbas regarding his statement **Had it not been for a previous decree from God** meaning in the first Mother of the Book, that the spoils and captives are lawful for you **a great punishment would have afflicted you for what you have taken of the captives a great punishment would have afflicted you** God Almighty said: **So eat of what you have taken as spoils, lawful and good Al-Baqarah 2:17.** And likewise Al-Awfi narrated on the authority of Ibn Abbas, and something similar was narrated on the authority of Abu Hurairah, Ibn Masoud, Saeed bin Jubair, Ata', Al-Hasan Al-Basri, Qatada and Al-A'mash also, that what is meant is **Had it not been for a previous decree from God** for this nation to make spoils permissible, and this is the choice of Ibn Jarir, may God have mercy on him.

And he cites as evidence for this statement what they narrated in the two Sahih on the authority of Jabir ibn Abdullah, 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 that were not given to any of the prophets before me: I was aided by terror for a distance of a month's journey, the earth was made a place of prostration and purification for me, spoils of war were made lawful for me while they were not made lawful for anyone before me, and I was given intercession. A prophet would be sent to his own people, but I was sent to all of mankind." Al-A'mash said on the authority of Abu Salih, 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: **Spoils of war were not lawful for black people except us.** That is why God Almighty said: **So eat of what you have taken as spoils, lawful and good** [al-Bukhari and Muslim], and at that time they took ransom from the captives. Imam Abu Dawud narrated in his Sunan: Abd al-Rahman ibn al-Mubarak al-Absi told us, Sufyan ibn Habib told us, Shu'bah told us on the authority of Abu al-Anbas, on the authority of Abu al-Sha'tha', on the authority of Ibn Abbas, that the Messenger of God, may God bless him and grant him peace, made the ransom of the people of ignorance on

the day of Badr four hundred, and it continued. The ruling on prisoners of war according to the majority of scholars is that the imam has the choice regarding them: if he wishes, he may kill them, as he did with Banu Qurayzah, or if he wishes, he may pay ransom, as he did with the prisoners of Badr, or with any Muslim he took captive, as the Messenger of God (blessings and peace of God be upon him) did with the slave girl and her daughter who were among the captives of Salamah ibn al-Akwa', when he returned them and took in exchange some Muslims who were with the polytheists, or if he wishes, he may enslave those he took captive. This is the view of Imam al-Shafi'i and a group of scholars. There is another difference of opinion among the imams on this issue, which is established in its place in the books of jurisprudence.

### Fath al-Qadir

And the fa in 69- "So eat from what you have taken as spoils" is to arrange what comes after it according to an omitted reason: i.e. I have made the spoils permissible for you, so eat from what you have taken as spoils. It is also possible that it is a conjunction to an implied omitted reason: i.e. leave the ransom and eat from what you have taken as spoils other than it. It was said that "what" is an expression for the ransom: i.e. eat from the ransom that you have taken as spoils, for it is part of the spoils that God has made permissible for you. And "lawful and good" are in the accusative case as a state or a description of the omitted source: i.e. lawful and good eating. "And fear God" in what is to come, so do not proceed with something that God has not permitted you to do. "Indeed, God is Forgiving" for what you have neglected. "Merciful" towards you. Therefore, He has permitted you to take the ransom in the future.

Ahmad narrated on the authority of Anas who said: "The Prophet, may God bless him and grant him peace, consulted the people about the prisoners on the day of Badr and said: 'God has given you power over them.' 'Umar ibn al-Khattab stood up and said: 'O Messenger of God, strike off their heads.' The Prophet, may God bless him and grant him peace, turned away from him. Then the Messenger of God, may God bless him and grant him peace, returned and said: 'O people, God has given you power over them, and they were your brothers yesterday.' 'Umar stood up and said: 'O Messenger of God, strike off their heads.' The Prophet, may God bless him and grant him peace, turned away from him. Then he returned and said the same thing. Then Abu Bakr al-Siddiq stood up and said: 'O Messenger of God, we think that you should pardon them and accept their ransom.' So he pardoned them and accepted their ransom, and God revealed: 'Had it not been for a previous decree from God...'" Ibn Abi Shaybah, Ahmad, Al-Tirmidhi who authenticated it, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Tabarani, Al-Hakim who authenticated it, Ibn Mardawayh and Al-Bayhaqi in Ad-Dala'il narrated on the authority of Ibn Mas'ud who said: "When the day of Badr came, the prisoners were brought, among them Al-Abbas. The Messenger of God, may God bless him and grant him peace, said: What do you want with these prisoners? Abu Bakr said: O Messenger of God, they are your people and your

family, so spare them so that God may accept their repentance. Umar said: O Messenger of God, they lied to you, expelled you and fought you, so bring them forward and strike their necks. Abdullah bin Rawahah said: O Messenger of God, look for a valley with plenty of firewood and set it on fire."

And Al-Abbas said while he was listening: You have severed your ties of kinship. So the Prophet, may God bless him and grant him peace, entered upon them and did not answer them anything. Some people said: He should take the words of Abu Bakr. Others said: He should take the words of Umar. Some people said: He should take the words of Abdullah bin Rawahah. So the Messenger of God, may God bless him and grant him peace, came out and said: God softens the hearts of men in it until they are softer than milk, and God hardens the hearts of men in it until they are harder than stones. Your example, O Abu Bakr, is like that of Abraham, peace be upon him, who said: **Whoever follows me is of me, and whoever disobeys me, You are indeed Forgiving and Merciful.** And your example, O Abu Bakr, is like that of Jesus, peace be upon him, who said: **If You punish them, they are Your servants, and if You forgive them, You are the Exalted in Might, the Wise.** And your example, O Umar, is like that of Noah, peace be upon him, when he said: **My Lord, do not leave on the earth a single inhabitant of the disbelievers.** And your example, O Umar, is like that of Moses, peace be upon him, when he said: **Our Lord, obliterate their wealth and harden their hearts so that they will not believe until they see the painful punishment.** You are a burden, so none of them will escape except by ransom or beheading. So Abd al-Rahman said: God said: O Messenger of God, except for Suhayl ibn Bayda, for I heard him mention Islam. The Messenger of God, may God bless him and grant him peace, remained silent. I have never seen myself more afraid of stones falling from the sky on me than that day, until the Messenger of God, may God bless him and grant him peace, said: Except for Suhayl ibn Bayda.

Then God revealed: **It is not for a prophet to have captives the verse.** Al-Hakim, who authenticated it, Ibn Mardawayh, and Al-Bayhaqi in his Sunan narrated on the authority of Ali, who said: "The Prophet, may God bless him and grant him peace, said about the captives on the day of Badr: If you wish, kill them, and if you wish, ransom them and enjoy the ransom, and martyrs from among you were martyred in their number. The last of the seventy was Thabit ibn Qays, who was martyred at Yamamah." Abd al-Razzaq narrated in his Musannaf and Ibn Abi Shaybah on the authority of Ubaydah, something similar. Al-Hakim, who authenticated it, and Ibn Mardawayh narrated on the authority of Ibn Umar, who said: "When the captives were taken prisoner on the day of Badr, Al-Abbas was among those he captured. A man from the Ansar had captured him and the Ansar had promised to kill him. This reached the Prophet, may God bless him and grant him peace, and the Messenger of God, may God bless him and grant him peace, said: I did not sleep last night because of my uncle Al-Abbas, and the Ansar claimed that they had killed him. Umar said to him: Should I go to them? He said: Yes, so Omar came to the Ansar and said: Send Al-Abbas, they said: No, by God, we will not send him,

## Surat al-Anfal 8:69

So eat of that which you have taken as lawful and good spoils, and fear God. Indeed, God is Forgiving and Merciful.

so Omar said to them: If the Messenger of God, may God bless him and grant him peace, is pleased, they said: If the Messenger of God, may God bless him and grant him peace, is pleased, then take him, so Omar took him, and when he was in his hand he said to him: O Abbas, convert to Islam, for by God, if you convert to Islam, it is more beloved to me than Al-Khattab converting to Islam, and that was only because I saw that the Messenger of God, may God bless him and grant him peace, was pleased with your conversion, he said: So the Messenger of God, may God bless him and grant him peace, consulted Abu Bakr, and Abu Bakr said: Your clan, so send them, so he consulted Omar and said: Kill them, so the Messenger of God ransomed them, and God revealed: "It is not for a prophet to have captives" [al-Ansari], the verse. Ibn Abi Hatim and Abu Al-Shaykh narrated from Ibn Abbas regarding his statement: "Until he makes slaughter in the land" meaning until they prevail on the earth. Ibn Abi Shaybah, Ibn Jarir and Ibn Al-Mundhir narrated from Mujahid who said: slaughter is killing. Ibn Abi Shaybah and Ibn Al-Mundhir also narrated from Mujahid regarding the verse, he said: Then the permission was revealed after, if you wish So whoever, if you wish, then ransom. Ibn al-Mundhir narrated from Qatada, "You desire the worldly goods," he said: The companions of Muhammad, may God bless him and grant him peace, wanted ransom on the day of Badr, so they ransomed them with four thousand, four thousand. Ibn Abi Hatim narrated from Ikrimah, **You desire the worldly goods**, he said: The tax. Ibn Abi Hatim narrated from Mujahid regarding his statement, **Had it not been for a previous decree from God**, he said: Forgiveness had already been given to them. Ibn Abi Hatim and Abu al-Shaykh narrated from Saeed ibn Jubayr, he said: What preceded the people of Badr of happiness. Al-Nasa'i, Ibn Mardawayh, and Abu al-Shaykh narrated from Ibn Abbas, he said: Mercy from God preceded them before they committed the sin. Abu Hatim and Abu al-Shaykh narrated from Mujahid, he said: It preceded that no one would be punished until it was made clear to him and he came forward to him.

## Tafsir al-Baghawi

69 - Then God Almighty said: "So eat of what you have taken as lawful and good spoils, and fear God. Indeed, God is Forgiving and Merciful." It was narrated that when the first verse was revealed, the companions of the Messenger of God, may God bless him and grant him peace, withheld their hands from what they had taken as ransom, so the verse: "So eat of what you have taken as spoils" was revealed. We narrated on the authority of Jabir, may God be pleased with him, that the Prophet, may God bless him and grant him peace, said: "Spoils of war were made lawful for me, but they were not made lawful for anyone before me."

Hassan bin Saeed Al-Munai'i told us, Abu Tahir Al-Ziyadi told us, Muhammad bin Al-Hussein Al-Qattan told us, Ahmad bin Yusuf Al-Salami told us, Abdul

Razzaq told us, Muammar told us, on the authority of Hammam, on the authority of Abu Hurairah, who said: The Messenger of God said: **Spoils of war were not permissible for anyone before us, because God saw our weakness and inability and made them permissible for us.**

## Tafsir al-Baidawi

69. "So eat of what you have taken as spoils" of ransom, for it is part of the spoils. It was said that they refrained from the spoils, so it was revealed. The "fa" is for causation, and the reason is omitted, meaning: I have permitted you the spoils, so eat. And the one who claims that the command that came after the prohibition is for permission clung to something similar. "Hala!" is a state of the spoils or a description of the source, meaning lawful eating, and its benefit is to remove what occurred in their souls from it because of that reproach, or its prohibition for the first ones, and for that reason He described it by saying: "Good, and fear God" in disobeying Him. "Indeed, God is Forgiving **He forgave you your sin**, Merciful" He permitted you what you took.



## Surat al-Anfal 8:70

O Prophet, say to those captives in your hands, "If God knows any good in your hearts, He will give you something better than what was taken from you and forgive you. And God is Oft-Forgiving, Most Merciful."

## Tafsir al-Jalalayn

70 - O Prophet, say to those in your hands of the captives and in another reading: {the captives} If God knows good in your hearts faith and sincerity He will give you better than what was taken from you of ransom by doubling it for you in this world and rewarding you in the Hereafter and forgive you your sins and God is Forgiving and Merciful

## Tafsir al-Suyuti

The Almighty said, O Prophet, say to those in your hands, the verse. Al-Tabarani narrated in Al-Awsat on the authority of Ibn Abbas, who said, Al-Abbas said, "By God, it was revealed when I informed the Messenger of God, may God bless him and grant him peace, of my conversion to Islam and asked him to account for me for the twenty ounces that were found with me, so he gave me twenty slaves in return, all of whom were traders with my money in his hands, along with what I hope for from God's forgiveness."

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: O Prophet, say to those in your hands and in the hands of your companions from the prisoners of the polytheists from whom He took ransom what He took: **If God knows in your hearts any good**, meaning: If God knows in your hearts any Islam, **He will give you better than what was taken from you**, of ransom, **and forgive you**, meaning: He will pardon you for the punishment of your crime that you committed by fighting the Prophet of God and his companions and your disbelief in God, **and God is Forgiving**, of the sins of His servants if they repent, *Merciful*, to them, that He will not punish them for them after their repentance.

It was mentioned that Al-Abbas bin Abdul Muttalib used to say: This verse was revealed about me.

Who said that?

Ibn Wakee' told us, he said, Ibn Idris told us, on the authority of Ibn Ishaq, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, on the authority of Ibn Abbas, he said: Abbas said: "It was revealed about me: 'It is not for a prophet to have captives until he has made slaughter in the land.' So I informed the Prophet, may God bless him and grant him peace, of my conversion to Islam, and I asked him to account for the twenty ounces that he had taken from me, but he refused, so God replaced them with twenty slaves, all of them merchants, and my money was in his hands."

And:

This hadith was narrated to us by Humayd, who said:

Salamah narrated to us, who said: Muhammad narrated to me, Al-Kalbi, on the authority of Abu Salih, on the authority of Ibn Abbas, on the authority of Jabir ibn Abdullah ibn Ri'ab, who said: Al-Abbas ibn Abdul Muttalib used to say: By God, it was revealed about me, when I mentioned my Islam to the Messenger of God, may God bless him and grant him peace. Then he mentioned something similar to the hadith of Ibn Wakee'.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **Say to those of the captives who are in your hands**, the verse, he said: It was mentioned to us that when the wealth of Bahrain, eighty thousand, was presented to the Prophet of God, may God bless him and grant him peace, he had performed ablution for the noon prayer, but he did not give to anyone who complained that day, nor did he deprive anyone who asked, and he did not pray that day until he distributed it, and he ordered Al-Abbas to take from it and scoop it up, so he took. He said: Al-Abbas used to say: This is better than what was taken from us, and I hope for forgiveness.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **O Prophet, say to those who are in your hands of captives**, the verse. Al-Abbas had been taken prisoner on the day of Badr, so he ransomed himself with forty ounces of gold. Al-Abbas said when this verse was revealed: God has given me two qualities, and I would not like to have the world for them: I was taken prisoner on the day of Badr, so I ransomed myself with forty ounces, so He gave me forty slaves, and I hope for the forgiveness that God has promised us.

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: **O Prophet, say to those who are in your hands of captives**, until his statement: **And God is Forgiving and Merciful**, meaning by that: those who were taken captive on the day of Badr. He says: If you act in obedience to Me and give sincere advice to My Messenger, I will give you better than what was taken from you, and I will forgive you.

Al-Qasim narrated to us, he said, Al-Husayn narrated to us, he said, Hajjaj narrated to me, on the authority of Ibn Jurayj, on the authority of Ata' Al-Khurasani, on the authority of Ibn Abbas: **O Prophet, say to those of the captives who are in your hands**, meaning Abbas and his companions. He said: They said to the Prophet, may God bless him and grant him peace: We believe in what you have brought, and we bear witness that you are the Messenger of God. We will advise you regarding our people. Then this verse was revealed: **If God knows any good in your hearts, He will give you better than what was taken from you**, faith and belief, He will replace for you better than what was afflicted from you, **and forgive you**, the polytheism that you were upon. He said: Al-Abbas used to say: I would not like this verse not to be revealed about us, and that I should have the world. He said: **He will give you better than what was taken from you**, so He gave me better than what was taken from me a hundred times, and He

## Surat al-Anfal 8:70

O Prophet, say to those captives in your hands, "If God knows any good in your hearts, He will give you something better than what was taken from you and forgive you. And God is Oft-Forgiving, Most Merciful."

said: **He will forgive you**, and I hope that He has forgiven me.

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 the verse: **O Prophet, say to those who are in your hands of the captives**, meaning Al-Abbas and his companions, who were taken captive on the day of Badr. God says: If you act in obedience to Me and advise Me and My Messenger, I will give you better than what was taken from you and forgive you. Al-Abbas ibn Abdul Muttalib used to say: God has given us two qualities, nothing is better than them: twenty slaves. As for the second, we are in the promise of the Truthful One awaiting forgiveness from God, the Exalted.

## Tafsir al-Qurtubi

It has three issues:

First: The Almighty said: **O Prophet, say to those who are in your hands of the captives**. It was said: The address is to the Prophet, may God bless him and grant him peace, and his companions. And it was said: To him alone. Ibn Abbas, may God be pleased with him, said: The captives in this verse are Abbas and his companions. They said to the Prophet, may God bless him and grant him peace: We believe in what you have brought, and we bear witness that you are the Messenger of God. We will advise you regarding your people. So this verse was revealed. The invalidity of this statement by Malik has been mentioned previously. In Musannaf Abi Dawud, on the authority of Ibn Abbas, may God be pleased with him:

The Prophet, may God bless him and grant him peace, made the ransom of the people of the pre-Islamic era on the day of Badr four hundred. And on the authority of Ibn Ishaq:

"The Quraysh sent to the Messenger of God, may God bless him and grant him peace, to ransom their prisoners, so each tribe ransomed its prisoner for whatever they were pleased with. Al-Abbas said: O Messenger of God, I was a Muslim. The Messenger of God, may God bless him and grant him peace, said: God knows best about your Islam, so if it is as you say, then God will reward you for that. As for the outward appearance of your affair, it is upon us. Ransom yourself, your two nephews Nawfal ibn al-Harith ibn Abd al-Muttalib and Aqil ibn Abi Talib, and your ally Utbah ibn Amr, the brother of Banu al-Harith ibn Fihri. He said: I do not have that, O Messenger of God. He said: Where is the money that you and Umm al-Fadl buried, and you said to her: If I find it on this journey, then this money is for Banu al-Fadl, Abd God and Qatham? He said: O Messenger of God, I do not know that you are the Messenger of God. This is something that no one but me and Umm al-Fadl know. So calculate for me, O Messenger of God, what you have

taken from me is twenty ounces of money that I had with me. The Messenger of God, may God bless him and grant him peace, said: No. That is something that God has given us from you." So he ransomed himself, his two nephews and his ally, and God revealed about him: "O Messenger of God, O Prophet, say to those prisoners in your hands... the verse. Ibn Ishaq said: The prisoner who ransomed the most was Al-Abbas ibn Abdul Muttalib, because he was a wealthy man, so he ransomed himself with one hundred ounces of gold. In Al-Bukhari: Musa ibn Uqbah said: Ibn Shihab said: Anas ibn Malik told me.

"Some men from the Ansar asked permission from the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, give us permission to leave the ransom for our nephew Abbas. He said: No, by God, you will not leave a single dirham." Al-Naqqash and others mentioned:

"The ransom of each of the captives was forty ounces, except for Al-Abbas, for the Prophet, may God bless him and grant him peace, said: Double the ransom for Al-Abbas, and he ordered him to ransom his two brothers' sons, Aqil ibn Abi Talib and Nawfal ibn Al-Harith, so he paid eight ounces for them, and eighty ounces for himself, and twenty ounces were taken from him during the war. This was because he was one of the ten who guaranteed feeding the people of Badr, and the turn came to him on the day of Badr, and they fought before he could feed them, and the twenty remained with him, so they were taken from him during the war, so he took from him that day one hundred and eighty ounces. Al-Abbas said to the Prophet, may God bless him and grant him peace: You left me as long as I lived asking the Quraysh for my hand. The Prophet, may God bless him and grant him peace, said: Where is the gold that you left with your wife, Umm Al-Fadl? Al-Abbas said: What gold? The Messenger of God, may God bless him and grant him peace, said to him: You said to her: I do not know what will happen to me on this face of mine, so if something happens to me, it is for you and your son. He said: O son of my brother, who told you this? He said: God told me. Al-Abbas said: I bear witness that you are truthful. I never knew that you were the Messenger of God until today, and I knew that none revealed this to you except the Knower of secrets. I bear witness that there is no god but God and that you are His servant and Messenger, and I disbelieve in everything other than Him. And he ordered his two nephews to become Muslims, and it was about them that the verse was revealed: "O Prophet, tell those who are in your hands of the captives." The one who took Al-Abbas prisoner was Abu Al-Yusr Ka'b bin Amr, the brother of Banu Salamah, and he was a short man, while Al-Abbas was a tall, large man. When he brought him to the Prophet, may God bless him and grant him peace, he said to him: **An angel has helped you against him**.

Second: The Almighty's saying: **If God knows in your hearts goodness**, meaning Islam. **He will give you better than what was taken from you**, meaning the

ransom. It was said in this world. And it was said in the hereafter. In Sahih Muslim:

"When money from Bahrain was brought to the Prophet, may God bless him and grant him peace, Al-Abbas said to him: I have ransomed myself and I have ransomed Aqeel. The Messenger of God, may God bless him and grant him peace, said to him: Take it. So he spread out his garment and took what he could carry." Abridged. In a hadith other than Sahih: Al-Abbas said to him: This is better than what was taken from me, and I still hope that God will forgive me. Al-Abbas said: And he gave me Zamzam, and I would not like to have all the money of the people of Mecca in return. At-Tabari attributed to Al-Abbas that he said:

"It was revealed when I informed the Messenger of God, may God bless him and grant him peace, of my conversion to Islam, and I asked him to settle the score with me for the twenty ounces that were taken from me before the ransom, but he refused and said: That is spoils of war. So God replaced it with twenty slaves, all of whom traded with my money." In the Musannaf of Abu Dawud, on the authority of Aisha, may God be pleased with her, she said:

"When the people of Mecca sent to ransom their captives, Zainab sent money to ransom Abu al-'As, and she sent a jurist with a necklace of hers that Khadija had, and she brought it to Abu al-'As. She said: When the Messenger of God, may God bless him and grant him peace, saw her, he felt very sorry for her and said: If you see fit to release her captive and return to her what is hers? They said: Yes. The Prophet, may God bless him and grant him peace, had taken from him or promised him that he would release Zainab to him. The Messenger of God, may God bless him and grant him peace, sent Zaid bin Haritha and a man from the Ansar and said: Stay in Batn Ya'jij until Zainab passes by you, and keep her company until you bring her back." Ibn Ishaq said: This was a month after Badr. Abdullah bin Abi Bakr said: I was told on the authority of Zainab, the daughter of the Messenger of God, may God bless him and grant him peace, that she said: When Abu al-'As came to Mecca, he said to me: Get ready, and join your father. She said: So I went out to get ready, and Hind bint Utbah met me and said: O daughter of Muhammad, did I not hear that you want to join your father? I said to her: I did not want that. She said: O cousin, do not do that. I am a wealthy woman and I have goods for your needs. If you want a good, I will sell it to you, or a loan from my expenses, I will lend you, because what is between men does not apply between women. She said: By God, I do not think she said that except to do it, so I feared her and concealed it and said: I do not want that. When Zainab finished preparing her, she departed and her father-in-law went out with her, led by Kinanah ibn al-Rabi' during the day. The people of Mecca heard about that, and Hubbar ibn al-Aswad and Nafi' ibn Abd al-Qais al-Fihri went out in search of her. Hubbar was the first to reach her with a spear while she was in her litter. Kinanah knelt down and scattered his arrows, then took his bow and said: By God, no man will come near me except that I will place an arrow in him. Abu Sufyan came with the nobles of Quraysh and said: O man, hold back your arrows until we speak to you. Abu Sufyan stopped him and said: You have done nothing.

You have gone out with the woman in front of the people, and you know about our disaster that befell us at Badr, so the Arabs think and say that this is weakness on our part and your going out to him with his daughter in front of the people from among us is weak. Go back with the woman and stay with her for a few days, then ask her gently at night and send her back to her father, for by my life we have no need to keep her away from her father, and we have no resentment for what has befallen us now. So he did. When two or three days had passed, he asked her, and she set out until she came to the Messenger of God, may God bless him and grant him peace. They mentioned that she had miscarried - because of the fright she had suffered when Hubbar ibn Umm Dirham had frightened her - what was in her stomach.

### Tafsir Ibn Kathir

Muhammad bin Ishaq said: Al-Abbas bin Abdullah bin Mughaffal told me on the authority of some of his family on the authority of Abdullah bin Abbas, may God be pleased with them both, that the Messenger of God, may God bless him and grant him peace, said on the day of Badr: "I have come to know that some people from Banu Hashim and others have been forced out, and they have no need to fight us. So whoever among you meets one of them - meaning from Banu Hashim - do not kill him, and whoever meets Abu al-Bukhtari bin Hisham do not kill him, and whoever meets Al-Abbas bin Abdul Muttalib do not kill him, for he was only forced out." Abu Hudhayfah bin Utbah said: **Should we kill our fathers, sons, brothers, and tribesmen and leave al-Abbas? By God, if I meet him, I will muzzle him with the sword.** This reached the Messenger of God, may God bless him and grant him peace, and he said to Umar bin al-Khattab: **O Abu Hafs - Umar said: "By God, this is the first day that the Messenger of God, may God bless him and grant him peace, called me Abu Hafs - should the face of the uncle of the Messenger of God, may God bless him and grant him peace, be struck with the sword?" Then Umar said, O Messenger of God, give me permission to strike off his head, for by God he has become a hypocrite.** Abu Hudhayfah used to say after that, **By God, I do not feel safe from that word that I said, and I am still afraid of it, unless God expiates it for me with martyrdom.** So he was killed as a martyr on the day of Yamamah, may God be pleased with him. And on his authority, on the authority of Ibn Abbas, he said: When the Messenger of God, may God bless him and grant him peace, spent the night awake on the day of Badr, and the prisoners were confined in chains, the Messenger of God, may God bless him and grant him peace, spent the first part of the night awake, and his companions said to him, **O Messenger of God, why do you not sleep?** Al-Abbas had taken a man from the Ansar captive, so the Messenger of God, may God bless him and grant him peace, said, **I heard the groaning of my uncle Al-Abbas in his chains, so release him.** So he remained silent, and the Messenger of God, may God bless him and grant him peace, slept. Muhammad bin Ishaq said: The most ransomed of the prisoners on the day of Badr was Al-Abbas bin Abdul Muttalib, because he was a

## Surat al-Anfal 8:70

O Prophet, say to those captives in your hands, "If God knows any good in your hearts, He will give you something better than what was taken from you and forgive you. And God is Oft-Forgiving, Most Merciful."

wealthy man, so he ransomed himself with one hundred ounces of gold. In Sahih Al-Bukhari, from the hadith of Musa bin Uqbah, Ibn Shihab said: Anas bin Malik told us that some men from the Ansar said: O Messenger of God, give us permission to leave the ransom of our nephew, Al-Abbas. He said: **No, by God, you will not leave a single dirham of it.** Yunus bin Bakir said on the authority of Muhammad bin Ishaq on the authority of Yazid bin Ruman on the authority of Urwah on the authority of Al-Zuhri on the authority of a group whom he named, they said: Quraysh sent to the Messenger of God, may God bless him and grant him peace, to ransom their prisoners, so each group ransomed its prisoner for whatever they pleased. Al-Abbas said: O Messenger of God, I was a Muslim. The Messenger of God, may God bless him and grant him peace, said: "God knows best about your Islam. If it is as you say, then God will reward you. As for your outward appearance, it was against us, so ransom yourself, your nephew Nawfal bin Al-Harith bin Abdul Muttalib, and Aqeel bin Abi Talib bin Abdul Muttalib, and your ally Utbah bin Amr, the brother of Banu Al-Harith bin Fihir." He said: I do not have that, O Messenger of God. He said: **Then where is the money that you and Umm Al-Fadl buried?** I said to her: **If I am found on this journey of mine, then this money that I buried belongs to Banu Al-Fadl, Abdullah, and Qatham.** He said: By God, O Messenger of God, I know that you are the Messenger of God. This is something that no one knows except me and Umm Al-Fadl. So calculate for me, O Messenger of God, what I have." You took from me twenty ounces of money that I had with me, so the Messenger of God, may God bless him and grant him peace, said, **No, that is something that God Almighty has given us from you.** So he ransomed himself, his two nephews, and his ally, so God Almighty revealed, "O Prophet, say to those in your hands of captives, 'If God knows any good in your hearts, He will give you better than what He has taken from you and forgive you. And God is Forgiving and Merciful.'" Al-Abbas said, "So God gave me in place of the twenty ounces in Islam twenty slaves, each of whom had money in his hand to strike with, along with what I hope for from God Almighty's forgiveness. Ibn Ishaq also narrated on the authority of Ibn Abi Nujayh on the authority of Ata' on the authority of Ibn Abbas regarding this verse in a manner similar to what was mentioned above." Abu Ja'far bin Jarir said: Ibn Wakee' told us, Ibn Idris told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, on the authority of Ibn Abbas, who said: Al-Abbas said: Concerning this verse, **It is not for a prophet to have captives until he has inflicted a great slaughter on the land,** was revealed. So I informed the Prophet, may God bless him and grant him peace, of my conversion to Islam and asked him to account for the twenty ounces that had been taken from me, but he refused, so God replaced them with twenty slaves, all of them merchants, and my money was in his hand. Ibn Ishaq also said: Al-Kalbi told me, on the authority of Abu Salih, on the authority of Ibn Abbas, may God be pleased with them both, on the authority of Jabir bin

Abdullah bin Ribab, who said: Al-Abbas bin Abdul Muttalib used to say, "By God, when I mentioned my conversion to the Messenger of God, may God bless him and grant him peace, then he mentioned a hadith similar to the one before it." Ibn Jurayj said, on the authority of Ata' Al-Khurasani, on the authority of Ibn Abbas, **O Prophet, say to those of the captives who are in your hands,** Abbas and his companions said: They said to the Prophet, may God bless him and grant him peace: We believe in what you have brought and we bear witness that you are the Messenger of God. We will advise you regarding our people. Then God revealed, **If God knows good in your hearts, He will give you better than what He took from you,** faith and belief, He will replace for you better than what He took from you, **and forgive you,** the polytheism you were upon. He said, "Al-Abbas used to say, 'I do not like this verse not to be revealed about us, even though I have the world. He said, 'He will give you better than what He took from you,' so He gave me a hundred times better than what He took from me. He said, 'and forgive you,' and I hope that He has forgiven me." Ali ibn Abi Talhah said, on the authority of Ibn Abbas, regarding this verse, "Al-Abbas was taken prisoner on the day of Badr, so he ransomed himself with forty ounces of gold. Al-Abbas said when this verse was recited, 'God, the Almighty, has given me two qualities, and I do not like to have the world for them: I was taken prisoner on the day of Badr, so I ransomed myself with forty ounces, so He gave me forty slaves. I hope for the forgiveness that God, the Almighty, has promised us.'" Qatada said in his interpretation of this verse: It was mentioned to us that when the wealth of Bahrain, eighty thousand, was presented to the Messenger of God, may God bless him and grant him peace, and he had performed ablution for the noon prayer, he was not given anything that day. Complaining and not depriving a beggar, and he did not pray that day until he distributed it, so he ordered Al-Abbas to take from it and scoop it up, and Al-Abbas used to say: This is better than what was taken from us, and I hope for forgiveness. And Yaqub bin Sufyan said: Amr bin Asim told us, Sulayman bin Al-Mughira told us, on the authority of Humaid bin Hilal, who said: Ibn Al-Hadrami sent eighty thousand to the Messenger of God, may God bless him and grant him peace, from Bahrain. He had never received more money than this, neither before nor after. He said: It was scattered on a mat and the call to prayer was made. He said: The Messenger of God, may God bless him and grant him peace, came and stood standing over the money, and the people of the mosque came, and on that day there was no number or weight, it was only an abundance, and Al-Abbas bin Abdul Muttalib came and scooped it up in a cloak on him, and he went to stand up but he could not. He said: He raised his head to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, raise it up for me. He said: The Messenger of God, may God bless him and grant him peace, smiled until his laughter or his fangs came out and said to him: **Prepare a portion of the money and**



**do what you can.** He said: So he did and Al-Abbas kept saying: As for one of the two things that God promised us, we have fulfilled, and we do not know what God will do with the other: **O Prophet, say to those in your hands of the captives** (al-Baqarah 2:14) Then he said: This is better than what was taken from us and I do not know what God will do with the other. The Messenger of God, may God bless him and grant him peace, continued to look at that money until not a dirham of it remained and he did not send a dirham to his family. Then he came to the prayer and prayed.

**Another hadith on this** - Al-Hafiz Abu Bakr Al-Bayhaqi said: Abu Abdullah Al-Hafiz informed us, Abu Al-Tayyib Muhammad bin Muhammad bin Abdullah Al-Saidi informed us, Muhammad bin Issam informed us, Hafs bin Abdullah informed us, Ibrahim bin Tahman informed us, on the authority of Abdul Aziz bin Suhaib, on the authority of Anas bin Malik, who said: The Messenger of God, may God bless him and grant him peace, was brought money from Bahrain, so he said, **Sprinkle it in my mosque.** He said, "It was the most money that was brought to the Messenger of God, may God bless him and grant him peace, so he went out to pray and did not pay attention to it, and when he finished praying, he came and sat next to him, and he did not see anyone except that he gave him to him, when Al-Abbas came to him and said, "O Messenger of God, give me, for I have redeemed myself and I have redeemed Aqeel." The Messenger of God, may God bless him and grant him peace, said to him, **Take it.** So he threw it into his garment, then he tried to carry it, but he could not, so he said, **Tell someone to lift it up to me.** He said, *No.* He said, **Then lift it up to me.** He said, *No.* So he scattered some of it, then carried it on his shoulder, then left, and the Messenger of God, may God bless him and grant him peace, kept following it with his eyes until it disappeared from him, amazed by his eagerness, so the Messenger of God, may God bless him and grant him peace, did not get up. And then a dirham from it, and Al-Bukhari narrated it in places in his Sahih as a comment with the formula of certainty, saying: And Ibrahim bin Tahman said, and he quotes it and in some contexts it is more complete than this.

And His statement, **And if they intend to betray you, they have already betrayed God before**, meaning, **And if they intend to betray you**, in what they showed you of words, **they have already betrayed God before**, meaning before Badr by disbelieving in Him, **and He gave them power over them**, meaning over the captives on the day of Badr, **and God is Knowing and Wise**, meaning, He is Knowing of his actions and Wise in them. Qatadah said, **It was revealed about Abdullah bin Saad bin Abi Sarh the scribe when he apostatized and joined the polytheists.** Ibn Jurayj said, on the authority of Ata' al-Khurasani, on the authority of Ibn Abbas: **It was revealed about Abbas and his companions when they said, 'We will advise you against our people.'** Al-Suddi interpreted it in a general sense, which is more comprehensive and clearer, and God knows best.

## Fath al-Qadir

The difference in the readers' opinions about prisoners

and captives is here as it was mentioned in the verse before this one. God addressed the Prophet, may God bless him and grant him peace, with this: That is, say to these prisoners who are in your hands, whom you captured on the day of Badr and took ransom from them. 70- **If God knows good in your hearts** of good faith, righteousness of intention, and sincerity of heart **He will give you better than what was taken from you** of ransom: that is, He will compensate you in this world with a provision better than it, and more beneficial to you, or in the Hereafter with what He writes for you of reward for righteous deeds **and forgive you** your sins **and God is Forgiving and Merciful** His nature is to forgive His servants and have mercy on them.

## Tafsir al-Baghawi

70 - The Almighty's saying: **O Prophet, say to those of the captives in your hands**, Abu Amr and Abu Jaafar read: **of the captives** with an alif, and the rest without an alif.

It was revealed about Al-Abbas ibn Abdul Muttalib **may God be pleased with him**, who was taken prisoner on the day of Badr. He was one of the ten who guaranteed the food of the people of Badr. The day of Badr was his turn, and he had gone out with twenty ounces of gold to feed the people. He wanted to feed them that day, but they fought and the twenty ounces remained with him, so they were taken from him in the war. So he spoke to the Prophet (peace and blessings of God be upon him) to count the twenty ounces as part of his ransom, but he refused and said: As for what you went out with to help us, I will not leave it for you. And he was charged with ransoming his nephews, Uqayl ibn Abi Talib and Nawfal ibn Al-Harith. Al-Abbas said: O Muhammad, you left me begging from the Quraysh as long as I live? The Messenger of God (peace and blessings of God be upon him) said: Where is the gold that you gave to Umm Al-Fadl when you left Mecca and you said to her: I do not know what will happen to me on this face of mine, so if something happens to me, it is for you, for Abdullah, for Ubaidullah, for Al-Fadl and for Qutham, meaning his Prophet. Al-Abbas said to him: How do you know? He said: My Lord, the Almighty and Majestic, informed me of it. Al-Abbas said: I bear witness that you are truthful! And that there is no god but God and that you are His servant and Messenger, and no one has seen it except God, the Almighty, the Majestic. This is what God, the Almighty, said: **O Prophet, say to those in your hands of the captives**, from whom you have taken ransom, **If God knows good in your hearts**, meaning faith, **He will give you better than what was taken from you**, of ransom, **and forgive you**, your sins, **and God is Forgiving and Merciful**. [Al-Abbas, may God be pleased with him, said] So God replaced it for me with twenty slaves, all of them merchants who traded with a lot of money, and the least of them traded with twenty thousand dirhams instead of twenty ounces, and He gave me Zamzam, and I would not like to have all the money of the people of Mecca in exchange for it, and I await forgiveness from my Lord, the Almighty, the Majestic.



Surat al-Anfal 8:70

O Prophet, say to those captives in your hands, "If God knows any good in your hearts, He will give you something better than what was taken from you and forgive you. And God is Oft-Forgiving, Most Merciful."

### Tafsir al-Baidawi

70. "O Prophet, say to those of the captives in your hands." Abu Amr read **of the captives**. "If God knows good in your hearts" faith and sincerity. "He will give you better than what was taken from you" of ransom. It was narrated that it was "revealed about Al-Abbas, may God be pleased with him, whom the Messenger of God, may God bless him and grant him peace, ordered to ransom himself and his two nephews, Aqeel bin Abi Talib and Nawfal bin Al-Harith. He said: O Muhammad, you left me begging from the Quraysh as long as I live. He said: Where is the gold that you gave to Umm Al-Fadl when you left and you said to her: I do not know what will happen to my face. If something happens to me, it is for you, Abdullah, Ubayd God, Al-Fadl and Qatham. Al-Abbas said: How do you know? He said: My Lord, the Most High, informed me. He said: I bear witness that you are truthful, that there is no god but God and that you are His Messenger. By God, no one knew about it except God. I gave it to her in the darkness of the night. Al-Abbas said: God replaced it with something better than that. I now have twenty slaves, the least of whom would multiply twenty thousand, and He gave me Zamzam. I would not like to have all the wealth of the people of Mecca in exchange for it. I await forgiveness from your Lord." He meant the one promised by His saying: **And forgive you, and God is Forgiving and Merciful.**

## Surat al-Anfal 8:71

And if they intend to betray you, they have already betrayed God before, and He gave them power. And God is Knowing and Wise.

### Tafsir al-Jalalayn

71 - **And if they intend** that is, the captives **to betray you** with what they have shown of speech **they have already betrayed God before** before Badr by disbelief **and He gave them power** at Badr by killing and capturing, so let them expect the same if they return **and God is Knowing** of His creation **and Wise** in His making.

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet: And if these captives in your hands intend to **betray you**, meaning to betray you, deceive you, and trick you, by showing you in words that are contrary to what is in their hearts, **they have already betrayed God before**, meaning: they disobeyed God's command before the Battle of Badr, and He enabled the believers to defeat them at Badr, **and God is Knowing**, of what they say with their tongues and conceal in their hearts, *Wise*, in their management and the management of the affairs of His creation other than them.

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

Who said that?

Al-Qasim told us, Al-Husayn told us, Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Ata' Al-Khurasani, on the authority of Ibn Abbas: **And if they intend to betray you**, meaning Abbas and his companions in their saying: **(We believe in what you have brought, and we bear witness that you are the Messenger of God, we will advise you against our people)**, he says: If their saying was betrayal, **they betrayed God before, so He gave you power over them**, he says: They disbelieved and fought you, so God gave you power over them.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **And if they intend to betray you**, the verse, he said: It was mentioned to us that "a man wrote for the Prophet of God, may God bless him and grant him peace, then deliberately became a hypocrite, and joined the polytheists in Mecca, then said: **(Muhammad only writes what you wish)**! When a man from the Ansar heard that, he vowed that if God gave him power over him, he would strike him with the sword. So when the day of the conquest came, the Messenger of God, may God bless him and grant him peace, gave security to the people except for Abdullah bin Saad bin Abi Sarh, Muqays bin Subaba, Ibn Khatal, and a woman who used to pray against the Prophet, may God bless him and grant him peace, every morning. Then Uthman bin

Abi Sarh came, and he was his foster brother - or: his foster brother - and said: O Messenger of God, this is so-and-so who has come repentant and regretful! So the Prophet of God, may God bless him and grant him peace, turned away. When the Ansari heard about him, he came, slung over his sword, and surrounded him, and kept looking at the Messenger of God, may God bless him and grant him peace, to nod to him. Then the Messenger of God, may God bless him and grant him peace, came forward. He took his hand and pledged allegiance to him. He said: By God, I blamed you for it so that you would fulfill your vow! He said: O Prophet of God, I have given you my allegiance, so why didn't you nod to me? He said: It is not appropriate for a prophet to nod.

Muhammad ibn al-Hasan told me, Ahmad ibn al-Mufaddal told us, Asbat told us, on the authority of al-Suddi: "And if they intend to betray you, they have already betrayed God before, and He gave them power over you," meaning: They disbelieved in God and broke His covenant, so He gave them power over you at Badr.

### Tafsir al-Qurtubi

Thirdly - Ibn al-Arabi said: When some of the polytheists were taken captive, some of them spoke about Islam but did not act resolutely in it nor did they acknowledge it with a firm acknowledgment. It seems that they wanted to get closer to the Muslims and not distance themselves from the polytheists. Our scholars said: If a disbeliever speaks about faith in his heart and with his tongue but does not act resolutely in it, then he is not a believer. And if he finds such a thing in a believer, then he is a disbeliever, except for what is from the whisperings that he is not able to repel, then God has pardoned and dropped it. God explained the truth to His Messenger, may God bless him and grant him peace, when He said: **And if they intend to betray you**, meaning if these people are from them in treachery and deceit, **they have already betrayed God before** by their disbelief, deceit, and fighting you. And if this statement from them is good and God knows it, then He will accept it from them and compensate them with something better than what they have done and forgive them for what came before of their disbelief, treachery, and deceit. The plural of treason is khayyan, and it should have been said khawāyin because it is one of the words with the letter waw, but they differentiated between it and the plural of khaynah. It is also said khayyān, khwān, khwāyān, and khānah.

### Tafsir Ibn Kathir

Muhammad bin Ishaq said: Al-Abbas bin Abdullah bin Mughaffal told me on the authority of some of his family on the authority of Abdullah bin Abbas, may God be pleased with them both, that the Messenger of God, may God bless him and grant him peace, said on the day of Badr: "I have come to know that some people from Banu Hashim and others have been forced out, and they have no need to fight us. So whoever among you meets one of them - meaning

## Surat al-Anfal 8:71

And if they intend to betray you, they have already betrayed God before, and He gave them power.  
And God is Knowing and Wise.

from Banu Hashim - do not kill him, and whoever meets Abu al-Bukhtari bin Hisham do not kill him, and whoever meets al-Abbas bin Abdul Muttalib do not kill him, for he was only forced out.” Abu Hudhayfah bin Utbah said: **Should we kill our fathers, sons, brothers, and tribesmen and leave al-Abbas? By God, if I meet him, I will muzzle him with the sword.** This reached the Messenger of God, may God bless him and grant him peace, and he said to Umar bin al-Khattab: **O Abu Hafs** - Umar said: “By God, this is the first day that the Messenger of God, may God bless him and grant him peace, called me Abu Hafs - should the face of the uncle of the Messenger of God, may God bless him and grant him peace, be struck with the sword?” Then Umar said, **O Messenger of God, give me permission to strike off his head, for by God he has become a hypocrite.** Abu Hudhayfah used to say after that, **By God, I do not feel safe from that word that I said, and I am still afraid of it, unless God expiates it for me with martyrdom.** So he was killed as a martyr on the day of Yamamah, may God be pleased with him. And on his authority, on the authority of Ibn Abbas, he said: When the Messenger of God, may God bless him and grant him peace, spent the night awake on the day of Badr, and the prisoners were confined in chains, the Messenger of God, may God bless him and grant him peace, spent the first part of the night awake, and his companions said to him, **O Messenger of God, why do you not sleep?** Al-Abbas had taken a man from the Ansar captive, so the Messenger of God, may God bless him and grant him peace, said, **I heard the groaning of my uncle Al-Abbas in his chains, so release him.** So he remained silent, and the Messenger of God, may God bless him and grant him peace, slept. Muhammad bin Ishaq said: The most ransomed of the prisoners on the day of Badr was Al-Abbas bin Abdul Muttalib, because he was a wealthy man, so he ransomed himself with one hundred ounces of gold. In Sahih Al-Bukhari, from the hadith of Musa bin Uqbah, Ibn Shihab said: Anas bin Malik told us that some men from the Ansar said: O Messenger of God, give us permission to leave the ransom of our nephew, Al-Abbas. He said: **No, by God, you will not leave a single dirham of it.** Yunus bin Bakir said on the authority of Muhammad bin Ishaq on the authority of Yazid bin Ruman on the authority of Urwah on the authority of Al-Zuhri on the authority of a group whom he named, they said: Quraysh sent to the Messenger of God, may God bless him and grant him peace, to ransom their prisoners, so each group ransomed its prisoner for whatever they pleased. Al-Abbas said: O Messenger of God, I was a Muslim. The Messenger of God, may God bless him and grant him peace, said: “God knows best about your Islam. If it is as you say, then God will reward you. As for your outward appearance, it was against us, so ransom yourself, your nephew Nawfal bin Al-Harith bin Abdul Muttalib, and Aqeel bin Abi Talib bin Abdul Muttalib, and your ally Utbah bin Amr, the brother of Banu Al-Harith bin Fihir.” He said: I do not have that, O Messenger of God. He said: **Then where is the money that you and Umm Al-Fadl buried?** I said to her: **If I am found on this journey of mine, then this money that I buried belongs to Banu Al-Fadl, Abdullah, and Qatham.**

He said: By God, O Messenger of God, I know that you are the Messenger of God. This is something that no one knows except me and Umm Al-Fadl. So calculate for me, O Messenger of God, what I have.” You took from me twenty ounces of money that I had with me, so the Messenger of God, may God bless him and grant him peace, said, **No, that is something that God Almighty has given us from you.** So he ransomed himself, his two nephews, and his ally, so God Almighty revealed, “O Prophet, say to those in your hands of captives, ‘If God knows any good in your hearts, He will give you better than what He has taken from you and forgive you. And God is Forgiving and Merciful.’” Al-Abbas said, “So God gave me in place of the twenty ounces in Islam twenty slaves, each of whom had money in his hand to strike with, along with what I hope for from God Almighty’s forgiveness. Ibn Ishaq also narrated on the authority of Ibn Abi Nujayh on the authority of Ata’ on the authority of Ibn Abbas regarding this verse in a manner similar to what was mentioned above.” Abu Ja’far bin Jarir said: Ibn Wakee’ told us, Ibn Idris told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, on the authority of Ibn Abbas, who said: Al-Abbas said: Concerning this verse, **It is not for a prophet to have captives until he has inflicted a great slaughter on the land,** was revealed. So I informed the Prophet, may God bless him and grant him peace, of my conversion to Islam and asked him to account for the twenty ounces that had been taken from me, but he refused, so God replaced them with twenty slaves, all of them merchants, and my money was in his hand. Ibn Ishaq also said: Al-Kalbi told me, on the authority of Abu Salih, on the authority of Ibn Abbas, may God be pleased with them both, on the authority of Jabir bin Abdullah bin Ribab, who said: Al-Abbas bin Abdul Muttalib used to say, “By God, when I mentioned my conversion to the Messenger of God, may God bless him and grant him peace, then he mentioned a hadith similar to the one before it.” Ibn Jurayj said, on the authority of Ata’ Al-Khurasani, on the authority of Ibn Abbas, **O Prophet, say to those of the captives who are in your hands,** Abbas and his companions said: They said to the Prophet, may God bless him and grant him peace: We believe in what you have brought and we bear witness that you are the Messenger of God. We will advise you regarding our people. Then God revealed, **If God knows good in your hearts, He will give you better than what He took from you,** faith and belief, He will replace for you better than what He took from you, **and forgive you,** the polytheism you were upon. He said, “Al-Abbas used to say, ‘I do not like this verse not to be revealed about us, even though I have the world. He said, ‘He will give you better than what He took from you,’ so He gave me a hundred times better than what He took from me. He said, ‘and forgive you,’ and I hope that He has forgiven me.” Ali ibn Abi Talhah said, on the authority of Ibn Abbas, regarding this verse, “Al-Abbas was taken prisoner on the day of Badr, so he ransomed himself with forty ounces of gold. Al-Abbas said when this verse was recited, ‘God, the Almighty, has given me two qualities, and I do not like to have the world for them: I was taken prisoner on the day of Badr, so I

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**Another hadith on this** - Al-Hafiz Abu Bakr Al-Bayhaqi said: Abu Abdullah Al-Hafiz informed us, Abu Al-Tayyib Muhammad bin Muhammad bin Abdullah Al-Saidi informed us, Muhammad bin Issam informed us, Hafs bin Abdullah informed us, Ibrahim bin Tahman informed us, on the authority of Abdul Aziz bin Suhaib, on the authority of Anas bin Malik, who said: The Messenger of God, may God bless him and grant him peace, was brought money from Bahrain, so he said, **Sprinkle it in my mosque.** He said, “It was the most money that was brought to the Messenger of God, may God bless him and grant him peace, so he went out to pray and did not pay attention to it, and when he finished praying, he came and sat next to him, and he did not see anyone except that he gave him to him, when Al-Abbas came to him and said, “O Messenger of God, give me, for I have redeemed myself and I have redeemed Aqeel.” The Messenger of God, may God bless him and grant him peace, said to him, **Take it.** So he threw it into his garment, then he tried to carry it, but he could not, so he said, **Tell someone to lift it up to me.** He said, *No.* He said, **Then**

**lift it up to me.** He said, *No.* So he scattered some of it, then carried it on his shoulder, then left, and the Messenger of God, may God bless him and grant him peace, kept following it with his eyes until it disappeared from him, amazed by his eagerness, so the Messenger of God, may God bless him and grant him peace, did not get up. And then a dirham from it, and Al-Bukhari narrated it in places in his Sahih as a comment with the formula of certainty, saying: And Ibrahim bin Tahman said, and he quotes it and in some contexts it is more complete than this.

And His statement, **And if they intend to betray you, they have already betrayed God before**, meaning, **And if they intend to betray you**, in what they showed you of words, **they have already betrayed God before**, meaning before Badr by disbelieving in Him, and **He gave them power over them**, meaning over the captives on the day of Badr, and **God is Knowing and Wise**, meaning, He is Knowing of his actions and Wise in them. Qatadah said, **It was revealed about Abdullah bin Saad bin Abi Sarh the scribe when he apostatized and joined the polytheists.** Ibn Jurayj said, on the authority of Ata' al-Khurasani, on the authority of Ibn Abbas: **It was revealed about Abbas and his companions when they said, 'We will advise you against our people.'** Al-Suddi interpreted it in a general sense, which is more comprehensive and clearer, and God knows best.

### Fath al-Qadir

And when he mentioned what he mentioned about the compensation for the one who knows good in his heart, he mentioned those who are the opposite of that from them, so he said: 71- **And if they intend to betray you** with what they said to you with their tongues that they have believed in you and confirmed you, and that was not from them out of a correct resolve and pure intention, but rather it is deceit and trickery, then that is not unlikely from them, for they have done something greater than that, which is that they betrayed God before you defeated them, so they disbelieved in Him and fought His Messenger, **so He prevailed over them** by giving you victory over them on the day of Badr, so you killed from them those you killed and took captive those you took captive, and **God is Knowing** of what is in their hearts, *Wise* in His actions toward them.

Al-Hakim narrated, and Al-Bayhaqi authenticated it in his Sunan, on the authority of Aisha, who said: “When the people of Mecca sent to ransom their prisoners, Zainab, the daughter of the Messenger of God, may God bless him and grant him peace, sent to ransom Abu Al-Aas, and she sent with him a necklace. When the Messenger of God, may God bless him and grant him peace, saw her, he felt pity for her and said: If you see fit to release her prisoner for her, Al-Abbas said: I was a Muslim, O Messenger of God. He said: God knows best about your Islam, so if you are as you say, then God will reward you. Ransom yourself, your two nephews, Nawfal bin Al-Harith, and Aqeel bin Abi Talib, and your ally, Utbah bin Amr. He said: I do not have that, O Messenger of God. He said: Where is the money that you and Umm Al-Fadl buried? I said to her: If you find it, this money will be for my sons? He said: By God, O Messenger of God, this is something that

## Surat al-Anfal 8:71

And if they intend to betray you, they have already betrayed God before, and He gave them power. And God is Knowing and Wise.

no one but me and her knows about. So calculate for me what you have found from me, twenty ounces of money that I had with me. He said: I will not do that. So he ransomed himself, his two nephews, and his ally, and this verse was revealed: 'Say to those who are in your hands of the captives.' ” The verse, so he gave me instead of the twenty ounces in Islam twenty slaves, all of whom had money in their hands to strike with, along with what I hope for from God's forgiveness.” Ibn Saad and Al-Hakim narrated and authenticated it on the authority of Abu Musa, “that Al-Ala' bin Al-Hadrami sent to the Messenger of God, may God bless him and grant him peace, money from Bahrain, eighty thousand, and no money greater than that came to the Messenger of God, may God bless him and grant him peace, so he spread it.”

On a mat, and the people came and the Messenger of God, may God bless him and grant him peace, began to give them, and there was no number or weight at that time, so Al-Abbas came and said: O Messenger of God, I have been given my ransom and the ransom of Aqeel on the day of Badr, give me some of this money, so he said: Take it, so he threw it in his cloak and then went to leave but could not, so he raised his head and said: O Messenger of God, lift it up to me, so the Messenger of God, may God bless him and grant him peace, smiled and left while saying: As for one of the two things that God promised, we have fulfilled and we do not know what will happen with the other one, “Say to those in your hands of the captives, ‘If God knows in your hearts any good, He will give you better than what was taken from you and forgive you.’ This is better than what was taken from me, and I do not know what will happen with forgiveness.” There are many narrations on this subject. Ibn Saad and Ibn Asakir narrated on the authority of Ibn Abbas regarding the verse, he said: It was revealed regarding the captives on the day of Badr, among them Al-Abbas bin Abdul Muttalib, Nawfal bin Al-Harith, and Aqeel bin Abi Talib. Ibn Al-Mundhir and Abu Al-Sheikh narrated on his authority regarding his statement: **And if they intend to betray you**, if their statement was a lie. **They betrayed God before** they disbelieved and fought you **so God gave you power over them**.

## Tafsir al-Baidawi

71. **And if they intend** meaning the prisoners, **to betray you** by breaking their covenant with you. **They have betrayed God** by disbelief and breaking His covenant taken by reason. **Before, then He has given you power over them** meaning, He has given you power over them as He did on the day of Badr. If they repeat the betrayal, then He will give you power over them. **And God is Knowing and Wise**.

## Tafsir al-Baghawi

71 - The Almighty's saying, **And if they intend to betray you**, meaning the captives, **they betrayed God before**, and **He gave them power over you**, at Badr, **and God is Knowing and Wise**. Ibn Jurayj said: What he meant by betrayal is disbelief, meaning: If they disbelieve in you, they disbelieved in God before, and He gave them power over you at Badr until they killed them and took them captive. This is a threat to them if they return to fighting the believers and opposing them.



## Surat al-Anfal 8:72

Indeed, those who believed and emigrated and strove with their wealth and their lives in the cause of God, and those who gave shelter and aided - those are allies of one another. And those who believed but did not emigrate - you have no guardianship over them at all until they emigrate. But if they seek aid of you in religion, then it is your duty to aid them. Except for a people between whom and you there is a treaty. And God is Seeing of what you do.

### Tafsir al-Jalalayn

72 - **Indeed, those who believed and emigrated and struggled with their wealth and their lives in the cause of God** and they are the emigrants **and those who gave shelter** the Prophet, may God bless him and grant him peace **and aided** and they are the Ansar **they are allies of one another** in aid and inheritance **and those who believed but did not emigrate - you have no guardianship over them** with a kasra or fatha **at all** so there is no inheritance between you and them and they have no share in the spoils **until they emigrate** and this was abrogated at the end of the surah **and if they seek your aid in religion, then you must aid them** from the disbelievers **except against a people between you and whom there is a treaty** a treaty, so do not aid them against them and break their treaty **and God is Seeing of what you do**

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Jaafar said: God Almighty says: Those who believed in God and His Messenger. **And they emigrated**, meaning they emigrated from their people, clan, and homes, meaning they left them and went out from them, and their people and clan abandoned them, **and strove in the cause of God**, meaning they went to great lengths to exhaust themselves and their souls in war against the enemies of God from the infidels, **in the cause of God**, meaning in the religion of God which He made a path to His mercy and salvation from His punishment, **and those who gave shelter and aided**, meaning: those who gave shelter to the Messenger of God and the emigrants with him, meaning: they made for them a shelter to which they would take refuge, which is the abode and dwelling, meaning: they housed them, and made for them dwellings from their homes when their people expelled them from their homes, **and aided**, meaning: and aided them against their enemies and the enemies of God from the polytheists, **those are allies of one another**, meaning: these two groups, meaning the emigrants and the helpers, some of them are supporters of others, and helpers against those other than them from the polytheists, and their hands are one against those who disbelieve in God, and some of them are brothers to others without..." Their infidel relatives.

It has been said: What is meant by that is that some of them are more deserving of the inheritance of others,

and that God inherited some of them from others through migration and support, not through kinship and blood relations, and that God later abrogated that by saying: **And those of kinship are more deserving of one another in the Book of God** (al-Anfal 8:75) (al-Ahzab 33:6).

Who said that?

Al-Muthanna told me, he said, Abu Salih told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, his statement: **And those who believed and emigrated and fought in the cause of God and those who gave shelter and aided - those are the believers, truly**, means: in inheritance, he made the inheritance for the emigrants and the helpers, not the relatives. God said: **And those who believed and did not emigrate - you have no share in their guardianship until they emigrate**, meaning: you have no share in their inheritance. And they used to do that until God revealed this verse: **And those of kinship are nearer to one another in the Book of God** (al-Anfal 8:75, al-Ahzab 33:6), in inheritance, so it abrogated the previous one, and the inheritance became for the relatives.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, his statement: **Indeed, those who believed and emigrated and fought with their wealth and their lives in the cause of God**, he says: There is no emigration after the conquest, rather it is martyrdom after that, **and those who gave shelter and aided - those are allies of one another**, until his statement: **until they emigrate**, and that is because the believers were in the time of the Messenger of God, may God bless him and grant him peace, in three ranks: among them is the believer and the emigrant who separated himself from his people in emigration, he went out to a people of believers in their homes, their property and their wealth, **they gave shelter and aided**, and they declared what the emigrants declared, and they brandished swords against those who lied and denied, so these two are believers, God made some of them allies of others, so they would inherit from one another, if the believing emigrant died, the Ansar inherited him by guardianship in religion. And the one who believed but did not emigrate would not inherit because he did not emigrate or support them, so God absolved the believing emigrants from their inheritance, which is the guardianship that God said: **You have no right to their guardianship until they emigrate**. And it was the right of the believers who gave shelter and support, if they sought their support in religion, to support them if they fought, unless they sought support against a people between whom and the Prophet (peace and blessings of God be upon him) there was a covenant, in which case they would have no support against them, except against an enemy with whom there was no covenant. Then God revealed after that that He would join every relative with his relative from the believers who emigrated and those who believed but did not emigrate. So He made for every person among the believers a prescribed share by His saying: "And those of kinship are nearer to one another in the Book of God. Indeed, God is Knowing of all things" (al-Anfal 8:75) and by His saying: **And the believing men and**

## Surat al-Anfal 8:72

Indeed, those who believed and emigrated and strove with their wealth and their lives in the cause of God, and those who gave shelter and aided - those are allies of one another. And those who believed but did not emigrate - you have no guardianship over them at all until they emigrate. But if they seek aid of you in religion, then it is your duty to aid them. Except for a people between whom and you there is a treaty. And God is Seeing of what you do.

**believing women are allies of one another** (al-Tawbah 9:71).

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: The three verses are the last of Al-Anfal, in which there is mention of what happened regarding the guardianship of the Messenger of God, may God bless him and grant him peace, between the Muslim immigrants and the Ansar in inheritance, then that was abrogated by the last of them: "And those of kinship are nearer to one another in the Book of God. Indeed, God is Knowing of all things" (al-Anfal 8:75).

Al-Qasim narrated to us, Al-Husayn narrated to us, Hajjaj narrated to me, on the authority of Ibn Jurayj, on the authority of Abdullah ibn Kathir, regarding his statement: **Indeed, those who believed and emigrated and fought steadfastly**, to His statement: **He is Seeing of what you do**, he said: We have been informed that it was in regard to inheritance, that the believers who emigrated and the believers who did not emigrate do not inherit from each other. He said: Then after that was revealed: "And those of kinship are nearer to one another in the decree of God. Indeed, God is Knowing of all things" (al-Anfal 8:75). So they inherited from each other and did not emigrate, Ibn Jurayj said, Mujahid said: The last three verses of Al-Anfal mention what was between the Muslim emigrants and the Ansar in inheritance, then that was abrogated by the last: **And those of kinship are nearer to one another in the decree of God** (al-Anfal 8:75 - al-Ahzab 33:6).

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **And those who believed and emigrated and fought in the cause of God, and those who gave shelter and aided** until His saying: **You have no right to be their guardian until they emigrate**, he said: The Muslims remained for a period of time inheriting from one another through emigration, and the Muslim Bedouin did not inherit anything from the emigrant, then that was abrogated after that, and God added: "And those of kinship are nearer to one another in the Book of God. Indeed, God is Knowing of all things" (al-Ahzab 33:6), meaning: from the people of polytheism, so the will was permitted, and they had no inheritance, and inheritance became by religions, and the Muslims inherit from one another from the emigrants and the believers, and the people of two religions do not inherit.

Ibn Hamid told us, Yahya bin Wadheeh told us, on the authority of Al-Hasan, on the authority of Yazid, on the authority of Ikrimah and Al-Hasan, they said: (**Indeed, those who believed and emigrated and fought in the cause of God**) until His saying: **You have no share in their guardianship until they emigrate**, the Bedouin did not inherit from the emigrant, nor did the emigrant inherit from him, so He abrogated it and said: "And those of kinship are nearer to one another in the Book

of God. Indeed, God is Knowing of all things" (al-Anfal 8:75).

Muhammad ibn al-Husayn told me, Ahmad ibn al-Mufaddal told us, Asbat told us, on the authority of al-Suddi: **Indeed, those who believed and emigrated and fought in the cause of God and those who gave shelter and aided - those are allies of one another**, in inheritance. **And those who believed but did not emigrate**, those are the Bedouins, **you have no part in their guardianship**, in inheritance. **And if they seek help of you in religion**, he says: that they are Muslims, **then you are responsible for help except against a people between whom and you there is a treaty**. "And those who disbelieve are allies of one another," in inheritance. **And those who believed afterward and emigrated and fought with you - those are from you**, then the obligations and inheritance abrogated it. **And those of kinship**, those who inherited through emigration, **are more worthy of one another in the Book of God**, so the Bedouins and the emigrants inherited.

The statement in the interpretation of His saying: "And those who believed but did not emigrate - you have no guardianship over them at all until they emigrate. And if they seek help of you in religion, then you must help them, except against a people between whom and you there is a treaty. And God is Seeing of what you do."

Abu Ja'far said: What is meant by the words of God Almighty: **And those who believed**, those who believed in God and His Messenger, **and did not emigrate**, their people the infidels, and did not leave the land of infidelity for the land of Islam, **what is [the matter] with you**, O believers in God and His Messenger, the emigrants from their people the polytheists and the land of war, **of their guardianship**, meaning: of their support and their inheritance.

I mentioned the statement of some who said: **The meaning of guardianship here is inheritance**, and I will mention, God willing, whoever I remember mentioned it later.

**From anything until they emigrate**, their people and their homes, from the abode of war to the abode of Islam, **and if they seek your aid in religion**, meaning: if these who believed and did not emigrate seek your aid, **in religion**, meaning: because they are from the people of your religion against your enemies and their enemies from the polytheists, **then upon you**, O believers from the emigrants and the helpers, **is aid**, "unless" they seek your aid, **against a people between whom and you there is a treaty**, meaning: a covenant that some of you have trusted with one another that they will not fight him, **and God is Seeing of what you do**, meaning: God is Seeing of what you do in what He has commanded you and forbidden you from the guardianship of one another, O emigrants and helpers, and leaving the guardianship of those who have not

emigrated and your aid to them when you seek their aid in religion, and other than that of the obligations of God that He has imposed upon you, **is Seeing**, He sees it and perceives it, so nothing of that or anything else is hidden from Him.

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: **You have no right to be their guardian until they emigrate**. He said: The Muslims used to inherit from one another through emigration, and the Prophet, may God bless him and grant him peace, established brotherhood between them, so they used to inherit from one another through Islam and emigration. A man would convert to Islam but not emigrate, so he would not inherit from his brother. This was abrogated by His statement: **And those of kinship are nearer to one another in the decree of God than the believers and the emigrants** (al-Ahzab 33:6).

Muhammad told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Al-Zuhri: "The Prophet, may God bless him and grant him peace, took a man who had entered Islam and said: You establish prayer, pay zakat, perform Hajj to the House, and fast Ramadan, and you will not see the fire of a polytheist except that you are at war."

Al-Muthanna told me, he said, Abu Salih told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **And if they seek your help in religion**, meaning: If the Muslim Bedouins seek your help, O Muhajireen and Ansar, against your enemy, then you must help them, except against a people between you and whom there is a covenant.

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj, who said, Ibn Abbas said: The Prophet, may God bless him and grant him peace, left the people on the day he died in four categories: a believing emigrant, the Ansar, and a believing Bedouin who did not emigrate. If the Prophet, may God bless him and grant him peace, sought his help, he would help him, and if he left him, it was his permission. If the Prophet, may God bless him and grant him peace, sought his help in religion, it was his right to help him, and that is what He said: **And if they seek your help in religion, then it is your duty to help them**. The fourth category: those who follow them in righteousness.

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: **Those who believed and emigrated**, to the end of the surah, that the Messenger of God, may God bless him and grant him peace, died and left people in four categories: a believing emigrant, a Muslim Bedouin, those who gave shelter and aided, and those who followed in righteousness.

## Tafsir al-Qurtubi

It contains seven issues:

First: The Almighty's saying: **Indeed, those who believed** He concluded the Surah by mentioning

allegiance so that each group would know its guardian whom it seeks help from. The meaning of migration and jihad has already been mentioned in terms of language and meaning. **And those who gave shelter and aided** is conjoined to it. They are the Ansar who settled in the home and the faith before them, and the Prophet, may God's prayers and peace be upon him, and the Muhajireen joined them. *Those* is the subject in the nominative case. **Some of them** is a second subject. **Allies of some** is its predicate, and all are the predicates of *that*. Ibn Abbas said: Allies of some in inheritance, so they would inherit through migration, and those who believed and did not migrate did not inherit from those who migrated, so God abrogated that by saying: **And those of kinship** *al-Arham*. Narrated by Abu Dawud. And the inheritance became for those of kinship among the believers. And the people of two religions do not inherit anything. Then came his saying, peace be upon him:

**Attach the obligatory shares to their people** as was previously explained in the verse on inheritance. It was said: There is no abrogation here, but rather its meaning is in support and assistance, as was previously mentioned in An-Nisa. **And those who believe** is the subject and the predicate **you have no part in their guardianship** Yahya bin Waththab, Al-A'mash and Hamzah read from their guardianship with a kasra on the waw. It was said: It is a dialect. It was said: It is from *walayah* something, it is said: wali bain al-wilayah. And wali bain al-wilayah. The fat-ha in this is clearer and better, because it means support and lineage. Guardianship and guardianship may also be used to mean emirate.

Second: The Almighty's saying: **And if they seek your help in religion** means that if these believers who did not migrate from the land of war call upon you for help with a mobilization or money to rescue them, then help them, for that is obligatory upon you, so do not let them down. Except if they seek your help against a people of unbelievers between you and them is a covenant, then do not support them against them, and do not break the covenant until its term is completed. Ibn al-Arabi: Except if they are weak captives, then the guardianship is with them and the support for them is obligatory, until not a single eye remains from us that blinks until it goes out to rescue them if our numbers can bear that, or we spend all our money to extract them until no one has a dirham left. This is what Malik and all the scholars said, **We belong to God and to Him we shall return**, regarding what happened to the creation when they left their brothers in the captivity of the enemy while they had in their hands treasures of money, and surplus conditions, ability, number, strength, and endurance. Al-Zajjaj: It is permissible to say **upon you is victory** in the accusative case as an inducement.

## Tafsir Ibn Kathir

God the Almighty mentioned the categories of believers and divided them into Muhajireen who left their homes and wealth and came to support God and His Messenger and establish His religion and spent their wealth and lives in that, and Ansar who were the

## Surat al-Anfal 8:72

Indeed, those who believed and emigrated and strove with their wealth and their lives in the cause of God, and those who gave shelter and aided - those are allies of one another. And those who believed but did not emigrate - you have no guardianship over them at all until they emigrate. But if they seek aid of you in religion, then it is your duty to aid them. Except for a people between whom and you there is a treaty. And God is Seeing of what you do.

Muslims from the people of Medina at that time who sheltered their Muhajireen brothers in their homes and helped them in their wealth and supported God and His Messenger by fighting with them. These are **friends of one another**, meaning each of them has more right to the other than anyone else. For this reason, the Messenger of God, may God bless him and grant him peace, established brotherhood between the Muhajireen and the Ansar, two of them being brothers, so they would inherit from each other by inheritance that took precedence over kinship until God the Almighty abrogated that with inheritances. This was proven in Sahih al-Bukhari on the authority of Ibn Abbas, and it was narrated by al-Awfi and Ali ibn Abi Talhah on his authority. Mujahid, Ikrimah, al-Hasan, Qatadah and more than one said: Imam Ahmad said: Waki' narrated to us on the authority of Sharik on the authority of Asim on the authority of Abu Wa'il on the authority of Jarir, who is Ibn Abdullah al-Bajali, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **The Muhajireen and the Ansar are friends of one another.** The freed slaves of Quraysh and the freed slaves of Thaqeef are allies of one another until the Day of Resurrection. This was reported by Ahmad alone. Al-Hafiz Abu Ya'la said: Sufyan told us, Ikrimah told us, meaning Ibn Ibrahim al-Azdi, Asim told us, on the authority of Shaqiq, on the authority of Ibn Mas'ud, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **The Muhajireen and the Ansar, and the freed slaves of Quraysh and the freed slaves of Thaqeef are allies of one another in this world and the hereafter.** This is how it was narrated in the Musnad of Abdullah Ibn Mas'ud.

God and His Messenger praised the Muhajireen and the Ansar in more than one verse in His Book. He said: "And the first forerunners among the Muhajireen and the Ansar and those who followed them with good conduct - God is pleased with them and they are pleased with Him and He has prepared for them gardens beneath which rivers flow" **3:10**. He also said: **God has forgiven the Prophet and the Muhajireen and the Ansar who followed him during the time of hardship 3:10.** He also said: "For the poor emigrants who were expelled from their homes and their properties, seeking bounty from God and approval and supporting God and His Messenger - those are the truthful. And those who were established in the home and in the faith before them love those who emigrated to them and find not in their hearts any need for what the Muhajireen were given and give them preference over themselves, even though they were in need" **3:10**. The best that has been said about His statement: **and find not in their hearts any need for what the Muhajireen were given** is that they do not envy them for the bounty that God gave them for their migration. The apparent meaning of the verses is to give precedence to the Muhajireen over the Ansar, and this is a matter agreed upon by the scholars and they do

not differ on that. For this reason, Imam Abu Bakr Ahmad ibn Amr ibn Abd al-Rahman said: Al-Khaliq Al-Bazzar in his Musnad: Muhammad bin Muammar told us, Muslim bin Ibrahim told us, Hammad bin Salamah told us, on the authority of Ali bin Zaid, on the authority of Saeed bin Al-Musayyab, on the authority of Hudhayfah, who said: The Messenger of God, may God bless him and grant him peace, gave me the choice between migration and support, so I chose migration. Then he said: We do not know it except from this aspect, and the Almighty's saying: **And those who believed and did not emigrate - you have no guardianship over them** Hamzah read their guardianship with the kasra, and the rest with the fatha, and they are one like the indication and the indication **of anything until they emigrate** This is the third category of believers, and they are those who believed but did not emigrate, but rather stayed in their deserts, so these have no share in the spoils, nor in a fifth of them except for what they were present in the fighting.

Ahmad said: Waki' narrated to us, Sufyan narrated to us, on the authority of Alqamah bin Marthad, on the authority of Sulayman bin Buraidah, on the authority of his father, on the authority of Yazid bin Al-Khasib Al-Aslami, may God be pleased with him, who said: When the Messenger of God, may God bless him and grant him peace, sent a commander over a raid or an army, he would advise him in private to fear God and to treat those Muslims with him well, and he would say: "Fight in the name of God in the way of God, fight those who disbelieve in God, if you meet your enemy from the polytheists, then call them to one of three characteristics - or qualities - and whichever of them they respond to, then accept them and refrain from them. Call them to Islam, and if they respond, then accept them and refrain from them. Then call them to move from their home to the home of the immigrants, and inform them that if they do that, they will have what the immigrants have, and that they are subject to what the immigrants are subject to. If they refuse and choose their home, then inform them that they will be like the Bedouin Muslims, and the ruling of God that applies to the believers will apply to them, and they will have no share in the spoils and booty, unless they fight with the Muslims, then They refused, so call them to pay the jizyah. If they respond, then accept it from them and refrain from fighting them. If they refuse, then seek help from God and fight them. This is reported only by Muslim, and he has other additions. His statement, "And if they seek help of you in religion, then you must help them" **7:13**. God the Almighty says, "And if these Bedouins, who did not emigrate to fight for religion against an enemy of theirs, seek help from you, then help them, for it is obligatory upon you to help them, because they are your brothers in religion, unless they seek help from you against a people of the disbelievers, between you and them is a treaty, that is, a truce for a period. So do not break your covenant and do not break your oaths with those with whom you



have made a treaty." This was narrated on the authority of Ibn Abbas, may God be pleased with him.

### Fath al-Qadir

God the Almighty concluded this Surah by mentioning loyalty so that each group would know its guardian whom it seeks help from. He the Almighty called the emigrants to Medina by this name because they left their homelands and departed from them in search of what is with God, and in response to His call. **And those who gave shelter and aided** are the Ansar. The reference in His saying: *those* is to the first and last relative pronoun, which is the subject and its predicate is the sentence mentioned after it. It is possible that **some of them** is a substitute for the demonstrative pronoun, and the predicate is **guardians of one another** meaning some of them are guardians of one another in support and assistance. It was said that the meaning is: some of them are guardians of one another in inheritance. They used to inherit from one another through emigration and aid, then that was abrogated by His saying the Almighty: **And those of kinship are more worthy of one another**. His saying: **And those who believe** is the subject, and its predicate is **You have no part in their guardianship**. Yahya bin Watthab, Al-A'mash, and Hamzah read **from their guardianship** with a kasra on the waw. The rest read it with the fat-ha: meaning, what do you have of their support and assistance, or of their inheritance, even if they were from your relatives because they did not emigrate, **until they emigrate**, so they will have what the first group had, who combined faith and emigration. **And if they seek your aid**, meaning those who believed but did not emigrate if they asked you to aid them against the polytheists, **then upon you is aid**, meaning it is obligatory upon you to aid, *unless*, they seek your aid **against a people between whom and you there is a treaty**, so do not aid them and do not break the treaty between you and those people until its term expires. Al-Zajjaj said: It is permissible, **and upon you is aid**, in the accusative case, for the purpose of enticement.

### Tafsir al-Baghawi

72 - The Almighty said: **Indeed, those who believed and emigrated**, meaning: left their people and their homes, meaning the emigrants. **And strived with their wealth and their lives in the cause of God and those who gave shelter** the Messenger of God, may God bless him and grant him peace, and the emigrants with him, meaning: settled them in their homes, **and aided** meaning: and supported them against their enemies, who are the Ansar, may God be pleased with them, **they are allies of one another**, not their relatives among the disbelievers. It was said: in aid and support. Ibn Abbas said: In inheritance, they used to inherit by migration, so the Muhajireen and Ansar used to inherit from each other without their relatives, and whoever believed but did not migrate did not inherit from his relative who migrated until the conquest of Mecca and migration was cut off, and they used to inherit from each other by their relatives wherever they were, and that was abrogated by the words of God Almighty: **And those of kinship are nearer to each other in the**

**ordinance of God** (al-Ahzab 33:6), **And those who believed but did not emigrate - you have no right to their guardianship at all** meaning inheritance, **until they emigrate** Hamza read: **their guardianship** with a kasra on the waw, and the rest with a fatha, and they are one like indication and indication. **And if they seek your aid in religion** meaning: the believers who did not migrate seek your aid, **then you must aid them except against a people between you and whom there is a treaty** a covenant, so do not aid them against them, **and God is Seeing of what you do**.

### Tafsir al-Baidawi

72. **Those who believed and emigrated** are the emigrants who left their homelands out of love for God and His Messenger. **And fought with their wealth** so they spent it on mounts and weapons and spent it on the needy. **And themselves in the cause of God** by directly fighting. **And those who gave shelter and aided** are the Ansar who gave shelter to the emigrants to their homes and aided them against their enemies. **Those are allies of one another** in inheritance. The emigrants and the Ansar used to inherit through emigration and aid without relatives until it was abrogated by His statement: **And those of kinship are more worthy of one another** or in aid and support. **And those who believed and did not emigrate - you have no part of their guardianship until they emigrate** meaning from their guardianship in inheritance. Hamza read **their guardianship** with a kasra, likening it to work and industry like writing and leadership as if he was taking on the work of his companion. "And if they seek your aid in religion, then you must al-Nasr 110: **It is your duty to support them against the polytheists**. Except against a people between whom and you there is a covenant. For their covenant will not be broken because of their support for them. **And God is Seeing of what you do**.



## Surat al-Anfal 8:73

And those who disbelieve are allies of one another. If you do not do so, there will be fitnah on earth and great corruption.

## Surat al-Anfal 8:73

And those who disbelieve are allies of one another. If you do not do so, there will be fitnah on earth and great corruption.

## Tafsir al-Jalalayn

73 - **And those who disbelieve are allies of one another** in support and inheritance, so there is no inheritance between you and them **unless you do so** meaning take the Muslims as allies and suppress the disbelievers **there will be turmoil on earth and great corruption** due to the strength of disbelief and the weakness of Islam.

## Tafsir al-Suyuti

As for the Almighty's saying: And those who disbelieved, the verse. Ibn Jarir and Abu al-Sheikh narrated on the authority of al-Suddi on the authority of Abu Malik, who said: A man said: We inherit from our polytheist relatives, so the verse was revealed: And those who disbelieved are allies of one another.

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **And those who disbelieve**, in God and His Messenger, **are allies of one another**, meaning some of them are helpers and supporters of others, and are more deserving of it than the believers in God and His Messenger.

We have mentioned the statement of the one who said: **He meant by that that some of them are more entitled to the inheritance of some of their relatives from the believers**, and we will mention the rest of those whose mention we have attended.

Muhammad bin Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of al-Suddi, on the authority of Abu Malik, he said: A man said: We inherit from our polytheist relatives! So the verse was revealed: **And those who disbelieve are allies of one another**, and the verse.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, his saying: "And those who disbelieve are allies of one another. If you do not do so, there will be turmoil on earth and great corruption," was revealed regarding the inheritance of the polytheists of the people of the covenant.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And those who believed but did not emigrate - you have no right to be their guardian until they emigrate**, until His statement: **and great corruption**, he said: The believing emigrant and the believing non-emigrant did not inherit from each other even if they were two believing brothers. He said: That is because this religion was little in this

country until the day of the conquest. Then when the day of the conquest came and emigration was cut off, they inherited from each other through kinship ties. The Prophet, may God bless him and grant him peace, said: **There is no emigration after this conquest**, and he recited: **And those of kinship are nearer to one another in the Book of God** (al-Anfal 8:75 - al-Ahzab 33:6).

Others said: The meaning of this is that the infidels are supporters of one another, and that the one who resides in the land of war and does not emigrate is not a believer.

Who said that?

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **And those who disbelieve are allies of one another**, he said: A man would come down between the Muslims and the polytheists, and say: If these are victorious, I will be with them, and if those are victorious, I will be with them. But God refused that to them, and God revealed concerning that, so the fire of a Muslim and the fire of a polytheist shall not be seen, except for a person who pays the jizyah and acknowledges the tax.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: God urged the believers to communicate, so He made the Muhajireen and the Ansar people of guardianship in religion without others, and He made the infidels guardians of one another.

As for his saying: **If you do not do it, there will be tribulation on earth and great corruption**, the people of interpretation differed in its interpretation.

Some of them said: Its meaning is: If you do not do, O believers, what you have been commanded to do of the inheritance of the emigrants from one another through emigration, and the Ansar through faith, without their relatives from the Arab Muslims and without the infidels, **there will be a trial**, meaning: a calamity will occur on earth because of that, **and great corruption**, meaning: and disobedience to God.

Who said that?

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement: **If you do not do so, there will be tribulation on the earth and great corruption**, unless you do this, you will leave them to inherit as they used to inherit, **there will be tribulation on the earth and great corruption**. He said: The Messenger of God, may God bless him and grant him peace, did not accept faith except through migration, and they would not make them part of them except through migration.

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 those who disbelieve are allies of one another**, meaning in inheritance, **unless you do it**, he says: unless you take in inheritance what I have commanded you to do, **there will be turmoil on earth and great corruption**.

Others said: The meaning of this is: If you do not help

each other, O believers, in religion, there will be great turmoil and corruption on earth.

Who said that?

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: He made the Muhajireen and Ansar people of guardianship in religion to the exclusion of others, and he made the infidels guardians of one another, then he said: **If you do not do so, there will be tribulation on earth and great corruption**, meaning: if the believer does not befriend the believer, rather than the infidel, even if he is related to him, **there will be tribulation on earth**, meaning: doubt about truth and falsehood, and the emergence of corruption on earth, by the believer befriending the infidel rather than the believer, then the inheritances are returned to the relatives.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, Ibn Jurayj said, his statement: **If you do not do so, there will be turmoil on earth and great corruption**, he said: If you do not cooperate and support one another in religion, **there will be turmoil on earth and great corruption**.

Abu Ja'far said: The most correct of the two interpretations of his statement: **And those who disbelieve are allies of one another**, is the statement of the one who said: Its meaning is that some of them are supporters of others, not the believers, and that it is an indication of God's prohibition on the believer residing in the land of war and abandoning migration, because what is known in the speech of the Arabs of the meaning of **the guardian** is the supporter and helper, or: the cousin and the relative. As for the inheritor, this is not known from its meanings, except in the sense that he follows him in carrying out his inheritance after him. And that is a distant meaning, even though the speech may bear it. And directing the meaning of God's speech to what is most apparent and well-known is better than directing it to something contrary to that.

And since that is the case, then it is clear that the first of the two interpretations of His statement: **If you do not do it, there will be tribulation on earth and great corruption**, is the interpretation of the one who said: If you do not do what I have commanded you to do of cooperation and support for the religion, there will be tribulation on earth, since the beginning of the verse from His statement: **Indeed, those who have believed and emigrated and striven with their wealth and their lives in the cause of God**, came with the urging of loyalty to the religion and support for each other, so it is necessary that its conclusion be with it.

## Tafsir al-Qurtubi

Third - The Almighty said: **And those who disbelieve are allies of one another**. God cut off the alliance between the disbelievers and the believers, so He made the believers allies of one another, and the disbelievers allies of one another, supporting each other with their religion and dealing with each other with their beliefs. Our scholars said that a disbeliever who has a Muslim brother should not marry her, as

there is no alliance between them, and the people of her religion should marry her. Just as a Muslim woman cannot be married except by a Muslim, so too a disbeliever cannot be married except by a disbeliever who is a relative of hers, or a bishop, even if she is a Muslim, unless she is a freedwoman. If a marriage contract is made with someone other than a freedwoman, it is annulled if it is for a Muslim, but it is not valid for a Christian. Asbagh said: It is not annulled, a Muslim marriage is more appropriate and preferable.

Fourth: The Almighty's saying: **If you do not do it**, the pronoun refers to inheritance and its commitment. The meaning is: If you do not leave them to inherit as they used to inherit, said Ibn Zayd. It was said: It refers to mutual support, assistance, assistance, and joining hands. Ibn Jurayj and others: If this is not done, then strife will occur from him soon, so it is more certain than the first. Al-Tirmidhi mentioned on the authority of Abdullah bin Muslim bin Hormuz on the authority of Muhammad and Saad bin Ubayd on the authority of Abu Hatim Al-Muzani who said that the Messenger of God, may God bless him and grant him peace, said:

"If there comes to you one with whose religion and character you are pleased, then marry your wife to him. If you do not do so, there will be tribulation on the earth and great corruption." They said: O Messenger of God, even if that is in him? He said: If there comes to you one with whose religion and character you are pleased, then marry your wife to him." Three times. He said: A strange hadith. It was said: It refers to keeping the covenant and pact included in His statement: "Except for a people between you and whom there is a treaty." This, even if he does not do so, is tribulation itself. It was said: It refers to victory for the Muslims in religion. This is the meaning of the second statement. Ibn Ishaq said: God made the Muhajireen and Ansar the people of His authority in religion, to the exclusion of others, and He made the disbelievers allies of one another. Then He said: "Unless you do so," which means that the believer will be an ally of the disbeliever, to the exclusion of the believers. "There will be a trial," meaning a trial through war, and what comes with it of raids, exile, and captivity. And great corruption: the emergence of polytheism. Al-Kisa'i said: The accusative case is permissible in His statement: "There will be a trial," meaning there will be your actions and great corruption. "Truly" is a source, meaning they fulfilled their faith by migration and victory.

## Tafsir Ibn Kathir

When God Almighty mentioned that the believers are allies of one another, He severed allegiance between them and the infidels, as Al-Hakim said in his Mustadrak: Muhammad bin Salih bin Hani' told us, Abu Saeed Yahya bin Mansour Al-Harawi told us, Muhammad bin Aban told us, Muhammad bin Yazid and Sufyan bin Hussein told us, on the authority of Al-Zuhri, on the authority of Ali bin Al-Hussein, on the authority of Amr bin Othman, on the authority of Usamah, on the authority of the Prophet, may God bless him and grant him peace, who said: "People of two religions do not inherit from each other, and a

## Surat al-Anfal 8:73

And those who disbelieve are allies of one another. If you do not do so, there will be fitnah on earth and great corruption.

Muslim does not inherit from an infidel, nor an infidel from a Muslim - then he recited - 'And those who disbelieve are allies of one another. If you do not do so, there will be turmoil on earth and great corruption.'" Then Al-Hakim said: Its chain of transmission is authentic, and they did not include it. I said: The hadith is in the two Sahihs on the authority of Usamah bin Zaid, who said: The Messenger of God, may God bless him and grant him peace, said: **A Muslim does not inherit from a disbeliever, nor does a disbeliever inherit from a Muslim.** And in the Musnad and the Sunan, on the authority of Amr bin Shuaib, on the authority of his father, on the authority of his grandfather, who said: The Messenger of God, may God bless him and grant him peace, said: **People of two different religions do not inherit from each other.** And Al-Tirmidhi said: It is good and authentic. And Abu Ja'far bin Jarir said: Muhammad told us, on the authority of Mu'ammarr, on the authority of Al-Zuhri, that the Messenger of God, may God bless him and grant him peace, took a man who had entered Islam and said: **Establish the prayer, pay the zakat, make the pilgrimage to the House, and fast Ramadan, and you will not see the fire of a polytheist except that you are at war with him.** And this is mursals from this source, and it has been narrated connected from another source on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **I am innocent of every Muslim among the polytheists,** then he said: **Their two fires will not be seen.**

Abu Dawud said at the end of the Book of Jihad: Muhammad ibn Dawud ibn Sufyan told us, Yahya ibn Hassan told us, Sulayman ibn Musa Abu Dawud told us, Ja'far ibn Sa'd ibn Samurah ibn Jundub told us, Khabib ibn Sulayman told me, on the authority of Samurah ibn Jundub: As for what follows, the Messenger of God, may God bless him and grant him peace, said: **Whoever has intercourse with a polytheist and lives with him is like him.** Al-Hafiz Abu Bakr ibn Mardawayh mentioned from the hadith of Hatim ibn Isma'il, on the authority of Abdullah ibn Hurmuz, on the authority of Muhammad and Sa'id ibn Ubayd, on the authority of Abu Hatim al-Muzani, who said: The Messenger of God, may God bless him and grant him peace, said: **If someone comes to you whose religion and character you are pleased with, then marry him, otherwise there will be great turmoil and corruption on earth.** They said: O Messenger of God, even if that is the case? He said: **If someone comes to you whose religion and character you are pleased with, then marry him,** three times. Abu Dawud and al-Tirmidhi narrated it from the hadith of Hatim ibn Isma'il in a similar manner. Then it was narrated from the hadith of Abdul Hamid ibn Sulayman, on the authority of Ibn 'Ajlun, on the authority of Abu Wathima al-Nadri, on the authority of Abu Hurayrah. May God be pleased with him, he said: The Messenger of God, may God bless him and grant him peace, said: "If someone comes to you whose character and religion please you, then marry him. If you do not do so, there will be tribulation on earth and widespread corruption." The meaning of his statement, **If you do not do so, there will be tribulation on earth and widespread corruption,**

is that if you do not avoid the polytheists and befriend the believers, otherwise tribulation will occur among the people, which is confusion and mixing of the believers with the disbelievers, and widespread, widespread corruption will occur among the people.

## Fath al-Qadir

His statement: 73- "And those who disbelieve **is a subject and its predicate** is some of them are allies of one another" meaning some of them support others and take care of them in their affairs, or inherit from them if they die, and in it is an allusion to the Muslims that they do not support the disbelievers nor take them as allies. His statement: "If you do not do it **the pronoun refers to what they were commanded to do before this of befriending the believers and supporting them in the aforementioned detail, and leaving the befriending of the disbelievers** there will be a trial on earth **meaning a trial will occur if you do not do that** and great corruption **meaning a great corruption in religion and the world.**"

## Tafsir al-Baghawi

**73 -** And those who disbelieve are allies of one another," in aid and victory. Ibn Abbas said: In inheritance, meaning: the polytheists inherit from one another, "If you do not do so, there will be turmoil on earth," Ibn Abbas said: If you do not take in inheritance what I have commanded you to do.

Ibn Jurayj said: Unless they cooperate and support each other.

Ibn Ishaq said: God made the Muhajireen and Ansar people of guardianship in religion, to the exclusion of all others, and He made the infidels guardians of one another. Then He said: **If you do not do it,** which is that the believer takes the infidel as his guardian rather than the believer, **there will be tribulation on earth and great corruption,** so the tribulation on earth is the strength of disbelief, and the great corruption is the weakness of Islam.

## Tafsir al-Baidawi

73. "And those who disbelieve are allies of one another" in inheritance or support, and in its concept it indicates the prevention of inheritance or support between them and the Muslims. "Unless you do it" unless you do what you have been commanded to do of communicating among yourselves and being allies of one another even in inheritance and severing ties between you and the disbelievers. "There will be a trial on earth" a great trial will occur in it, which is the weakness of faith and the appearance of disbelief. "And great corruption" in the religion, and it was read many times.



## Surat al-Anfal 8:74

And those who believed and emigrated and strove in the cause of God and those who gave shelter and aided - those are the believers, truly. For them is forgiveness and noble provision.

## Surat al-Anfal 8:74

And those who believed and emigrated and strove in the cause of God and those who gave shelter and aided - those are the believers, truly. For them is forgiveness and noble provision.

## Tafsir al-Jalalayn

74 - (And those who believed and emigrated and fought in the cause of God and those who gave shelter and aided - those are the believers, truly. For them is forgiveness and noble provision) in Paradise.

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **And those who believed and emigrated and strove in the cause of God, and those who gave shelter and aided** they gave shelter to the Messenger of God, may God bless him and grant him peace, and the emigrants with him and aided them, and aided the religion of God, those are the people of true faith in God and His Messenger, not those who believed but did not emigrate from the land of polytheism, and resided among the people of polytheism, and did not fight their enemy with the Muslims, **for them is forgiveness**, meaning: they have a cover from God for their sins, by His pardoning them for them, **and generous provision**, meaning: they have in Paradise a delicious and generous food and drink that does not change in their stomachs and become a secretion, but rather it becomes a secretion like the secretion of musk.

This verse indicates the correctness of what we have said: that the meaning of God's statement: **Some of them are allies of others**, in this verse, His statement: **You have no part of their allegiance in any way**, is only support and assistance, not inheritance, because He, the Most High, followed that with praise for the Muhajireen and Ansar and the report of what they have with Him, not for those who did not migrate, by His statement: **And those who believed and emigrated and strove in the cause of God and those who gave shelter and aided**, the verse. If the verses before that were intended to indicate the ruling on their inheritance, then the only thing that followed that was the urging to carry out the inheritance as commanded. And in the correctness of that as well, there is clear evidence that there is no abrogating or abrogated verse in these verses.

## Tafsir al-Qurtubi

And God fulfilled their faith in the good report of His saying: **For them is forgiveness and noble provision**, meaning a great reward in Paradise.

## Tafsir Ibn Kathir

When God the Almighty mentioned the ruling of the believers in this world, He followed it with mentioning their wealth in the Hereafter, so He informed about them with the reality of faith as mentioned in the beginning of the Surah and that He the Almighty will reward them with forgiveness and pardon for sins if they exist, and with generous provision which is good, abundant, pure, noble, permanent, and continuous forever, never interrupted or ended, never getting tired or bored because of its goodness and variety. Then He mentioned that those who follow them in this world based on what they were upon of faith and righteous deeds will be with them in the Hereafter, as He said, **And the first to foretake al-Anfal 2:17** and He said, **And those who came after them al-Anfal 2:17**. In the agreed upon hadith, rather the mutawatir hadith from authentic chains of transmission, on the authority of the Messenger of God (blessings and peace of God be upon him), he said, **A person will be with those he loves**. In another hadith, **Whoever loves a people is one of them**. In another narration, **He will be gathered with them**. Imam Ahmad said: We were told by Wakee', on the authority of Sharik, on the authority of Asim, on the authority of Abu Wa'il, on the authority of Jarir, who said: The Messenger of God, may God bless him and grant him peace, said: **The Muhajireen and the Ansar are allies of one another, and the freed slaves of Quraysh and the freed slaves of Thaqeef are allies of one another until the Day of Resurrection**. Sharik said: We were told by Al-A'mash, on the authority of Tamim bin Salamah, on the authority of Abd al-Rahman bin Hilal, on the authority of Jarir, on the authority of the Prophet, may God bless him and grant him peace, something similar. Ahmad was the only one to narrate it from these two sources. As for the Almighty's saying: **And those of kinship are more worthy of one another in the Book of God**, that is, in the ruling of God, what is meant by His saying: **And those of kinship** is not the specificity of what the scholars of inheritance laws apply to relatives who do not have a share and are not agnates, but rather they are related by an heir such as the maternal aunt, paternal uncle, paternal aunt, daughters' children, sisters' children, and the like, as some of them may claim and cite the verse as evidence and believe that it is explicit in the issue. Rather, the truth is that the verse is general and includes all relatives, as Ibn Abbas, Mujahid, Ikrimah, Al-Hasan, Qatadah, and more than one have stated that it abrogates inheritance by oath and brotherhood, by which they used to inherit at first. Based on this, it includes those of kinship by the specific name, and whoever does not inherit from them cites evidence, the strongest of which is the hadith: **Indeed, God has given every person with a right his right, so there is no bequest for an heir**. They said: If he had a right, he would have had a share named in the Book of God, but since that was not the case, he would not have been an heir, and God knows best.

The last interpretation of Surat Al-Anfal. Praise and thanks be to God, and upon Him we rely, and He is sufficient for us, and He is the best Disposer of affairs.



## Fath al-Qadir

Then the Almighty explained another ruling related to the believing emigrants who struggled in the way of God and the believers who sheltered those who emigrated to them and supported them, and they are the Ansar. He said: 74- **Those are the true believers**, meaning those who are complete in faith. This is not a repetition of what came before it, as it was mentioned in praise of these people, and the first was mentioned in requiring loyalty and support. Then the Almighty informed that **for them** from Him is *forgiveness* for their sins in the Hereafter, **and for them** in this world is **a generous provision**, free from turbidity, good and delicious.

## Tafsir al-Baghawi

74 - **And those who believed and emigrated and fought in the cause of God and those who gave shelter and aided - those are the believers, truly.** There is no doubt or suspicion in their faith. It was said: They confirmed their faith by emigrating, fighting, and spending money in the cause of religion. **For them is forgiveness and noble provision** in Paradise. If it is said: What is the meaning of repeating this verse? It was said: The emigrants were divided into classes: Some of them were the people of the first emigration, and they were the ones who emigrated before Hudaybiyyah, and some of them were the people of the second emigration, and they were the ones who emigrated after the Treaty of Hudaybiyyah before the conquest of Mecca, and some of them had two emigrations, the emigration to Abyssinia and the emigration to Medina, so what is meant by the first verse is the first emigration, and what is meant by the second is the second emigration.

## Tafsir al-Baidawi

74. **And those who believed and emigrated and strove in the cause of God and those who gave shelter and aided - those are the believers, truly.** When He divided the believers into three groups, He made clear that those who were perfect in faith among them were those who fulfilled their faith by achieving its requirements of emigration, jihad, spending money, and supporting the truth. And He promised them the noble appointment, saying, **For them is forgiveness and noble provision**, with no obligation or favor in it. Then He included with them in both matters those who would join them and bear their characteristics, saying:

## Surat al-Anfal 8:75

And those who believed afterward and emigrated and fought with you - those are from you. And those of kinship are nearer to one another in the Book of God. Indeed, God is Knowing of all things.

## Surat al-Anfal 8:75

And those who believed afterward and emigrated and fought with you - those are from you. And those of kinship are nearer to one another in the Book of God. Indeed, God is Knowing of all things.

## Tafsir al-Jalalayn

75 - **And those who believed after** that is, after those who were the first to believe and emigrate **and emigrated and fought with you - those are from you** O emigrants and helpers **and those of kinship** those of kinship **are more worthy of one another** in inheritance than inheritance in faith and emigration mentioned in the previous verse in **the Book of God** the Preserved Tablet **Indeed, God is Knowing of all things** and from it is the wisdom of inheritance.

## Tafsir al-Suyuti

The Almighty said: And those of kinship, the verse Ibn Jarir narrated on the authority of Ibn al-Zubayr, who said: A man would make a contract with another man: You inherit from me and I inherit from you. So this verse was revealed: And those of kinship are more worthy of one another in the Book of God. And Ibn Saad narrated on the authority of Hashim Ibn Urwah on the authority of his father, who said: The Messenger of God, may God bless him and grant him peace, made a brotherhood between al-Zubayr Ibn al-Awwam and Ka'b Ibn Malik. Al-Zubayr said: I saw Ka'b wounded at Uhud, so I said: If he died and was cut off from the world and its people, I would inherit from him. So this verse was revealed: And those of kinship are more worthy of one another in the Book of God. So the inheritances were then for the wombs and relatives, and those inheritances were cut off in brotherhood.

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **And those who believed**, in God and His Messenger, after I explained what I explained about the guardianship of the Muhajireen and Ansar over one another, and the cessation of their guardianship from those who believed but did not emigrate until they emigrated, **and emigrated**, from the land of disbelief to the land of Islam, **and fought with you**, O believers, **they are from you**, in guardianship, you owe them the right and support in religion and inheritance, like what you owe them, and some of you owe others, as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: Then he returned the inheritances to the relatives of those who converted to Islam after the guardianship of the Muhajireen and Ansar without them, to the relatives between them, so he said: "And those who believed afterward and emigrated and fought with you - those are from you. And those of kinship are more worthy of one another in

the Book of God," meaning in inheritance, **Indeed, God is Knowing of all things**.

The statement in the interpretation of his saying: "And those of kinship are nearer to one another in the Book of God. Indeed, God is Knowing of all things."

Abu Ja'far said: God Almighty says: And those who are related by blood, **are more worthy of one another**, in inheritance, if they are among those to whom God has allotted a share and portion of it, from the ally and the guardian, **in the Book of God**, meaning: in the ruling of God that He wrote in the Preserved Tablet and the previous judgment, **Indeed, God is Knowing of all things**, meaning: God is Knowing of what is good for His servants, in His inheritance of some of them from others in kinship and lineage, without swearing by contract, and other than that of all matters, nothing of which is hidden from Him.

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

Who said that?

Ahmad bin Al-Muqaddam told us, Al-Mu'tamir bin Sulayman told us, my father told us, Qatada told us that he said: The Bedouin did not inherit from the immigrant, until God revealed: **And those of kinship are nearer to one another in the Book of God**.

Muhammad ibn al-Muthanna told us, Muadh told us, Ibn Awn told us, on the authority of Isa ibn al-Harith: His brother Shuraih ibn al-Harith had a concubine, and she bore him a girl. When the girl grew up, she was married and gave birth to a boy. Then the concubine died, and Shuraih ibn al-Harith and the boy disputed before Shuraih the judge about her inheritance. Shuraih ibn al-Harith kept saying: He has no inheritance in the Book of God! So Shuraih ruled that the inheritance goes to the boy. He said: **And those of kinship are more worthy of one another in the decree of God**. So Maysarah ibn Zayd rode to Ibn al-Zubayr and informed him of Shuraih's ruling and statement. Ibn al-Zubayr wrote to Shuraih: "Maysarah informed me that you ruled with such and such, and you said: 'And those of kinship are more worthy of one another in the decree of God.' But that is not the case. Rather, this verse was revealed: A man would make a contract with another man, saying: 'You inherit from me and I inherit from you.' So this verse was revealed: 'And those of kinship are more worthy of one another in the decree of God.'" So he brought the letter to Shuraih, and Shuraih said: **Free her, her belly is full!** And he refused to go back on his ruling.

Yaqub bin Ibrahim told me, he said, Ibn Ulayyah told us, on the authority of Ibn Awn, he said, Isa bin Al-Harith told me, he said: Shuraih bin Al-Harith had a concubine, and he mentioned something similar, except that he said in his hadith: A man would make a contract with another man, saying: **(You inherit from me and I inherit from you)**, so when this was revealed, he stopped doing that.

The last interpretation of Surat Al-Anfal

## Tafsir al-Qurtubi

Fifth - The Almighty's saying: **And those who believed after that and emigrated** meaning after the Haybiyah and the Pledge of Ridwan. This is because the emigration after that was of a lower rank than the first emigration. The second emigration is the one in which the peace treaty was made, and the war laid down its burdens for about two years, then came the conquest of Mecca. For this reason, he, peace be upon him, said:

**There is no migration after the conquest.** So he explained that whoever believed and migrated after that would join them. The meaning of **from you** is like you in victory and loyalty.

Sixth: The Almighty said: **And those of kinship** as a beginning. The singular is *dhu*, and *womb* is feminine, and the plural is *wombs*. What is meant by it here are the agnates, not the one born through the womb. What makes it clear that what is meant by *haram* are the agnates is the saying of the Arabs: **And your womb has connected you.** They do not mean the maternal kinship. Qatilah bint al-Harith said - the sister of al-Nadr ibn al-Harith - thus said Ibn Hisham. Al-Suhayli said: The correct view is that she is the daughter of al-Nadr, not his sister. This is what was stated in the Book of Evidences - in which she mourns her father when the Prophet, may God bless him and grant him peace, killed him with patience - in al-Safra':

O rider, the noble one is expected to rise at five in the morning, and you will be successful.

Inform the dead of the greeting that the noble horses continue to flutter with

From me to you, a tear is shed, and another is choking

Does Al-Nadr hear me if I call him, or how can a dead person who does not speak hear?

O Muhammad, the best of the noble ones among his people, and the stallion is a well-bred stallion

What would it have hurt you if you had been ungrateful, perhaps from the young man who is the one who is annoying and enraging?

If I were able to pay a ransom, I would pay it with the most precious thing that can be paid.

Al-Nadr is the closest of relatives to the family and the most deserving of manumission.

The swords of his father's sons continued to attack him, but God has wombs there that have been torn.

Patience leads to death, tired and chained, while suffering and bound

Seventh: The predecessors and those who came after them differed regarding the inheritance of the uterine relatives - who have no share in the Book - from the relatives of the deceased and are not agnates, such as the children of daughters, the children of sisters, the daughters of the brother, the paternal aunt and maternal aunt, the paternal uncle who is the brother of

the mother's father, the maternal grandfather, the maternal grandmother, and those related by them. Some people said: The uterine relatives who do not have a share do not inherit. It was narrated from Abu Bakr al-Siddiq, Zaid bin Thabit, and Ibn Umar, and a narration from Ali, and it is the opinion of the people of Medina. It was narrated from Makhul and al-Awza'i, and al-Shafi'i **may God be pleased with him** said the same. The following said that they inherit: Umar bin al-Khattab, Ibn Mas'ud, Mu'adh, Abu al-Darda', Aisha, and Ali in a narration from him, and it is the opinion of the people of Kufa, Ahmad, and Ishaq. They cited the verse as evidence and said: Two reasons have come together in the uterine relatives: kinship and Islam, so they are more deserving than those who have one reason, which is Islam. The first responded and said: This is a general and comprehensive verse, and it appears that every kinship is close or distant, and the verses of inheritance are explanatory and the explanatory judges and explains the general. They said: The Prophet, may God bless him and grant him peace, made loyalty a fixed cause, and he established the master in it in the place of the agnatic kin, so he said:

### Loyalty to the one who freed.

He forbade the sale of loyalty and its gift. Others cited as evidence what Abu Dawud and Al-Daraqutni narrated on the authority of Al-Miqdam, who said: The Messenger of God, may God bless him and grant him peace, said:

"Whoever leaves behind all of this, it is to me - or perhaps he said, to God and His Messenger - and whoever leaves behind wealth, it is to his heirs. I am the heir of one who has no heir, I am responsible for his maintenance and I inherit from him, and the maternal uncle is the heir of one who has no heir, I am responsible for his maintenance and I inherit from him." Al-Daraqutni narrated on the authority of Tawus that Aisha, may God be pleased with her, said:

God is the protector of he who has no protector, and the maternal uncle is the heir of he who has no heir. It was 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:

**The maternal uncle is an heir.** It was narrated on the authority of Abu Hurairah who said:

The Messenger of God (peace and blessings of God be upon him) was asked about the inheritance of the paternal aunt and maternal aunt. He said, **I do not know until Gabriel comes to me.** Then he said, **Who is the one who asked about the inheritance of the paternal aunt and maternal aunt?** He said, **The man came and said, 'Gabriel whispered to me that they have nothing.'** Ad-Daraqutni said, "No one narrated it on the authority of anyone except Mus'adah on the authority of Muhammad ibn 'Amr, and he is weak. The correct version is mursal." It was narrated on the authority of Ash-Sha'bi that Ziyad ibn Abi Sufyan said to his companion, **Do you know how 'Umar ruled regarding the paternal aunt and maternal aunt?** He said, *No.* He said, "I know best how 'Umar ruled regarding them. He made the maternal aunt like the mother and the paternal aunt like the father."

## Surat al-Anfal 8:75

And those who believed afterward and emigrated and fought with you - those are from you. And those of kinship are nearer to one another in the Book of God. Indeed, God is Knowing of all things.

### Tafsir Ibn Kathir

When God the Almighty mentioned the ruling of the believers in this world, He followed it with mentioning their wealth in the Hereafter, so He informed about them with the reality of faith as mentioned in the beginning of the Surah and that He the Almighty will reward them with forgiveness and pardon for sins if they exist, and with generous provision which is good, abundant, pure, noble, permanent, and continuous forever, never interrupted or ended, never getting tired or bored because of its goodness and variety. Then He mentioned that those who follow them in this world based on what they were upon of faith and righteous deeds will be with them in the Hereafter, as He said, **And the first to foretake al-Anfal 2:17** and He said, **And those who came after them al-Anfal 2:17**. In the agreed upon hadith, rather the mutawatir hadith from authentic chains of transmission, on the authority of the Messenger of God (blessings and peace of God be upon him), he said, **A person will be with those he loves**. In another hadith, **Whoever loves a people is one of them**. In another narration, **He will be gathered with them**. Imam Ahmad said: We were told by Wakee', on the authority of Sharik, on the authority of Asim, on the authority of Abu Wa'il, on the authority of Jarir, who said: The Messenger of God, may God bless him and grant him peace, said: **The Muhajireen and the Ansar are allies of one another, and the freed slaves of Quraysh and the freed slaves of Thaqeef are allies of one another until the Day of Resurrection**. Sharik said: We were told by Al-A'mash, on the authority of Tamim bin Salamah, on the authority of Abd al-Rahman bin Hilal, on the authority of Jarir, on the authority of the Prophet, may God bless him and grant him peace, something similar. Ahmad was the only one to narrate it from these two sources. As for the Almighty's saying: **And those of kinship are more worthy of one another in the Book of God**, that is, in the ruling of God, what is meant by His saying: **And those of kinship** is not the specificity of what the scholars of inheritance laws apply to relatives who do not have a share and are not agnates, but rather they are related by an heir such as the maternal aunt, paternal uncle, paternal aunt, daughters' children, sisters' children, and the like, as some of them may claim and cite the verse as evidence and believe that it is explicit in the issue. Rather, the truth is that the verse is general and includes all relatives, as Ibn Abbas, Mujahid, Ikrimah, Al-Hasan, Qatadah, and more than one have stated that it abrogates inheritance by oath and brotherhood, by which they used to inherit at first. Based on this, it includes those of kinship by the specific name, and whoever does not inherit from them cites evidence, the strongest of which is the hadith: **Indeed, God has given every person with a right his right, so there is no bequest for an heir**. They said: If he had a right, he would have had a share named in the Book of God, but since that was not the case, he would not have been an heir, and God knows best.

The last interpretation of Surat Al-Anfal. Praise and

thanks be to God, and upon Him we rely, and He is sufficient for us, and He is the best Disposer of affairs.

### Fath al-Qadir

Then the Almighty informed that whoever migrated after their migration and fought with the first mujahideen and the Ansar is from among them: that is, from among the first emigrants and the Ansar in deserving what they deserved of loyalty and support and perfect faith and forgiveness and generous provision. Then the Almighty explained that the relatives are more deserving of each other than others who do not have a kinship between them in inheritance, and what is meant by them are the relatives so it includes all kinship, and it was said that what is meant by them here are the agnates, they said: And from this is the saying of the Arabs: And a kinship has connected you, for they do not mean the kinship of the mother. They said: And from this is the saying of Qatilah:

The swords of his father's sons kept attacking him.  
God has wombs there that are cracked.

It is not hidden from you that there is nothing in this that prevents it from being applied to other than agnates. This verse has been used as evidence by those who have established the inheritance of uterine relatives, who are neither agnates nor those with a share according to the terminology of the people of inheritance knowledge. The disagreement on this is well-known and established in its places. It has been said that this verse abrogates inheritance by loyalty and support according to those who interpreted what came before from His saying: **Some of them are allies of others** and what follows it as inheritance. As for those who interpreted it as support and assistance, they make this verse a statement from Him, the Most High, that relatives are **more worthy of others in the Book of God** meaning in His ruling or in the Preserved Tablet or in the Qur'an. Inheritance is included in this priority as a primary inclusion due to the existence of its cause, I mean kinship. **Indeed, God is Knowing of all things**. Nothing is hidden from Him, whatever it may be. Among that is what these verses include.

Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding his statement: **Those who believed and emigrated** the verse, he said: The believers were in the time of the Messenger of God, may God bless him and grant him peace, in three ranks, among them the believing emigrant who was separated from his people, and in his statement: **And those who gave shelter and aided** he said: They gave shelter and aided and declared what the people of emigration declared and brandished swords against those who lied and denied, so these are two believers whom God made allies of each other, and in his statement: **And those who believed and did not emigrate** he said: They inherited from each other if the believing emigrant died by virtue of guardianship in religion, and the one who believed but did not emigrate did not inherit because he did not emigrate or aid, so

God absolved the believing emigrants from their inheritance, and it is the guardianship that He said: "You have no share in their guardianship until they emigrate. And if they seek help of you in religion, then you must aid them, except against a people between you and whom there is a treaty." It was the right of the believers who gave shelter and aided, if they sought help from them in religion, to aid them if they were fought, unless they sought help from them. On a people between whom and the Prophet, may God bless him and grant him peace, there is a covenant, so they have no victory over them except against an enemy with whom they have no covenant. Then God revealed after that that He would join every relative with his relative from the believers who believed, **and those who believed but did not emigrate**, so He made for every person from the believers a prescribed share, based on His saying: **And those of kinship are nearer to one another**, the verse. And in a narration by Ibn Abi Hatim and Ibn Mardawayh on the authority of Ibn Abbas regarding His saying: **Those are allies of one another**, he said: meaning in inheritance, God made the inheritance for the Muhajireen and Ansar without the relatives. **And those who believed but did not emigrate, you have no right to their guardianship in anything**, you have no right to their inheritance in anything, "until they emigrate. And if they seek help from you in religion," meaning if the Muslim Bedouins seek help from the Muhajireen and Ansar against an enemy of theirs, then it is upon them to help them except against a people between whom and you there is a covenant. So they worked on that until God revealed this verse: **And those of kinship are nearer to one another**, so the verse before it was abrogated, and the inheritances became for those of kinship. Abu Ubaid, Abu Dawud, Ibn al-Mundhir and Ibn Abi Hatim also narrated on his authority regarding these verses, saying: The emigrant did not take the Bedouin as his guardian or inherit from him while he was a believer, and the Bedouin did not inherit from the emigrant, so this verse abrogated it: **And those of kinship are nearer to one another in the ordinance of God**. Ibn Jarir, Ibn Abi Hatim, Abu al-Shaykh and Ibn Mardawayh also narrated on his authority, saying: A man from the Muslims said: We will inherit from our relatives among the polytheists, so this verse was revealed: "And those who disbelieve are allies of one another. If you do not do so, there will be fitnah on earth and great corruption." Ahmad, Ibn Abi Hatim and al-Hakim narrated, and he authenticated it, on the authority of Jarir ibn Abdullah, who said: The Messenger of God, may God bless him and grant him peace, said: **The emigrants are allies of one another in this world and the hereafter, and the freed slaves of Quraysh and the freed slaves of Thaqeef are allies of one another in this world and the hereafter**. Al-Hakim narrated, and he authenticated it, and Ibn Mardawayh narrated on the authority of Usamah, on the authority of the Prophet, may God bless him and grant him peace, who said: **People of two religions do not inherit from each other, and a Muslim does not inherit from an unbeliever, nor an unbeliever from a Muslim**. Then he recited: **And those who disbelieve are allies of one another**. Ibn Sa'd, Ibn Abi Hatim, Al-Hakim narrated, and Ibn Mardawayh narrated on the authority of Az-Zubayr ibn Al-Awwam, who said: God revealed concerning us, the Quraysh, in particular: **And those of**

**kinship are nearer to one another in the Book of God**. That was because when we, the Quraysh, arrived in Madinah, we arrived without any wealth, and we found the Ansar to be excellent brothers. So we made them brothers and inherited from them, and they made us brothers. Abu Bakr made Kharijah bin Zaid a brother, and Umar made so-and-so a brother, and Uthman bin Affan made a brother of a man from Banu Zuraiq bin Saad Al-Zuraqi. Az-Zubayr said: I made Ka'b bin Malik a brother, and they inherited from us, and we made them inherit from them. Then, on the day of Uhud, it was said to me: Your brother Ka'b bin Malik has been killed. So I went to him and moved to him, and I found that the weapon was heavy, as he could see. By God, my son, if he had died on that day for this world, no one would have inherited him except me, until God revealed this verse about us, the Quraysh and the Ansar, and we returned to our inheritance. Abu Dawud At-Tayalisi, At-Tabarani, Abu Al-Shaykh and Ibn Mardawayh narrated on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, made his companions brothers, and they inherited from each other, until this verse was revealed: **And those of kinship are nearer to one another**. So they abandoned that and inherited by lineage.

### Tafsir al-Baghawi

75 - His statement: **And those who believed afterward and emigrated and fought with you - those are of you**. That is, with you, meaning: you are from them and they are from you, **and those of kinship are more worthy of one another**. This is the abrogation of inheritance by emigration and the return of inheritance to those of kinship.

His saying, **In the Book of God**, meaning: in the judgment of God Almighty. It was said: What he meant by the Book of God is the Qur'an, meaning: the division that He explained in Surat An-Nisa', **Indeed, God is Knowing of all things**.

### Tafsir al-Baidawi

75. **And those who believed afterward and emigrated and fought with you - those are from you** meaning from your group, O Muhajireen and Ansar. **And those of kinship are more worthy of one another** in inheritance than strangers. **In the Book of God** in His ruling or in the Tablet or in the Qur'an and he used it as evidence for the inheritance of those of kinship. **Indeed, God is Knowing of all things** of inheritance and the wisdom in linking it to the relationship of Islam and manifestation, firstly and considering kinship secondly. On the authority of the Prophet, may God bless him and grant him peace, "Whoever recites Surat al-Anfal and Bara'ah, I will intercede for him on the Day of Resurrection, and I will witness that he is free from hypocrisy, and he will be given good deeds equal to the number of every hypocrite, male and female, and the Throne and its bearers will seek forgiveness for him during his life."



Surat al-Anfal 8:75

And those who believed afterward and emigrated and fought with you - those are from you. And those of kinship are nearer to one another in the Book of God. Indeed, God is Knowing of all things.

## Surat al-Tawbah 9:1

A declaration of immunity from God and His Messenger to those of the polytheists with whom you made a treaty.

### Tafsir al-Jalalayn

1 - **A declaration of innocence from God and His Messenger** and a continuation **to those of the polytheists with whom you made a treaty** an absolute treaty or less than four months or more than that and the breach of the treaty is what is mentioned in His saying

### Tafsir al-Suyuti

#### Tafsir al-Tabari

Abu Jaafar said: What he meant by his saying, may his praise be glorified: **Disavowal from God and His Messenger**, is that this is disavowal from God and His Messenger.

So, *Baraa'ah* is raised by an omitted word, which is (*this*), just as His statement: **A Surah We have revealed** (al-Nur 24:1) is raised by an omitted word, which is (*this*). If someone were to say: *Baraa'ah* is raised by the pronoun from its mention in His statement: **To those with whom you made a treaty**, and make it like a definite noun, raising what comes after it, since it had become, with its connection, which is His statement: **From God and His Messenger**, like a definite noun, and the meaning of the statement became: *Baraa'ah* from God and His Messenger, to those with whom you made a treaty from the polytheists, it would be a doctrine whose validity is not proven, even though the first statement is more pleasing to me, because it is the custom of the Arabs to imply for every thing witnessed, whether it is indefinite or definite, that thing witnessed, (*this*) and (*this*), so they say when they witness a good thing: (**Good, by God**), and an ugly thing: (**Ugly, by God**), meaning: This is good, by God, and this is ugly, by God, so I chose the first statement.

He said: **A declaration of immunity from God and His Messenger to those with whom you have made a treaty**, meaning to those with whom the Messenger of God, may God bless him and grant him peace, made a treaty among the polytheists, because the treaties between the Muslims and the polytheists were a treaty between the Messenger of God, may God bless him and grant him peace, and no one was responsible for concluding them except the Messenger of God, may God bless him and grant him peace, or someone who made them by his command. However, he addressed the believers with this because they knew its meaning, and the Prophet's, may God bless him and grant him peace, treaties with his nation were their treaties, because they were satisfied with all his actions toward them, and they were Muslims with his treaties with them. So his treaty with them became like their treaties with themselves. Therefore, he said: **To those with**

**whom you have made a treaty among the polytheists**, because it was a treaty and a covenant between the Messenger of God, may God bless him and grant him peace.

The people of interpretation differed about whom God and His Messenger declared innocent of the covenant that was between him and the Messenger of God from the polytheists, so He permitted him to travel the earth for four months.

Some of them said: They are two types of polytheists: One of them had a covenant with the Messenger of God, may God bless him and grant him peace, of less than four months, and he was given four months to travel. The other of them had an unspecified covenant, so he limited it to four months to explore for himself, and then he is at war after that with God, His Messenger, and the believers, and he is killed wherever he is found and taken prisoner, unless he repents.

Who said that?

Ibn Humayd narrated that Salamah narrated on the authority of Ibn Ishaq that the Messenger of God, may God bless him and grant him peace, sent Abu Bakr al-Siddiq, may God be pleased with him, as a leader of the Hajj in the year nine, to establish the Hajj for the people, and the people of polytheism to their places of Hajj. Abu Bakr and the Muslims who were with him went out, and Surah Bara'ah was revealed to break the covenant between the Messenger of God, may God bless him and grant him peace, and the polytheists that they had made between him and them: that no one who came to the House should be prevented from entering it, and that no one should be afraid during the sacred month. This was a general covenant between him and the people of polytheism. And between that, there were covenants between the Messenger of God, may God bless him and grant him peace, and some tribes of the Arabs, specific to a specified term, so it was revealed about him and about those hypocrites who stayed behind from him in Tabuk, and according to the saying of some of them, God revealed in it the secrets of people who were hiding things other than what they showed, some of whom were named to us, and some of whom were not named to us, so He said: **A declaration of immunity from God and His Messenger to those of the polytheists with whom you made a treaty**, meaning: to the people of the general covenant from the polytheists of the Arabs, **so travel freely in the land for four months**, until His saying: **Indeed, God is free from the polytheists and His Messenger**, meaning: after this argument.

Others said: Rather, God Almighty granted a four-month reprieve to those polytheists who had a treaty with the Messenger of God (may God's peace and blessings be upon him). As for those who did not have a treaty with the Messenger of God, their term was fifty nights, which is twenty days of Dhul-Hijjah and the entire month of Muharram. They said: This was only the case because the term of those who had no treaty was until the end of the sacred months, as God said: **And when the sacred months have passed, then kill the polytheists wherever you find them** (al-Tawbah 9:5). They said: The call to disavow was on the day of the greater Hajj, which was the Day of

## Surat al-Tawbah 9:1

A declaration of immunity from God and His Messenger to those of the polytheists with whom you made a treaty.

Sacrifice according to some people, and according to others the Day of Arafah, which was fifty days. They said: As for the postponement of the four months, it was only for the people of the treaty between them and the Messenger of God (may God's peace and blessings be upon him) from the day Bara'ah was revealed. They said: It was revealed at the beginning of Shawwal, so the end of their term was the end of the sacred months. Some of those who say this article say: The beginning of the postponement was for both groups one - I mean the one who had a covenant and the one who did not have a covenant - except that the term of the one who had a covenant was four months, and the one who did not have a covenant was the expiration of the sacred months, which is the expiration of Muharram.

Who said that?

Al-Muthanna told us, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: "A declaration of immunity from God and His Messenger to those of the polytheists with whom you made a treaty. So travel freely through the land for four months," he said: God set a limit for those who made a treaty with His Messenger of four months, during which they may travel wherever they wish, and He set a deadline for those who do not have a treaty, which is the expiration of the sacred months from the Day of Sacrifice until the expiration of Muharram, so that is fifty nights. So when the sacred months have passed, He commands him to lay down the sword against those who have made a treaty.

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 **A declaration of freedom from God** was revealed, up to **And that God will disgrace the disbelievers**, he said: A declaration of freedom from the polytheists who had a treaty with them on the day **A declaration of freedom** was revealed, so he made the period of those who had a treaty with them before **A declaration of freedom** was revealed, four months, and he ordered them to travel the earth for four months. And he made the period of the polytheists who had no covenant before Bara'ah was revealed, the passing of the sacred months, and the passing of the sacred months from the day Bara'ah was announced until the passing of Muharram, and they are fifty nights: twenty of Dhul-Hijjah, and thirty of Muharram. **And when the sacred months have passed**, until His saying: **And sit in wait for them at every place of ambush**, meaning: no covenant or protection remained for any of the polytheists since Bara'ah was revealed and the sacred months had passed, and the period of those who had a covenant from the polytheists before Bara'ah was revealed, is four months from the day Bara'ah was announced until ten of the first of Rabi' al-Akhir, so that is four months.

It was narrated on the authority of Al-Husayn ibn Al-Faraj who said, I heard Abu Muadh who said, Ubayd ibn Sulayman told us who said, I heard

Ad-Dahhak say about the verse: **A declaration of immunity from God and His Messenger to those of the polytheists with whom you have made a treaty**, before **A declaration of immunity** was revealed, he made a treaty with some of the polytheists from Mecca and others, so this was revealed: A declaration of immunity from God to everyone of the polytheists who had made a treaty with you. I will break the treaty that was between you and them, so I will grant them a four-month reprieve to travel wherever they wish on earth in safety. And the reprieve for those who had no treaty with the Prophet, may God bless him and grant him peace, was the passing of the sacred months, from the day the declaration of immunity was announced, and it was announced on the Day of Sacrifice, so the twentieth of Dhul-Hijjah and the Muharram were thirty, so that is fifty nights. So God commanded His Prophet when the Muharram was over to put the sword on those who had no treaty with the Prophet of God, may God bless him and grant him peace, killing them until they entered Islam. And He commanded those who had a treaty when four days had passed from the Day of Sacrifice to put the sword on them also, killing them until they entered Islam. The period of those who had no covenant with the Messenger of God, may God bless him and grant him peace, was fifty nights from the Day of Sacrifice, and the period of those who had a covenant with the Messenger of God, may God bless him and grant him peace, was four months: from the Day of Sacrifice until the tenth of the month of Rabi' al-Akhir.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement:

**Disavowal from God and His Messenger**, to his statement: **And give tidings to those who disbelieve of a painful punishment**, he said: It was mentioned to us that Ali called the call to prayer, and ordered Abu Bakr, may God have mercy on them both, to lead the pilgrimage. And it was the year in which the Muslims and the polytheists performed the pilgrimage, and the polytheists did not perform the pilgrimage after that year. His statement: **Those of the polytheists with whom you made a treaty**, to his statement: **Until their term**, he said: They are the polytheists of Quraysh, with whom the Messenger of God, may God bless him and grant him peace, made a treaty at the time of Hudaibiyyah, and there were four months left of their term after the Day of Sacrifice, and God commanded His Prophet to fulfill their treaty until their term, and whoever had no treaty, the month of Muharram was over, and he threw away his treaty to everyone with a treaty, and he commanded that they be fought until they testify that there is no god but God, and that Muhammad is the Messenger of God, and nothing but that would be accepted from them.

Others said: The beginning of the delay of the polytheists was four months and its end for all of them was at the same time. They said: Its beginning was the day of the greater pilgrimage and its end was the end of the tenth of Rabi' al-Akhir.

Who said that?

Muhammad ibn al-Husayn told me, Ahmad ibn al-Mufaddal told us, Asbat told us, on the authority of al-Suddi: **A declaration of immunity from God and His Messenger to those of the polytheists with whom you have made a treaty**, he said: When this verse was revealed, he was absolved from the treaty of every polytheist, and no one made a treaty except those who had made a treaty, and he extended the duration of each one, **So travel freely throughout the land for four months**, for whoever had made a treaty in it, from the ten days of Dhul-Hijjah, Muharram, Safar, the month of Rabi' al-Awwal, and the ten days of Rabi' al-Akhir.

Al-Harith told me, he said, Abdul Aziz told us, he said, Abu Ma'shar told us, he said, Muhammad bin Ka'b Al-Qurazi and others told us: The Messenger of God, may God bless him and grant him peace, sent Abu Bakr as a leader of the Hajj season in the year nine, and he sent Ali bin Abi Talib, may God be pleased with them both, with thirty or forty verses from *Bara'ah*, and he recited it to the people, giving the polytheists four months to roam the earth. So he recited *Bara'ah* to them on the Day of Arafah. The polytheists were given a period of twenty days from Dhul-Hijjah, Muharram, Safar, the month of Rabi' Al-Awwal, and ten days from Rabi' Al-Akhir. He recited it to them in their homes and said: No polytheist shall perform Hajj after this year of ours, and no one shall circumambulate the House naked.

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: **So travel freely throughout the land for four months**, twenty of Dhul-Hijjah, Muharram, Safar, Rabi' al-Awwal, and ten of Rabi' al-Akhir. That was their covenant that was made between them.

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: **Disclaimer from God and His Messenger**, to the people of the treaty: Khuza'ah, Mudlij, and whoever had a treaty from them or others. The Messenger of God, may God bless him and grant him peace, came from Tabuk when he had finished, and the Messenger of God, may God bless him and grant him peace, wanted to perform Hajj, but he said: The polytheists will be present and will circumambulate naked, so I do not wish to perform Hajj until that does not happen. So he sent Abu Bakr and Ali, may God have mercy on them, to tour the people in Dhu al-Majaz, and in their places where they used to trade, and in all the seasons, and they gave permission to the people of the treaty to be safe for four months, which are the consecutive months: twenty from the end of Dhu al-Hijjah until the tenth of the month of Rabi' al-Akhir, then they would have no treaty. And he gave permission to all the people to fight unless they believe.

Al-Qasim narrated to us, Al-Husayn narrated to us, Hajjaj narrated to me, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement: **A declaration of immunity from God and His Messenger to those of the polytheists with whom you made a treaty**, he said: The people of the treaty are Mudlij, and the Arabs with whom he made a treaty, and whoever had a treaty. He said: The Messenger of God, may

God bless him and grant him peace, came from Tabuk when he finished it and wanted to perform Hajj, then he said: There are polytheists who are present at the House, circumambulating naked, so I do not want to be exposed until that does not happen. So he sent Abu Bakr and Ali, may God have mercy on them, and they circumambulated the people in Dhu al-Majaz, and in their places where they used to trade, and in the entire season, and they gave permission to the people of the treaty to be safe for four months, which are the sacred months that come and go in succession: twenty from the end of Dhu al-Hijjah until the tenth of the month of Rabi' al-Akhir, then they have no treaty. And he gave permission to all the people to fight unless they believe. So the people all believed at that time, and no one was able to do so. He said: When he returned from Taif, he immediately went and invaded Tabuk, after he had come to Medina.

Others who said: **(The beginning of the term for all polytheists and its end was one)** said: Its beginning was on the day that *Bara'ah* was revealed, and the end of the sacred months, which is the end of Muharram.

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 al-Zuhri: **Then travel freely throughout the land for four months**. He said: It was revealed in Shawwal, so these four months are: Shawwal, Dhu al-Qi'dah, Dhu al-Hijjah, and Muharram.

Others said: God only postponed the four months for the polytheists in the tourism, for those who had a treaty with the Messenger of God, may God bless him and grant him peace, that lasted less than four months. As for those who had a treaty that lasted more than four months, he, may God bless him and grant him peace, ordered that his treaty be completed for its duration.

Who said that?

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, he said: Al-Kalbi said: The four months were only for those who had a treaty with the Messenger of God, may God bless him and grant him peace, of less than four months, so he completed the four months for him. And whoever had a treaty of more than four months, he is the one who was commanded to complete his treaty for him, and He said: **Fulfill their treaty with them until their term** (al-Tawbah 9:4).

Abu Ja'far may God have mercy on him said: The most correct of the sayings on this matter is the saying of those who said: The term that God set for the polytheists with whom we have a treaty, and He permitted them to travel freely in it by saying: **Then travel freely throughout the land for four months**, is only for the people of the treaty who supported the Messenger of God (blessings and peace of God be upon him), and broke their treaty before its expiration. As for those who did not break their treaty and did not support anyone against him, God, the Most High, commanded His Prophet (blessings and peace of God

## Surat al-Tawbah 9:1

A declaration of immunity from God and His Messenger to those of the polytheists with whom you made a treaty.

be upon him) to complete the treaty between him and them until its term by saying: "Except for those among the polytheists with whom you made a treaty and then they did not fail you in anything and did not support anyone against you. So fulfill to them their treaty until their term. Indeed, God loves the righteous." (al-Tawbah 9:4)

If he thought that the statement of God Almighty: **So when the sacred months have passed, then kill the polytheists wherever you find them** (al-Tawbah 9:5) indicates the opposite of what we said about that, since that indicated that the obligation upon the believers was after the end of the sacred months to kill every polytheist, then the matter in that is contrary to what he thought, and that is because the verse that follows that shows the correctness of what we said, and the corruption of what he thought of the one who thought that the passing of the sacred months permitted the killing of every polytheist, whether he had a treaty with the Messenger of God, may God bless him and grant him peace, or did not have a treaty with him, and that is His statement: "How can there be a treaty with God and with His Messenger, except those with whom you made a treaty at al-Masjid al-Haram? So as long as they are upright with you, be upright with them. Indeed, God loves those who fear Him" (al-Tawbah 9:7), then these are polytheists, and God commanded His Prophet, may God bless him and grant him peace, and the believers to be upright with them in their treaty, as long as they are upright with them by not breaking their peace treaty and not supporting their enemy against them.

And then, in the agreed upon reports from the Messenger of God, may God bless him and grant him peace: "When he sent Ali, may God have mercy on him, with the declaration of innocence to the people of the covenants between him and them, he ordered him among what he ordered him to announce among them: And whoever has a covenant between him and the Messenger of God, may God bless him and grant him peace, his covenant is for its term," the clearest evidence for the correctness of what we said. That is because God did not order His Prophet, may God bless him and grant him peace, to break the covenant of a people with whom he had a covenant for a term and they adhered to their covenant by not breaking it, and that He only gave a four-month reprieve to whoever had broken his covenant before the postponement, or whoever had a covenant for an unlimited term. As for whoever had a limited term for his covenant, and did not make it a way for himself to break it, then the Messenger of God, may God bless him and grant him peace, was ordered to fulfill his covenant until its end. And with that he sent his crier to announce it to the people of the season from the Arabs.

Ahmad ibn Ishaq told us, Abu Ahmad told us, Qais told us, on the authority of Mughirah, on the authority of al-Sha'bi, who said, Muharrir ibn Abi Hurairah told me, on the authority of Abu Hurairah, who said: I was with Ali, may God have mercy on him, when the Prophet, may God bless him and grant him peace, sent him to

call out. When his voice became hoarse, I called out. I said: What were you calling out? He said: Four things: No one should circumambulate the Kaaba naked, whoever has a covenant with the Messenger of God, may God bless him and grant him peace, his covenant is valid for its term, none will enter Paradise except a believing soul, and no polytheist will be punished after this year of ours.

Muhammad bin Amr told me, he said, Affan told us, he said, Qais bin Al-Rabi' told us, he said, Al-Shaibani told us, on the authority of Al-Sha'bi, he said: Al-Muharrir bin Abi Hurairah told us, on the authority of his father, he said: I was with Ali, may God be pleased with him, and he mentioned something similar, except that he said: And whoever has a covenant between him and the Messenger of God, may God bless him and grant him peace, then his covenant is until his term.

Abu Jaafar said: Shu'bah narrated this hadith, and he differed with Qais regarding the term.

Yaqub bin Ibrahim and Muhammad bin Al-Muthanna told me, they said: Uthman bin Umar told us, he said: Shu'bah told us, on the authority of Al-Mughirah, on the authority of Al-Sha'bi, on the authority of Al-Muharrir bin Abi Hurairah, on the authority of his father, he said: I was with Ali when the Messenger of God, may God bless him and grant him peace, sent him with the declaration of innocence to the people of Mecca, and I was calling until my voice became hoarse. I said: What were you calling? He said: We were ordered to call out: None will enter Paradise except a believer, and whoever has a treaty between him and the Messenger of God, may God bless him and grant him peace, then his term is four months, and when the term comes, then God and His Messenger are free from the polytheists, and no naked person shall circumambulate the House, and no polytheist shall perform Hajj after this year.

Abu Jaafar said: I fear that this report may be a mistake on the part of its transmitter regarding the term, because the report is consistent regarding the term to the contrary, along with the disagreement of Qais Shu'bah regarding this same hadith, as I have explained.

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Abu Ishaq, on the authority of al-Harith al-A'war, on the authority of Ali, may God have mercy on him, who said: I was commanded to do four things: I was commanded that no polytheist should approach the House after this year, that no man should circumambulate the House naked, that no one should enter Paradise except every Muslim soul, and that everyone who has a covenant should fulfill his covenant.

Ahmad ibn Ishaq narrated to us, Abu Ahmad narrated to us, Israel narrated to us, on the authority of Abu Ishaq, on the authority of Zaid ibn Yathi', who said: "Bara'ah" was revealed, so the Messenger of God, may God bless him and grant him peace, sent it to Abu



Bakr, then he sent Ali to take it from him. When Abu Bakr returned, he said: 'Has it been revealed about something?' He said: 'No, but I have been ordered to deliver it, myself or a man from my family.' So he set out for Mecca, and he decreed four things among them: that no polytheist should enter Mecca after this year, that no one should circumambulate the Ka'bah naked, that no one should enter Paradise except a Muslim soul, and that whoever had a covenant between him and the Messenger of God, may God bless him and grant him peace, his covenant would last for its term."

Ibn Wakee' told us, he said, Abu Usamah told us, on the authority of Zakariya, on the authority of Abu Ishaq, on the authority of Zaid bin Yathi', on the authority of Ali, he said: The Prophet, may God bless him and grant him peace, sent me when *Bara'ah* was revealed, with four things: that no naked person should circumambulate the House, and no polytheist should approach the Sacred Mosque after this year of theirs, and whoever has a treaty with the Messenger of God, may God bless him and grant him peace, it shall remain until its term, and none shall enter Paradise except a Muslim soul.

Ibn Waki'iq told us, he said, Ibn Abd al-A'la told us, on the authority of Muammar, on the authority of Abu Ishaq, on the authority of al-Harith, on the authority of Ali, may God have mercy on him, he said: I sent four things to the people of Mecca, then he mentioned the hadith.

Ibrahim bin Saeed Al-Jawhari told us, Hussain bin Muhammad told us, Sulayman bin Qarm told us, on the authority of Al-A'mash, on the authority of Al-Hakam, on the authority of Muqsim, on the authority of Ibn Abbas: "The Messenger of God, may God bless him and grant him peace, sent Abu Bakr with the declaration of innocence, then he sent Ali after him and took it from him. Abu Bakr said: O Messenger of God, has something happened? He said: No, you are my companion in the cave and at the pool, and no one will carry it out on my behalf except me or Ali! And what Ali sent with was four things: none will enter Paradise except a Muslim soul, no polytheist will perform Hajj after this year, no one will circumambulate the House naked, and whoever has a covenant between him and the Messenger of God, may God bless him and grant him peace, it is until its term."

Ibn Wakee' told us, he said, my father told us, on the authority of Ibn Abi Khalid, on the authority of Aamer, he said: The Prophet, may God bless him and grant him peace, sent Ali, may God have mercy on him, and he announced: No polytheist shall perform Hajj after this year, no naked person shall circumambulate the House, and no one shall enter Paradise except a Muslim soul, and whoever has a covenant between him and the Messenger of God, then his term shall be until its term, and God is innocent of the polytheists and His Messenger.

Ibn Hamid narrated to us, he said, Salamah narrated to us, he said, Muhammad ibn Ishaq narrated to us, on the authority of Hakim ibn Hakim ibn Abbad ibn Hanif, on the authority of Abu Ja'far Muhammad ibn 'Ali ibn Husayn ibn 'Ali, he said: "When *Bara'ah* was revealed to the Messenger of God, may God bless him and

grant him peace, and he had sent Abu Bakr al-Siddiq, may God have mercy on him, to perform Hajj for the people, it was said to him: O Messenger of God, why don't you send to Abu Bakr! He said: No one will perform it on my behalf except a man from my family! Then he called 'Ali ibn Abi Talib, may God have mercy on him, and said: Bring out this story from the beginning of *Bara'ah*, and announce to the people on the Day of Sacrifice when they gather in Mina: No disbeliever will enter Paradise, no polytheist will perform Hajj after this year, no naked person will circumambulate the House, and whoever has a covenant with the Messenger of God, may God bless him and grant him peace, it will last until its term. So 'Ali ibn Abi Talib, may God have mercy on him, went out on the Messenger of God's she-camel, al-'Adhba', until he caught up with Abu Bakr al-Siddiq on the road. When Abu Bakr saw him, he said: Is he a leader or someone commanded? He said: Someone commanded. Then they went, may God have mercy on them both, and Abu Bakr performed Hajj for the people. And the Arabs at that time in that year were at their stations of Hajj that they had been in during the Jahiliyyah. Then, when the Day of Sacrifice came, Ali ibn Abi Talib, may God have mercy on him, stood up and announced to the people what the Messenger of God, may God bless him and grant him peace, had commanded him to do. He said: O people, none shall enter Paradise except a Muslim soul. After this year, no polytheist shall perform Hajj, and no one shall circumambulate the House naked. Whoever had a covenant with the Messenger of God, may God bless him and grant him peace, it is his until its term. After that year, no polytheist performed Hajj, and no one circumambulated the House naked. Then they came to the Messenger of God, may God bless him and grant him peace. This was from "*Bara'ah*," regarding those who were polytheists among the people of the general covenant and the people of the term until the appointed time.

Muhammad ibn al-Husayn told me, Ahmad ibn al-Mufaddal told us, Asbat told us, on the authority of al-Suddi, who said: "When these verses were revealed, up to the fortieth verse, the Messenger of God, may God bless him and grant him peace, sent them with Abu Bakr and ordered him to perform the Hajj. When he set out and reached the tree of Dhu al-Hulayfah, Ali followed him and took them from him. Abu Bakr returned to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, may my father and mother be sacrificed for you, has anything been revealed concerning me? He said: No, but no one but me or a man from me will convey it. Are you not satisfied, O Abu Bakr, that you were with me in the cave and that you are my companion at the Cistern? He said: Yes, O Messenger of God! So Abu Bakr set out with the Hajj, and Ali was calling to prayer with the declaration of innocence. On the Day of Eid al-Adha, he said: No polytheist shall approach the Sacred Mosque after this year, and no one shall circumambulate the House naked. Whoever has a covenant between him and the Messenger of God, may God bless him and grant him peace, then his covenant is valid until its term. These are days of eating and drinking, and God does not admit anyone into Paradise except one who is a Muslim. They said:

## Surat al-Tawbah 9:1

A declaration of immunity from God and His Messenger to those of the polytheists with whom you made a treaty.

We are.” We disavow your covenant and the covenant of your cousin except for stabbing and beating! So the polytheists returned, and blamed each other and said: What are you doing, since the Quraysh have become Muslims? So they became Muslims.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Abu Ishaq, on the authority of Zaid bin Yathi', on the authority of Ali, he said: I was commanded to do four things: that no polytheist should approach the House after this year, that no one should circumambulate the House naked, that no one should enter Paradise except a Muslim soul, and that everyone who has a covenant should fulfill his covenant. Muammar said: And Qatada said the same.

Abu Ja'far said: These reports and similar ones have confirmed the truth of what we have said, and that the four-month period was only for those we have described. As for those whose covenant was for a known period, then the Messenger of God, may God bless him and grant him peace, and the believers were not given a way to break it and support their enemies against them, for the Messenger of God, may God bless him and grant him peace, fulfilled his covenant for him until its period, based on God's command to him to do so. And this is indicated by the apparent meaning of the revelation, and the reports from the Messenger of God, may God bless him and grant him peace, are consistent with it.

As for the four months, they were more extended than those we mentioned. Their beginning was the day of the greatest punishment, and their end was the end of the tenth of Rabi' al-Akhir. So that was four consecutive months, in which the people of the covenant, whose situation we have described, were given the right to travel the earth, to go wherever they wished, and no Muslim would expose them to war, killing, or plunder.

If someone were to say: If the matter is as you have described, then what is the meaning of His statement: **So when the sacred months have passed, then kill the polytheists wherever you find them** (al-Tawbah 9:5). You know that their passing is like the passing of Muharram, and you claimed that the postponement of the people from God and His Messenger was four months, and that between the greatest day of Hajj and the passing of the sacred months is fifty days at most, so where are the fifty days in the four months?

It was said: The expiration of the sacred months was a term for those who had no covenant with the Messenger of God, may God bless him and grant him peace, and the four months for those who had a covenant, either for an unlimited term, or for a limited term that he had broken, so by breaking it he became in the sense of someone whose betrayal was feared, so he deserved to be ostracized equally, except that he was given the right to prepare for himself and to explore for himself from the term of the four months. Do you not see that God says to the people of the four months, and describes them as people of a covenant:

“Disavowal from God and His Messenger to those of the polytheists with whom you have made a treaty. So travel freely in the land for four months, and know that you cannot escape God.” And He describes those for whom the expiration of the sacred months is a deadline, as people of polytheism, not people of a covenant, saying: **And an announcement from God and His Messenger to the people on the day of the greater pilgrimage that God is disassociated from the polytheists, and so is His Messenger.** The verse, **Except those of the polytheists with whom you have made a treaty.** The verse? Then He said: **So when the sacred months have passed, kill the polytheists wherever you find them.** So He commanded the killing of the polytheists with whom there is no covenant after the expiration of the sacred months, and the completion of the covenant of those with whom there is a covenant, if they have not broken their covenant by supporting the believers and introducing a deficiency in it upon them.

If someone says: What is the evidence that the beginning of the postponement was on the day of the greater Hajj, and not that it was in Shawwal, as those who said that said?

It was said to him: Those who said that claimed that the postponement was from the time of the revelation of *Bara'ah*, and that cannot be correct, because the one for whom the period of travel was set for a limited time, if he does not know what was set for him, especially with a covenant that preceded it that was contrary to it, then it is like someone for whom that was not set, because if he does not know what he has in the period that was set for him and what he owes after its expiration, then he is as he was before the period that was set for him. And it is known that the people did not know what was set for them from that, except when the call to the season was made among them. And if that is the case, then it is correct that its beginning is what we said, and its expiration was what we described.

## Tafsir al-Qurtubi

It has five issues:

First - in its names. Saeed bin Jubair said: I asked Ibn Abbas, may God be pleased with him, about Surat Bara'ah, and he said: That is the scandalizer. The verses **and from them** and **from them** kept being revealed until we feared that it would not leave anyone. Al-Qushayri Abu Nasr Abd al-Rahman said: This surah was revealed during the Battle of Tabuk, and it was revealed after that. At the beginning of it, the covenants of the infidels were renounced to them. In this surah, the secrets of the hypocrites were revealed. It is called Al-Fadihah and Al-Buhuth because it searches for the secrets of the hypocrites. It is called Al-Mubthara and Al-Batharah: the search.

Second: The scholars differed about the reason for the omission of the Basmalah from the beginning of this

Surah, with five opinions: The first - It was said: It was the custom of the Arabs in their time in the pre-Islamic era, if there was a covenant between them and a people, then if they wanted to break it, they would write a letter to them and not write the Basmalah in it. So when Surah Bara'ah was revealed about the breaking of the covenant that was between the Prophet, may God bless him and grant him peace, and the polytheists, the Prophet, may God bless him and grant him peace, sent it to Ali ibn Abi Talib, may God be pleased with him, so he recited it to them during the season, and he did not say the Basmalah in that, as was their custom in breaking the covenant by omitting the Basmalah.

A second statement: "An-Nasa'i narrated that Ahmad narrated that Muhammad ibn al-Muthanna narrated that Yahya ibn Sa'id narrated that Awf narrated that Yazid al-Farsi narrated that Ibn Abbas said: I said to Uthman, 'What made you choose al-Anfal, which is from the Mathani, and Bara'ah, which is from the Mi'in, and you combined them together, and you did not write the line 'In the name of God, the Most Gracious, the Most Merciful', and you placed them in the seven long ones? What made you do that? Uthman said: When something was revealed to the Messenger of God, may God bless him and grant him peace, he would call one of those who wrote for him and say: 'Put this in the surah in which such and such is mentioned.' And the verses would be revealed to him and he would say: 'Put these verses in the surah in which such and such is mentioned.' Al-Anfal was among the first of what was revealed, and Bara'ah was among the last of the Qur'an, and its story was similar to its story. The Messenger of God, may God bless him and grant him peace, passed away without explaining to us that it was from it, so I thought that it was from it, and that is why I combined them together and did not write the line 'In the name of God, the Most Gracious, the Most Merciful' between them." Abu 'Isa al-Tirmidhi narrated it and said: This is a good hadith. A third statement - also narrated from Uthman. Malik said, as narrated by Ibn Wahb, Ibn al-Qasim, and Ibn Abd al-Hakam: When the beginning of it was dropped, Bismillah al-Rahman al-Raheem was dropped with it. It was narrated from Ibn Ajan that he heard that Surah Bara'ah was equal to Surah al-Baqarah or close to it, so it was dropped from it, and that is why Bismillah al-Rahman al-Raheem was not written between them. Sa'id ibn Jubayr said: It was like Surah al-Baqarah. A fourth statement - said by Kharijah, Abu 'Usmah, and others - said: When they wrote the Qur'an during the caliphate of Uthman, the companions of the Messenger of God (peace and blessings of God be upon him) differed. Some of them said: Bara'ah and al-Anfal are one Surah. Some of them said: They are two Surahs. So I left a space between them for the opinion of those who said that they are two Surahs, and I left Bismillah al-Rahman al-Raheem for the opinion of those who said that they are one Surah, so both groups were satisfied, and their evidence was established in the Qur'an. A fifth statement - Abdullah ibn Abbas said: I asked Ali ibn Abi Talib why Bismillah al-Rahman al-Raheem was not written in Bara'ah? He said: Because Bismillah Al-Rahman Al-Raheem is a protection, and Bara'ah was revealed with the sword, and there is no protection in it. And its meaning was

narrated from Al-Mubarrad, who said: That is why they were not combined, because Bismillah Al-Rahman Al-Raheem is mercy, and Bara'ah was revealed with wrath. And something similar was narrated from Sufyan. Sufyan ibn Uyaynah said: The reason why Bismillah Al-Rahman Al-Raheem was not written at the beginning of this surah is because the name is mercy, and mercy is protection, and this surah was revealed about the hypocrites and with the sword, and there is no protection for the hypocrites. The correct view is that the name was not written, because Gabriel, peace be upon him, did not reveal it in this surah, Al-Qushayri said. And in the statement of Uthman: The Messenger of God, may God bless him and grant him peace, passed away without explaining to us that it was part of it, is evidence that all the surahs were organized by his statement and explanation, and that Bara'ah alone was added to Al-Anfal without a covenant from the Prophet, may God bless him and grant him peace, because of the death that hastened him before he explained that. And they were called Al-Qarinatain, so it was necessary to combine them and add one to the other, because of the description that required them from being paired while the Messenger of God, may God bless him and grant him peace, was alive.

Third: Ibn al-Arabi said: This is evidence that analogy is a fundamental principle in religion. Do you not see how Uthman and the prominent companions resorted to analogy of similarity in the absence of a text, and saw that the story of Bara'ah was similar to the story of al-Anfal, so they included it in it? If God Almighty has made clear the entry of analogy into the composition of the Qur'an, then what do you think of the rest of the rulings?

Fourth: The Almighty's saying: *Bara'ah* means: I am innocent of something, I am innocent of it, so I am innocent of it, if you remove it from yourself and cut off the reason between you and it. Bara'ah is in the nominative case as a predicate of an implied subject, meaning this is bara'ah. It is correct to raise it as a subject. The predicate in His saying: **to those**. It is permissible to begin with an indefinite noun because it is described, so it is defined with some definition, and it is permissible to report about it. Isa bin Omar read Bara'ah in the accusative case, on the assumption that they committed themselves to bara'ah, so it has the meaning of enticement. It is a source on fa'ala, like hatred and baseness.

Fifth: The Almighty's statement: **To those of the polytheists with whom you have made a treaty**. Meaning, to those with whom the Messenger of God, may God bless him and grant him peace, made a treaty, because he was the one in charge of the contracts, and all of his companions were satisfied with that, so it was as if they had made a contract and made a treaty, so the contract was attributed to them. Likewise, what the leaders of disbelief made with their people is attributed to them and counted against them, and they will be held accountable for it, since it is not possible to do otherwise, since obtaining the satisfaction of everyone is impossible. So if the leader makes a contract for what he sees as being in the interest of something, it is binding on all of the subjects.

## Surat al-Tawbah 9:1

A declaration of immunity from God and His Messenger to those of the polytheists with whom you made a treaty.

### Tafsir Ibn Kathir

This noble Surah is one of the last to be revealed to the Messenger of God, may God bless him and grant him peace, as Al-Bukhari said: Abu Al-Walid told us, Shu'bah told us on the authority of Abu Ishaq, who said: I heard Al-Bara' say: The last verse to be revealed was "They ask you for a legal opinion. Say: God gives you a legal opinion concerning those who are not yet born." And the last Surah to be revealed was Bara'ah. The reason why he did not mention the Basmalah at the beginning of it was because the Companions did not write the Basmalah at the beginning of it in the original Mushaf, but rather they followed the example of the Commander of the Faithful, Uthman bin Affan, may God be pleased with him and satisfy him, as Al-Tirmidhi said: Muhammad bin Bashir told us, Yahya bin Saeed, Muhammad bin Ja'far, Ibn Abi Uday, and Suhayl bin Yusuf told us: A'waf bin Abi Jamila told us, Yazid Al-Farsi told me, Ibn Abbas told me: I said to Uthman bin Affan: What made you go to Al-Anfal, which is from the Mathani, and to Bara'ah, which is from the Mi'in, and you paired them together and did not write a line between them, **in the name of God, the Most Gracious, the Most Merciful**, and you put it in the seven long ones? What made you do that? Uthman said: The Messenger of God, may God bless him and grant him peace, was one of those upon whom time would come, and surahs of many numbers would be revealed. Whenever something was revealed to him, he would call one of those who used to write and say: Place this verse in the surah in which such and such is mentioned. Al-Anfal was among the first to be revealed in Medina, and Bara'ah was among the last to be revealed of the Qur'an. Its story was similar to its story, and I thought it was part of it. The Messenger of God, may God bless him and grant him peace, passed away without explaining to us that it was part of it, so for that reason I combined them and did not write between them a line saying: In the name of God, the Most Gracious, the Most Merciful. I placed it in the seven long surahs. This is how Imam Ahmad, Abu Dawud, Al-Nasa'i, and Ibn Hibban narrated it in his Sahih, and Al-Hakim in his Mustadrak from other chains of transmission on the authority of A'waf Al-A'rabi. Al-Hakim said: Its chain of transmission is sound, and they did not include it. The beginning of this noble surah was revealed to the Messenger of God, may God bless him and grant him peace, when he returned from the Battle of Tabuk and was on the Hajj. Then he mentioned that the polytheists were attending their year this season as was their custom, and that they would circumambulate the House naked. He disliked mixing with them, and he sent Abu Bakr Al-Siddiq, may God be pleased with him, as the leader of the Hajj that year to establish People have their rituals and he teaches the polytheists not to perform Hajj after this year, and he calls out to the people, **Disavowal from God and His Messenger**. So when he returned, he followed him with Ali ibn Abi Talib to be a messenger from the Messenger of God, may God

bless him and grant him peace, because he was a group of his, as will be explained.

The Almighty's statement: **A declaration of immunity from God and His Messenger** means this is a declaration of immunity, i.e. a declaration of innocence from God and His Messenger "to those of the polytheists with whom you made a treaty. So travel freely throughout the land for four months." The commentators differed greatly here. Some said: This verse is for those with absolute, non-temporary treaties, or for those who have a treaty of less than four months, so they complete four months for them. As for those who have a temporary treaty, then their term is until its term, whatever it may be, because God the Almighty said: **Then fulfill their treaty with them until their term Al-Baqarah 2:17**, and because of what will come in the hadith. And whoever has a treaty between him and the Messenger of God, may God bless him and grant him peace, then his treaty is until its term. This is the best and strongest of the statements, and Ibn Jarir, may God have mercy on him, chose it, and it was narrated from Al-Kalbi, Muhammad ibn Ka'b Al-Qurazi, and more than one. Ali bin Abi Talha said on the authority of Ibn Abbas regarding his statement: "A declaration of immunity from God and His Messenger to those of the polytheists with whom you have made a treaty. So travel freely in the land for four months" *Al-Akhir*, he said: God's limit for those who have made a treaty with His Messenger is four months, during which they can travel wherever they wish. He set a deadline for those who have no treaty until the end of Muharram, which is fifty nights. So God commanded His Prophet when the sacred months have passed to put the sword to those with whom he has no treaty, killing them until they enter Islam. He commanded those who have a treaty, when four months have passed, from the Day of Sacrifice until the tenth of Rabi' al-Akhir, to put the sword to them also until they enter Islam.

Abu Ma'shar al-Madani said: Muhammad ibn Ka'b al-Qurazi and others told us: The Messenger of God, may God bless him and grant him peace, sent Abu Bakr as a leader of the Hajj season in the year nine, and he sent Ali ibn Abi Talib with thirty or forty verses from Bara'ah, and he recited them to the people, giving the polytheists four months to roam the earth. He recited them to them on the Day of Arafah, giving them the twentieth of Dhul-Hijjah, Muharram, Safar, the month of Rabi' al-Awwal, and ten days of Rabi' al-Akhir. He recited them to them in their homes and said: No polytheist shall perform Hajj after this year of ours, and no one shall circumambulate the House naked. Ibn Abi Nujayh said, on the authority of Mujahid, **Disavowal from God and His Messenger** to the people of the covenant, Khuza'ah, Mudlij, and whoever had a covenant or others. The Messenger of God, may God bless him and grant him peace, returned from Tabuk when he had finished. The Messenger of God, may God bless him and grant him peace, wanted to perform Hajj, but he said: **Only the polytheists will come and circumambulate naked, so I do not like to perform Hajj until that does not happen**. So he sent



Abu Bakr and Ali, may God be pleased with them, and they circumambulated the people in Dhu al-Majaz and in their places where they used to trade and in all the seasons. They gave permission to the people of the covenant to believe for four months, which are the consecutive months, twenty from Dhu al-Hijjah to ten days after which they will be free from Rabi' al-Akhir, then they will have no covenant. He gave permission to all the people to fight unless they believe. This is how it was narrated from al-Suddi and Qatadah. Al-Zuhri said: The beginning of the postponement was from Shawwal and its end was at the end of Muharram. This statement is strange, and how can they be held accountable for a period whose ruling they did not receive, but rather its matter became clear to them on the Day of Sacrifice when the companions of the Messenger of God, may God bless him and grant him peace, called out for that. For this reason, God the Almighty said:

### Fath al-Qadir

It is one hundred and thirty verses, and it was said one hundred and twenty-seven verses, and it has names: one of them is Surat At-Tawbah, because it contains repentance for the believers, and it is called Al-Fadihah because it kept revealing: And from them, and from them until it almost left no one, and it is called Al-Buhuth because it searches for the secrets of the hypocrites, and it is called Al-Mubthara, and Al-Bathara Al-Bahth, and it is also called by other names such as Al-Muqashshasha, because it denies hypocrisy: that is, it disavows it, and Al-Mukhziyya because it disgraces the hypocrites, and Al-Muthir because it excavates their secrets, and Al-Hafir because it digs for them, and Al-Munkala because it contains torment for them, and Al-Mumdamma because it rumbles over them.

It is Madani. Al-Qurtubi said: By consensus. Abu Al-Sheikh narrated on the authority of Ibn Abbas who said: Bara'ah was revealed after the conquest of Mecca. Ibn Mardawayh narrated on his authority that he said: Surat At-Tawbah was revealed in Medina. Ibn Mardawayh narrated on the authority of Abdullah bin Az-Zubayr something similar. Ibn Al-Mundhir narrated on the authority of Qatadah something similar as well. Ibn Abi Shaybah, Al-Bukhari, Al-Nasa'i, Ibn Ad-Durais, Ibn Al-Mundhir, An-Nahhas, Abu Al-Sheikh and Ibn Mardawayh narrated on the authority of Al-Bara' who said: The last verse to be revealed was: "They ask you for a legal opinion. Say: God gives you a legal opinion concerning those who are not yet descendants." And the last complete Surah is Bara'ah.

Scholars have differed about the reason for the omission of the Basmala from the beginning of the verse. The first: According to Al-Mubarrad and others: It was the custom of the Arabs that if there was a covenant between them and a people, if they wanted to break it, they would write a letter to them and not write the Basmala in it. So when Bara'ah was revealed about the breaking of the covenant that was between the Prophet (peace and blessings of God be upon him) and the polytheists, the Prophet (peace and blessings of God be upon him) sent it to Ali ibn Abi Talib, who read it to them and did not write the Basmala in it, as

was the custom of the Arabs. Abu Al-Shaykh and Ibn Mardawayh narrated on the authority of Ibn Abbas, who said: I asked Ali ibn Abi Talib, why is it not written in Bara'ah, **In the name of God, the Most Gracious, the Most Merciful**? He said: Because **In the name of God, the Most Gracious, the Most Merciful** is a guarantee. Bara'ah was revealed by the sword. Ibn Abi Shaybah, Ahmad, Abu Dawud, Al-Tirmidhi - who authenticated it - Al-Nasa'i and Al-Hakim - who authenticated it - narrated on the authority of Ibn Abbas that he said: I said to Uthman ibn Affan: What made you choose Al-Anfal, which is from the Mathani, and Bara'ah, which is from the Mi'in, and pair them together and did not write between them a line saying **In the name of God, the Most Gracious, the Most Merciful** and put them among the seven long ones? Uthman said: The time would come upon the Messenger of God, may God bless him and grant him peace, and surahs of many numbers would be revealed to him. Whenever something was revealed to him, he would call one of those who used to write and say: Put these verses in the surah in which such and such is mentioned. Al-Anfal was among the first of what was revealed in Madinah, and Bara'ah was among the last of the Qur'an to be revealed. Its story was similar to its story, so I thought it was from it. The Messenger of God, may God bless him and grant him peace, passed away without explaining to us that it was from it, so for that reason I paired them together and did not write between them a line saying **In the name of God, the Most Gracious, the Most Merciful** and put them among the seven long ones. Abu Al-Shaykh narrated on the authority of Abu Raja' that he said: I asked Al-Hasan about Al-Anfal and Bara'ah, were they two surahs or one surah? He said: Two surahs. Abu Ubaid, Ibn Al-Mundhir, Abu Al-Shaykh and Ibn Mardawayh narrated on the authority of Hudhayfah who said: They call this Surah At-Tawbah, but it is the Surah of torment. These narrated on the authority of Ibn Abbas who said about this Surah: It is the disgrace that has not ceased to be revealed, and from them until we thought that none of us would remain except mentioned in it. Abu Al-Shaykh narrated something similar on the authority of Umar. Abu Al-Shaykh and Ibn Mardawayh narrated on the authority of Zayd ibn Aslam that a man said to Abdullah ibn Umar: Surah At-Tawbah, so Ibn Umar said: Which of them is Surah At-Tawbah? Then he said: Has anything done to people other than it? We used to call it nothing but Al-Muqashshashah. Ibn Mardawayh narrated on the authority of Ibn Mas'ud who said: They call it Surah At-Tawbah, but it is a Surah of torment. Ibn Al-Mundhir narrated on the authority of Ibn Ishaq who said: Bara'ah was called Al-Mubtaththrah during the time of the Prophet (peace and blessings of God be upon him) and after him because of what was revealed of the secrets of the people. Abu Al-Shaykh narrated on the authority of Ubaidullah ibn Ubaid ibn Umair who said: Bara'ah was called Al-Munqarah, it revealed what was in the hearts of the polytheists. Abu Ubaid, Saeed bin Mansour, Abu Al-Sheikh and Al-Bayhaqi in Al-Shaab narrated on the authority of Abu Atiyah Al-Hamadani who said: Umar bin Al-Khattab wrote: Learn Surah Bara'ah and teach your women Surah An-Nur. Among the opinions about deleting the Basmalah is that it was equal to Surah Al-Baqarah or close to it, and that when the beginning of it was dropped, the Basmalah was



## Surat al-Tawbah 9:1

A declaration of immunity from God and His Messenger to those of the polytheists with whom you made a treaty.

dropped. This was narrated on the authority of Malik bin Anas and Ibn Ajan. Among the opinions about dropping the Basmalah is that when they wrote the Qur'an during the caliphate of Uthman, the companions differed. Some of them said: Bara'ah and Al-Anfal are one Surah, and some of them said: They are two Surahs, so a space was left between them according to the opinion of those who said they are two Surahs, and I left out Bismillah Al-Rahman Al-Raheem according to the opinion of those who said they are one Surah, so both groups agreed. This was said by Kharijah, Abu Usmah and others. The opinion of those who made them one Surah is more apparent, because they are both about fighting, and they are both considered the seventh of the seven long Surahs.

His saying: 1- **Disclaimer from God and His Messenger**

I am innocent of something, I am innocent of it, and I am innocent of it: if you remove it from yourself and cut off the reason between you and it, and disclaimer is raised as the predicate of a deleted subject: meaning this is disclaimer, and it is permissible for it to be raised as the subject because it is an indefinite described, and the predicate is **to those with whom you have made a treaty**. Isa bin Omar read *disclaimer* in the accusative case, assuming listen to disclaimer, or assuming commit to disclaimer, because it contains the meaning of enticement, and *from* in his saying: **from God** for the beginning of the goal is related to an omitted word that occurred as an attribute: meaning a connection from God and His Messenger to those with whom you have made a treaty. Ruh and Zaid read with the accusative of His Messenger, and the rest read with the nominative case. The covenant: the contract secured by an oath. The address in **you made a covenant** is to the Muslims, and they had made a covenant with the polytheists of Mecca and others with the permission of God and the Messenger, may God bless him and grant him peace. The meaning is: informing the Muslims that God and His Messenger have disavowed that covenant because of the breach that the infidels had committed, so it became obligatory for the Muslims who had made a covenant to abandon it. The meaning of God's disavowal is that permission from Him, may He be glorified, for the Muslims to abandon the covenant with the polytheists after they had broken it. In that there is an exaggeration of the importance of disavowal and an exaggeration of it and a recording of humiliation and disgrace upon the polytheists, which is not hidden.

## Tafsir al-Baghawi

Muqatil said: This surah is Madani except for two verses at the end of the surah.

Saeed bin Jubair said: I said to Ibn Abbas: Surat At-Tawbah? He said: It is the scandalous one that kept being revealed: **And from them, and from them** until they thought that it had not left anyone of them except that he was mentioned in it. He said: I said: Surat Al-Anfal? He said: That is Surat Badr. I said: Surat

Al-Hashr? He said: Say Surat Banu An-Nadir.

Abu Saeed Ahmad bin Ibrahim Al-Sharahi told us, Abu Ishaq Ahmad bin Muhammad Ibrahim Al-Tha'labi told us, Abu Al-Hasan Ali bin Muhammad bin Al-Hussein Al-Jurjani told us, Abu Ahmad Abdullah bin Adi Al-Hafiz told us, Ahmad bin Ali bin Al-Muthanna told us, Ubaidullah Al-Qawariri told us, Yazid bin Zari' told us, Awf bin Abi Jamila Al-A'rabi told us, Yazid Al-Farsi told me, Ibn Abbas told me, may God be pleased with them both, he said: I said to Uthman bin Affan, may God be pleased with him: What made you go to Al-Anfal, which is from Al-Mathani, and to Bara'ah, which is from Al-Mi'in, and you combined them and did not write between them In the name of God, the Most Gracious, the Most Merciful, and put them in the seven long ones?

Uthman said: The Messenger of God, may God bless him and grant him peace, was one of those who would come upon him in time, and the surahs of many numbers would be revealed to him. When something was revealed to him, he would call one of his scribes and say: Place this verse in the surah in which such and such is mentioned. Al-Anfal was among those revealed in Medina, and Bara'ah was among the last to be revealed, and its story was similar to its story. The Messenger of God, may God bless him and grant him peace, passed away without explaining to us that it was part of it. Therefore, I combined them and did not write between them a line saying **In the name of God, the Most Gracious, the Most Merciful**, and I placed it among the seven long ones.

1- The Almighty said: **A declaration of immunity from God and His Messenger**, meaning: This is a declaration of immunity from God. It is a source like *nash'at* and *na'ana'ah*. The commentators said: When the Messenger of God, may God bless him and grant him peace, went out to Tabuk, the hypocrites were spreading rumors and the polytheists were breaking the covenants that were between them and the Messenger of God, may God bless him and grant him peace. So God, the Almighty, commanded that their covenants be broken, and that is what God, the Almighty, said: **And if you fear treachery from a people** (al-Anfal 8:58).

Al-Zajaj said: Innocence means: God Almighty and His Messenger have declared themselves innocent of giving them covenants and fulfilling them if they broke them.

**To those of the polytheists with whom you made a treaty**. The address is to the companions of the Prophet, may God bless him and grant him peace, even though the Prophet, may God bless him and grant him peace, was the one who made a treaty with them and concluded a contract with them, because he made a treaty with them and his companions were satisfied with that, so it is as if they made a treaty and concluded a covenant.

## Tafsir al-Baidawi

And it was said except for two verses from His saying: **There has certainly come to you a Messenger** and it is the last to be revealed and it has other names, *Repentance* and *Al-Muqashqasha* and *Al-Buhuth* and *Al-Mubahathra* and *Al-Manqara* and *Al-Muthira* and *Al-Hafir* and *Al-Makhziyyah* and *Al-Fadihah* and *Al-Mankilah* and *Al-Musharjah* and *Al-Muddammamah* and **Surat Al-Adhab** because of what it contains of repentance for the believers and Al-Qashqasha from hypocrisy which is disavowal of it, and searching for the state of the hypocrites and stirring it up, and digging about them and what disgraces them and exposes them and humiliates them and disperses them and scatters them and rumbles over them.

It has one hundred and thirty verses, and it was said twenty-nine. The Bismillah was left out because it was revealed to remove security, and **In the name of God** is security. It was said that when a Surah or a verse was revealed to the Prophet, may God bless him and grant him peace, he would explain its location, and he died without explaining its location. Its story was similar to the story of Al-Anfal and was appropriate to it. Because in Al-Anfal the covenants were mentioned, and in Bara'ah they were discarded and added to it. It was said that when the Companions differed as to whether they were one Surah, the seventh of the seven long ones, or two Surahs, a space was left between them and **In the name of God** was not written.

1. **Disclaimer from God and His Messenger** meaning this is a disclaimer, and *from* is an introductory word related to an omitted word, the meaning of which is **from God and His Messenger**. It is permissible for *disclaimer* to be a subject for its specification by its description and the predicate is **to those of the polytheists with whom you made a treaty**. It was read in the accusative case on the basis of **listen to disclaimer**, and the meaning is that God and His Messenger are disclaimers of the treaty that you made with the polytheists. Rather, disclaimer was attached to God and His Messenger and the treaty to the Muslims to indicate that they must abandon the treaties of the polytheists to them, even if they were issued with the permission of God the Most High and the agreement of the Messenger, then they are disclaimers of them. This is because they made a treaty with the polytheists of the Arabs and broke it, except for some of them, Banu Damrah and Banu Kinanah, so he ordered them to abandon the treaty to the breakers and gave the polytheists four months to go wherever they wanted, so he said:

## Surat al-Tawbah 9:2

So travel freely throughout the land for four months, and know that you cannot cause failure to God, and that God will disgrace the disbelievers.

## Surat al-Tawbah 9:2

So travel freely throughout the land for four months, and know that you cannot cause failure to God, and that God will disgrace the disbelievers.

## Tafsir al-Jalalayn

2 - **So travel freely** travel in peace, you polytheists **in the land for four months** the first of which is Shawwal, as evidenced by what will come, and there is no security for you after that **and know that you will not escape God** that is, you will not escape His punishment **and that God will disgrace the disbelievers** He will humiliate them in this world by killing and in the Hereafter by fire.

## Tafsir al-Suyuti

## Tafsir al-Tabari

As for his saying: **So travel freely in the land for four months**, he means: So travel in it, coming and going, safe and not afraid of the Messenger of God, may God bless him and grant him peace, and his followers.

It is said: **So-and-so wandered the earth, wandering, traveling, and wandering.**

As for His statement: **And know that you will not cause failure to God**, He is saying to the people of the covenant, those who had a covenant with the Messenger of God, may God bless him and grant him peace, before the revelation of this verse: Know, O polytheists, that if you spread corruption in the land, and you chose that with your disbelief in God, over the acknowledgement of the Oneness of God and the belief in His Messenger, **you will not cause failure to God**, meaning: you will not cause failure to God by yourselves, because wherever you go and wherever you are on earth, you are in His grasp and authority. No minister will prevent you from Him, and nothing will come between you and Him if He intends for you a punishment that is either safe or secure, except belief in Him and in His Messenger, and repentance from disobeying Him. He is saying: So hasten His punishment with repentance, and abandon the wandering that does not benefit you.

As for his saying: **And that God will disgrace the disbelievers**, he says: Know that God will humiliate the disbelievers, and will cause them shame in this world and Hell in the Hereafter.

## Tafsir al-Qurtubi

It has three issues:

First: The Almighty's saying: **So travel freely** returns from the report to the address, meaning tell them to

travel freely, meaning travel freely in the land, coming and going, safe and not fearing any of the Muslims with war, looting, killing, or captivity. It is said, so-and-so traveled freely in the land, traveling freely, and from this comes the word *traveling* in flowing, flat water, and from this comes the saying of Tarafa bin al-Abd:

If I was afraid of this from you, you wouldn't have gotten to me until you saw horses galloping in front of me.

Second: The scholars differed about the manner of this postponement, and about those whom God and His Messenger disavowed. Muhammad bin Ishaq and others said: They are two types of polytheists, one of whom had a covenant of less than four months to search for himself. Then he is at war with God, His Messenger, and the believers, killed wherever he is found and taken prisoner unless he repents. The beginning of this period is the day of the greater pilgrimage, and its end is until the tenth of the month of Rabi' al-Akhir. As for those who did not have a covenant, their term is the expiration of the four sacred months. That is fifty days: twenty of Dhul-Hijjah and Muharram. Al-Kalbi said: The four months were only for those who had a covenant between them and the Messenger of God, may God bless him and grant him peace, less than four months, and whoever had a covenant of more than four months, then he is the one whom God commanded to complete his covenant with by His saying: **So fulfill their covenant with them until their term**. This is the choice of al-Tabari and others. Muhammad bin Ishaq, Mujahid, and others mentioned that this verse was revealed about the people of Mecca. The Messenger of God, may God bless him and grant him peace, made peace with the Quraysh in the year of Al-Hudaybiyyah, on the condition that they would stop fighting for ten years, during which people would be safe and refrain from harming one another. Then Khuza'ah entered into the covenant of the Messenger of God, may God bless him and grant him peace, and Banu Bakr entered into the covenant of the Quraysh, and Banu Bakr attacked Khuza'ah and broke their covenant. The reason for this was the blood of Banu Bakr that had been shed by Khuza'ah before Islam for a period of time. When the truce concluded on the day of Hudaybiyyah came, the people felt safe with each other. Banu al-Dayl of Banu Bakr - who were the ones who had the blood - took advantage of that opportunity and the negligence of Khuza'ah, and wanted to avenge Banu al-Aswad ibn Razan, whom Khuza'ah had killed. So Nawfal ibn Mu'awiyah al-Dayli went out with those who obeyed him from Banu Bakr ibn Abd Manat, until they attacked Khuza'ah at night and fought. Quraysh helped Banu Bakr with weapons, and some of Quraysh helped them with their own people, so Khuza'ah fled to the sanctuary, as is well-known and written. This was a breach of the peace treaty concluded on the day of Hudaybiyyah. So Amr ibn Salim al-Khuza'i, Badil ibn Warqa' al-Khuza'i, and some of Khuza'ah went out and came to the Messenger of God, may God bless him and grant him peace, seeking his help for what Banu Bakr and

Quraysh had afflicted them with. Amr ibn Salim recited to him, saying:

Oh God, I implore Muhammad by the oath of our father and his father, the Atlda

You were a father to us and you were a son, then we surrendered and did not withdraw our hand

So support him, may God guide you, with a strong support, and call upon the servants of God to come as reinforcements.

Among them is the Messenger of God, stripped naked, white like the sun, growing upward.

If he is humiliated, his face will be covered with dust, like the foaming sea running.

The Quraysh broke their promise to you and violated your firm covenant.

They claimed that you do not call anyone, and they are more humiliated and fewer in number.

They made us spend the night in the open air and killed us while we were kneeling and prostrating.

The Messenger of God (*peace be upon him*) said: **I will not be victorious unless I support Banu Ka'b.** Then he looked at a cloud and said: **It is crying out for the victory of Banu Ka'b,** meaning Khuza'ah. The

Messenger of God (*peace be upon him*) said to Badil ibn Warqa' and those with him: "Abu Sufyan will come to strengthen the bond and extend the peace treaty, and he will leave without need." The Quraysh regretted what they had done, so Abu Sufyan went to Medina to continue the bond and extend the peace treaty, but he returned without need, as the Messenger of God (*peace be upon him*) had informed them, based on what is known about his story. The Messenger of God (*peace be upon him*) prepared for Mecca, and God conquered it, and that was in the eighth year of the Hijra. When Hawazin heard of the conquest of Mecca, Malik ibn Auf al-Nasri gathered them, based on what is well-known and famous from the campaign of Hunayn. Some of it will come. The Muslims were victorious and triumphant over the disbelievers. The Battle of Hawazin took place on the day of Hunayn in the first of Shawwal in the eighth year of the Hijra. The Messenger of God (peace and blessings of God be upon him) left the division of the spoils of wealth and women, and did not divide them until he reached Taif. The Messenger of God (peace and blessings of God be upon him) besieged them for twenty-some nights, and it was said otherwise. He set up a catapult against them and threw it at them, as is well-known from those raids. Then the Messenger of God (peace and blessings of God be upon him) returned to Al-Juhfah and divided the spoils of Hunayn, as is well-known from its matter and story. Then the Messenger of God (peace and blessings of God be upon him) returned and they dispersed, and Atab bin Asid performed Hajj for the people in that year. He was the first leader to perform Hajj in Islam. The polytheists performed Hajj at their sacred sites. Atab bin Asid was a good, virtuous and pious man. Ka'b bin Zuhair bin Abi Salma came to the Messenger of God (peace and blessings of God be upon him) and praised him, and recited over his head his poem, which began:

Happiness has appeared, and my heart is filled with joy today

And he recited it to the end, and mentioned the immigrants in it and praised them - and before that he had memorized a satire of the Prophet, may God bless him and grant him peace - and he criticized the Ansar for not mentioning them, so he came to the Prophet, may God bless him and grant him peace, with a poem in which he praised the Ansar and said:

Whoever is pleased with the generosity of life will remain among the righteous Ansar.

They inherited the virtues from their ancestors. The best are the sons of the best.

The forced ones are Samhari, with arms like the lower Indian ones, not short.

And those who look with red eyes like embers, their eyes not dull

And the sellers of their souls to their prophet for death on the day of embracing and repeating

They purify themselves by seeing it as a ritual for them with the blood of the infidels they have killed.

Train as I trained with a hidden belly, the necks of the fierce lions were defeated

If you decide to prevent them from you, you will be at the strongholds of the Forgive.

They struck Ali on the day of Badr with a blow that would have overwhelmed all of Nizar.

If people knew all my knowledge about them, those who argue would believe me.

People who, when the stars fade, are the destinations of the incoming and outgoing visitors.

Then the Messenger of God, may God bless him and grant him peace, stayed in Medina after his return from Taif in Dhul-Hijjah, Muharram, Safar, Rabi' al-Awwal, Rabi' al-Akhir, Jumada al-Awwal, and Jumada al-Akhira. In Rajab of the year nine, he set out with the Muslims to wage a campaign against the Romans, the campaign of Tabuk. It was the last campaign he waged. Ibn Jurayj said on the authority of Mujahid:

When the Messenger of God (peace and blessings of God be upon him) returned from Tabuk, he wanted to perform Hajj, but he said: **There are naked polytheists coming to the House, circumambulating the House, and I do not want to perform Hajj until that does not happen.** So he sent Abu Bakr as a leader for Hajj, and he sent with him forty verses from the beginning of Surah Bara'ah to recite to the people of the season. When he left, the Prophet (peace and blessings of God be upon him) called Ali and said: **Bring out this story from the beginning of Surah Bara'ah,** and announce that to the people when they gather. Ali went out on the Prophet's (peace and blessings of God be upon him) she-camel, Al-Adhba', until he reached Abu Bakr Al-Siddiq **may God be pleased with them both** at Dhu'l-Hulayfah. When Abu Bakr saw him, he said to him: **Are you a leader or someone commanded?** He said: **No, I am commanded.** Then they got up, and Abu Bakr led the people in Hajj according to their stations

## Surat al-Tawbah 9:2

So travel freely throughout the land for four months, and know that you cannot cause failure to God, and that God will disgrace the disbelievers.

in the pre-Islamic period. In the book of Al-Nasa'i, on the authority of Jabir: "And Ali recited Surah Bara'ah to the people until he finished it one day before the Day of Tarwiyah, and on the Day of Arafah and on the Day of Sacrifice after Abu Bakr's sermon had ended, on the three days." When the first day of the march came, Abu Bakr stood up and addressed the people, telling them how to march and how to throw stones, teaching them their rituals. When he finished, Ali stood up and recited to the people the Declaration of Innocence until he finished it. Sulayman ibn Musa said: When Abu Bakr gave the sermon at Arafat, he said: Stand up, Ali, and deliver the message of the Messenger of God, may God bless him and grant him peace. So Ali stood up and did so. He said: Then it occurred to me that not all the people had witnessed Abu Bakr's sermon, so I began to look for the tents on the Day of Sacrifice. At-Tirmidhi narrated on the authority of Zayd ibn Yathir who said: I asked Ali, **What did I send for during the Hajj?** He said: "I was sent with four things: that no one should circumambulate the House naked, and whoever had a treaty with the Prophet, may God bless him and grant him peace, his term is until its expiration, and whoever did not have a treaty, his term is four months, and none shall enter Paradise except a believing soul, and the Muslims and polytheists shall not meet after this year of theirs." He said: This is a good and authentic hadith. An-Nasa'i also narrated it and said: I kept calling until my voice became hoarse. Abu Omar said: Ali was sent to renew his covenant with everyone who had a treaty, and to covenant with them that no polytheist should perform Hajj after that year, and that no one should circumambulate the House naked. And the Hajj was performed in that year in the ninth year of Abu Bakr. Then the Messenger of God, may God bless him and grant him peace, performed Hajj the following year, the Hajj that he had not performed before from Medina, and his Hajj took place in Dhul-Hijjah. So he said:

**Time has come full circle** is the hadith, as will be explained in the verse of forgetfulness. And the Hajj was established in Dhul-Hijjah until the Day of Judgment. Mujahid mentioned that Abu Bakr performed Hajj in Dhul-Qi'dah of the year nine. Ibn al-Arabi: The wisdom in giving the certificate of innocence to Ali was that the certificate of innocence included the breaking of the covenant that the Prophet, may God bless him and grant him peace, had made. And it was the custom of the Arabs that no contract was broken except by the one who made it, or a man from his household. So the Prophet, may God bless him and grant him peace, wanted to cut off the tongues of the Arabs with the argument, and he sent his Hashemite cousin from his household to break the covenant, until no one remained for them to speak. Al-Zajaj said its meaning.

Third: The scholars said: The verse includes the permissibility of severing the covenant between us and the polytheists. There are two cases for this: The case in which the period between us and them expires, so we declare war on them. Declaring war is optional. The second: That we fear treachery from them, so we

renounce our covenant with them as mentioned above. Ibn Abbas: The verse is abrogated, because the Prophet, may God bless him and grant him peace, made a covenant, then renounced the covenant when he was ordered to fight.

## Tafsir Ibn Kathir

This noble Surah is one of the last to be revealed to the Messenger of God, may God bless him and grant him peace, as Al-Bukhari said: Abu Al-Walid told us, Shu'bah told us on the authority of Abu Ishaq, who said: I heard Al-Bara' say: The last verse to be revealed was "They ask you for a legal opinion. Say: God gives you a legal opinion concerning those who are not yet born." And the last Surah to be revealed was Bara'ah. The reason why he did not mention the Basmalah at the beginning of it was because the Companions did not write the Basmalah at the beginning of it in the original Mushaf, but rather they followed the example of the Commander of the Faithful, Uthman bin Affan, may God be pleased with him and satisfy him, as Al-Tirmidhi said: Muhammad bin Bashir told us, Yahya bin Saeed, Muhammad bin Ja'far, Ibn Abi Uday, and Suhayl bin Yusuf told us: Awf bin Abi Jamila told us, Yazid Al-Farsi told me, Ibn Abbas told me: I said to Uthman bin Affan: What made you go to Al-Anfal, which is from the Mathani, and to Bara'ah, which is from the Mi'in, and you paired them together and did not write a line between them, **In the name of God, the Most Gracious, the Most Merciful**, and you put it in the seven long ones? What made you do that? Uthman said: The Messenger of God, may God bless him and grant him peace, was one of those upon whom time would come, and surahs of many numbers would be revealed. Whenever something was revealed to him, he would call one of those who used to write and say: Place this verse in the surah in which such and such is mentioned. Al-Anfal was among the first to be revealed in Medina, and Bara'ah was among the last to be revealed of the Qur'an. Its story was similar to its story, and I thought it was part of it. The Messenger of God, may God bless him and grant him peace, passed away without explaining to us that it was part of it, so for that reason I combined them and did not write between them a line saying: In the name of God, the Most Gracious, the Most Merciful. I placed it in the seven long surahs. This is how Imam Ahmad, Abu Dawud, Al-Nasa'i, and Ibn Hibban narrated it in his Sahih, and Al-Hakim in his Mustadrak from other chains of transmission on the authority of Awf Al-A'rabi. Al-Hakim said: Its chain of transmission is sound, and they did not include it. The beginning of this noble surah was revealed to the Messenger of God, may God bless him and grant him peace, when he returned from the Battle of Tabuk and was on the Hajj. Then he mentioned that the polytheists were attending their year this season as was their custom, and that they would circumambulate the House naked. He disliked mixing with them, and he sent Abu Bakr Al-Siddiq, may God be pleased with him, as the leader of the Hajj that year to establish People have their



rituals and he teaches the polytheists not to perform Hajj after this year, and he calls out to the people, **Disavowal from God and His Messenger**. So when he returned, he followed him with Ali ibn Abi Talib to be a messenger from the Messenger of God, may God bless him and grant him peace, because he was a group of his, as will be explained.

The Almighty's statement: **A declaration of immunity from God and His Messenger** means this is a declaration of immunity, i.e. a declaration of innocence from God and His Messenger "to those of the polytheists with whom you made a treaty. So travel freely throughout the land for four months." The commentators differed greatly here. Some said: This verse is for those with absolute, non-temporary treaties, or for those who have a treaty of less than four months, so they complete four months for them. As for those who have a temporary treaty, then their term is until its term, whatever it may be, because God the Almighty said: **Then fulfill their treaty with them until their term Al-Baqarah 2:17**, and because of what will come in the hadith. And whoever has a treaty between him and the Messenger of God, may God bless him and grant him peace, then his treaty is until its term. This is the best and strongest of the statements, and Ibn Jarir, may God have mercy on him, chose it, and it was narrated from Al-Kalbi, Muhammad ibn Ka'b Al-Qurazi, and more than one. Ali bin Abi Talha said on the authority of Ibn Abbas regarding his statement: "A declaration of immunity from God and His Messenger to those of the polytheists with whom you have made a treaty. So travel freely in the land for four months" *Al-Akhir*, he said: God's limit for those who have made a treaty with His Messenger is four months, during which they can travel wherever they wish. He set a deadline for those who have no treaty until the end of Muharram, which is fifty nights. So God commanded His Prophet when the sacred months have passed to put the sword to those with whom he has no treaty, killing them until they enter Islam. He commanded those who have a treaty, when four months have passed, from the Day of Sacrifice until the tenth of Rabi' al-Akhir, to put the sword to them also until they enter Islam.

Abu Ma'shar al-Madani said: Muhammad ibn Ka'b al-Qurazi and others told us: The Messenger of God, may God bless him and grant him peace, sent Abu Bakr as a leader of the Hajj season in the year nine, and he sent Ali ibn Abi Talib with thirty or forty verses from Bara'ah, and he recited them to the people, giving the polytheists four months to roam the earth. He recited them to them on the Day of Arafah, giving them the twentieth of Dhul-Hijjah, Muharram, Safar, the month of Rabi' al-Awwal, and ten days of Rabi' al-Akhir. He recited them to them in their homes and said: No polytheist shall perform Hajj after this year of ours, and no one shall circumambulate the House naked. Ibn Abi Nujayh said, on the authority of Mujahid, **Disavowal from God and His Messenger** to the people of the covenant, Khuza'ah, Mudlij, and whoever had a covenant or others. The Messenger of God, may God bless him and grant him peace, returned from Tabuk when he had finished. The Messenger of God, may God bless him and grant him peace, wanted to perform Hajj, but he said: **Only the polytheists will come and circumambulate naked, so I do not like to**

**perform Hajj until that does not happen.** So he sent Abu Bakr and Ali, may God be pleased with them, and they circumambulated the people in Dhu al-Majaz and in their places where they used to trade and in all the seasons. They gave permission to the people of the covenant to believe for four months, which are the consecutive months, twenty from Dhu al-Hijjah to ten days after which they will be free from Rabi' al-Akhir, then they will have no covenant. He gave permission to all the people to fight unless they believe. This is how it was narrated from al-Suddi and Qatadah. Al-Zuhri said: The beginning of the postponement was from Shawwal and its end was at the end of Muharram. This statement is strange, and how can they be held accountable for a period whose ruling they did not receive, but rather its matter became clear to them on the Day of Sacrifice when the companions of the Messenger of God, may God bless him and grant him peace, called out for that. For this reason, God the Almighty said:

### Fath al-Qadir

His saying: 2- **And travel freely in the land for four months.** This is a command from Him, the Most High, to travel after informing of that innocence. Travel means walking. It is said: So-and-so traveled in the land, traveling, traveling, and traveling. From this comes the flow of water in the land and the flow of horses. From this comes the saying of Tarafa bin al-Abd:

If I was afraid of this from you, you wouldn't have gotten to me until you saw horses galloping in front of me.

The meaning of the verse is that after God, the Exalted, permitted the polytheists to abandon their covenant, He permitted the polytheists to travel the earth and go wherever they wanted and prepare for war during these four months. The command to travel does not mean that they are obligated to do so. Muhammad ibn Ishaq and others said: The polytheists are of two types: One type whose covenant period was less than four months, so they were given a full four months, and the other type whose covenant period was longer than that, so they were limited to four months to explore for themselves. After that, it is war for God, His Messenger, and the believers, and they are killed wherever they are found. The beginning of this period is the day of the greater pilgrimage and its end is until the tenth of Rabi' al-Akhir. As for those who did not have a covenant, their period is only the end of the sacred months, which is fifty days: the twentieth of Dhul-Hijjah and the month of Muharram. Al-Kalbi said: The four months were only for those who had a treaty with the Messenger of God, may God bless him and grant him peace, of less than four months. And whoever had a treaty of more than that, then he is the one whom God commanded to complete his treaty with, by His saying: **Then fulfill their treaty with them until their term.** This was preferred by Ibn Jarir and others. And what will come at the end of the research from the narration will clarify the meaning of the verse: **And know that you will not cause failure to God.** That is, know that this respite is not due to inability, but for the benefit of those who repent, so that those who repent

## Surat al-Tawbah 9:2

So travel freely throughout the land for four months, and know that you cannot cause failure to God, and that God will disgrace the disbelievers.

will repent. And in that there is a kind of threat, as if it were said: Do during this period everything you can of preparing tools and equipment, for you will not escape God, and He will disgrace you: that is, He will humiliate and humiliate you in this world by killing and captivity, and in the Hereafter by torment. And in placing the apparent in place of the implicit, there is an indication that the reason for this disgrace is disbelief, and it is possible that what is meant is the type of disbelievers, so that those addressed are included in it primarily.

## Tafsir al-Baghawi

2- **So travel freely in the land**, he returned from the report to the address, meaning: Tell them: Travel freely, meaning walk in the land, coming and going, safe and not afraid of any of the Muslims. **Four months**, and **know that you will not cause failure to God**, meaning: you will not escape or outpace, and **that God will disgrace the disbelievers**, meaning: He will humiliate them by killing them in this world and punishing them in the Hereafter.

Scholars differed regarding this postponement and regarding those to whom God and His Messenger declared their innocence from the covenants that were between them and the Messenger of God, may God bless him and grant him peace:

A group of people said: This is a reprieve from God Almighty for the polytheists. Whoever's covenant period is less than four months, He raises it to four months. Whoever's covenant period is more than four months, He reduces it to four months. Whoever's covenant period is without a specific term, He limits it to four months. Then after that, he is at war with God and His Messenger, and he is killed wherever he is found and taken prisoner unless he repents.

The beginning of this period is the day of the greater Hajj, and its end is until the tenth of the month of Rabi' al-Akhir.

As for the one who does not have a covenant, his term is until the sacred months have passed, which is fifty days. He said:

Al-Zuhri: The four months are Shawwal, Dhul-Qi'dah, Dhul-Hijjah, and Muharram, because this verse was revealed in Shawwal, and the first is more correct and is the view of the majority.

Al-Kalbi said: The four months were for those who had a treaty of less than four months, so he completed four months for them. As for those who had a treaty of more than four months, this is an order to complete their treaty by the words of God Almighty: **Then fulfill their treaty with them until their term**. Al-Hasan said: God Almighty commanded His Messenger, may God bless him and grant him peace, to fight whoever fought him from the polytheists, so He said: **Fight in the way of God those who fight you**, so he would not fight except those who fought him, then He commanded him to fight the polytheists, and to disavow them, and

He gave them a period of four months, so none of them had a period of more than four months, neither the one who had a treaty before the disavowal nor the one who did not have a treaty, so the period for all of them was four months, and the blood of all of them, the people of the treaty and others, was made permissible after the expiration of the period.

It was said: This was revealed before Tabuk.

Muhammad ibn Ishaq, Mujahid and others said: It was revealed about the people of Mecca. The Messenger of God, may God bless him and grant him peace, made a covenant with the Quraysh in the year of Al-Hudaybiyyah that they would stop fighting for ten years during which people would be safe. Khuza'ah entered into the covenant of the Messenger of God, may God bless him and grant him peace, and Banu Bakr entered into the covenant of the Quraysh. Then Banu Bakr attacked Khuza'ah and took advantage of it, and the Quraysh aided them with weapons. When Banu Bakr and the Quraysh joined forces against Khuza'ah and broke their covenant, Amr ibn Salim Al-Khuza'i came out until he stood before the Messenger of God, may God bless him and grant him peace, and said:

No, I am asking Muhammad to swear by our father and his father Al-Atlada

So support, may God guide you, and call upon the servants of God to come as support.

White as the sun, he rises, but if he is seen, his face becomes pale and cloudy.

They attacked us in the middle of the night and killed us while we were kneeling and prostrating.

You were our father and we were our children. Then we surrendered and did not withdraw our hands.

Among them is the Messenger of God, who has been stripped of his clothes in a group like a foaming sea.

The Quraysh broke their promise to you and violated your firm covenant.

They claimed that you cannot save anyone, and they are more humiliated and fewer in number.

The Messenger of God, may God bless him and grant him peace, said: **I will not be victorious if I do not support you**. He prepared for Mecca in the eighth year of the Hijra.

When it was the ninth year, the Messenger of God, may God bless him and grant him peace, wanted to perform Hajj, then he said: The polytheists will be present and will circumambulate naked, so he sent Abu Bakr that year as the commander of the season to lead the Hajj for the people, and he sent with him forty verses from the beginning of Bara'ah to read them to the people of the season, then after him he sent Ali, may God honor his face, on his she-camel Al-Adhba' to read to the people the beginning of Bara'ah, and he ordered him to announce in Mecca, Mina, and Arafat: The covenant of God and the covenant of His

Messenger, may God bless him and grant him peace, has been absolved from every polytheist, and no one should circumambulate the House naked.

Abu Bakr returned and said: O Messenger of God, may my father and mother be sacrificed for you, has something been revealed about me? He said: No, but no one should convey this except a man from my family. Are you not satisfied, O Abu Bakr, that you were with me in the cave and that you will be my companion at the Cistern? He said: Yes, O Messenger of God.

Abu Bakr, may God be pleased with him, set out as the leader of the Hajj, and Ali, may God be pleased with him, went to announce the declaration of innocence. The day before the Day of Repentance, Abu Bakr addressed the people and told them about their rituals, and he established the Hajj for the people. The Arabs in that year were at their stations in the pre-Islamic period of Hajj, until the Day of Sacrifice came, and Ali ibn Abi Talib, may God honor his face, stood up and announced to the people what he had been commanded to do, and he recited to them Surat al-Bara'ah.

Zayd ibn Yathir said: We asked Ali: Why were you sent on that pilgrimage? He said: I was sent with four things: No one shall circumambulate the House naked, and whoever has a treaty with the Prophet, may God bless him and grant him peace, his term shall be four months, and none shall enter Paradise except a believing soul, and the polytheists and Muslims shall not meet after this year. Then the Prophet, may God bless him and grant him peace, performed the Farewell Pilgrimage in the year ten.

If someone says: How did the Messenger of God, may God bless him and grant him peace, send Abu Bakr, may God be pleased with him, then dismiss him and send Ali, may God be pleased with him?

We said: The scholars mentioned that the Messenger of God did not dismiss Abu Bakr, may God be pleased with him, and he was the emir, but rather he sent Ali, may God be pleased with him, to proclaim these verses, and the reason for that was: The Arabs had agreed among themselves in making and breaking covenants, so that no one would undertake that except their master, or a man from his clan, so he sent Ali, may God be pleased with him, to remove the reason, so that they would not say: This is contrary to what we know and is contrary to breaking the covenant.

The evidence that Abu Bakr **may God be pleased with him** was the leader: Abdul Wahid Al-Malhi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Ishaq told us, Yaqub bin Ibrahim told us, my nephew Ibn Shihab told us, on the authority of his uncle, Humaid bin Abdul Rahman told me that Abu Hurairah said: Abu Bakr **may God be pleased with him** sent me on that pilgrimage with two muezzins on the Day of Sacrifice to announce in Mina: No polytheist shall perform Hajj after this year, and no one shall circumambulate the House naked. Humaid bin Abdul Rahman said: Then the Messenger of God (may God bless him and grant him peace) sent Ali behind him and ordered him to announce the declaration of innocence. Abu Hurairah

said: Ali announced with us to the people of Mina on the Day of Sacrifice: No polytheist shall perform Hajj after this year, and no one shall circumambulate the House naked.

## Tafsir al-Baidawi

**2. So travel freely throughout the land for four months** Shawwal, Dhul-Qi'dah, Dhul-Hijjah, and Muharram because it was revealed in Shawwal. It was said that it is the twentieth of Dhul-Hijjah, Muharram, Safar, Rabi' al-Awwal, and ten days of Rabi' al-Akhir, because the notification was on the Day of Sacrifice, as it was narrated that "when it was revealed, the Messenger of God, may God bless him and grant him peace, sent Ali, may God be pleased with him, riding Al-'Adhba' to recite it to the people of the season. He had sent Abu Bakr, may God be pleased with him, as a leader over the season, and it was said to him: If you send it to Abu Bakr, he said: No one will perform it on my behalf except a man from among me. When Ali, may God be pleased with him, approached, Abu Bakr heard the roaring, so he stopped and said: This is the roaring of the she-camel of the Messenger of God, may God bless him and grant him peace. When he caught up with him, he said: Leader or one who is commanded? He said: One who is commanded. When it was before Tarwiyah, Abu Bakr, may God be pleased with him, gave a sermon and told them about their rituals, and Ali, may God be pleased with him, stood on the Day of Sacrifice at Jamrat al-'Aqabah and said: It is for the people, for I am the Messenger of God to you. They said: What? So he recited to them thirty or forty verses, then he said: I have been commanded with four things: that no polytheist shall approach the House after this year, and no one shall circumambulate the House naked, and no one shall enter Paradise except every believing soul, and that the Ka'bah be completed to "Everyone who has a covenant has his covenant." Perhaps his saying, may God bless him and grant him peace, **None shall fulfil it on my behalf except a man from me** is not general, "because he, may God bless him and grant him peace, was sent so that many who were not from his family would fulfil it on his behalf." Rather, it is specific to covenants, because the custom of the Arabs is that no one should undertake a covenant or break it for the tribe except a man from it, and evidence for this is that in some narrations, **No one should convey this except a man from my family.** "And know that you cannot frustrate God," **Do not escape Him even if He gives you respite**, "And that God will disgrace the disbelievers," with killing and captivity in this world and punishment in the Hereafter.

## Surat al-Tawbah 9:3

And an announcement from God and His Messenger to the people on the day of the greater pilgrimage that God is free from the polytheists and so is His Messenger. So if you repent, it is better for you; but if you turn away, then know that you cannot cause failure to God. And give tidings to those who disbelieve of a painful punishment.

## Surat al-Tawbah 9:3

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## Tafsir al-Jalalayn

3 - **And an announcement informing from God and His Messenger to the people on the day of the greater pilgrimage** the day of sacrifice *that* that is, that **God is free from the polytheists** and their covenants **and His Messenger** is also free “and the Prophet, may God bless him and grant him peace, sent Ali in the year, which is the ninth year, so he announced on the day of sacrifice in Mina with these verses and that no polytheist should perform Hajj after this year and no one should circumambulate the House naked” narrated by Al-Bukhari **So if you repent** from disbelief **it is better for you, but if you turn away** from faith (then know that you cannot cause failure to God. And give good tidings) to those who disbelieve of a painful punishment) painful, which is killing and captivity in this world and Hell in the Hereafter

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Jaafar said: God Almighty says: And an announcement from God and His Messenger to the people on the day of the greater pilgrimage.

We have explained the meaning of **the call to prayer** in the previous part of this book with its evidence.

And Sulayman bin Musa used to say about that:

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told us, on the authority of Ibn Jurayj, he said: Sulayman ibn Musa Al-Shami claimed that his statement: **And an announcement from God and His Messenger**, he said: **(The announcement)**, Al-Qasas, is the opening of *Al-Bara'ah* until it ends: **And if you fear poverty, then God will enrich you from His bounty**, (al-Tawbah 9:28), so that is twenty-eight verses.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **And an announcement from God and His Messenger**, he said: An announcement from God and His Messenger.

He raised his statement: **And a call from God**, in apposition to his statement: **Disavowal from God**, as if he said: This is disavowal from God and His

Messenger, and a call from God.

As for his saying: **The greatest day of Hajj**, there is a difference of opinion among scholars about it.

Some of them said: It is the Day of Arafah.

Who said that?

Muhammad ibn Abdullah ibn Abdul-Hakam narrated, Abu Zur'ah Wahb God ibn Rashid narrated, Haywah ibn Shuraih narrated, Abu Sakhr narrated, that he heard Abu Mu'awiyah al-Bajali from the people of Kufa say: I heard Abu al-Sahba' al-Bakri say: I asked Ali ibn Abi Talib **may God be pleased with him about the greater day of Hajj**. He said: The Messenger of God (may God bless him and grant him peace) sent Abu Bakr ibn Abi Quhafah **may God be pleased with him** to lead the Hajj for the people, and he sent me with him with forty verses from Bara'ah, until he came to Arafat and addressed the people on the Day of Arafat. When he had finished his sermon, he turned to me and said: Get up, Ali, and deliver the message of the Messenger of God (may God bless him and grant him peace). So I got up and recited to them forty verses from Bara'ah, then we set out until we came to Mina, where I threw stones at the Jamarat and slaughtered the camel, then I shaved my head. I knew that the people of the assembly had not attended Abu Bakr's sermon on the Day of Arafat, so I began to follow the tents and recite them to them. From that, I think you thought it was the Day of Sacrifice, but it is the Day of Arafat.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Abu Ishaq, he said: I asked Abu Juhaifa about **the greatest day of Hajj**. He said: The Day of Arafah. I said: Is he from among you, or from the companions of Muhammad? He said: All of that.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Ibn Jurayj told us, on the authority of Ata', he said: The greatest Hajj is the Day of Arafah.

Ibn Wakee' told us, he said, my father told us, on the authority of Omar bin Al-Waleed Al-Shani, on the authority of Shihab bin Ibad Al-Asri, on the authority of his father, he said: Omar, may God have mercy on him, said: The greatest day of Hajj is the Day of Arafah. So I mentioned it to Saeed bin Al-Musayyab, and he said: I will tell you on the authority of Ibn Omar, that Omar said: The greatest limit is the Day of Arafah.

Al-Harith told me, he said, Abdul Aziz told us, he said, Omar bin Al-Waleed Al-Shanni told us, he said, Shihab bin Abbad Al-Asri told us, on the authority of his father, he said: I heard Omar bin Al-Khattab, may God have mercy on him, say: This is the day of Arafah, the greatest day of Hajj, so no one should fast on it. He said: So I performed Hajj after my father, and I came to Madinah, and I asked about the best of its people, and they said: Saeed bin Al-Musayyab, so I went to him and said: I asked about the best of the people of Madinah, and they said: Saeed bin Al-Musayyab, so



tell me about fasting on the day of Arafah! He said: I will tell you about someone who is a hundred times better than me, Omar - or Ibn Omar - used to forbid fasting on it and say: It is the greatest day of Hajj.

Al-Harith told me, he said, Abdul Aziz told us, he said, Abdul Samad bin Habib told us, on the authority of Maqal bin Dawud, he said: I heard Ibn al-Zubayr say: This day of Arafah is the greatest day of Hajj, so no one should fast on it.

Al-Harith told me, he said, Abdul Aziz told us, he said, Ghalib bin Ubaid God told us, he said: I asked Ata' about the greatest day of Hajj, and he said: The Day of Arafah, so he departed from it before dawn.

Ibn Wakee' told us, he said, Muhammad ibn Bakr told us, on the authority of Ibn Jurayj, he said, Muhammad ibn Qays ibn Makhramah told me, he said: "The Prophet, may God bless him and grant him peace, delivered a sermon on the eve of Arafah, then he said: As for what follows, and he would not deliver a sermon without saying: As for what follows, for this is the greatest day of Hajj."

Ahmad bin Ishaq told us, Abu Ahmad told us, Abdul Wahhab told us, on the authority of Mujahid, who said: The greatest day of Hajj is the Day of Arafah.

Al-Harith told me, he said, Al-Qasim told us, he said, Ishaq bin Sulayman told us, on the authority of Salamah bin Bakht, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: The greatest day of Hajj is the Day of Arafah.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said, Tawus told me, on the authority of his father, he said, we said: What is the greater Hajj? He said: The Day of Arafah.

Abu Kuraib told us, he said: Ibn Idris told us, he said: Ibn Jurayj told us, on the authority of Muhammad ibn Qays ibn Makhramah: "The Messenger of God, may God bless him and grant him peace, delivered a sermon on the Day of Arafah and said: This is the greatest day of Hajj."

Others said: It is the day of sacrifice.

Who said that?

Muhammad bin Bashar told us, Abu Asim told us, Sufyan told us, on the authority of Abu Ishaq, on the authority of Al-Harith, on the authority of Ali, who said: The greatest day of Hajj is the Day of Sacrifice.

Abu Kuraib told us, he said, Mus'ab bin Salam told us, on the authority of Al-Ajlal, on the authority of Abu Ishaq, on the authority of Al-Harith, he said: I heard Ali say: The greatest Hajj is the Day of Sacrifice.

Ibn Hamid told us, he said, Hakam told us, he said, Anbasa told us, on the authority of Abu Ishaq, on the authority of Al-Harith, he said: I asked Ali about the greater Hajj, and he said: It is the Day of Sacrifice.

Ibn Abi Al-Shawareb told us, he said, Abdul Wahid told us, he said, Sulayman Al-Shaibani told us, he said: I asked Abdullah bin Abi Awfa about the greater Hajj, he said: He said: The Day of Sacrifice.

Muhammad bin Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Ayyash al-Amiri, on the authority of Abdullah bin Abi Awfa, he said: The greatest day of Hajj is the Day of Sacrifice.

... He said, Sufyan told us, on the authority of Abdul Malik bin Umair, on the authority of Abdullah bin Abi Awfa, who said: The greatest day of Hajj is the Day of Sacrifice.

Muhammad ibn al-Muthanna told us, he said, Muhammad ibn Ja'far told us, he said, Shu'bah told us, on the authority of 'Abd al-Malik, he said: Abu Salamah and I entered upon 'Abdullah ibn Awfa, he said: I asked him about the greatest day of Hajj, and he said: The Day of Sacrifice is the day on which blood is shed.

Abdul Hamid bin Bayan told us, he said, Ishaq told us, on the authority of Sufyan, on the authority of Abdul Malik bin Umair, on the authority of Abdul Hamid bin Bayan, he said, Ishaq told us, on the authority of Sufyan, on the authority of Abdul Malik bin Umair, on the authority of Abdullah, he said: The greatest day of Hajj is the Day of Sacrifice.

Abu Kuraib and Abu Al-Sa'ib told us, they said, Ibn Idris told us, on the authority of Al-Shaibani, he said: I asked Ibn Abi Awfa about the greatest day of Hajj, he said: It is the Day of Sacrifice.

Yaqub told me, he said, Hisham told us, he said, Al-Shaibani told us, on the authority of Abdullah bin Abi Awfa, he said: The greatest day of Hajj is the Day of Sacrifice.

... He said, Hisham told us, he said, Abdul Malik bin Umair told us, he said, I heard Abdullah bin Abi Awfa, and he was asked about his saying: **The greatest day of Hajj**, he said: It is the day on which blood is shed and hair is shaved.

Ibn Al-Muthanna told us, he said, Dawud told us, he said, Shu'bah told us, on the authority of Al-Hakam, he said: I heard Yahya Ibn Al-Jazzar narrating on the authority of Ali that he went out on the Day of Sacrifice on a white mule heading to the cemetery, and a man came taking hold of the reins of his mule, and asked him about the greater Hajj, and he said: It is this day of yours, let it go.

Abdul Hamid bin Bayan told us, he said, Ishaq told us, on the authority of Malik bin Mughul, and Shatir, on the authority of Abu Ishaq, on the authority of Al-Harith, on the authority of Ali, he said: The day of the greatest punishment is the day of sacrifice.

Ibn Wakee' told us, he said, Ibn Uyaynah told us, on the authority of Abu Ishaq, on the authority of Al-Harith, on the authority of Ali, he said: He was asked about the greatest day of Hajj, he said: It is the Day of Sacrifice.

Ibn Wakee' told us, he said, my father told us, on the authority of Shu'bah, on the authority of Al-Hakam, on the authority of Yahya ibn Al-Jazzar, on the authority of Ali: that a man met him on the Day of Sacrifice and took hold of his bridle, and asked him about the greatest day of Hajj, he said: It is this day.



## Surat al-Tawbah 9:3

And an announcement from God and His Messenger to the people on the day of the greater pilgrimage that God is free from the polytheists and so is His Messenger. So if you repent, it is better for you; but if you turn away, then know that you cannot cause failure to God. And give tidings to those who disbelieve of a painful punishment.

Ibn Wakee' told us, Yahya bin Adam told us, on the authority of Qais, on the authority of Abdul Malik bin Umair, and Ayyash Al-Amiri, on the authority of Abdullah bin Abi Awfa, who said: It is the day on which blood will be shed.

Ibn Wakee' told us, he said, Ibn Uyaynah told us, on the authority of Abd al-Malik ibn Umair, on the authority of Ibn Abi Awfa, he said: The greatest Hajj is the day on which blood is shed, hair is shaved, and what is forbidden is made permissible.

Isa bin Othman bin Isa Al-Ramli told me, he said, Yahya bin Isa told us, on the authority of Al-A'mash, on the authority of Abdullah bin Sinan, he said: Al-Mughira bin Shu'ba addressed us on the day of Eid al-Adha on a camel and said: This is the day of Eid al-Adha, this is the day of sacrifice, and this is the day of the greater Hajj.

Ibn Wakee' told us, he said, my father told us, on the authority of Al-A'mash, on the authority of Abdullah bin Sinan, he said: Al-Mughira bin Shu'ba gave us a sermon on the day of Eid al-Adha on a camel and said: This is the day of Eid al-Adha, this is the day of sacrifice, and this is the day of the greater Hajj.

Ibn Wakee' told us, he said, my father told us, on the authority of Al-A'mash, on the authority of Abdullah bin Sinan, he said: Al-Mughira bin Shu'ba gave us a sermon, and he mentioned something similar.

Ibn Wakee' told us, Yahya bin Saeed told us, on the authority of Hammad bin Salamah, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The greatest Hajj is the Day of Sacrifice.

Ibn Abi Al-Shawarib told us, he said, Abdul Wahid told us, he said, Sulayman Al-Shaibani told us, he said, I heard Saeed bin Jubair say: The greatest Hajj is the Day of Sacrifice.

Ibn Wakee' told us, he said, Ubaidullah told us, on the authority of Israel, on the authority of Abu Ishaq, on the authority of Abu Juhaifa, who said: The greatest Hajj is the Day of Sacrifice.

Ibn Bashar told us, he said, Muhammad ibn Ja'far told us, he said, Shu'bah told us, on the authority of Abu Bishr, he said: Ali ibn Abdullah ibn Abbas and a man from the family of Shaiba disputed over the **Greater Day of Hajj**. Ali said: It is the Day of Sacrifice. The one from the family of Shaiba said: It is the Day of Arafah. So he sent for Sa'id ibn Jubayr and asked him, and he said: It is the Day of Sacrifice. Don't you see that whoever misses the Day of Arafah has not missed the Hajj, but if he misses the Day of Sacrifice, he has missed the Hajj?

Yaqub told me, Hisham told us, Yunus told us, on the authority of Saeed bin Jubair, that he said: The greater Hajj is the Day of Sacrifice. He said: I said to him: Abdullah bin Shaiba and Muhammad bin Ali bin

Abdullah bin Abbas differed on that. Muhammad bin Ali said: It is the Day of Sacrifice. Abdullah said: It is the Day of Arafah. Saeed bin Jubair said: Tell me, if a man misses the Day of Arafah, does he miss the Hajj? And if he misses the Day of Sacrifice, does he miss the Hajj?

Abu Kuraib and Abu Al-Sa'ib told us, they said, Ibn Idris told us, on the authority of Al-Shaibani, on the authority of Saeed bin Jubair, who said: The greatest Hajj is the Day of Sacrifice.

Muhammad bin Abdul A'la told us, he said, Al-Mu'tamir bin Sulayman told us, on the authority of his father, he said, a man told me, on the authority of his father, on the authority of Qais bin Ubadah, he said: Dhul-Hijjah is the tenth of the day of sacrifice, and it is the greatest day of Hajj.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Abu Ishaq, on the authority of Abdullah ibn Shaddad, he said: The greater day of Hajj is the Day of Sacrifice. And the lesser Hajj is Umrah.

Abdul Hamid bin Bayan told us, he said, Ishaq told us, on the authority of Sharik, on the authority of Abu Ishaq, on the authority of Abdullah bin Shaddad bin Al-Had, he said: The greatest Hajj is the Day of Sacrifice.

Ibn Wakee' told us, he said, Al-Maharibi told us, on the authority of Muslim Al-Hajabi, he said: I asked Nafi' bin Jubair bin Mut'am about the greatest day of Hajj, he said: The Day of Sacrifice.

Ibn Hamid told us, he said, Hakam told us, on the authority of Anbasa, on the authority of Al-Mughira, on the authority of Ibrahim, he said: It was said: The greatest Hajj is the Day of Sacrifice.

Ibn Wakee' told us, he said, my father told us, on the authority of Israel, on the authority of Jabir, on the authority of Amer, he said: The greatest day of Hajj is the day on which blood is shed and the forbidden is made permissible.

Yaqub told me, he said, Hisham told us, he said, Mughirah told us, on the authority of Ibrahim, that he said: The greatest day of Hajj is the Day of Sacrifice, on which everything forbidden is permissible.

... He said: Hisham told us, on the authority of Ismail bin Abi Khalid, on the authority of Al-Sha'bi, on the authority of Ali, who said: The greatest day of Hajj is the Day of Sacrifice.

Ibn Wakee' told us, he said, Abu Usamah told us, on the authority of Ibn Awn, he said: I asked Muhammad about the greatest day of Hajj, and he said: It was a day that coincided with the Hajj of the Messenger of God, may God bless him and grant him peace, and the Hajj of the people of the hair.

Ibn Hamid told us, Al-Hakam bin Bashir told us, Omar

bin Dhir told us: I asked Mujahid about the greatest day of Hajj, and he said: It is the Day of Sacrifice.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Israel told us, on the authority of Abu Ishaq, on the authority of Mujahid: The greatest day of Hajj is the Day of Sacrifice.

Ahmad bin Ishaq told us, Ahmad told us, Israel told us, on the authority of Thawr, on the authority of Mujahid: The greatest day of Hajj is the Day of Sacrifice.

Ahmad told us, Abu Ahmad told us, Israel told us, on the authority of Jabir, on the authority of Amer, who said: The greatest day of Hajj is the Day of Sacrifice - and Ikrimah said: The greatest day of Hajj is the Day of Sacrifice, the day on which blood is shed and the forbidden is made permissible - and Mujahid said: The day on which all of Hajj is gathered, and it is the greatest day of Hajj.

... He said: Israel told us, on the authority of Abd al-A'la, on the authority of Muhammad ibn Ali: The greatest day of Hajj is the Day of Sacrifice.

... He said, Israel told us, on the authority of Abd al-A'la, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, the same.

... He said, Abu Ahmad told us, Hammad bin Salamah told us, on the authority of Samak bin Harb, on the authority of Ikrimah, on the authority of Ibn Abbas, the same.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Abu Ishaq, he said, Ali said: The greater pilgrimage is the Day of Sacrifice. He said: Al-Zuhri said: The Day of Sacrifice is the greater day of pilgrimage.

Ahmad ibn Abd al-Rahman ibn Wahb narrated to us, he said: My uncle Abdullah ibn Wahb narrated to us, he said: Yunus and Amr informed me, on the authority of al-Zuhri, on the authority of Humayd ibn Abd al-Rahman, "on the authority of Abu Hurayrah, he said: The Messenger of God, may God bless him and grant him peace, sent me with Abu Bakr on the pilgrimage that the Messenger of God, may God bless him and grant him peace, had commanded him to undertake before the Farewell Pilgrimage, with a group who would announce to the people on the Day of Sacrifice: No polytheist shall perform the pilgrimage after this year, and no one shall circumambulate the House naked." Al-Zuhri said: Humayd used to say: The Day of Sacrifice is the greatest day of pilgrimage.

Al-Hasan bin Yahya told us, he said: Abdul Razzaq told us, he said: Al-Sha'bi told us, on the authority of Abu Ishaq, he said: I asked Abdullah bin Shaddad about the greater Hajj and the lesser Hajj, and he said: The greater Hajj is the Day of Sacrifice, and the lesser Hajj is the Umrah.

... He said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Abu Ishaq, he said: I asked Abdullah bin Shaddad, and he mentioned something similar.

... He said: Abd al-Razzaq told us, he said: Ibn Uyaynah told us, on the authority of Abd al-Malik ibn

Umar, he said: I heard Abdullah ibn Abi Awfa say: The greatest day of Hajj is the day on which hair is laid down, blood is shed, and what is forbidden is made permissible.

... He said, Al-Thawri told us, on the authority of Abu Ishaq, on the authority of Ali, who said: The greatest Hajj is the Day of Sacrifice.

Ahmad bin Ishaq told us, Abu Ahmad told us, Qais told us, on the authority of Ayyash al-Amiri, on the authority of Abdullah bin Abi Awfa, that he was asked about the greatest day of Hajj, so he said: Glory be to God, it is a day on which blood is shed, what is forbidden is made permissible, and hair is placed on it, it is the day of sacrifice.

... He said, Israel told us, on the authority of Abu Hasin, on the authority of Abdullah bin Sinan, who said: Al-Mughira bin Shu'bah addressed us on his camel and said: This is the day of sacrifice, and this is the day of the greater pilgrimage.

... He said, Abu Ahmad told us, Hassan bin Saleh told us, on the authority of Mughira, on the authority of Ibrahim, who said: The greatest day of Hajj is the Day of Sacrifice.

Al-Harith told me, he said, Abdul Aziz told us, on the authority of Ibrahim bin Tahman, on the authority of Mughirah, on the authority of Ibrahim: The greatest day of Hajj is the Day of Sacrifice, on which the forbidden is permissible.

Ahmad ibn al-Muqaddam told me, he said, Yazid ibn Zari' told us, he said, Ibn Awn told us, on the authority of Muhammad ibn Sirin, on the authority of Abd al-Rahman ibn Abi Bakra, on the authority of his father, he said: When that day came, he sat on his camel, and a man took hold of its reins - or: its bridle - and said: What day is this? He said: We kept silent until we thought that he would give it a name other than its name, then he said: Is it not the day of Hajj?

Sahl bin Muhammad Al-Sijistani told us, Abu Jaber Al-Harami told us, Hisham bin Al-Ghazz Al-Jarshi told us, 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, stood at the Jamarat on the Day of Sacrifice during the Farewell Pilgrimage and said: This is the greatest day of pilgrimage."

Muhammad ibn al-Muthanna told us, he said, Muhammad ibn Ja'far told us, he said, Shu'bah told us, on the authority of 'Amr ibn Murrah, on the authority of Murrah al-Hamadani, "On the authority of a man from the companions of the Prophet, may God bless him and grant him peace, who said: The Messenger of God, may God bless him and grant him peace, stood among us on a red, green she-camel and said: Do you know what day your day is? They said: The day of sacrifice! He said: You have spoken the truth, it is the day of the greater pilgrimage."

Muhammad ibn al-Muthanna told us, Yahya ibn Saeed told us, Shu'bah told us, Amr ibn Murrah told me, Murrah told us, a man from the companions of the Prophet, may God bless him and grant him peace, told us: The Messenger of God, may God bless him and grant him peace, said about us, and he mentioned

## Surat al-Tawbah 9:3

And an announcement from God and His Messenger to the people on the day of the greater pilgrimage that God is free from the polytheists and so is His Messenger. So if you repent, it is better for you; but if you turn away, then know that you cannot cause failure to God. And give tidings to those who disbelieve of a painful punishment.

something similar.

Abu Kuraib told us, he said, Ibn Idris told us, he said, Ismail bin Abi Khalid told us, on the authority of his father, on the authority of... he said: The Messenger of God, may God bless him and grant him peace, sent Ali with four words when Abu Bakr led the people in Hajj. He called out in disavowal: This is the greatest day of Hajj. Beware, none shall enter Paradise except a Muslim soul. Beware, no one shall circumambulate the House naked. Beware, no polytheist shall perform Hajj after this year. Beware, whoever has a covenant between him and Muhammad, let his term be until its term. God is free from polytheists and so is His Messenger.

Yaqub told me, he said, Hisham told me, on the authority of Hajjaj bin Arta'ah, on the authority of Ata', he said: The greatest day of Hajj is the Day of Sacrifice.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement, **The greater day of Hajj**, he said: The Day of Sacrifice, the day on which the pilgrim becomes free from ihram and the sacrificial animals are slaughtered. Ibn Umar used to say: It is the Day of Sacrifice. My father used to say: Ibn Abbas used to say: It is the Day of Arafah. I did not hear anyone say that it is the Day of Arafah except Ibn Abbas. Ibn Zayd said: Hajj is missed by missing the Day of Sacrifice, but it is not missed by missing the Day of Arafah, if he misses the day but not the night, he stands between it and the rising of dawn.

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 Day of Sacrifice is the greatest day of Hajj.

Sufyan told us, he said, my father told us, on the authority of Shu'bah, on the authority of `Amr ibn Murrah, he said, "A man from the companions of the Messenger of God, may God bless him and grant him peace, told me in this room of mine, I think he said: The Messenger of God, may God bless him and grant him peace, delivered a sermon to us on the Day of Sacrifice on a red, green she-camel and said: Do you know what day this is? This is the Day of Sacrifice, and this is the day of the greater Hajj."

Others said: The meaning of his saying: **The day of the greater Hajj** is the time and date of the greater Hajj. He said: That is all the days of Hajj, not a specific day.

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **The greatest day of Hajj** is the time of Hajj, all of its days.

Ahmad ibn Ishaq told us, Abu Ahmad told us, Ibn Uyaynah told us, on the authority of Ibn Jurayj, on the authority of Mujahid, who said: The greater Hajj is all

the days of Mina, and the gatherings of the polytheists when they were in Dhu al-Majaz, Ukaz, and Majannah, when it was announced to them: Muslims and polytheists should not meet after this year, and no one should circumambulate the House naked, and whoever had a covenant between him and the Messenger of God, may God bless him and grant him peace, then his covenant is for its term.

Al-Harith told me, he said, Abu Ubaid told us, he said, Sufyan used to say: (**The Day of Hajj**), (**The Day of the Camel**), and (**The Day of Siffin**), meaning: all of its days.

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: **The greatest day of Hajj**, he said: During Hajj, meaning: all of its days.

Abu Ja'far said: The most correct of the sayings in this regard, in our view, is the saying of the one who said: **The greater day of Hajj is the Day of Sacrifice**, because of the convergence of reports from a group of the companions of the Messenger of God, may God bless him and grant him peace, that Ali called out what the Messenger of God, may God bless him and grant him peace, had sent him with of the message to the polytheists, and recited to them *Bara'ah*, on the Day of Sacrifice. This, "in addition to the reports that we mentioned from the Messenger of God, may God bless him and grant him peace, that he said on the Day of Sacrifice: Do you know what day this is? This is the greater day of Hajj."

And then, (**the day**) is only added to the meaning by what it is in, like people saying: (**the day of Arafah**), which is the day people stand in Arafah, and (**the day of sacrifice**), which is the day they sacrifice, and (**the day of breaking the fast**), which is the day they break the fast. Likewise (**the day of Hajj**) is the day they perform Hajj, and people perform Hajj and complete their rituals on the Day of Sacrifice, because on the night and day of the Day of Sacrifice, standing in Arafah is not missed until dawn, and on its morning one performs the acts of Hajj. As for the Day of Arafah, even if standing in Arafah is in it, standing in it is not missed until dawn on the night of Sacrifice, and the Hajj is all on the Day of Sacrifice.

As for what Mujahid said: that **the day of Hajj** refers to all of its days, even if that is permissible in the speech of the Arabs, it is not the most common and well-known meaning in the speech of the Arabs. Rather, the most common meaning of **the day** among them is that it is from sunset until the same time the next day. Rather, the interpretation of the Book of God is based on the most common and well-known meaning from the speech of the one in whose language the Book was revealed.

The people of interpretation differed about the reason for which this day was called: **The Greater Day of**

## Pilgrimage.

Some of them said: It was called that because it was in a year in which the Hajj of Muslims and polytheists was combined.

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 al-Hasan, he said: It was called **the greatest pilgrimage** because Abu Bakr performed the pilgrimage that he performed, and the Muslims and polytheists gathered in it, so that is why it was called **the greatest pilgrimage**, and it also coincided with the feast of the Jews and Christians.

Ahmad bin Ishaq told us, Abu Ahmad told us, Hammad bin Salamah told us, on the authority of Ali bin Zaid bin Jadaan, on the authority of Abdullah bin Al-Harith bin Nawfal, who said: The day of the greatest Hajj was the Farewell Hajj, on which the Hajj of the Muslims, Christians and Jews gathered, and it did not gather before it or after it.

Al-Qasim told us, he said, Al-Hussein told us, he said, Abu Sufyan told us, on the authority of Muammar, on the authority of Al-Hasan, he said: His statement: **The Day of the Greatest Pilgrimage**, he said: It was only called **the Greatest Pilgrimage** because it was the day on which Abu Bakr performed the pilgrimage, and the covenants were abandoned.

Others said: **The greater Hajj** is the Qur'an, and **the lesser Hajj** is the Ifrad.

Who said that?

Ahmad bin Ishaq told us, Abu Ahmad told us, Abu Bakr al-Nahshali told us, on the authority of Hammad, on the authority of Mujahid, who said: It was said: **The greater Hajj** and **the lesser Hajj**. The greater Hajj is the Qiran, and the **lesser Hajj** is the Hajj itself.

Others said: **The greater Hajj** is Hajj, and **the lesser Hajj** is Umrah.

Who said that?

Ibn Wakee' told us, he said, Muhammad ibn Bakr told us, on the authority of Ibn Jurayj, on the authority of Ata', he said: **The greater Hajj** is Hajj, and **the lesser Hajj** is Umrah.

... He said, Abd al-A'la told us, on the authority of Dawud, on the authority of Amer, who said: I said to him: This is the greater Hajj, but what is the lesser Hajj? He said: Umrah.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Dawud ibn Abi Hind, on the authority of al-Sha'bi, he said: It was said: **The lesser Hajj** is the Umrah in Ramadan.

... He said, Sufyan told us, on the authority of Mansur, on the authority of Mujahid, who said: It was said: **(The lesser Hajj)** is Umrah.

... He said, Abd al-Rahman told us, on the authority of Sufyan, on the authority of Abu Asma, on the authority of Abdullah bin Shaddad, who said: **The greater day of Hajj** is the Day of Sacrifice, and **the lesser Hajj** is the

Umrah.

Muhammad bin Abdul Ala told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Al-Zuhri: The people of the pre-Islamic era used to call the **lesser Hajj** the Umrah.

Abu Ja'far said: The most correct of these sayings in my opinion is the saying of the one who said: **The greater pilgrimage is Hajj**, because it is greater than Umrah in that its work is greater than its work, so it was called **the greater**, for that reason. As for **the lesser**, it is Umrah, because its work is less than the work of Hajj, so it was called **the lesser**, because its work is less than its work.

As for his saying: **God is innocent of the polytheists and His Messenger**, its meaning is: God is innocent of the covenant of the polytheists and His Messenger, after this argument.

Abu Ja'far said: The meaning of the statement: And an announcement from God and His Messenger to the people on the day of the greatest pilgrimage: that God and His Messenger are innocent of the covenant of the polytheists, as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, **God and His Messenger are innocent of the polytheists**, meaning: after this argument.

The statement in the interpretation of His saying: "If you repent, it is better for you. But if you turn away, then know that you cannot cause failure to God. And give tidings to those who disbelieve of a painful punishment."

Abu Ja'far said: God Almighty says: **If you repent**, from your disbelief, O polytheists, and return to the Oneness of God and sincere worship of Him - without any gods or rivals - then returning to that **is better for you**, than remaining in polytheism in this world and the Hereafter. **But if you turn away**, he says, and if you turn away from belief in God and insist on remaining in your polytheism, **then know that you will not cause failure to God**, he says: So be certain that you will not prevent God from inflicting upon you His painful punishment and severe chastisement, for remaining in disbelief, as He did to those who came before you from the polytheists by sending down His vengeance upon them and bringing the punishment upon them immediately. **And give good tidings to those who disbelieve**, he says: And inform, O Muhammad, those who denied your prophethood and disobeyed the command of their Lord, **of a painful punishment that will befall them**.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told us, on the authority of Ibn Jurayj, regarding his statement: **If you repent**, he said: you believe.

## Tafsir al-Qurtubi

It has three issues:

First: The Almighty said: **And the call to prayer**. The call to prayer means notification in language without

## Surat al-Tawbah 9:3

And an announcement from God and His Messenger to the people on the day of the greater pilgrimage that God is free from the polytheists and so is His Messenger. So if you repent, it is better for you; but if you turn away, then know that you cannot cause failure to God. And give tidings to those who disbelieve of a painful punishment.

dispute. It is a plural of *tafon bara'ah*. "To the people" here means all of creation. **The greater day of Hajj** is a circumstance, and the agent in it is the call to prayer. Even if it was described by saying: from God, the scent of the verb remains in it, and it is an agent in circumstances. It was said: The agent in it is shameful. The action of the call to prayer is not valid, because it was described and thus it was removed from the ruling of the verb.

Second: The scholars differed regarding the greater Hajj. Some said: The Day of Arafah. It was narrated on the authority of Umar, Uthman, Ibn Abbas, Tawus, and Mujahid. This is the view of Abu Hanifa, and it was also said by Al-Shafi'i. It was narrated on the authority of Ali, Ibn Abbas, Ibn Mas'ud, Ibn Abi Awfa, and Al-Mughira bin Shu'bah: It is the Day of Sacrifice. This was chosen by Al-Tabari. Ibn Umar narrated: "The Messenger of God, may God bless him and grant him peace, stood on the Day of Sacrifice during the Hajj in which he performed Hajj and said: 'Which day is this?' They said: 'The Day of Sacrifice.' He said: 'This is the day of the greater Hajj.'" Narrated by Abu Dawud. Al-Bukhari narrated on the authority of Abu Hurairah who said:

Abu Bakr al-Siddiq **may God be pleased with him** sent me to announce on the Day of Sacrifice in Mina: No polytheist shall perform Hajj after this year, and no naked person shall circumambulate the House. The greater day of Hajj is the Day of Sacrifice. It was called the greater because people said: the lesser Hajj. Abu Bakr announced it to the people that year, and no polytheist performed Hajj in the year of the Farewell Pilgrimage in which the Prophet (peace and blessings of God be upon him) performed Hajj. Ibn Abi Awfa said: The Day of Sacrifice is the greater day of Hajj, in which blood is shed, hair is placed, turban is thrown away, and the Sacred Sanctuary is made permissible on it. This is the Maliki school of thought, because the entire Hajj is on the Day of Sacrifice, because the standing is on the night of the day, and the stoning, the sacrifice, shaving, and circumambulation are on the morning. The first scholars cited as evidence the hadith of Mukhramah that the Prophet (peace and blessings of God be upon him) said:

**The greatest day of Hajj is the Day of Arafah.** Narrated by Ismail Al-Qadi. Al-Thawri and Ibn Jurayj said: The greatest Hajj is all the days of Mina. This is like saying: the Day of Siffin, the Day of the Camel, and the Day of Bu'ath, meaning the time and place, not the day itself. It was narrated from Mujahid: The greatest Hajj is the Qiran, and the lesser Hajj is the Ifrad. This has nothing to do with the verse. It was narrated from him and Ata': The greatest Hajj is the one in which there is standing at Arafah, and the lesser Hajj is the Umrah. It was also narrated from Mujahid: All the days of Hajj. Al-Hasan and Abdullah bin Al-Harith bin Nawfal said: It was called the greatest day of Hajj because Muslims and polytheists performed Hajj that year, and the festivals of the religions: the Jews, Christians, and Zoroastrians

coincided on that day. Ibn Atiyyah said: It is weak that God, the Almighty, would describe it in His Book as the greatest for this reason. It was also narrated from Al-Hasan: It was called the greatest because Abu Bakr performed Hajj on it and the covenants were abandoned on it. This is similar to Al-Hasan's view. Ibn Sirin said: The greatest day of Hajj is the year in which the Prophet, may God bless him and grant him peace, performed the Farewell Hajj, and the nations performed Hajj with him on it.

Third: The Almighty's saying: **God is free from the polytheists and so is His Messenger**. "An" with the fat-ha is in the accusative case. The meaning is that God. And whoever reads with the kasra estimated it to mean he said that God is free. *Bare* is the predicate of *an*. And **His Messenger** is in apposition to the place, or if you wish, to the implied raised pronoun in *bare*. Both are good, because the speech has become long. And if you wish, it is on the subject and the predicate is omitted, the meaning is: And His Messenger is free from them. And whoever reads **And His Messenger** with the accusative - which is al-Hasan and others - it is in apposition to the name of God, the Almighty, on the word. And in the anomalies, **And His Messenger** with the genitive case is on the oath, meaning and the right of His Messenger, and it was narrated from al-Hasan. The story of Omar in it was presented at the beginning of the book. **So if you repent** meaning from polytheism. **Then it is better for you** meaning more beneficial for you. **But if you turn away** meaning from faith. **Then know that you will not escape God** meaning you will escape Him, for He encompasses you and will send down His punishment upon you.

## Tafsir Ibn Kathir

God Almighty says, and the notification **from God and His Messenger** and the progress and warning to the people **on the greatest day of Hajj** which is the Day of Sacrifice which is the best day of the rituals and the most apparent and the most gathering **that God is free from the polytheists and His Messenger** meaning He is also free from them. Then He called them to repent to Him, and He said, **So if you repent** meaning from what you are in of polytheism and misguidance **it is better for you, and if you turn away** meaning you continue in what you are doing **then know that you will not frustrate God** rather He is able to do you and you are in His grip and under His power and will, **and give tidings to those who disbelieve of a painful punishment** meaning in this world with disgrace and punishment and in the Hereafter with whips and shackles. Al-Bukhari, may God have mercy on him, said: Abdullah bin Yusuf told us, Al-Layth told us, Aqil told me on the authority of Ibn Shihab who said: Humayd bin Abd al-Rahman told me that Abu Hurayrah said: Abu Bakr, may God be pleased with him, sent me on that Hajj with the muezzins whom he sent on the Day



of Sacrifice to call to prayer. In Mina, no polytheist should perform Hajj after this year and no one should circumambulate the House naked. Humayd said: Then the Prophet (peace and blessings of God be upon him) sent Ali ibn Abi Talib behind him and ordered him to proclaim Bara'ah. Abu Hurayrah said: So Ali proclaimed Bara'ah with us among the people of Mina on the Day of Sacrifice, and that no polytheist should perform Hajj after this year and no one should circumambulate the House naked. Al-Bukhari also narrated it: Abu Al-Yaman told us, Shu'ayb told us on the authority of Al-Zuhri, Humayd ibn Abd Al-Rahman told me that Abu Hurayrah said: Abu Bakr sent me with those who proclaimed on the Day of Sacrifice in Mina, that no polytheist should perform Hajj after this year and no one should circumambulate the House naked. The greater day of Hajj is the Day of Sacrifice. It was only called the greater because people say it is the lesser Hajj. So Abu Bakr announced to the people that year, so no polytheist performed Hajj in the year of the Farewell Pilgrimage in which the Messenger of God (peace and blessings of God be upon him) performed Hajj. This is the wording of Al-Bukhari in the Book of Jihad. Abdul Razzaq said: On the authority of Muammar, on the authority of Al-Zuhri, on the authority of Ibn Al-Musayyab, on the authority of Abu Hurairah, may God be pleased with him, regarding his statement: **A declaration of immunity from God and His Messenger**, he said: When the Prophet, may God bless him and grant him peace, was in the time of Hunayn, he performed the Umrah from Al-Juhranah, then he ordered Abu Bakr to perform that Hajj. Muammar said: Al-Zuhri said: Abu Hurairah used to narrate that Abu Bakr ordered Abu Hurairah to call the Adhan for the declaration of immunity during Abu Bakr's Hajj. Abu Hurairah said: Then the Prophet, may God bless him and grant him peace, sent Ali after us and ordered him to call the Adhan for the declaration of immunity, and Abu Bakr was on the season as he was, or he said in his form. This context is strange in that the Emir of the Hajj in the year of the Umrah of Al-Juhranah was none other than Atab bin Asid, while Abu Bakr was the Emir in the year nine.

Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of Mughirah, on the authority of al-Sha'bi, on the authority of Muharrir ibn Abi Hurairah, on the authority of his father, who said: I was with Ali ibn Abi Talib when the Messenger of God, may God bless him and grant him peace, sent him to the people of Mecca with the declaration of innocence. He said: What were you calling out? He said: We were calling out that none shall enter Paradise except a believing soul, and no naked person shall circumambulate the House, and whoever has a treaty between him and the Messenger of God, may God bless him and grant him peace, his term or duration is four months. When the four months have passed, then God and His Messenger are free from the polytheists, and no polytheist shall perform Hajj to this House after this year of ours. He said: So I called out until my voice became hoarse. Al-Sha'bi said: Muharrir ibn Abi Hurairah told me, on the authority of his father, who said: I was with Ali ibn Abi Talib, may God be pleased with him, when the Prophet, may God bless him and grant him peace, sent him to call out. When he became hoarse, I called out, and I said: What were

you calling out? He said: Four things: No one should circumambulate the House naked; whoever has a covenant with the Messenger of God (blessings and peace of God be upon him), his covenant is valid for its term; none shall enter Paradise except a believing soul; and no polytheist shall perform Hajj after this year of ours. Narrated by Ibn Jarir from other chains of narration on the authority of Ash-Sha'bi, and narrated by Shu'bah on the authority of Mughirah on the authority of Ash-Sha'bi with it, except that he said: And whoever has a covenant between him and the Messenger of God (blessings and peace of God be upon him), his covenant is valid for four months. And he mentioned the rest of the hadith. Ibn Jarir said: I fear that it is a mistake on the part of some of its narrators because the reports are in agreement regarding the term to the contrary.

Imam Ahmad said: Affan told us, Hammad told us, on the authority of Samak, 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, sent him with the innocence of God with Abu Bakr. When he reached Dhu al-Hulayfah, he said: **No one shall deliver it except me or a man from my family.** So he sent it with Ali bin Abi Talib, may God be pleased with him. Al-Tirmidhi narrated it in the interpretation: on the authority of Bandar on the authority of Affan and Abd al-Samad, both of them on the authority of Hammad bin Salamah, on his authority. Then he said: Hasan Gharib from the hadith of Anas, may God be pleased with him. Abdullah bin Ahmad bin Hanbal said: Muhammad bin Sulayman told us - Lawin - Muhammad bin Jabir told us on the authority of Samak on the authority of Hanash on the authority of Ali, may God be pleased with him, who said: When ten verses of the innocence of God were revealed to the Prophet, may God bless him and grant him peace, the Prophet, may God bless him and grant him peace, called Abu Bakr and sent him with them to read them to the people of Mecca. Then he called me and said: **Catch up with Abu Bakr, and wherever you find him, take the letter from him, then go to the people of Mecca and read it to them.** So I caught up with him at al-Juhfah and took the letter from him. Abu Bakr returned to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, God, did He send down something? He said, "No, but Gabriel came to me and said: 'None shall perform it on your behalf except you or a man from you.'" This is a weak chain of transmission, and it does not mean that Abu Bakr **may God be pleased with him** returned immediately, but rather after he had completed the rituals that the Messenger of God (blessings and peace of God be upon him) had commanded him to perform, as was explained in the other narration. Abdullah also said: Abu Bakr told me, Amr ibn Hammad told us, on the authority of Asbat ibn Nasr, on the authority of Samak, on the authority of Hanash, on the authority of Ali **may God be pleased with him**, that when the Messenger of God (blessings and peace of God be upon him) sent him with the declaration of innocence, he said, **O Prophet of God, I am not a good speaker or orator.** He said, **I must go with it myself or you must go with it.** He said, **If it is necessary, then I will go.** He said, **Go, for God will make your tongue firm and guide your heart.** Then he put his hand on his

## Surat al-Tawbah 9:3

And an announcement from God and His Messenger to the people on the day of the greater pilgrimage that God is free from the polytheists and so is His Messenger. So if you repent, it is better for you; but if you turn away, then know that you cannot cause failure to God. And give tidings to those who disbelieve of a painful punishment.

mouth.

Imam Ahmad said: Sufyan told us on the authority of Abu Ishaq on the authority of Zaid bin Yathi', a man from Hamdan, we asked Ali, for what purpose have you been sent? He meant the day the Prophet, may God bless him and grant him peace, sent him with Abu Bakr on the Hajj. He said: I have been sent with four things: None shall enter Paradise except a believing soul, none shall circumambulate the House naked, whoever has a treaty with the Prophet, may God bless him and grant him peace, his treaty shall last for its term, and neither the polytheists nor the Muslims shall perform Hajj after this year. At-Tirmidhi narrated it on the authority of Qilabah on the authority of Sufyan bin Uyaynah and he said: It is good and authentic, thus he said. Shu'bah narrated it on the authority of Abu Ishaq and he said: Zaid bin Yathi' made a mistake in it. Ath-Thawri narrated it on the authority of Abu Ishaq on the authority of some of his companions on the authority of Ali, may God be pleased with him. Ibn Jarir said: Ibn Wakee' told us, Abu Usamah told us, on the authority of Zakariya, on the authority of Abu Ishaq, on the authority of Zaid bin Yathi', on the authority of Ali, who said: The Messenger of God, may God bless him and grant him peace, sent me when Bara'ah was revealed with four things: that no naked person should circumambulate the House, and no polytheist should approach the Sacred Mosque after this year of theirs, and whoever has a treaty between him and the Messenger of God, may God bless him and grant him peace, it shall be for its term, and none shall enter Paradise except a believing soul. Then Ibn Jarir narrated it on the authority of Muhammad bin Abd al-A'la, on the authority of Ibn Thawr, on the authority of Mu'ammal, on the authority of Abu Ishaq, on the authority of al-Harith, on the authority of Ali, who said: I was commanded with four things, and he mentioned them. Israel said on the authority of Abu Ishaq, on the authority of Zaid bin Yathi', who said: Bara'ah was revealed, so the Messenger of God, may God bless him and grant him peace, sent Abu Bakr, then he sent Ali and took it. When Abu Bakr returned, he said: Was it revealed about something? He said: **No, but I have been ordered to convey it, myself or a man from my family.** So he set out for the people of Mecca and established four things among them: No polytheist shall enter Mecca after this year, no one shall circumambulate the House naked, no one shall enter Paradise except a Muslim soul, and whoever has a covenant between him and the Messenger of God, may God bless him and grant him peace, his covenant shall last for its term. Muhammad bin Ishaq said on the authority of Hakim bin Hakim bin Abbad bin Hanif on the authority of Abu Ja'far Muhammad bin 'Ali bin al-Husayn bin 'Ali, who said: When Bara'ah was revealed to the Messenger of God, may God bless him and grant him peace, he had sent Abu Bakr to establish the Hajj for the people, it was said: O Messenger of God, why don't you send to Abu Bakr? He said: **No one will carry it out on my behalf except a**

**man from my family.** Then he called Ali and said: "Go with this story from Surat Bara'ah and announce to the people on the Day of Sacrifice when they gather at Mina, that no disbeliever will enter Paradise, no polytheist will perform Hajj after this year, no naked person will circumambulate the House, and whoever has a covenant with the Messenger of God, may God bless him and grant him peace, it is his until its term." So Ali, may God be pleased with him, went out on the Messenger of God's she-camel, Al-Adhba', until he caught up with Abu Bakr on the road. When Abu Bakr saw him, he said: Are you a leader or someone who is being commanded? He said: Rather, he was commanded. Then they went on and Abu Bakr established the Hajj for the people at that time in that year according to the Hajj positions they had in the pre-Islamic era. Then, when the Day of Sacrifice came, Ali ibn Abi Talib stood up and announced to the people what the Messenger of God, may God bless him and grant him peace, had commanded him to do. He said: O people, no unbeliever will enter Paradise, and no polytheist will perform Hajj after this year, and no one will circumambulate the House naked. Whoever has a covenant with the Messenger of God, may God bless him and grant him peace, it is until its term. So no polytheist performed Hajj after that year, and no one will circumambulate the House naked. Then they came to the Messenger of God, may God bless him and grant him peace. This was from the innocence of those who were from the polytheists, from the people of the general covenant and the people of the term until the appointed time.

Ibn Jarir said: Muhammad bin Abdullah bin Abdul-Hakam told us, Abu Zur'ah Wahb God ibn Rashid told us, Haywah ibn Shuraih told us, Ibn Sakhr told us that he heard Abu Mu'awiyah al-Bajali from the people of Kufa say: I heard Abu al-Sahba' al-Bakri saying: I asked Ali about the greatest day of Hajj, and he said: The Messenger of God, may God bless him and grant him peace, sent Abu Bakr ibn Abi Quhafah to lead the Hajj for the people, and he sent me with him with forty verses from Bara'ah until he came to Arafat and addressed the people on the Day of Arafat. When he finished his sermon, he turned to me and said: Get up, Ali, and deliver the message of the Messenger of God, may God bless him and grant him peace. So I got up and recited to them forty verses from Bara'ah, then we set out and came to Mina, threw stones at the Jamarat and slaughtered the camel, then shaved my head and I knew that not all of the people of the assembly had attended Abu Bakr's sermon on the Day of Arafat, so I went around, following the tents with it, reciting it to them. From that I think you thought it was the Day of Sacrifice, but it is the Day of Arafat. Abd al-Razzaq said on the authority of Mu'ammal on the authority of Abu Ishaq: I asked Abu Juhaifa about the Day of The greatest pilgrimage. He said: The Day of Arafah. I said: Is he from among you or from the companions of Muhammad (peace be upon him)? He said: All of that. Abd al-Razzaq also said: On the

authority of Ibn Jurayj, on the authority of Ata', who said: The greatest day of pilgrimage is the Day of Arafah. Umar ibn al-Walid al-Shanni said: Shihab ibn Abbad al-Basri told us on the authority of his father, who said: I heard Umar ibn al-Khattab say: This is the Day of Arafah, this is the greatest day of pilgrimage, so no one should fast on it. He said: So I performed pilgrimage after my father, and I came to Madinah and asked about the best of its people. They said: Saeed ibn al-Musayyab. So I went to him and said: I asked about the best of the people of Madinah. They said: Saeed ibn al-Musayyab. Tell me about fasting on the Day of Arafah. He said: I will tell you about someone who is a hundred times better than me, Umar or Ibn Umar. He used to forbid fasting on it and used to say: It is the greatest day of pilgrimage. Narrated by Ibn Jarir and Ibn Abi Hatim. It was also narrated on the authority of Ibn Abbas, Abdullah ibn al-Zubayr, Mujahid, Ikrimah, and Tawus that they said: The Day of Arafah is the greatest day of pilgrimage.

It was narrated in it by a mursal hadith narrated by Ibn Jurayj, I was told on the authority of Muhammad ibn Qays on the authority of Ibn Makhramah that the Messenger of God, may God bless him and grant him peace, gave a sermon on the Day of Arafah and said: **This is the greatest day of Hajj.** It was narrated from another source: on the authority of Ibn Jurayj on the authority of Muhammad ibn Qays on the authority of Al-Miswar ibn Makhramah on the authority of the Messenger of God, may God bless him and grant him peace, that he gave a sermon to them in Arafah and praised God and extolled Him and then said: **As for what follows, this is the greatest day of Hajj.** The second opinion is that it is the Day of Sacrifice. Hisham said on the authority of Ismail ibn Abi Khalid on the authority of Al-Sha'bi on the authority of Ali, may God be pleased with him, who said: The greatest day of Hajj is the Day of Sacrifice. Ishaq Al-Sabi'i said on the authority of Al-Harith Al-A'war: I asked Ali, may God be pleased with him, about the greatest day of Hajj and he said: It is the Day of Sacrifice. Shu'bah said on the authority of Al-Hakam I heard Yahya ibn Al-Jazzar narrating on the authority of Ali, may God be pleased with him, that he went out on the Day of Sacrifice on a white mule heading to the cemetery and a man came and took hold of the reins of his mount and asked him about the greatest day of Hajj and he said: It is this day of yours, let it go. Abd Al-Razzaq said: on the authority of Sufyan on the authority of Shu'bah on the authority of Abd Al-Malik ibn Umair on the authority of Abd God ibn Abi Awfa said: The greatest day of Hajj is the Day of Sacrifice. Shu'bah and others narrated something similar on the authority of Abd al-Malik ibn Umair. Hisham and others narrated it in the same way on the authority of al-Shaibani on the authority of Abdullah ibn Abi Awfa. Al-A'mash said on the authority of Abdullah bin Sinan: Al-Mughira bin Shu'ba addressed us on the day of Eid al-Adha on a camel and said: This is the day of Eid al-Adha, this is the day of sacrifice, and this is the day of the greater Hajj. Hammad bin Salamah said on the authority of Samak on the authority of Ikrimah on the authority of Ibn Abbas that he said: The greater Hajj is the day of sacrifice. This was also narrated on the authority of Abu Juhayfah, Sa'id bin Jubayr, Abdullah bin Shaddad bin al-Haad, Nafi' bin Jubayr bin Mut'am, al-Sha'bi, Ibrahim al-Nakha'i, Mujahid,

Ikrimah, Abu Ja'far al-Baqir, al-Zuhri, and Abd al-Rahman bin Zaid bin Aslam that they said: The greater day of Hajj is the day of sacrifice. Ibn Jarir chose this. The hadith on the authority of Abu Hurayrah was mentioned in Sahih al-Bukhari that Abu Bakr sent them on the day of sacrifice to call the adhan in Mina. Other hadiths have been reported on this matter, as Imam Abu Ja'far bin Jarir said: Sahl bin Muhammad al-Hasani told me, Abu Jabir al-Harami told us, Hisham bin al-Ghazi al-Jarshi told us 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, stood on the day of sacrifice at the Jamarat in... The Farewell Pilgrimage, and he said: **This is the greatest day of Hajj.** This is how Ibn Abi Hatim and Ibn Mardawayh narrated it from the hadith of Abu Jabir, whose name is Muhammad ibn Abd al-Malik, and Ibn Mardawayh also narrated it from the hadith of al-Walid ibn Muslim, from Hisham ibn al-Ghazi, from him, then he narrated it from the hadith of Saeed ibn Abd al-Aziz, from Nafi', from him, and Shu'bah said from Amr ibn Murrah from Murrah al-Hamadani from a man from the companions of the Prophet, may God bless him and grant him peace, who said: The Messenger of God, may God bless him and grant him peace, stood among us on a red, green she-camel and said: **Do you know what day this is?** They said: The Day of Sacrifice. He said: **You have spoken the truth, it is the greatest day of Hajj.**

Ibn Jarir said: Ahmad ibn al-Muqaddam told us, Yazid ibn Zurai' told us, Ibn Awn told us, on the authority of Muhammad ibn Sirin, on the authority of Abd al-Rahman ibn Abi Bakra, on the authority of his father, who said: When that day came, the Messenger of God, may God bless him and grant him peace, sat on his camel and the people took hold of its reins or bridle, and he said: **What day is this?** We remained silent until we thought that he would give it a different name, and he said: **Isn't this the day of the greater pilgrimage?** This is a sound chain of transmission and its original is included in Sahih. Abu al-Ahwas said, on the authority of Shabib ibn Gharqadah, on the authority of Sulayman ibn Amr ibn al-Ahwas, on the authority of his father, who said: I heard the Messenger of God, may God bless him and grant him peace, during the Farewell Pilgrimage, say: **What day is this?** They said: **Today is the greater pilgrimage.** It was narrated on the authority of Sa'id ibn al-Musayyab that he said: The day of the greater pilgrimage is the second day from the Day of Sacrifice. This was narrated by Ibn Abi Hatim. Mujahid also said: The day of the greater pilgrimage is all the days of pilgrimage, and Abu Ubayd said the same. Sufyan said: The day of pilgrimage, the day of the camel, and the day of Siffin, meaning all its days. Sahl al-Siraj said: Al-Hasan al-Basri was asked about the day of the greater pilgrimage. He said: What do you have to do with the greater Hajj? That was the year in which Abu Bakr, whom the Messenger of God, may God bless him and grant him peace, had made the Hajj, performed it, and he led the people in Hajj. Narrated by Ibn Abi Hatim. Ibn Jarir said: Ibn Wakee' told us, Abu Usamah told us, on the authority of Ibn Awn, I asked Muhammad, meaning Ibn Sirin, about the day of the greater Hajj, and he said: It was a day in which the Hajj of the Messenger of God, may God bless him and grant him

## Surat al-Tawbah 9:3

And an announcement from God and His Messenger to the people on the day of the greater pilgrimage that God is free from the polytheists and so is His Messenger. So if you repent, it is better for you; but if you turn away, then know that you cannot cause failure to God. And give tidings to those who disbelieve of a painful punishment.

peace, coincided with the Hajj of the people of the hair.

### Fath al-Qadir

His statement: 3- **And an announcement from God and His Messenger to the people on the day of the greater pilgrimage.** The statement of **and an announcement** is raised as the predicate of a deleted subject, or as the subject whose predicate is what comes after it, as was mentioned previously in the raising of *innocence*. This sentence is conjoined with the sentence **innocence from God and His Messenger**. Al-Zajjaj said: His statement, **and an announcement** is conjoined with his statement *innocence*. It was objected to him that if the matter were thus, the call to prayer would have been reported in the first report, which is **to those of the polytheists with whom you have made a treaty**, and that is not correct. Rather, the report is to the people, and the call to prayer means notification, which is informing, just as security and giving mean faith and giving. The meaning of his saying, **to the people**, is generalization in this: that is, it is a call from God to all people, not specific to one people rather than another. So this sentence includes the report of the obligation to inform all people, and the first sentence includes the report of innocence to those with whom you have made a treaty in particular, and **the day of Hajj** is a circumstance for his saying and the call to prayer, and he described it as the greatest because the people gather on it, or because most of the actions of Hajj are on it.

Scholars differed in specifying this day mentioned in the verse. A group of them, including Ali ibn Abi Talib, Ibn Masoud, Ibn Abi Awfa, Al-Mughirah ibn Shuba and Mujahid, said that it is the Day of Sacrifice, and Ibn Jarir preferred it. Others, including Umar, Ibn Abbas and Tawus, said that it is the Day of Arafah. The first is more likely, because the Prophet, may God bless him and grant him peace, ordered the one he sent to convey this to the polytheists to convey it to them on the Day of Sacrifice. His statement, **God is free from the polytheists and so is His Messenger** was read with a fatha on the estimation that God is free from the polytheists, so the *ba* was deleted for ease. It was read with a kasra on the *izhaan* because there is a meaning of saying, and the elevation of His Messenger is based on the fact that it is conjoined with the position of the name of *an*, or on the pronoun in *bare'*, or on the fact that it is a subject and its predicate is deleted, and the estimation is: and His Messenger is free from them. Al-Hasan and others read **and His Messenger** in the accusative case in conjunction with the wording of the name of *an*. And it was read, and His Messenger, in the accusative case, on the basis that the *waw* is for swearing. This was narrated from Al-Hasan, and it is a very weak reading, since there is no meaning to swearing by the Messenger of God, may God bless him and grant him peace, here, with what has been proven of the prohibition of swearing by other than God. It was said that it is in the accusative case due to

proximity. His statement, **If you repent**, meaning from disbelief, and in it is a shift from the third person to the second person. It was said: The benefit of this shift is to increase the threat, and the pronoun in His statement, **Then it** refers to the repentance understood from you repent, **is better for you** than what you are in of disbelief. **But if you turn away**, meaning if you turn away from repentance and remain in disbelief, **then know that you will not escape God**, meaning you will not escape Him, rather He will overtake you and reward you for your deeds. His statement, **And give tidings to those who disbelieve of a painful punishment**, this is mockery of them, and in it is a threat that is not hidden.

Ibn Abi Shaybah, Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement: **A declaration of immunity from God and His Messenger to those of the polytheists with whom you have made a treaty** to the people of the treaty, Khuza'ah, Mudlij, and whoever had a treaty before the Messenger of God, may God bless him and grant him peace, from Tabuk when he finished it and wanted to perform Hajj. Then he said: There will be polytheists who will come to the House and will circumambulate naked, so I do not want to perform Hajj until that does not happen. So he sent Abu Bakr and Ali, and they circumambulated the people in Dhu al-Majaz, and in their places where they used to sell, or in the entire season. They gave permission to the people of the treaty to be safe for four months, which are the sacred months that are consecutive, twenty from the end of Dhu al-Hijjah to the tenth of Rabi' al-Akhir. Then there is no treaty left, and he gave permission to all the people to fight until they die. Abdullah bin Ahmad bin Hanbal narrated in Zawa'id al-Musnad, Abu al-Shaykh and Ibn Mardawayh narrated on the authority of Ali who said: When ten verses of Bara'ah were revealed about the Prophet, may God bless him and grant him peace, he called Abu Bakr to recite them to the people of Mecca. Then he called me and said to me: Catch up, Abu Bakr, and wherever you meet him, take the letter from him and recite it to the people of Mecca. So I caught up with him and took the letter from him, and Abu Bakr returned and said: O Messenger of God, has something been revealed about me? He said: No, but Gabriel came to me and said: No one will deliver it on your behalf except you or a man from you. Ibn Abi Shaybah, Ahmad, al-Tirmidhi who authenticated it, Abu al-Shaykh and Ibn Mardawayh narrated something similar from the hadith of Anas. Ibn Mardawayh narrated something similar from the hadith of Sa'd bin Abi Waqqas as well. Ahmad, al-Nasa'i, Ibn al-Mundhir and Ibn Mardawayh narrated on the authority of Abu Hurayrah who said: I was with Ali when the Messenger of God (peace and blessings of God be upon him) sent him to the people of Mecca with the declaration of innocence. We were calling out that none shall enter Paradise except a believer and that no one shall circumambulate the House naked. Whoever has a treaty with the Messenger of God



(peace and blessings of God be upon him), his term and duration shall be four months. When the four months have passed, then God and His Messenger are free from the polytheists, and no polytheist shall perform Hajj to this House after this year. Al-Bukhari, Muslim and others narrated on the authority of Abu Hurayrah who said: Abu Bakr sent me on that pilgrimage with the muezzins whom he had sent on the Day of Sacrifice to announce in Mina that no polytheist shall perform Hajj after this year and no one shall circumambulate the House naked. Then the Prophet (peace and blessings of God be upon him) sent Ali ibn Abi Talib behind him and ordered him to announce the declaration of innocence. So Ali announced on the Day of Sacrifice the declaration of innocence that no polytheist shall perform Hajj after this year and no one shall circumambulate the House naked. Al-Tirmidhi narrated with a hasan chain of transmission, Ibn Abi Hatim, Al-Hakim who authenticated it, Ibn Mardawayh and Al-Bayhaqi in Ad-Dala'il on the authority of Ibn Abbas: The Messenger of God (peace and blessings of God be upon him) sent Abu Bakr and ordered him to proclaim these words. Then he sent Ali after him and ordered him to proclaim these words. They set out and performed Hajj. Ali stood up during the days of Tashreeq and called out: God is free from the polytheists and so is His Messenger. Travel freely throughout the land for four months. No polytheist shall perform Hajj after this year. No one shall circumambulate the House naked. No one shall enter Paradise except a believer. So Ali kept calling out, and when he became exhausted, Abu Bakr would stand up and call out these words. Sa'id ibn Mansur, Ibn Abi Shaybah, Ahmad, At-Tirmidhi who authenticated it, Ibn al-Mundhir, An-Nahhas, Al-Hakim who authenticated it, Ibn Mardawayh and Al-Bayhaqi in Ad-Dala'il narrated with Zaid ibn Tabi' who said: I asked Ali: What was I sent with Abu Bakr on Hajj? He said: I was sent with four things: No one shall enter Paradise except a believing soul. No one shall circumambulate the House naked. A believer and a disbeliever shall not meet in the Sacred Mosque after this year of theirs. And whoever has a treaty with the Messenger of God (may God bless him and grant him peace), his treaty shall last for its term, and whoever has no treaty, his term shall be four months. Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding the words of God, **a declaration of freedom from God and His Messenger 2:100**, that God set a limit for those who made a treaty with His Messenger of four months in which they may travel wherever they wish, and He set a limit for those who have no treaty as the expiration of the four sacred months from the Day of Sacrifice until the expiration of Muharram, fifty nights. When the sacred months have passed, He commands him to put the sword to the sword against those who made a treaty if they do not enter Islam, and he breaks the treaty and covenant that was named for them, and he removes the first condition, **except those with whom you made a treaty at the Sacred Mosque**, meaning the people of Mecca. An-Nahhas narrated something similar to this from him, and he said: And the Messenger of God (may God bless him and grant him peace) did not make a treaty with anyone after this. Abd al-Razzaq, Ibn Jarir, Ibn Abi Hatim and al-Nahhas narrated on the authority of al-Zuhri, **And travel freely throughout the land for four months**. He said: It was

revealed in Shawwal, so they are the four months: Shawwal, Dhul-Qi'dah, Dhul-Hijjah and Muharram. Ibn Abi Hatim narrated on the authority of Ibn Zayd regarding his statement, **And an announcement from God and His Messenger**, he said: It is an announcement from God and His Messenger. At-Tirmidhi, Ibn al-Mundhir, Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ali, who said: I asked the Messenger of God, may God bless him and grant him peace, about the greatest day of Hajj, and he said: The Day of Sacrifice. Ibn Abi Shaybah, At-Tirmidhi and Abu al-Shaykh narrated it on his authority. Abu Dawud, An-Nasa'i and Al-Hakim narrated, and he authenticated it, on the authority of Abdullah ibn Qart, who said: The Messenger of God, may God bless him and grant him peace, said: **The greatest day before God is the Day of Sacrifice, then the Day of Qarr**. Ibn Mardawayh narrated on the authority of Ibn Abi Awfa, on the authority of the Prophet, may God bless him and grant him peace, that he said: **This Day of Sacrifice is the greatest day of Hajj**. Al-Bukhari narrated in a suspended form, as did Abu Dawud, Ibn Majah, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Abu al-Sheikh, Ibn Mardawayh, and Abu Naim in al-Hilya, on the authority of Ibn Umar:

"The Messenger of God, may God bless him and grant him peace, stood between the Jamarat on the Day of Sacrifice during the Hajj that he performed and said: 'What day is this?' They said: 'The Day of Sacrifice.' He said: 'This is the greater day of Hajj.' " Al-Bukhari, Muslim, Abu Dawud, Al-Nasa'i and Ibn Mardawayh narrated on the authority of Abu Hurairah that he said: Abu Bakr sent me among those who would announce on the Day of Sacrifice in Mina that no polytheist should perform Hajj after this year, and that no one should circumambulate the House naked. The greater day of Hajj is the Day of Sacrifice, and the greater Hajj is the Hajj. It was only called the greater because people say the lesser Hajj. Abu Bakr announced to the people that year, so no polytheist performed Hajj in the year of the Farewell Hajj in which the Messenger of God, may God bless him and grant him peace, performed Hajj. God revealed in the year that Abu Bakr announced to the polytheists: **O you who have believed, indeed, the polytheists are unclean** (al-Baqarah 2:17). Al-Tabarani narrated on the authority of Samurah ibn Jundub that the Messenger of God said at the time of the conquest: This is the year of the greater pilgrimage. He said: "The pilgrimage of the Muslims and the pilgrimage of the polytheists will be held on three consecutive days, and the Christians and Jews will be held on three consecutive days. So the pilgrimage of the Muslims, the polytheists, the Christians and the Jews will be held on six consecutive days. It has not been held like this since the creation of the heavens and the earth before this year, and it will not be held after this year until the Hour comes." Abd al-Razzaq, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of al-Hasan that he was asked about the day of the greater pilgrimage, and he said: What do you have to do with the greater pilgrimage? That was the year in which Abu Bakr performed the pilgrimage and the Messenger of God (may God bless him and grant him peace) appointed him as his successor, so he led the people in pilgrimage. The Muslims and polytheists



## Surat al-Tawbah 9:3

And an announcement from God and His Messenger to the people on the day of the greater pilgrimage that God is free from the polytheists and so is His Messenger. So if you repent, it is better for you; but if you turn away, then know that you cannot cause failure to God. And give tidings to those who disbelieve of a painful punishment.

gathered on it, and that is why it was called the greater pilgrimage. It coincided with the festival of the Jews and Christians. Ibn Abi Hatim narrated on the authority of Saeed ibn al-Musayyab, who said: The greater pilgrimage is the second day of the Day of Sacrifice. Did you not see that the imam delivers the sermon on it? Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of al-Miswar ibn Makhramah that the Messenger of God (may God bless him and grant him peace) said: **This is the day of Arafah, the day of the greater pilgrimage.** Ibn Saad, Ibn Abi Shaybah, Ibn Jarir, Ibn Abi Hatim and Abu Sheikh narrated on the authority of Umar ibn al-Khattab who said: The greater pilgrimage is the day of Arafah. Ibn Jarir narrated on the authority of Abu al-Suhaiba al-Bakri who said: I asked Ali ibn Abi Talib about the greater day of pilgrimage and he said: The day of Arafah. Abu Ubaid, Ibn al-Mundhir, Ibn Abi Hatim and Abu Sheikh narrated on the authority of Ibn Abbas who said: The day of Arafah is the greater day of pilgrimage. Ibn Jarir narrated something similar on the authority of al-Zubayr.

It is not hidden from you that the hadiths that were reported about the Day of Sacrifice being the greater day of Hajj are proven in the two Sahih and others through their chains of transmission, so these narrations that explicitly state that it is the Day of Arafah are not strong enough to contradict them. Ibn Abi Shaybah narrated on the authority of Al-Sha'bi that he was asked: This is the greater Hajj, so what is the lesser Hajj? He said: Umrah in Ramadan. Ibn Abi Shaybah narrated on the authority of Ibn Ishaq that he said: I asked Abdullah bin Shaddad about the greater Hajj and he said: The greater Hajj is the Day of Sacrifice, and the lesser Hajj is Umrah. Ibn Abi Shaybah narrated something similar from Mujahid. Ibn Abi Hatim narrated on the authority of Muhammad bin Mas'ud that he said: Sufyan bin Uyaynah was asked about the good report that comes in times of hardship, so he said: Have you not heard His statement: **And give tidings to those who disbelieve of a painful punishment.**

## Tafsir al-Baghawi

3- The Almighty's saying: **And an announcement** is in apposition to His saying: *innocence* meaning: informing. And from this is the call to prayer. It is said: I announced it to him so he announced it, meaning: I informed him. Its origin is from the call to prayer, meaning: I put it in his ear.

**From God and His Messenger to the people on the day of the greater pilgrimage.** They differed on the day of the greater pilgrimage: Akrima narrated on the authority of Ibn Abbas: It is the day of Arafah. This was narrated on the authority of Umar ibn al-Khattab and Ibn al-Zubayr. This is the opinion of Ata', Tawus, Mujahid, and Saeed ibn al-Musayyab.

A group said: It is the Day of Sacrifice. It was narrated on the authority of Yahya bin Al-Jazzar who said: Ali, may God be pleased with him, went out on the Day of Sacrifice on a white mule, heading to the cemetery. A man came to him and took hold of the reins of his mount and asked him about the greatest day of Hajj. He said: This is your day, let it go. This is narrated on the authority of Abdullah bin Abi Awfa and Al-Mughirah bin Shuba. It is the opinion of Al-Sha'bi, Al-Nakha'i and Sa'id bin Jubayr.

And the Sadi.

Ibn Jurayj narrated on the authority of Mujahid: The greatest day of Hajj is the days of Mina, and Sufyan al-Thawri used to say: The greatest day of Hajj is the days of Mina, such as the day of Siffin, the day of the Camel, and the day of Bu'ath. What is meant by it is the time and place, because these wars lasted for many days.

Abdullah bin Al-Harith bin Nawfal said: The greatest day of Hajj is the day on which the Messenger of God, may God bless him and grant him peace, performed Hajj. This is what Ibn Sirin said, because the Hajj of the Muslims and the Eid of the Jews, Christians and polytheists came together on it, and they did not come together before or after it.

They differed about the greater Hajj. Mujahid said: The greater Hajj is the Qiran, and the lesser Hajj is the Hajj ifrad.

Al-Zuhri, Al-Sha'bi and Ata' said: The greater Hajj is the Hajj, and the lesser Hajj is the Umrah. It is called the lesser because of the deficiency in its actions.

God Almighty says: **God is free from the polytheists and so is His Messenger**, meaning: His Messenger is also free from the polytheists.

And Jacob read **and His Messenger** with the accusative of the lam, meaning: that God and His Messenger are innocent. **If you repent** means: if you return from your disbelief and sincerely believe in monotheism, "then it is better for you. But if you turn away" means: if you turn away from faith, "then know that you cannot cause failure to God. And give tidings to those who disbelieve of a painful punishment."

## Tafsir al-Baidawi

3. **And a call from God and His Messenger to the people** meaning an effective notification in the sense of actions such as security and giving, and its raising is like the raising of *innocence* in both ways. **The greater day of Hajj** is the day of Eid because the Hajj is completed in it, most of its actions, and because the notification was in it and because it was narrated that "the Prophet, may God bless him and grant him peace, stood on the day of sacrifice at the Jamarat during the

Farewell Pilgrimage and said, This is the greater day of Hajj" and it was said the day of Arafah because the Prophet, may God bless him and grant him peace, said, **Hajj is Arafah** and Hajj was described as the greater because Umrah is called the lesser Hajj, or because what is meant by Hajj is what occurs on that day of its actions, as it is greater than the rest of the actions, or because that Hajj brought together Muslims and polytheists and its Eid coincided with the Eids of the People of the Book, or because the glory of the Muslims and the humiliation of the polytheists appeared in it. **That God** means that God. **is innocent of the polytheists** meaning of their covenants. **And His Messenger** is in apposition to what is implied in **is innocent**, or to the position of *if* and its name in the reading of those who broke it, making the call to prayer run like a saying, and it was read in the accusative case in apposition to the name of if or because the waw means with and there is no repetition in it, so his saying **innocence from God** is report of the establishment of innocence and this is report of the obligation to inform about that, and for this reason he connected it to the people and did not specify it to those with whom a covenant was made. **If you repent from disbelief and treachery, then repentance is better for you, but if you turn away** from repentance or turn away from Islam and loyalty. **Then know that you cannot escape God** you will not miss a request from Him nor will you escape from Him in this world. **And give tidings to those who disbelieve of a painful punishment** in the Hereafter.

Surat al-Tawbah 9:4

Except for those of the polytheists with whom you made a treaty and then they did not fail you in anything nor did they support anyone against you. So fulfill their treaty to them until its term. Indeed, God loves the righteous.

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## Tafsir al-Jalalayn

4 - **Except for those of the polytheists with whom you made a treaty and then they did not fail you in anything** of the conditions of the treaty **and did not support aid anyone** of the disbelievers **against you**. So fulfill your treaty with them until the expiration **of their term** that you made a treaty with **for God loves the righteous** by fulfilling the treaties.

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **And an announcement from God and His Messenger to the people on the day of the greater pilgrimage that God is free from the polytheists and His Messenger**, except for the covenant with those polytheists with whom you have made a covenant, O believers, **and they have not diminished anything from you**, from the covenant that you made with them, **nor have they supported anyone against you**, from your enemy, so they aid them with their souls and bodies, nor with weapons, horses, or men, **so fulfill their covenant with them until their term**, meaning: fulfill their covenant that you made with them, and do not wage war against them until the expiration of the term of their covenant that is between you and them, **Indeed, God loves the righteous**, meaning: God loves the one who fears Him by obeying Him, performing His obligations, and avoiding His disobedience.

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **So fulfill their covenant with them until their term**, meaning: until their appointed time.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, **Except for those of the polytheists with whom you made a treaty**, meaning: the specific treaty until a specified term, **and then they did not fail you in anything**, the verse.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **Except for those of the polytheists with whom you made a treaty and then they did not fail you in anything and did not support anyone against you**, the verse, he said: They are the polytheists of Quraysh, with whom the Messenger of God, may God bless him and grant him peace, made a treaty at the time of Hudaybiyyah, and

there were four months left of their term after the Day of Sacrifice. So God commanded His Prophet to fulfill their treaty with them until their term, and with those with whom he had no treaty until the end of Muharram, and to throw away the treaty of every one with whom he had a treaty, and He commanded him to fight them until they testify that there is no god but God and that Muhammad is the Messenger of God, and that nothing would be accepted from them except that.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, he said: The period for those who had a treaty with the polytheists before the revelation of Bara'ah was four months, from the day the permission was given to Bara'ah until the tenth of Rabi' al-Akhir, and that is four months. If the polytheists break their treaty and support an enemy, then they have no treaty. But if they fulfill their treaty that was between them and the Messenger of God, may God bless him and grant him peace, and do not support an enemy against him, then he has been commanded to fulfill their treaty with them and to fulfill it.

## Tafsir al-Qurtubi

The Almighty's saying: **Except those of the polytheists with whom you made a treaty** is in the accusative case as a connected exception, meaning: God is innocent of the polytheists except those with whom you made a treaty during the period of their treaty. It was said: The exception is disconnected, meaning that God is innocent of them, but those with whom you made a treaty and remained steadfast in the treaty, so fulfill your treaty with them. His saying: **Then they did not fail you** indicates that there were among the people of the treaty those who broke their treaty and among them were those who remained faithful, so God, the Almighty, permitted His Prophet, may God bless him and grant him peace, to break the treaty of those who failed, and He commanded to fulfill the treaty for those who remained faithful to their treaty until its term. The meaning of **they did not fail you** is any of the conditions of the treaty. **And they did not aid** is they did not help. Ikrimah and Ata' ibn Yasar read **Then they did not fail you** with a voiced *qāḍ* with the omission of an adjective, the meaning being: Then they did not break their treaty. It is said: This is specific and is intended for Banu Damrah in particular. Then he said: **Then fulfill their covenant with them until their term**, meaning even if it was more than four months.

## Tafsir Ibn Kathir

This is an exception to the four-month postponement period for someone who has an absolute, non-temporary covenant. His period is four months during which he roams the earth, going wherever he

wants to save himself, except for someone who has a temporary covenant, whose period is until the specified period for which he was covenanted. The hadiths have been presented. Whoever has a covenant with the Messenger of God, may God bless him and grant him peace, his covenant is until its term, on condition that the covenantor does not break his covenant and does not support anyone against the Muslims, i.e., does not support anyone other than them against them. This is the one who is fulfilled in his covenant and pledge until its term, and for this reason God Almighty urged fulfilling that, saying, **Indeed, God loves the righteous**, i.e., those who fulfill their covenant.

### Fath al-Qadir

The exception in his saying: 4- **Except those with whom you made a treaty**. Al-Zajaj said: It goes back to his saying: *Disavowal* and the meaning: Disavowal from God and His Messenger to the treaty-holders from the polytheists except those among them who did not break the treaty. He said in Al-Kashshaf: It is an exception from his saying: **So go forth** and the meaning: So say to them, **Go forth** except those with whom you made a treaty and then they did not break it with you, so fulfill their treaty with them. He said: The exception means a correction as if it was said after they were ordered regarding the breakers, but those who did not break it, then fulfill their treaty with them and do not treat them as they did. It was objected to that there was a break between the exception and what is excepted from. It is **and a declaration from God** etc. It was answered that this does not harm because it is not foreign, and it was said: The exception from the polytheists mentioned before it is connected and this is weak. His saying: **Then they did not decrease you in the least** means they did not decrease anything. And if it was easy, and Ikrimah and Ata bin Yasar read *yanqdukkum* with the voiced *Dād*: meaning they did not break your covenant, and in it is evidence that there were among the people of the covenant those who broke their covenant, and among them were those who remained on it, so God Almighty permitted His Prophet, may God bless him and grant him peace, to break the covenant of those who broke it, and to fulfill the covenant of those who did not break it until its term **and they did not support anyone against you** support: assistance: meaning they did not support anyone against you from your enemies **so complete their covenant with them** meaning fulfill their covenant with them completely and not incomplete **until their term** that you made a covenant with them even if it was more than four months, and do not treat them as those who broke the covenant from fighting after the expiration of the period mentioned previously, which is four months or fifty days according to the previous disagreement.

### Tafsir al-Baghawi

4- **Except for those of the polytheists with whom you have made a treaty**, this is an exception to His statement: **A declaration of immunity from God and His Messenger to those of the polytheists with whom you**

**have made a treaty** except for the treaty of those of the polytheists with whom you have made a treaty, and they are Banu Damrah, a tribe of Kinanah. God the Most High and His Messenger, may God bless him and grant him peace, commanded that their treaty be completed until its term, and there were nine months left of their term, and the reason for that was that they did not break the treaty, and this is the meaning of God the Most High's statement: **Then they did not fail you in anything** of their treaty that you made with them, **nor did they aid**, nor did they help, **against you anyone**, of your enemy. Ata' bin Yasar read: **They did not fail you** with the voiced *Dād* from breaking the treaty, **so complete their treaty with them**, so fulfill their treaty with them, **until their term**, until the term that you made with them, **Indeed, God loves the righteous**.

### Tafsir al-Baidawi

4. **Except for those of the polytheists with whom you made a treaty**. An exception from the polytheists or a correction, as if it was said to them after they were ordered to abandon the treaty to the covenant breakers, but those of them who made a treaty. **Then they did not fail you in anything** of the conditions of the treaty and did not break it or did not kill any of you or harm you at all. **And they did not support anyone against you** of your enemies. **So fulfill their treaty with them until their term** until the end of their term and do not treat them like the covenant breakers. **Indeed, God loves the righteous**. An explanation and a warning that fulfilling their treaty is a matter of piety.

## Surat al-Tawbah 9:5

So when the sacred months have passed, then kill the polytheists wherever you find them and capture them and besiege them and lie in wait for them at every place of ambush. But if they repent and establish prayer and give zakah, then leave them on their way. Indeed, God is Forgiving and Merciful.

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## Tafsir al-Jalalayn

5 - **So when the sacred months have passed** the end of the period of postponement **then kill the polytheists wherever you find them** in a sacred or lawful place **and take them captive** in castles and fortresses until they are forced to be killed or to convert to Islam **and lie in wait for them at every place of ambush** a path they take. The accusative of each is to remove the preposition **but if they repent** from disbelief **and establish prayer and give zakah, then leave their way** and do not interfere with them **for God is Forgiving and Merciful** to those who repent.

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: What He, may His praise be exalted, meant by His saying: **So when the sacred months have passed**, is when they have passed, gone, and departed.

It is said: **We skinned such-and-such a month, we skin it skinned and skinned**, meaning we left it. And from this is their saying: **A skinned sheep**, meaning: stripped of its skin, taken out of it.

By **the sacred months** he means Dhul-Qi'dah, Dhul-Hijjah, and Muharram.

Rather, what is meant in this place is the expiration of the sacred month alone, because the call to prayer was for the day of the greater pilgrimage, so it is known that they did not postpone all the sacred months - and we have demonstrated the correctness of that previously - but since it was connected to the other two sacred months before it, and it was a third for them, and they are all connected to each other, it was said: **So when the sacred months have passed**, and the meaning of the statement is: So when the three sacred months have passed for those who have no covenant, or for those who had a covenant and broke their covenant by supporting the enemies against the Messenger of God, may God bless him and grant him peace, and his companions, or their covenant was for an unknown period.

**Then kill the polytheists**, meaning: kill them, **wherever you find them**, meaning: wherever you encounter them

on earth, in the sanctuary and outside the sanctuary, in the sacred months and outside the sacred months, **and capture them**, meaning: take them prisoner, **and besiege them**, meaning: prevent them from moving around in the lands of Islam and entering Mecca, **and lie in wait for them at every place of ambush**, meaning: lie in wait for them in pursuit of killing them or taking them prisoner, **at every place of ambush**, meaning: every road and watchtower.

It is a verb that comes from the saying: **I monitored so-and-so, I monitor him**, meaning: I watched him.

**If they repent**, meaning if they return from their polytheism and denial of the prophethood of His Prophet Muhammad, may God bless him and grant him peace, to the oneness of God and sincere worship of Him without any gods or rivals, and acknowledge the prophethood of Muhammad, may God bless him and grant him peace, **and establish prayer**, meaning if they perform the prayer that God has imposed upon them within its limits, and give the zakat that God has imposed upon them from their wealth to its people, **then leave their way**, meaning if they let them do their work in your cities and enter the Sacred House, **Indeed, God is Forgiving and Merciful**, to whoever among His servants repents and returns to His obedience after what he was upon of disobedience, covering up his sin, Merciful to him, that He does not punish him for his previous sins before his repentance, after his repentance.

We have mentioned the differences of opinion among those who postponed it until the end of the sacred months.

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

Who said that?

Abdul A'la bin Wasil Al-Asadi narrated that Ubayd God bin Musa narrated that Abu Ja'far Al-Razi narrated that Al-Rabi' narrated that Anas said that the Messenger of God, may God bless him and grant him peace, said: **Whoever departs this world with sincerity to God alone and worshipping Him without associating anything with Him, departs from it and God is pleased with him.** He said: Anas said: It is the religion of God that the Messengers brought and conveyed from their Lord, before the chaos of hadiths and the differences of desires, and the confirmation of that is in the Book of God in the last of what God revealed. God said: **But if they repent and establish prayer and give zakah, then let them go on their way.** He said: Their repentance is to abandon idols, worship their Lord, establish prayer, and give zakah. Then He said in another verse: **But if they repent and establish prayer and give zakah, then they are your brothers in religion.** (al-Tawbah 9:11)

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada, his saying: **So when the sacred months have passed, then kill the polytheists**



**wherever you find them**, until he finished the end of the verse. Qatada used to say: Release the one whom God has commanded you to release, for people are three: a group of Muslims who are required to pay zakat, a polytheist who is required to pay the jizyah, and a belligerent who is safe from his trade among the Muslims if he gives a tenth of his wealth.

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: **When the sacred months have passed**, which are the four that I have counted for you, meaning: the twentieth of Dhul-Hijjah, Muharram, Safar, Rabi' Al-Awwal, and the tenth of Rabi' Al-Akhir.

Those who said this article said: These were called **the sacred months** because God Almighty forbade the believers in them to shed the blood of polytheists, or to show them off except for a good cause.

Who said that?

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajaj told me, on the authority of Ibn Jurayj, on the authority of Ibrahim bin Abi Bakr: that he informed him on the authority of Mujahid and Amr bin Shuaib regarding his statement: **So when the sacred months have passed**, that they are the four about which God said: **Then travel freely throughout the land**, he said: They are **the sacred months**, because they believed in it until they traveled it.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement: "A declaration of immunity from God and His Messenger to those of the polytheists with whom you made a treaty. So travel freely throughout the land for four months," he said: He set a period of four months for them, and He disavowed every polytheist. Then He commanded that when those sacred months had passed, **Then kill the polytheists wherever you find them and capture them and besiege them and lie in wait for them at every place of ambush**, do not leave them wandering in the land, nor go out for trade, and make things difficult for them after that. Then He commanded forgiveness: "But if they repent and establish prayer and give zakah, then let them go on their way. Indeed, God is Forgiving and Merciful."

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **So when the sacred months have passed**, meaning: the four for which a deadline was set - for the people of the general covenant from the polytheists - **then kill the polytheists wherever you find them and capture them and besiege them and lie in wait for them at every place of ambush**, the verse.

## Tafsir al-Qurtubi

It contains six issues:

The first - the Almighty's saying: **So when the sacred months have passed** - meaning they have left. And you leave the month if you are in its last days, you leave it by peeling it and by salukha meaning you have exited from it. And the poet said:

If I finish the month and start the month before it, it is

enough to kill me by finishing the months and starting them.

The month has passed and the day has passed from the coming night. The woman has removed her armor. In the Qur'an: "And a sign for them is the night. We remove from it the day." (Ya-Sin 36:37) And a palm tree that has been stripped, which is the one whose green fruit is scattered.

As for the sacred months, the scholars have two opinions: It was said that they are the well-known months, three in succession and one on its own. Al-Asamm said: It means those polytheists who do not have a covenant, so he is required to refrain from fighting them until the sanctuary is removed, which is a period of fifty days according to what Ibn Abbas mentioned, because the call to do so was on the Day of Sacrifice. This has been mentioned before. It was said: The months of the covenant are four, as stated by Mujahid, Ibn Ishaq, Ibn Zayd, and Amr ibn Shuaib. It was said that they are sacred because God forbade the believers in them to shed the blood of polytheists and to attack them except for the sake of good.

Second: The Almighty's statement: **Then kill the polytheists** is general for every polytheist, but the Sunnah has specified from it what was previously explained in Surat Al-Baqarah, such as women, monks, children, and others. And God the Almighty said about the People of the Book: **Until they pay the jizyah** (al-Tawbah 9:29). However, it is possible that the word polytheists does not include the People of the Book, and this requires prohibiting taking the jizyah from idol worshippers and others, as will be explained. And know that the generality of His statement: **Then kill the polytheists** requires the permissibility of killing them in any way, except that the reports came prohibiting mutilation. Despite this, it is possible that when Abu Bakr **may God be pleased with him** killed the apostates by burning them with fire, stones, throwing them from mountaintops, and throwing them into wells, he was referring to the generality of the verse. Likewise, the burning of some apostates by Ali **may God be pleased with him** may have been an inclination toward this school of thought, and reliance on the generality of the wording. And God knows best.

Third: The Almighty's saying: **Wherever you find them** is general in every place. Abu Hanifa, may God be pleased with him, specified the Sacred Mosque, as mentioned previously in Surat Al-Baqarah, then they differed. Al-Husayn ibn Al-Fadl said: This abrogated every verse in the Qur'an that mentions turning away and being patient with the harm of enemies. Ad-Dahhak, As-Suddi and Ata' said: It was abrogated by His saying: **Then either a favor from us afterwards or a ransom** (Muhammad 47:4). And that a prisoner is not killed in a state of patience, either he is shown a favor or he is ransomed. Mujahid and Qatadah said: Rather, it abrogates the Almighty's saying: **Then either a favor from us afterwards or a ransom** and that nothing is permissible with regard to the prisoners of the polytheists except killing. Ibn Zayd said: The two verses are decisive. This is correct, because favor, killing and ransom were always part of the ruling of the Messenger of God, may God bless him and grant him peace, regarding them from the first war he fought

## Surat al-Tawbah 9:5

So when the sacred months have passed, then kill the polytheists wherever you find them and capture them and besiege them and lie in wait for them at every place of ambush. But if they repent and establish prayer and give zakah, then leave them on their way. Indeed, God is Forgiving and Merciful.

against them, which was the Day of Badr, as mentioned previously. His saying: **And take them** indicates this. Taking is captivity. Captivity is only for killing, ransom, or favor, according to what the Imam sees fit. The meaning of **and confine them** is to prevent them from moving into your country or entering you, unless you give them permission to enter you safely.

Fourth - The Almighty's saying: **And lie in wait for them at every place of ambush.** The ambush: is the place where the enemy is watched. It is said: I lay in wait for so-and-so, meaning I watched him. That is, lie in wait for them in places of surprise where they lie in wait. Amer bin Tufail said:

I knew, and I do not think you have forgotten, that death is for the young man at the watchtower.

Adi said:

O critics, ignorance is a pleasure for youth, and death is an ambush for souls.

This is evidence of the permissibility of assassinating them before the call. The accusative of *all* is based on circumstance, which is the choice of Al-Zajaj. It is said: I went a road and I went every road. Or by dropping the preposition, the estimate: in every observation post and on every observation post, so the observation post is made the name of the road. Abu Ali Al-Zajaj made a mistake in making the road a circumstance and said: The road is a specific place like a house or a mosque, so it is not permissible to delete the preposition from it except in what has been mentioned in deletion by hearing, as Sibawayh narrated: I entered Syria and I entered the house, and as it was said:

As the fox road honey

Fifth - The Almighty said: **If they repent** meaning from polytheism. **And establish prayer and give zakat, then let them go on their way.** This verse requires contemplation, because Almighty God made killing conditional on polytheism, then He said: **If they repent.** The basic principle is that killing, whenever it is for polytheism, is removed by its removal, and that necessitates the removal of killing by mere repentance, regardless of establishing prayer and giving zakat. Therefore, killing is dropped by mere repentance before the time of prayer and zakat. This is clear in this meaning, except that Almighty God mentioned repentance and mentioned two other conditions with it, so there is no way to cancel them. Similar to this is the saying of the Prophet, may God's prayers and peace be upon him:

"I have been commanded to fight people until they say, 'There is no god but God,' establish prayer, and pay zakat. If they do that, their blood and wealth are protected from me, except for what is due, and their reckoning is with God." Abu Bakr al-Siddiq **may God be pleased with him** said: **By God, I will kill whoever differentiates between prayer and zakat, for zakat is due on wealth.** Ibn Abbas said: **May God have mercy**

**on Abu Bakr, how knowledgeable he was.** Ibn al-Arabi said: **The Qur'an and Sunnah are in harmony and consistent.** There is no disagreement among Muslims that whoever abandons prayer and other obligatory acts, considering them permissible, is an infidel, and whoever abandons the Sunnah acts, being careless, is a sinner, and whoever abandons voluntary acts is not a heretic, unless he denies their virtue, in which case he becomes an infidel, because he is rejecting what the Messenger (peace be upon him) brought and conveyed. They differed concerning whoever abandons prayer without denying it or considering it permissible. Yunus ibn Abd al-A'la narrated: I heard Ibn Wahb say: Malik said: Whoever believes in God and believes in the Messengers and refuses to pray is to be killed. Abu Thawr and all the companions of al-Shafi'i said the same. This is the opinion of Hammad bin Zaid, Makhul and Waki'. Abu Hanifa said: He should be imprisoned and beaten, but not killed. This is the opinion of Ibn Shihab, and Dawud bin Ali says the same. Among their proofs is the saying of the Prophet, may God bless him and grant him peace:

**I have been commanded to fight people until they say, 'There is no god but God.' If they say that, then their blood and property are protected from me, except for a right.** They said: "The right to it is the three things that the Prophet, may God bless him and grant him peace, said:

"The blood of a Muslim is not permissible to be shed except in one of three cases: disbelief after faith, adultery after marriage, or killing a soul without a soul." A group of the Companions and Followers said that whoever intentionally neglects a single prayer until its time has passed without an excuse, and refuses to perform it or make it up and says I will not pray, then he is a disbeliever, and his blood and wealth are permissible, and his Muslim heirs do not inherit from him. He should be asked to repent, and if he repents, otherwise he should be killed, and the ruling on his wealth is like the ruling on the wealth of an apostate, and this is the opinion of Ishaq. Ishaq said: This was the opinion of the scholars from the time of the Prophet (peace and blessings of God be upon him) until our time. Ibn Khuwayzmandad said: Our companions differed on when the one who neglects prayer should be killed. Some of them said at the end of the preferred time, and some of them said at the end of the necessary time, and this is the correct view. That is, four rak'ahs remain from the time of the 'Asr prayer until sunset, and four rak'ahs from the night until the time of the 'Isha' prayer, and two rak'ahs from the Fajr prayer before sunrise. Ishaq said: The passing of the time means delaying the Dhuhr prayer until sunset, and the Maghrib prayer until the break of dawn.

Sixth: This verse indicates that whoever says, **I have repented**, his statement is not sufficient unless he adds to it his actions that establish repentance, because God Almighty has stipulated here with repentance establishing prayer and paying zakat in

order to establish repentance with them. He said in the verse on usury: **But if you repent, you shall have your capital sums** (al-Baqarah 2:279). He also said: **Except for those who repent, amend, and declare [the truth]**. The meaning of this has already been presented in Surat Al-Baqarah.

### Tafsir Ibn Kathir

The commentators differed on what is meant by the sacred months here. What are they? Ibn Jarir went to that which is mentioned in the saying of God Almighty: "Of them are four sacred months. That is the right religion, so do not wrong yourselves therein" 3:10. Abu Ja'far al-Baqir said, but Ibn Jarir said: The last of the sacred months in their case is Muharram. This is what he went to, narrated by Ali ibn Abi Talhah from Ibn Abbas, and Ad-Dahhak also went to it, but there is a problem with it. What appears from the context is what Ibn Abbas went to in the narration of Al-Awfi from him, and Mujahid, Amr ibn Shu'ayb, Muhammad ibn Ishaq, Qatadah, As-Suddi, and Abd al-Rahman ibn Zayd ibn Aslam said: What is meant by it are the four months of travel stipulated in His saying: **So travel freely in the land for four months**. Then He said: **And when the sacred months have passed**, meaning when the four months in which We have forbidden you to fight them and have granted them respite have passed, then wherever you find them, kill them, because returning to the covenant on what is mentioned is more appropriate than what is implied. Then the ruling on the four sacred months will come in another verse after in this noble surah. And his saying: **Then kill the polytheists wherever you find them** meaning on the ground, and this is general, and the famous opinion is to specify it with the prohibition of fighting in the sanctuary, with his saying: "And do not fight them at the Sacred Mosque until they fight you there. But if they fight you, then kill them." And his saying: **And take them** meaning, and take them prisoner if you wish, by killing them, and if you wish, by taking them prisoner. And his saying: **And besiege them and lie in wait for them at every place of ambush** meaning, do not be satisfied with merely finding them, but rather target them by besieging them in their strongholds and fortresses and by lying in wait for them on their roads and paths until you constrict the spacious areas for them and force them to be killed or to convert to Islam. For this reason he said: "But if they repent and establish prayer and give zakah, then let them go on their way. Indeed, God is Forgiving and Merciful." For this reason, the friend, may God be pleased with him, relied in fighting those who withheld zakah on this noble verse and others like it, as he prohibited fighting them on the condition of these actions, which are entering Islam and performing its duties, and he pointed out with the highest of them the lowest of them, for the most honorable pillars of Islam after the two testimonies is prayer, which is the right of God. Glory be to Him, and after that, performing zakah, which is a benefit that extends to the poor and needy, and it is the most honorable of actions related to creation. That is why God often pairs prayer with zakah. It was reported in the two Sahihs on the authority of Ibn Umar, may God be pleased with them, on the authority of the

Messenger of God, may God bless him and grant him peace, that he said: **I have been commanded to fight the people until they testify that there is no god but God and that Muhammad is the Messenger of God, establish prayer, and pay zakat**. The hadith. Abu Ishaq said: On the authority of Abu Ubaidah, on the authority of Abdullah bin Masoud, may God be pleased with him, who said: You have been commanded to establish prayer and pay zakat, and whoever does not pay zakat, his prayer is not valid. Abd al-Rahman bin Zaid bin Aslam said: God refused to accept prayer without zakat, and he said: May God have mercy on Abu Bakr, how knowledgeable he was!

Imam Ahmad said: Ali bin Ishaq told us, Abdullah bin Mubarak told us, Hamid al-Tawil told us on the authority of Anas that the Messenger of God, may God bless him and grant him peace, said: "I have been commanded to fight people until they testify that there is no god but God and that Muhammad is the Messenger of God. So when they testify that there is no god but God and that Muhammad is the Messenger of God, and face our Qiblah, eat our slaughtered animals, and pray as we pray, then their blood and property are forbidden to us except for a right. They have what the Muslims have and are subject to what they are subject to." Al-Bukhari narrated it in his Sahih and the people of Sunan except Ibn Majah, on the authority of Abdullah bin Mubarak. Imam Abu Ja'far bin Jarir said: Abdul-A'la bin Wasil al-Asadi told us, Ubayd God bin Musa told us, Abu Ja'far al-Razi told us on the authority of al-Rabi' bin Anas, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever departs this world with sincerity to God alone and worshipping Him without associating anything with Him, departs from it and God is pleased with him**. He said: Anas said: It is the religion of God that the Messengers brought and conveyed from their Lord before the chaos of hadiths and the difference of desires. And the confirmation of that is in the Book of God in the last of what was revealed. God Almighty said: **But if they repent and establish prayer and give zakah, then let them go on their way**. He said: Their repentance is to abandon idols and worship their Lord and establish prayer and give zakah. Then He said in another verse: **But if they repent and establish prayer and give zakah, then they are your brothers in religion**. It was narrated by Ibn Mardawayh and by Muhammad ibn Nasr al-Marwazi in his book on prayer. Ishaq bin Ibrahim told us, Hakam bin Salamah told us, Abu Jaafar Al-Razi told us the same, and this noble verse is the verse of the sword about which Ad-Dahhak bin Muzahim said: It abrogated every covenant between the Prophet, may God bless him and grant him peace, and one of the polytheists, and every contract and every period. Al-Awfi said: On the authority of Ibn Abbas regarding this verse, no covenant or protection remained for any of the polytheists since Bara'ah was revealed, and the expiration of the sacred months and the period of whoever had a covenant from the polytheists before Bara'ah was revealed is four months, from the day he permitted Bara'ah to the tenth of the first of the month of Rabi' al-Akhir. Ali bin Abi Talha said: On the authority of Ibn Abbas regarding this verse, he said: God Almighty commanded him to put the sword on those who had a covenant if they did not enter Islam, and he broke what was named for them of

## Surat al-Tawbah 9:5

So when the sacred months have passed, then kill the polytheists wherever you find them and capture them and besiege them and lie in wait for them at every place of ambush. But if they repent and establish prayer and give zakah, then leave them on their way. Indeed, God is Forgiving and Merciful.

the covenant and pact, and removed the first condition. Ibn Abi Hatim said: My father told us, Ishaq bin Musa al-Ansari told us, Sufyan bin Uyaynah said: Ali bin Abi Talib said: The Prophet, may God bless him and grant him peace, sent four swords to the polytheists among the Arabs. God Almighty said: **Then kill the polytheists wherever you find them.** This is how he narrated it in an abbreviated form. I think that the second sword is to fight the People of the Book, as God Almighty said: "Fight those who do not believe in God or the Last Day and do not consider unlawful what God and His Messenger have forbidden and do not adopt the religion of truth from among those who were given the Scripture - until they pay the jizyah with willing submission." The third sword is to fight the hypocrites, as God Almighty said: **O Prophet, strive hard against the disbelievers and the hypocrites,** and the fourth is to fight the aggressors, as God Almighty said: "And if two parties among the believers should fight, then make peace between them. But if one of them oppresses the other, then fight the one that oppresses until it returns to the command of God." Then the commentators differed regarding this verse about the sword. Ad-Dahhak and As-Suddi said that it was abrogated by God Almighty's saying: **Either as a favor or as a ransom.** Qatadah said the opposite.

## Fath al-Qadir

His saying: 5- **So when the sacred months have passed, then kill the polytheists wherever you find them.** The passing of the month: its completion, part by part, until it ends, like the shedding of skin from what it contains. He likened the departure of something that is timed from its time to the separation of something that is established from its place. Its origin is the shedding that occurs between an animal and its skin, so it was used as a metaphor for the passing of the months. It is said: I peeled the month, I peeled it, I peeled it, I peeled it, meaning I left it. From this is the saying of the poet:

If I finish the month, I start the same month. It is enough for me to kill myself by finishing the months and starting them.

It is said: A woman stripped her armor: she took it off. In the Qur'an: "And a sign for them is the night. We strip thereof the day."

Scholars differed in identifying the sacred months mentioned here. It was said: They are the well-known sacred months, which are Dhul-Qi'dah, Dhul-Hijjah, Muharram, and Rajab: three in a row, and one in a row. The meaning of the verse according to this is the obligation to refrain from fighting those polytheists who do not have a covenant during these sacred months. The call and the announcement of their covenant to the polytheists took place on the Day of Sacrifice, so the remaining sacred months, which are the three in a row, were fifty days, ending with the end of Muharram. So God commanded them to kill the polytheists

wherever they were found, and this is what a group of scholars said, including Ad-Dahhak and Al-Baqir. It was narrated from Ibn Abbas and chosen by Ibn Jarir. It was said that what is meant by them are the months of the covenant referred to in His statement: **Then fulfill their covenant with them until their term** and they were called sacred because God, the Almighty, forbade the Muslims in them to shed the blood of the polytheists and to harm them. This is what a group of scholars said, including Mujahid, Ibn Ishaq, Ibn Zayd, and Amr ibn Shu'ayb. It was said: They are the months mentioned in His statement: **Then travel freely throughout the land for four months.** This was narrated on the authority of Ibn Abbas and a group, and Ibn Kathir preferred it. He narrated it on the authority of Mujahid, Amr ibn Shuaib, Muhammad ibn Ishaq, Qatadah, As-Suddi, and Abd al-Rahman ibn Zayd ibn Aslam. The ruling on fighting during the sacred months that occur every year will be explained in this Surah, God willing. The meaning of **wherever you find them** is wherever you find them, whether in the sacred or non-sacred areas. The meaning of **take them** is captivity, as the captive is the prisoner. The meaning of confinement is preventing them from moving around in the lands of the Muslims except with their permission. The watchtower is the place where the enemy is watched. It is said: I watched so-and-so, I watched him, meaning I watched him, meaning lie in wait for them in the places where you watch them. Amir ibn At-Tufayl said:

I knew, and I think you do not know, that death lies in wait for a young man.

Al-Nabigha said:

O critics, ignorance is a pleasure for youth, and death is an ambush for souls.

And every word in **every watchtower** is in the accusative case as a circumstance, and this is the choice of Al-Zajjaj. It was said that it is in the accusative case by removing the preposition: i.e. in every watchtower. Abu Ali Al-Farisi Al-Zajjaj made a mistake in making it a circumstance. This verse, which includes the command to kill the polytheists when the sacred months have passed, is general for every polytheist, and only those who are specifically mentioned in the Sunnah are excluded from it, and they are women, children, and the disabled who do not fight. Likewise, the People of the Book who pay the jizyah are specifically mentioned, assuming that the word polytheists includes them. This verse abrogated every verse that mentioned turning away from the polytheists and being patient with their harm. Ad-Dahhak, Ata', and As-Suddi said: It was abrogated by His statement: **Then either by favor afterwards or by ransom,** and that the prisoner is not killed in patience, but rather he is shown favor or ransomed. Mujahid and Qatadah said: Rather, it abrogates it by His statement: **Then either by favor afterwards or by ransom,** and that nothing is permissible for the



prisoners of polytheism except killing. Ibn Zayd said: The two verses are decisive. Al-Qurtubi said: It is correct because the killing, killing and ransom were the rulings of the Messenger of God (peace be upon him) regarding them from the first war he brought them, which was the day of Badr. His statement: **But if they repent and establish prayer and give zakah** means if they repent from the polytheism that was the reason for the killing and they truly repent by doing what is one of the greatest pillars of Islam, which is establishing prayer. This pillar was sufficient for him to mention the acts of worship related to the body because it is its head, and he was sufficient with the other financial pillar, which is giving zakah for all acts of worship related to money because it is the greatest of them. **Then let them go** means leave them alone, do not capture them, besiege them or kill them. **Indeed, God is Forgiving** to them, *Merciful* to them.

### Tafsir al-Baghawi

5- The Almighty's saying, **So when the sacred months have passed**, has ended and gone, it has been said: they are the four months: Rajab, Dhul-Qi'dah, Dhul-Hijjah, and Muharram.

Mujahid and Ibn Ishaq said: They are the months of the covenant. Whoever has a covenant, his covenant is four months. Whoever does not have a covenant, his term is until the end of Muharram, fifty days. It was called sacred because God Almighty forbade the believers from shedding the blood of the polytheists and exposing them to harm.

If it is said: This amount is some of the sacred months, and God Almighty says: **So when the sacred months have passed?**

It was said: Since this amount was connected to what had passed, it was called the collection, and its meaning is: The specified period has passed with which the sacred months are to end.

And the Almighty's saying: **Then kill the polytheists wherever you find them**, in the sacred precincts and outside, **and capture them**, take them prisoner, **and besiege them**, meaning: imprison them.

Ibn Abbas, may God be pleased with him, said: He means that if they fortify themselves, then besiege them, meaning: prevent them from leaving.

It was said: Prevent them from entering Mecca and from acting in the lands of Islam.

**And lie in wait for them at every place of ambush**, meaning: on every road. The place of ambush is the place where the enemy is watched. From the root word *raṣadat* to watch something, meaning: to watch for it. He means: be an ambush for them so that you can catch them from whatever direction they go.

It was said: Sit in wait for them on the road to Mecca, so that they do not enter it.

**If they repent**, from polytheism, **and establish prayer and give zakat**, **then let them go on their way**, meaning: leave them alone so that they may do their work in

their cities and enter Mecca, **for God is Forgiving**, to those who repent, *Merciful* to them.

Al-Hussein bin Al-Fadl said: This verse abrogated every verse in the Qur'an that mentioned turning away and being patient with the harm of enemies.

### Tafsir al-Baidawi

5. **So when it is peeled off** it is over, and the origin of peeling off is the removal of something from what it was wearing, such as the skinning of a sheep. **The sacred months** in which the faith-breakers are permitted to roam. It was said that they are Rajab, Dhul-Qa'dah, Dhul-Hijjah and Muharram, and this is a violation of the system and contradicts the consensus, as it requires the sanctity of the sacred months to remain, since there is nothing in what was revealed after it abrogates them. **Then kill the polytheists** the faith-breakers **wherever you find them** whether in the sanctuary or outside. **And capture them** and take them captive. The capture is the captive. **And besiege them** and detain them or prevent them from the Sacred Mosque. **And lie in wait for them at every place of ambush** every passage so that they do not spread out in the land, and its accusative is in the context. **If they repent** from polytheism by faith. **And establish prayer and give zakah** confirming their repentance and faith. **So let them go**. So leave them alone and do not interfere with them in any of that. This is evidence that the one who abandons prayer and withholds zakat will not be let go. **Indeed, God is Forgiving and Merciful**. This is an explanation of the command, meaning, let them go because God is Forgiving and Merciful. He forgave them what had happened in the past and rewarded them for repentance.



## Surat al-Tawbah 9:6

And if any of the polytheists seeks your protection, then grant him protection so that he may hear the Word of God, then escort him to a place of safety. That is because they are a people who do not know.

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## Tafsir al-Jalalayn

6 - **And if any of the polytheists seeks your protection** raised by a verb that explains it **then grant him protection** grant him security **so that he may hear the word of God** the Qur'an **then escort him to a place of safety** which is the home of his people if he does not believe so that his matter may be considered *that* mentioned **is because they are a people who do not know** the religion of God, so they must hear the Qur'an in order to learn.

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet: And if any of the polytheists, whom I have commanded you to fight and kill after the sacred months have passed, seek your protection, O Muhammad, so that he may hear the Word of God from you, which is the Qur'an that God revealed to him, **then grant him protection**, meaning: grant him protection so that he may hear the Word of God and you recite it to him, **then escort him to his place of safety**, meaning: then return him after he has heard the Word of God if he refuses to submit and does not learn from what you have recited to him of the Word of God and believe, **to his place of safety**, meaning: to where he is safe from you and from those who are in your obedience, until he joins his home and his people from the polytheists, **that is because they are a people who do not know**, meaning: You do that to them, by granting them protection so that they may hear the Qur'an, and returning them if they refuse to submit to Islam to their place of safety, because they are an ignorant people who do not understand the proof from God, and do not know what they will have by believing in God if they believe, and what sin they will bear. The sin is in abandoning faith in God.

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

Who said that?

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **And if one of the polytheists seeks your protection**, meaning: from those whom I ordered you to fight, **then grant him protection**.

Muhammad bin Al-Hussein told me, he said, Ahmad bin Mufaddal told us, he said, Asbat told us, on the

authority of Al-Suddi: **Then reward him until he hears the word of God**. As for **the word of God**, it is the Qur'an.

Muhammad ibn Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And if one of the polytheists seeks your protection, grant him protection**, he said: A person comes to you and hears what you say, and hears what was revealed to you, so he is safe until he comes to you and hears the words of God, and until he reaches his place of safety, wherever he came.

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, something similar.

Ibn Humayd narrated that Yaqub narrated on the authority of Ja'far on the authority of Sa'id that he said: The Messenger of God, may God bless him and grant him peace, went out to fight and met the enemy. The Muslims brought out a polytheist and pointed their spears at him. The man said: Take your weapons away from me and let me hear the words of God. They said: You bear witness that there is no god but God and that Muhammad is His servant and Messenger, and you renounce all rivals to Him and disavow Al-Lat and Al-'Uzza. He said: Then I call you to witness that I have done it!

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **Then escort him to his place of safety**, he said: If what you recite to him and tell him does not agree with him, then inform him. He said: This is not abrogated.

There is a difference of opinion regarding the ruling on this verse: is it abrogated or not?

Some of them said: It is not abrogated, and we have mentioned the statement of those who said that.

Others said: It is abrogated.

Who said that?

Ahmad bin Ishaq told us, Abu Ahmad told us, Sufyan told us, on the authority of Juwaybir, on the authority of Ad-Dahhak: **Then kill the polytheists wherever you find them**, abrogated by: **Then either a favor from us afterwards or ransom** (Muhammad 47:4).

... He said, Sufyan told us, on the authority of Al-Suddi, the same.

Others said: Rather, His statement, **Then kill the polytheists**, was abrogated by His statement, **Then if there is any favor from Us after that** (Muhammad 47:4).

Who said that?

Ibn Wakee' told us, he said, Abda bin Sulayman told us, on the authority of Ibn Abi Arubah, on the authority of Qatada: **Until, when you have inflicted slaughter on them, then secure their bonds** (Muhammad 47:4), it

was abrogated by his statement: **Then kill the polytheists wherever you find them.**

Abu Ja'far said: The correct opinion in this regard, in my opinion, is that of those who said: **It is not abrogated.** We have shown that the meaning of *abrogation* is the negation of a ruling that had been established by another ruling. There is no valid argument for the obligation of God's ruling on the polytheists to kill in any case, then abrogating it by not killing them in exchange for ransom, nor in the manner of showing favor to them. Since that was the case, and ransom, favor, and killing were the rulings of the Messenger of God (blessings and peace of God be upon him) regarding them from the first war he fought against them, which was from the day of Badr, it was known that the meaning of the verse is: So kill the polytheists wherever you find them, and take them for killing or for favor or ransom, and besiege them. If that is its meaning, then what we said about it is correct, and not anything else.

## Tafsir al-Qurtubi

It has four issues:

First: The Almighty said: **And if any of the polytheists** meaning of those whom I have commanded you to fight. **Seeks your protection** meaning asks for your protection, that is, your safety and covenant, so give it to him so that he may listen to the Qur'an, that is, understand its rulings, commands and prohibitions. If he accepts an order, then that is good, and if he refuses, then return him to his place of safety. There is no disagreement about this, and God knows best. Malik said: If a combatant is found on the road to a Muslim country and says: I have come seeking protection. Malik said: These are ambiguous matters, and I think that he should be returned to his place of safety. Ibn al-Qasim said: Likewise, if someone is found and has settled as a merchant on our coast and says: I thought that you would not interfere with someone who has come as a merchant so that he may sell. The apparent meaning of the verse is only for someone who wants to listen to the Qur'an and consider Islam. As for hiring for anything other than that, it is only for the benefit of the Muslims and considering what will benefit them.

Second: There is no disagreement among all scholars that the Sultan's security is permissible, because he is the first priority for consideration and interest, and is a deputy for everyone in bringing benefits and repelling harm. They differed regarding the security of someone other than the Caliph. The security of a free man is valid according to all scholars. However, Ibn Habib said: The Imam looks into him. As for the slave, he has security according to the well-known school of thought, and this is what Al-Shafi'i and his companions, Ahmad, Ishaq, Al-Awza'i, Al-Thawri, Abu Thawr, Dawud, and Muhammad ibn Al-Hasan said. Abu Hanifa said: He has no security, and this is the second opinion of our scholars. The first is more correct, because the Prophet (peace and blessings of God be upon him) said:

**The blood of Muslims is equal and their protection is sought by the lowest of them.** They said: When he said the lowest of them, the protection of a slave is permissible, and the free woman is more deserving of that, and no consideration is given to a reason that does not give him a share. Abdul Malik bin Al-Majishun said: The protection of a woman is not permissible unless the Imam approves it, so his statement differed from the majority. As for the boy, if he is able to fight, his protection is permissible, because he is among the fighters and is included in the group that protects. Ad-Dahhak and As-Suddi said that this verse was abrogated by the statement: **Then kill the polytheists.** Al-Hasan said: It is a ruling for one year until the Day of Resurrection, and Mujahid said the same. It was said: The ruling of this verse only remained for the period of four months that were set for them as a deadline, and it is nothing. Saeed bin Jubair said: A polytheist came to Ali bin Abi Talib and said: If a man from us wants to come to Muhammad after the four months have passed and hear the words of God or come to him with a need, he should be killed! Ali bin Abi Talib said: No, because God Almighty says: **If any of the polytheists seeks your protection, grant him protection so that he may hear the word of God.** This is correct. The verse is decisive.

Third - The Almighty's saying: **And if anyone** "any" is raised by an implied verb like the one after it. This is good in *in* and bad in its sisters. Sibawayh's school of thought regarding the difference between *in* and its sisters is that since it is the mother of conditional letters, it was singled out for this, and because it does not occur in anything else. Muhammad bin Yazid said: As for his saying: **because it does not occur in anything else**, this is a mistake, because it can have the meaning of *what* and is lightened from the heavy one, but it is ambiguous, and this is not the case with others. Sibawayh recited:

Do not be sad if you have lost someone, and if you are lost, then be sad.

Fourth: The scholars said: In the words of God the Almighty: **until he hears the word of God** is evidence that the word of God the Almighty is heard when the reciter recites. Sheikh Abu al-Hasan, Judge Abu Bakr, Abu al-Abbas al-Asqalani, Ibn Mujahid, Abu Ishaq al-Isfarayini and others said, because God the Almighty said: **until he hears the word of God.** So he stated that His word is heard when the reciter recites His words. This is indicated by the consensus of the Muslims that when the reciter recites the Opening of the Book or a Surah, they say: We heard the word of God. They differentiated between reciting the word of God the Almighty and reciting the poetry of Imru' al-Qais. The meaning of the word of God the Almighty has already been explained in Surat al-Baqarah, and that it is neither a letter nor a sound, and praise be to God.

## Tafsir Ibn Kathir

God Almighty says to His Prophet, may God's prayers and peace be upon him, **And if any of the polytheists seek your protection**, that is, he asks you for safety,

## Surat al-Tawbah 9:6

And if any of the polytheists seeks your protection, then grant him protection so that he may hear the Word of God, then escort him to a place of safety. That is because they are a people who do not know.

then answer his request so that he may hear the word of God, that is, the Qur'an, which you recite to him and mention to him something about the matter of religion by which you establish God's proof against him. **Then escort him to his place of safety**, that is, while he is safe and secure until he returns to his country, home, and place of safety. **That is because they are a people who do not know**, that is, We only legislated safety for such people so that they may learn the religion of God and the call of God may spread among His servants.

Ibn Abi Nujayh said on the authority of Mujahid in his interpretation of this verse: A person comes to you to hear what you say and what has been revealed to you, he is safe until he comes to you and you hear the words of God and until he reaches his place of safety where he came. From this, the Messenger of God, may God bless him and grant him peace, would give safety to whoever came to him seeking guidance or with a message, as a group of messengers from Quraysh came to him on the day of Hdaybiyyah, among them Urwah ibn Mas'ud, Mukarrar ibn Hafsa, Suhayl ibn 'Amr and others, one after the other, hesitating about the case between him and the polytheists. They saw from the Muslims' veneration of the Messenger of God, may God bless him and grant him peace, what dazzled them and what they had not seen from a king or a Caesar, so they returned to their people and informed them of this, and this and similar things were among the greatest reasons for the guidance of most of them. This is also why when the messenger of Musaylimah the Liar came to the Messenger of God, may God bless him and grant him peace, he said to him, Do you bear witness that Musaylimah is the Messenger of God? He said yes, so the Messenger of God (peace be upon him) said: **Were it not that messengers are not killed, I would have beheaded you.** God had ordained for him the beheading during the emirate of Ibn Mas'ud over Kufa. He was called Ibn al-Nawahah. It became apparent during the time of Ibn Mas'ud that he testified to Musaylima's prophethood, so Ibn Mas'ud sent for him and said to him: You are not now on a mission, and he ordered him to be beheaded, may God not have mercy on him or curse him. The point is that whoever comes from the land of war to the land of Islam to deliver a mission, trade, or seek peace or a truce, or carry a tribute, or something similar, and asks the Imam or his deputy for security, is given security as long as he is in the land of Islam, and until he returns to his place of safety and homeland. However, the scholars said that it is not permissible to allow him to reside in the land of Islam for a year, but it is permissible to allow him to reside for four months, and in between that, for more than four months and less than a year, there are two opinions from Imam al-Shafi'i and other scholars, may God have mercy on them.

## Fath al-Qadir

His saying: 6- **And if one of the polytheists seeks your protection, then grant him protection.** It is said: I

sought protection from so-and-so: meaning I asked him to be a neighbor: a protector and a protector from being wronged by an oppressor, or from being exposed to an attacker, and one is raised by an implied action that is explained by the one mentioned after it: meaning if one seeks your protection, then he has protected you, and they disliked combining the interpreter and the interpreted, and the meaning is: If one of the polytheists whom you were ordered to fight seeks your protection, then grant him protection: meaning be a neighbor to him, a believer and a protector **until he hears the word of God** from you and contemplates it properly, and understands the truth of what you are calling for **then take him to his place of safety** meaning to the house in which he is safe after he hears the word of God if he does not submit, then after you take him to his place of safety, fight him, for he has left your protection and returned to what he was upon of permitting his blood, and the obligation to kill him wherever he is, and the reference in his saying: *that* is to what came before from the command to grant protection and what comes after it "that they are a people who do not know, that is, because they lack the beneficial knowledge that distinguishes between good and evil in the present and the future.

Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **Except those with whom you made a treaty**, he said: They are Quraysh. He also narrated on the authority of Qatada who said: They are the polytheists of Quraysh with whom the Prophet of God made a treaty at the time of Hdaybiyyah, and there were four months left of their term after the Day of Sacrifice, so he ordered his Prophet to fulfill this treaty until their term. Ibn al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Muhammad ibn Abbad ibn Ja'far regarding his statement: **Except those with whom you made a treaty**, he said: They are Banu Juthaymah ibn 'Amir from Banu Bakr ibn Kinanah. Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement: **Then fulfill their treaty with them until their term**, he said: There was a treaty left for Banu Madhhij and Khuza'ah, so it is that which God said: **Then fulfill their treaty with them until their term**. Abu Al-Shaykh narrated on the authority of Al-Suddi regarding his statement: **Except for those of the polytheists with whom you have made a treaty**, he said: These are Banu Damrah and Banu Mudlij from Banu Kinanah, who were allies of the Prophet, may God bless him and grant him peace, in the Battle of Al-Ushayrah from the tribe of Yanbu. **Then they did not fail you in the least**, then they did not fail you in the least, by treachery, **nor did they support anyone against you**, he said: They did not support your enemy against you. **Then fulfill their treaty with them until their term**, he said: The term you stipulated for them. **Indeed, God loves the righteous**, he said: Those who fear God in what He has forbidden them, so they fulfill their treaty. He said: The Prophet, may God bless him and grant him peace, did not make a treaty with anyone after these verses. Ibn Abi Hatim narrated on the authority of Al-Suddi regarding his statement: **Then when the sacred months have passed**, he said: They

are the four: the twenty of Dhul-Hijjah and Muharram, Safar, the month of Rabi' al-Awwal, and the tenth of Rabi' al-Akhir. I said: Al-Suddi meant that these months are called sacred because the security of those with whom a treaty is made during them necessitates the prohibition of fighting, not that they are the well-known sacred months. Ibn Abi Hatim narrated on the authority of Ad-Dahhak regarding the verse, saying: They are ten of Dhul-Qa'dah, Dhul-Hijjah and Muharram, seventy nights. Abu Al-Shaykh narrated on the authority of Mujahid, saying: They are the four months of which He said: "So travel freely throughout the land for four months." Ibn Al-Mundhir narrated on the authority of Qatadah something similar to the previous statement of As-Suddi. Abu Dawud narrated in his Naskh on the authority of Ibn Abbas regarding His statement: "So when the sacred months have passed, then kill the polytheists wherever you find them," then it was abrogated and an exception was made. He said: "But if they repent and establish prayer and give zakah, then let them go on their way," and he said: "And if any of the polytheists seeks your protection, then grant him protection so that he may hear the Word of God." Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid regarding His statement: "And if any of the polytheists seeks your protection, then grant him protection," he said: Whoever comes to you and listens to what you say and listens to what was revealed to you, he is safe when he comes to you and hears the Word of God until he reaches his place of safety from where he came. Ibn Abi Hatim narrated on the authority of Ibn Zayd regarding his statement: **Then escort him to his place of safety**, he said: If what he is told and informed about does not agree with him, then escort him to his place of safety. This is not abrogated. Abu Al-Sheikh narrated on the authority of Qatada regarding his statement: **Until he hears the Word of God**, meaning the Book of God. Abu Al-Sheikh narrated on the authority of Saeed bin Abi Arubah who said: A man would come if he heard the Book of God and acknowledged it and became a Muslim, then that is what he was called to. If he denied it and did not acknowledge it, he was returned to his place of safety. Then that was abrogated and He said: **And fight the polytheists all together as they fight you all together**.

### Tafsir al-Baghawi

6- The Almighty said: "And if any of the polytheists seeks your protection," meaning: If he seeks your protection from the polytheists whom you have ordered to fight and kill, meaning: He seeks your protection after the sacred months have passed so that he may hear the words of God. "Then grant him protection, **so protect him and grant him security**, so that he may hear the words of God, **regarding what is due to him and against him of reward and punishment**, Then escort him to his place of safety," meaning: If he does not submit, escort him to his place of safety, meaning: the place where he is safe is the home of his people, and if he fights you after that and you are able to defeat him, then kill him, "That is because they are a people who do not know," meaning: They do not know

the religion of God Almighty and His Oneness, so they are in need of hearing the words of God. Al-Hasan said: This verse is decisive until the Day of Resurrection.

### Tafsir al-Baidawi

6. "And if one of the polytheists" who is commanded to be exposed to them. "Seeks your protection **seeks your security and asks you for your protection** then grant him protection" so grant him security. "Until he hears the word of God" and ponders it and learns the truth of the matter. "Then take him to his place of safety" a place of safety if he does not submit. "And one is raised by a verb that is explained by what follows it, not by the beginning because *that* is one of the factors of the verb. *That* is security or the matter. **That they are a people who do not know** what faith is and what the truth of what you are calling them to is, so their safety is necessary until they hear and ponder.

## Surat al-Tawbah 9:7

How can the polytheists have a treaty with God and with His Messenger, except those with whom you made a treaty at Al-Masjid Al-Haram? So as long as they are upright toward you, be upright toward them. Indeed, God loves the righteous.

## Surat al-Tawbah 9:7

How can the polytheists have a treaty with God and with His Messenger, except those with whom you made a treaty at Al-Masjid Al-Haram? So as long as they are upright toward you, be upright toward them. Indeed, God loves the righteous.

## Tafsir al-Jalalayn

7 - *How* that is, there is no **covenant with God and His Messenger** while they are disbelievers in God and His Messenger and treacherous **except those with whom you made a covenant at the Sacred Mosque** on the day of Hudaibiyyah, and they are the Quraysh and those who were exempted before **so as long as they are upright with you** they remain committed to the covenant and do not break it **then be upright with them** in fulfilling it, and what is conditional **for God loves the righteous** and the Prophet, may God bless him and grant him peace, was upright in his covenant with them until they broke it by aiding Banu Bakr against Khuza'ah

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: How can it be, O believers in God and His Messenger, and in what sense, that the polytheists have a covenant and protection with their Lord with God and His Messenger, which is fulfilled for them, and they are left safe and secure for its sake, acting in the lands? Rather, its meaning is: They have no covenant, and it is obligatory upon the believers to kill them wherever they find them, except for those of them who gave the covenant at the Sacred Mosque, for God Almighty commanded the believers to fulfill their covenant with them, and to be steadfast with them in it, as long as they are steadfast in it towards the believers.

The people of interpretation differed about what they meant by his saying: **Except those with whom you made a treaty at the Sacred Mosque.**

Some of them said: They are people from Juthayma bin Ad-Dail.

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: "How can the polytheists have a covenant with God and with His Messenger, except those with whom you made a covenant at the Sacred Mosque? So as long as they are upright with you, be upright with them." They are Banu Judhaymah bin Ad-Dail.

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 Muhammad Ibn Abbad Ibn Ja'far, regarding his statement: **Except for those of the polytheists with whom you made a treaty**, he said: They are Juthaymah, the Bakr of Kinanah.

Ibn Humayd told us, he said, Salamah told us, on the authority of Ibn Ishaq: **How can it be for the polytheists**, who were on a general covenant with you, that you would not frighten them nor would they frighten you in the sanctuary or in the sacred month, **a covenant with God and with His Messenger, except for those with whom you made a covenant at the Sacred Mosque**, and they are the tribes of Banu Bakr who had entered into the covenant of Quraysh and their agreement on the day of Hudaibiyyah, until the period that was between the Messenger of God, may God bless him and grant him peace, and Quraysh, and none broke it except this tribe of Quraysh, and Banu Ad-Dail from Bakr. So he ordered the covenant to be completed for those of Banu Bakr who had not broken their covenant until its term, **so long as they were upright with you**, the verse.

Others said: They are Quraysh.

Who said that?

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said: Ibn Abbas said, regarding his statement: **Except those with whom you made a treaty at the Sacred Mosque**, they are Quraysh.

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 those with whom you made a treaty at the Sacred Mosque**, meaning: the people of Mecca.

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: **Except those with whom you made a treaty at al-Masjid al-Haram**, he said: They were people who had a period of time with the Prophet, may God bless him and grant him peace, and it was not appropriate for a polytheist to enter al-Masjid al-Haram, nor to pay the jizya to a Muslim. **So if they are upright toward you, be upright toward them**, meaning the polytheists with whom you made a treaty.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement: "Except those with whom you made a treaty at al-Masjid al-Haram. So as long as they are upright with you, be upright with them," he said: These are Quraysh. And this abrogated the months that were set for them, and they were excused for not being upright, as God said. So He set for them after the conquest four months, during which they could choose from their affair: either to submit to Islam, or to go to any country they wished. He said: So they submitted to Islam before the four months, and before they were killed.



Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr, the uncle of Mu'awiyah, told us, on the authority of Qatada: "Except for those with whom you made a treaty at al-Masjid al-Haram. So as long as they remain upright with you, then remain upright with them." He said: It is the day of al-Hudaybiyyah. He said: So they did not remain upright, they broke their treaty, meaning: they aided Banu Bakr, the alliance of Quraysh, against Khuza'ah, the alliance of the Prophet, may God bless him and grant him peace.

Others said: They are a people from Khuza'ah.

Who said that?

Ahmad bin Ishaq told us, Abu Ahmad told us, Ibn Uyaynah told us, on the authority of Ibn Jurayj, on the authority of Mujahid: **Except those with whom you made a treaty at the Sacred Mosque**, he said: The people of the treaty from Khuza'ah.

Abu Ja'far said: The most correct of these statements, in my opinion, is the statement of the one who said: They are some of the Banu Bakr of Kinanah, who had adhered to his covenant, and had no role in breaking the covenant that was between the Messenger of God, may God bless him and grant him peace, and Quraysh on the day of Hudaybiyyah, when they broke it with the help of their allies from Banu Ad-Dail, against the allies of the Messenger of God, may God bless him and grant him peace, from Khuza'ah.

I said: This statement is the most correct of the statements on this matter, because God commanded His Prophet and the believers to fulfill the covenant with those who had made a covenant with him at the Sacred Mosque, as long as they adhered to their covenant. We have already explained that these verses were proclaimed by Ali in the year nine of the Hijra, and that was one year after the conquest of Mecca. There was no unbeliever in Mecca from Quraysh or Khuza'ah at that time between whom and the Messenger of God, may God bless him and grant him peace, a covenant, so he was commanded to fulfill his covenant with him as long as he adhered to his covenant, because those of them who were residents of Mecca had broken the covenant and were being fought before these verses were revealed.

As for his saying: **Indeed, God loves the righteous**, its meaning is: God loves the one who fears God and is mindful of Him in performing His obligations, fulfilling His covenant with those with whom He has made a covenant, avoiding His disobedience, and refraining from betraying His covenants with those with whom He has made a covenant.

## Tafsir al-Qurtubi

The Almighty says: **How can there be a treaty with God and with His Messenger, except for those with whom you made a treaty at al-Masjid al-Haram?** The word *how* here is used to express astonishment, just as you would say: How can so-and-so outstrip me? That is, he should not outstrip me. And a **treaty** is a noun that means **to be**. And in the verse there is an

implication, that is, how can there be a treaty with the polytheists while concealing treachery, as He said:

You told me that death is only in the villages, so how about when there is a plateau and a dune?

The estimate, so how did he die, on the authority of Al-Zajjaj. It was said: The meaning is how can the polytheists have a covenant with God that will make them feel safe from His punishment tomorrow, and how can they have a covenant with His Messenger that will make them feel safe from the punishment of this world? Then he made an exception and said: **Except those with whom you made a covenant at Al-Masjid Al-Haram**. Muhammad bin Ishaq said: They are Banu Bakr, meaning the covenant is only for those who did not break it or violate it.

God Almighty says: **So as long as they remain upright with you, remain upright with them**. That is, as long as they remain faithful to your covenant, remain upright with them in the same way. Ibn Zayd: So they did not remain upright, so He set a term of four months for them. As for the one with whom we have not made a covenant, fight him wherever you find him, unless he repents.

## Tafsir Ibn Kathir

God Almighty shows His wisdom in disavowing the polytheists and looking at them for four months, then after that the sharp sword where they were found, so God Almighty said: **How can there be a treaty for the polytheists** meaning security and they are left in what they are doing while they are polytheists with God and disbelievers in Him and His Messenger **except those with whom you made a treaty at the Sacred Mosque** meaning the day of Hudaybiyyah, as God Almighty said: **They are the ones who disbelieved and prevented you from the Sacred Mosque and the sacrificial animals, preventing them from reaching their destination** the verse, **So as long as they are upright with you, be upright with them** meaning no matter how much you adhere to what you agreed upon and made a treaty with them to leave war between you and them for ten years, "be upright with them. Indeed, God loves the righteous" and the Messenger of God, may God bless him and grant him peace, did that and so did the Muslims. The treaty and truce with the people of Mecca continued from Dhul-Qi'dah in the sixth year until Quraysh broke the treaty and sided with their allies, namely Banu Bakr, against Khuza'ah, the allies of the Messenger of God, may God bless him and grant him peace, and killed them with them in the sanctuary as well. Then the Messenger of God, may God bless him and grant him peace, invaded them in Ramadan of the eighth year, and God opened the sacred land for him and gave him control over their forelocks, praise and thanks be to God. He released those of them who had converted to Islam after being subjugated and defeated, and they were called the freed ones, and they were close to two thousand. And whoever persisted in his disbelief and fled from the Messenger of God, may God bless him and grant him peace, he sent to him security and freedom in the land for four months to go wherever he wanted, and among

## Surat al-Tawbah 9:7

How can the polytheists have a treaty with God and with His Messenger, except those with whom you made a treaty at Al-Masjid Al-Haram? So as long as they are upright toward you, be upright toward them. Indeed, God loves the righteous.

them were Safwan ibn Umayya, Ikrimah ibn Abi Jahl and others. Then God guided them after that to complete Islam, and God is the Praiseworthy for all that He decrees and does.

## Fath al-Qadir

His saying: 7- **How can the polytheists have a covenant with God and with His Messenger?** The question here is for astonishment that includes denial, and covenant is the name of **to be**. There are three aspects to its predicate: The first: that it is how, and it was presented for questioning, and the second: for the polytheists, and *with* on these two is a circumstance for the covenant, or for to be, or an attribute of the covenant, and the third: that the predicate is with God, and in the verse there is an omission. Meaning: How can the polytheists have a covenant with God that will secure them from His punishment? It has been said that the meaning of the verse is: It is impossible for a covenant to be established for these people while they are your enemies, intending treachery, so they should not hope for that or think of it in their souls. Then he added, saying: **Except those with whom you made a treaty at the Sacred Mosque.** That is, but those with whom you made a treaty at the Sacred Mosque and did not break it or violate it, then do not fight them. As long as they are upright with you in the treaty between you and them. **Then be upright with them.** It has been said that they are Banu Bakr, and it has been said that they are Banu Kinanah and Banu Damrah. There are two interpretations: One of them is that it is a temporal source. The second is that it is conditional. In His statement: **Indeed, God loves the righteous**, there is an indication that fulfilling a covenant and being upright in it are among the deeds of the righteous, so it is a justification for the command to be upright.

## Tafsir al-Baghawi

7- The Almighty said: **How can the polytheists have a treaty with God and with His Messenger?** This is in the form of astonishment, and its meaning is denial, meaning: they will not have a treaty with God or with His Messenger, while they betray and break the treaty. Then He made an exception and said, the Almighty and Majestic: **Except those with whom you made a treaty at the Sacred Mosque.** Ibn Abbas said: They are Quraysh.

Qatada said: They are the people of Mecca with whom the Messenger of God, may God bless him and grant him peace, made a covenant on the day of Al-Hudaybiyah.

God Almighty said: **So as long as they are upright with you**, meaning, with the covenant, **then be upright with them.** But they were not upright, and they broke the covenant, and helped Banu Bakr against Khuza'ah. So the Messenger of God, may God bless him and grant him peace, set four months for them after the conquest

to choose from their affair: either to submit to Islam, or to go to any country they wanted. So they submitted to Islam before the four months.

Al-Suddi, Al-Kalbi and Ibn Ishaq said: They are from the tribes of Bakr: Banu Khuzaymah, Banu Mudlij, Banu Damrah and Banu Al-Dayl, and they are the ones who entered into the covenant of Quraysh on the day of Al-Hudaybiyyah, and no one broke the covenant except Quraysh and Banu Al-Dayl from Banu Bakr, so he ordered the covenant to be completed for those who did not break it, and they are Banu Damrah.

This statement is closer to being correct, because these verses were revealed after the Quraysh broke the covenant and after the conquest of Mecca. How could he say about something that had already happened: **So if they are upright with you, be upright with them?** Rather, they are the ones about whom God Almighty said: **Except for those of the polytheists with whom you made a treaty and then they did not fail you in the least**, as the Quraysh failed you, and they did not support anyone against you as the Quraysh supported Banu Bakr against Khuza'ah, the allies of the Messenger of God, may God bless him and grant him peace. **Indeed, God loves the righteous.**

## Tafsir al-Baidawi

7. **How can there be a covenant for the polytheists with God and with His Messenger?** An interrogative meaning denial and exclusion. They will not have a covenant and not break it despite the turmoil in their hearts, or that God and His Messenger will fulfill the covenant and they will break it. The predicate is *how* and it was presented for interrogation or for the polytheists or with God, and it is for the first two an attribute of **the covenant** or a circumstance for it. **It is** and *how* for the last two is a state of **the covenant** and **for the polytheists** if it is not a predicate then it is clarified. **Except for those with whom you made a covenant at the Sacred Mosque** are the exceptions before and its location is the accusative as an exception or the genitive as a substitute or the nominative as the exception is disconnected, meaning: But those with whom you made a covenant at the Sacred Mosque. **So if they are upright with you, then be upright with them** meaning then wait for their affair, and if they are upright in the covenant, then be upright in fulfilling it, and it is like His saying **Then complete their covenant with them until their term** except that it is absolute and this is restricted and what the conditional and source clauses bear. **Indeed, God loves the righteous** was previously explained.

## Surat al-Tawbah 9:8

How can it be, when if they gain the upper hand over you, they do not observe concerning you any pact of kinship or covenant. They satisfy you with their mouths, but their hearts refuse, and most of them are wicked.

### Tafsir al-Jalalayn

8 - *How* can they have a covenant **while if they gain power over you** they overcome you **they do not observe** they do not observe **with you anything except** kinship **nor covenant** a covenant, but they harm you as much as they can. The conditional clause is a state **they please you with their mouths** with their good speech **but their hearts refuse** to fulfill it **and most of them are wicked** breakers of the covenant

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty means by His statement: How can these polytheists who broke their covenant or those of you who have no covenant have a covenant and a protection, O believers, when **if they prevail over you**, they will overcome you, **observing no pact of kinship or protection against you**.

I suffice with *how* as evidence of the meaning of the speech, because what is intended by the meaning is presented before it. And the Arabs do the same, if they repeat the letter after its meaning has passed, they permit the deletion of the verb, as the poet said:

You told me that death is only in the villages, so how about when this is a plateau and a dune?

The verb was deleted after *how* because what is meant after it came before it. The meaning of the statement is: How can death be in the villages, when this is a plateau and a dune, from which no one can escape?

The interpreters differed in their interpretation of his statement: **They do not observe any pact of kinship or covenant with you**.

Some of them said, meaning: They do not respect God or any covenant with you.

Who said that?

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **They do not observe in a believer except** (al-Tawbah 9:10), he said: God.

Yaqub told me, he said, Ibn Ulayyah told us, on the authority of Sulayman, on the authority of Abu Majlaz, regarding his statement: **They do not observe towards a believer any pact of kinship or covenant** (al-Tawbah 9:10), he said: Like his statement: (*Gabriel*), (*Michael*), (*Israfil*), as if he is saying: He adds (*Jabr*), (*Mika*), (*Israf*) to (*El*), he says: Abdullah, **They do not observe towards a believer any pact of kinship or covenant**

(al-Tawbah 9:10), as if he is saying: They do not observe God.

Muhammad ibn Abd al-A'la told me, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Except for a covenant**, they do not fear God or anyone else.

Others said: *Al-//* means kinship.

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: **They do not observe towards a believer any kinship or covenant** (al-Tawbah 9:10), meaning: kinship or covenant. And his statement: **And if they gain the upper hand over you, they do not observe towards you any kinship or covenant**, he said: **The kinship** means kinship, and **the covenant** means the covenant.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas: **They do not observe among you any pact of kinship or covenant**. "Peace" means kinship, and *covenant* means the covenant, meaning the people of the covenant from the polytheists, he says: their covenant.

Ibn Wakee' told us, he said, Abu Mu'awiyah and Abda told us, on the authority of Juwaybir, on the authority of Ad-Dahhak, *Al-//* means kinship.

Ahmad bin Ishaq told us, Abu Ahmad told us, Muhammad bin Abdullah told us, on the authority of Salamah bin Kuhail, on the authority of Ikrimah, on the authority of Ibn Abbas: **They do not observe concerning a believer any kinship or covenant** (al-Tawbah 9:10). He said: **The kinship** means kinship, and **the covenant** means the pledge.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh, who said: Ubayd bin Sulayman told us, who said: I heard Al-Dahhak say regarding His statement: **They do not observe concerning a believer any pact of kinship or covenant** (al-Tawbah 9:10): **The pact** means kinship, and **the covenant** means the 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: **How, even if they gain dominance over you**, meaning the polytheists, **they will not observe in you**, a covenant, kinship, or pact.

Others said: It means an oath.

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: **They do not observe among you any pact of kinship or covenant**, he said, **The pact** means the oath, and **the covenant** means the pledge.

Others said: *Al-//* is the covenant, but it was repeated because the two words differed, even though their meaning is the same.

## Surat al-Tawbah 9:8

How can it be, when if they gain the upper hand over you, they do not observe concerning you any pact of kinship or covenant. They satisfy you with their mouths, but their hearts refuse, and most of them are wicked.

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: *Except*, he said: a covenant.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement, **They do not observe among you any pact or covenant**, he said: They do not observe among you any covenant or pact. He said: One of them is from the other like the form of (*Forgiving*), (*Merciful*), he said: So the word is one, but it is separate. He said: And the covenant is **(the pact)**.

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, **nor a covenant**, he said: the covenant.

Al-Harith told me, he said, Abdul Aziz told us, he said, Qais told us, on the authority of Khasif, on the authority of Mujahid: **nor a covenant**, he said: **(the covenant)** is the pledge.

Abu Ja'far said: The most correct of the statements on this matter is to say: God Almighty mentioned about these polytheists whom He ordered His Prophet and the believers to kill after the sacred months had passed, and to besiege them and lie in wait for them at every place of ambush: that if they were to prevail over the believers, they would not be watched over them (*except*).

And (*Al-Il*) is a name that includes three meanings: covenant, contract, oath, and kinship. It also means (*God*). So since the word includes these three meanings, and God did not specify one meaning over another, then it is correct to include that as He, the Most High, included its three meanings. So it is said: They do not respect God, nor kinship, nor covenant, nor pact in the believer.

Evidence that it means *kinship* is the statement of Ibn Muqbil:

People are corrupted by their successors, who have severed family ties and kinship ties.

Meaning: They cut off kinship, and Hassan bin Thabit said:

By your life, you are to the Quraysh like the head of an ostrich is to the neck of an ostrich.

As for its meaning if it means *covenant*, then the speaker says:

We found them lying, O God, and the One of God and the Covenant does not lie.

Some of the Basrans who claim to have knowledge of the Arabic language have claimed that *il*, "ahd," *mithaq*, and *yamin* are one and the same, and that *dhimmah* in this context is the resentment of someone who has no covenant, and the plural is *dhimmah*.

Ibn Ishaq used to say: This verse refers to the people of the general covenant.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **How is it, even if they gain dominance over you**, meaning: the polytheists who have no covenant with them for a period of time from the people of the general covenant, **they do not observe any pact or covenant with you**.

As for His statement: **They please you with their mouths**, He is saying: They give you with their tongues something other than what they conceal in their souls of enmity and hatred for you, **but their hearts refuse**, meaning: Their hearts refuse to submit to you, by believing what they express to you with their tongues. God Almighty warns the believers against their affair, and urges them to kill them and invade them wherever they find them on God's land, and not to fall short in their hatred with all that they are able to do, **and most of them are wicked**, He is saying: Most of them are disobedient to your covenant, breaking it, disbelieving in their Lord, and going against His obedience.

## Tafsir al-Qurtubi

The Almighty's saying: **How can it be, even if they gain the upper hand over you?** He repeated the astonishment that they could have a covenant with the evil of their actions, meaning, how can they have a covenant, even if they gain the upper hand over you, not observing any pact or covenant with you? It is said: **I gained the upper hand over someone**, meaning I overcame him. The word *gazd* means **I overcame** in the house, and from this is **they were not able to gain the upper hand over him** (al-Kahf 18:97) meaning they could not gain the upper hand over him.

God the Almighty said: **They do not observe among you kinship or covenant**. They observe, they guard. And the guard is the preserver. It has been mentioned before. Except a covenant, on the authority of Mujahid and Ibn Zayd. And on the authority of Mujahid also: It is one of the names of God the Almighty. Ibn Abbas and Ad-Dahhak: Kinship. Al-Hasan: Neighborhood. Qatada: An oath, and a covenant. Abu Ubaidah: An oath. And on his authority also: Except a covenant, and a covenant is a pledge. Al-Azhari: The name of God in Hebrew, and its origin is from *Alil*, which is the brilliance. It is said that its color is *Al-Yu'l Ala*, meaning it became clear and shiny. And it was said: Its origin is from sharpness, and from it is the tool for the spear, and from it is a sharpened ear, meaning sharpened. And from it is the saying of Tarafa bin Al-Abd describing the ears of his she-camel as sharp and erect:

Two instruments in which the emancipation is known, such as the hearing of a sheep with a single lamb

If it is said about the covenant, neighborhood, and kinship, *il*, it means that the permission is directed to



that direction, i.e. it is specified for it. The covenant is called *il* because of its clarity and appearance. The plural is *ala* in rare cases, and *ila* in large cases. Al-Jawhari and others said: *il* in the kasra is God Almighty, and *il* also means the covenant and kinship. Hassan said:

By your life, you are to the Quraysh like the head of an ostrich is to the neck of an ostrich.

The Almighty said: **nor a covenant** meaning a pledge. It is every sacred thing that you are bound to commit a sin if you neglect it. Ibn Abbas, Ad-Dahhak, and Ibn Zayd said: The covenant is the pledge. Whoever makes the covenant the pledge, then the repetition is due to the difference in the two words. Abu Ubaidah Muammar said: The covenant is the pledge. Abu Ubaid said: The covenant is the security in his saying, peace be upon him: **And the lowest of them will strive to protect their covenant.** The plural of covenant is dhimmah. A well is a dhimmah **with the first letter of the letter dhal open** with little water, and its plural is dhimam. Dhu ar-Rummah said:

On donkeys whose eyes are like the dams of the wells, and the winds have pricked them

If you push her, her water will go away. The People of the Covenant are the people of the covenant.

God Almighty says: **They please you with their mouths** meaning they say with their tongues what is outwardly pleasing. **But their hearts refuse, and most of them are wicked** meaning they break the covenant. Every disbeliever is wicked, but here He meant those who openly commit shameful acts and break the covenant.

## Tafsir Ibn Kathir

The Almighty says, inciting the believers to be hostile to them and disavow them, and explaining that they do not deserve to have a covenant with them because of their associating partners with God the Almighty and their disbelief in the Messenger of God, may God bless him and grant him peace, and because if they were to prevail over the Muslims and be victorious over them, they would not leave anyone behind, nor would they observe any kinship or covenant with them. Ali bin Abi Talhah, Ikrimah, and Al-Awfi said on the authority of Ibn Abbas: The kinship is the kinship and the covenant is the covenant. And so said Ad-Dahhak and As-Suddi, as Tamim bin Muqbil said:

People are corrupted by their successors, who have severed family ties and kinship ties.

Hassan bin Thabit, may God be pleased with him, said:

We found them lying, O God, and the One of God and the Covenant does not lie.

Ibn Abi Nujayh said on the authority of Mujahid: They do not observe regarding a believer anything but God. He said: God is God. In another narration: They do not observe God or anyone else. Ibn Jarir said: Yaqub told me, Ibn Ulayyah told us on the authority of Sulayman on the authority of Abu Majlaz regarding the words of

God Almighty: **They do not observe regarding a believer any pact or covenant**, like the words of Gabriel, Michael, Israfil, as if he was saying they do not observe God. The first statement is more apparent and famous, and most people agree with it. Also on the authority of Mujahid: God is the covenant. Qatada said: God is the oath.

## Fath al-Qadir

His statement: 8- **How, even if they gain the upper hand over you?** He repeated the astonishing question for emphasis and confirmation, and the meaning is: How can they have a covenant with God and His Messenger? And the situation is that if they gain the upper hand over you by defeating you, **they will not observe**, that is, they will not observe in you *except*: that is, a covenant **nor a pledge**. He said in Al-Sahah: The pledge is the covenant and kinship, and from it is the saying of Hassan:

By your life, you are to the Quraysh like the ostrich's tail is to the ostrich's tail.

Al-Zajjaj said: "Il, according to what the language requires, revolves around the meaning of sharpness, and from it is the word 'ilah' for a spear, and from it is the word 'al-mu'allafah' **a sharpened ear**, and from it is the saying of Tarafa bin al-Abd describing the ears of his camel as sharp and erect:

Two instruments from which the neck is known, like the ears of a sheep with a single hoof

Abu Ubaidah said: "Il is the covenant, the pledge, and the companion." Al-Zuhri said: "It is a name for God in Hebrew, and its origin is from 'alil, which means brilliance. It is said: 'al-lunu yul ila' meaning it became clear and shiny. 'Dhimmah' is the covenant, and its plural is 'dhimmah'. Whoever interprets 'il' as the covenant, the repetition is for emphasis, despite the difference in the two words." Abu Ubaidah said: **Dhimmah is the protection.** Abu Ubaidah said: "Dhimmah is security, as in the saying of the Prophet (peace and blessings of God be upon him): 'And the lowest of them strives to protect their pledge.'" It was also narrated from Abu Ubaidah that the pledge is that which is protected, meaning that which is avoided. His saying: **They please you with their mouths** means they say with their tongues what is flattering and kind to you, seeking to please you and please your hearts, but their hearts refuse that and swear by it and desire what offends and harms you, as the hypocrites and the two-faced do. Then he ruled that they were immoral, which is rebellion, daring, and deviating from the truth because they broke covenants and did not respect contracts.

## Tafsir al-Baghawi

8- The Almighty said: **How, even if they gain the upper hand over you?** This is a response to the first verse, its meaning is: How can they have a covenant with God? How, even if they gain the upper hand over you! **They do not observe concerning you any pact of kinship or covenant.** Al-Akhfash said: How do you not kill them,



## Surat al-Tawbah 9:8

How can it be, when if they gain the upper hand over you, they do not observe concerning you any pact of kinship or covenant. They satisfy you with their mouths, but their hearts refuse, and most of them are wicked.

even though if they gain the upper hand over you, that is, if they defeat you, they do not observe: they do not respect? Ad-Dahhak said: They do not wait. Qatrib said: They do not observe concerning you any pact. Ibn Abbas and Ad-Dahhak said: Kinship. Yaman said: Womb.

Qatada said: The oath is the pledge. Al-Suddi said: It is the covenant. The same applies to the pledge, except that it was repeated because of the difference in the two words.

Abu Majlaz and Mujahid said: *Al-Il* means God Almighty. Ubayd ibn Umair used to read: **Jabr Il** with emphasis, meaning: *Abdullah*. In the report, some people from the people of Musaylimah the Liar came to Abu Bakr, so Abu Bakr asked them to read Musaylimah's letter and they read it. Abu Bakr, may God be pleased with him, said: **This speech did not come from Al-Il**, meaning: from God.

The evidence for this interpretation is Ikrimah's reading of **they do not observe in a believer except** with the letter *ya*, meaning: God Almighty.

Like Gabriel and Michael. And no covenant, that is, no promise. **They please you with their mouths**, that is, they give you with their tongues something other than what is in their hearts, **but their hearts refuse**, faith, **and most of them are wicked**.

If it is said: This is about the polytheists, and all of them are immoral, so how did he say: **And most of them are immoral**?

It was said: What he meant by immorality is breaking the covenant. There were some polytheists who fulfilled their covenant, but most of them broke it. That is why he said: **And most of them are immoral**.

## Tafsir al-Baidawi

8. *How* is repeated to exclude their adherence to the covenant or the continuation of its ruling, while pointing out the reason and deleting the verb because it is known, as in his saying:

You told me that death is in the villages, so how about when there is a plateau and a well?

That is, how did he die? **And if they prevail over you**, that is, if they are able to overcome you, **they will not observe you**, "they will not be observed in you," *except* by alliance, and it was said by kinship. Hassan said:

By your life, the people of Quraish are like the hump of an ostrich.

It was said that it is lordship and perhaps it was derived for the oath from the word *il* which means **to roar** because when they made an alliance they raised their voices with it and made it loud, then it was borrowed for kinship because it establishes between relatives what an oath does not establish, then for

lordship and education. It was said that it was derived from *al-l* of something if it defines it or from *al-barq* if it flashes. It was said that it is Hebrew meaning god because it was read *il* like *Gabriel* and *Gabriel*. **And no covenant** a covenant or right that is blameworthy for neglecting. **They please you with their mouths** is a resumption of explaining their state that contradicts their steadfastness in the covenant leading to their not being watched when they are victorious. It is not permissible to make it a state of the subject of **they are not watched** because after their appearance they are not satisfied. And because what is meant is to prove their pleasing the believers with the promise of faith, obedience and fulfilling the covenant in the present, and the internalization of disbelief and enmity such that if they are victorious they will not leave them alone, and the state contradicts it. **And their hearts reject** what their mouths utter. **And most of them are wicked** rebellious, with no belief to restrain them nor chivalry to deter them. The majority is specified for what some of the disbelievers have of avoiding treachery and refraining from what leads to bad talk.

## Surat al-Tawbah 9:9

They have exchanged the verses of God for a small price, and have averted [people] from His way. Indeed, evil is that which they have been doing.

### Tafsir al-Jalalayn

9 - **They have purchased with the verses of God** the Qur'an **a small price** of this world, meaning they have abandoned following them for the sake of desires and whims **and have averted [people] from His way** His religion **Indeed, evil** wretched **is what they were doing** this work of theirs.

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says: These polytheists, whom God has commanded you, O believers, to kill wherever you find them, have bought a small amount of compensation from the worldly goods by abandoning the proofs that God has given them.

This is because, according to what was reported about them, they broke the covenant that was between them and the Messenger of God, may God bless him and grant him peace, by eating a meal that Abu Sufyan ibn Harb fed them.

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: **They have sold the signs of God for a small price**, he said: Abu Sufyan ibn Harb fed his allies, and left the allies of Muhammad, may God bless him and grant him peace.

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

As for His statement: **And they hindered from His path**, its meaning is: They prevented people from entering Islam, and they tried to turn the Muslims away from their religion. **Indeed, evil was what they were doing**. God Almighty says: These polytheists whose characteristics were described, evil was what they were doing, from purchasing disbelief for faith, and misguidance for guidance, and their hindering from the path of God those who believed in God and His Messenger, or those who wanted to believe.

### Tafsir al-Qurtubi

It means the polytheists in their breaking of the covenant with a meal that Abu Sufyan fed them, said Mujahid. It was said: They exchanged the Qur'an for worldly pleasures. **So they turned away from His path** means they turned away, from turning away. Or they prevented from the path of God, from the path of sidd.

### Tafsir Ibn Kathir

God Almighty says, blaming the polytheists and urging the believers to fight them, **They have exchanged the verses of God for a small price**, meaning that they replaced following the verses of God with the base worldly matters that distracted them. **So they turned away from His path**, meaning they prevented the believers from following the truth. "Indeed, evil is what they have been doing. They do not observe towards a believer any pact of kinship or covenant." Its interpretation has been presented, as has the verse that follows it, **But if they repent and establish prayer**, to the end of it, which has been presented. Al-Hafiz Abu Bakr Al-Bazzar said: Muhammad bin Al-Muthanna told us, Yahya bin Abi Bakr told us, Abu Jaafar Al-Razi told us, Al-Rabi' bin Anas told us: I heard Anas bin Malik say: The Messenger of God, may God bless him and grant him peace, said: "Whoever departs from this world with sincerity towards God and worshipping Him, not associating partners with Him, and establishing prayer and giving zakat, departs from it and God is pleased with him." This is the religion of God that the messengers brought and conveyed from their Lord, before the chaos of hadiths and the difference of desires and the confirmation of that in the Book of God. **But if they repent**, meaning if they abandon idols and their worship, **and establish prayer and give zakat, then let them go on their way**. And he said in another verse: **But if they repent and establish prayer and give zakat, then they are your brothers in religion**. Then Al-Bazzar said: The end of the hadith with me, and God knows best, he departed from it and God is pleased with him, and the rest of it with me is from the words of Al-Rabi' bin Anas.

### Fath al-Qadir

Then he described them by saying: 9- **They have exchanged the verses of God for a small price**. That is, they exchanged the verses of the Qur'an, which include the command to fulfill covenants, for a small, insignificant price, which is what they preferred from the debris of this world. **So they turned away from His path**. That is, they deviated and turned away from the path of truth, or they turned others away from it.

### Tafsir al-Baghawi

9- **They sold the verses of God for a small price**, that is, they broke the covenant between them and the Messenger of God, may God bless him and grant him peace, by feeding them a meal that Abu Sufyan gave them. Mujahid said: Abu Sufyan fed his allies, **so they hindered from his path**, preventing people from entering the religion of God. Ibn Abbas, may God be pleased with him, said: That is because the people of Taif provided them with money to strengthen them in fighting the Messenger of God, may God bless him and grant him peace, **Indeed, evil** is what they were doing.

Surat al-Tawbah 9:9

They have exchanged the verses of God for a small price, and have averted [people] from His way. Indeed, evil is that which they have been doing.

### Tafsir al-Baidawi

#### 8. **They exchanged the verses of God for a small price**

They exchanged the Qur'an for a **small price** A small gain, which is following whims and desires. **So they turned away from His path** His religion that leads to Him, or the path of His House by confining the pilgrims and the visitors. The *fā* indicates that their purchase led them to turning away. **Indeed, evil was that which they were doing** This action of theirs or what His statement indicates.

## Surat al-Tawbah 9:10

They do not observe towards a believer any kinship or covenant. And those are the transgressors.

### Tafsir al-Jalalayn

10 - (They do not observe towards a believer any pact of kinship or covenant. And it is those who are the transgressors.)

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says: These polytheists whom I have commanded you, O believers, to kill wherever you find them, do not fear killing a believer if they are able to do so, **except for a covenant**. He says: Do not spare them, O believers, just as they would not spare you if they were to prevail over you. **And those are the aggressors**. He says: Those who transgress against you to what is not theirs through injustice and aggression.

### Tafsir al-Qurtubi

An-Nahhas said: This is not a repetition, but the first is for all polytheists and the second is for the Jews in particular. The evidence for this is **They have purchased with the verses of God a small price** meaning the Jews, they sold the proofs of God the Almighty and His explanation in order to seek leadership and covet something. **And those are the transgressors** meaning those who transgress from what is lawful to what is unlawful by breaking the covenant.

### Tafsir Ibn Kathir

God Almighty says, blaming the polytheists and urging the believers to fight them, **They have exchanged the verses of God for a small price**, meaning that they replaced following the verses of God with the base worldly matters that distracted them. **So they turned away from His path**, meaning they prevented the believers from following the truth. "Indeed, evil is what they have been doing. They do not observe towards a believer any pact of kinship or covenant." Its interpretation has been presented, as has the verse that follows it, **But if they repent and establish prayer**, to the end of it, which has been presented. Al-Hafiz Abu Bakr Al-Bazzar said: Muhammad bin Al-Muthanna told us, Yahya bin Abi Bakr told us, Abu Jaafar Al-Razi told us, Al-Rabi' bin Anas told us: I heard Anas bin Malik say: The Messenger of God, may God bless him and grant him peace, said: "Whoever departs from this world with sincerity towards God and worshipping Him, not associating partners with Him, and establishing prayer and giving zakat, departs from it and God is

pleased with him." This is the religion of God that the messengers brought and conveyed from their Lord, before the chaos of hadiths and the difference of desires and the confirmation of that in the Book of God. **But if they repent**, meaning if they abandon idols and their worship, **and establish prayer and give zakat, then let them go on their way**. And he said in another verse: **But if they repent and establish prayer and give zakat, then they are your brothers in religion**. Then Al-Bazzar said: The end of the hadith with me, and God knows best, he departed from it and God is pleased with him, and the rest of it with me is from the words of Al-Rabi' bin Anas.

### Fath al-Qadir

His statement: 10- **They do not observe any pact or covenant with regard to a believer**. An-Nahhas said: This is not a repetition, but the first is for all polytheists, and the second is for the Jews in particular. The evidence for this is **They have purchased with the verses of God a small price** meaning the Jews. It was said: This includes consideration of the rights of believers in general, while the first includes consideration of the rights of a group of believers in particular. **And those are the transgressors** meaning those who go beyond what is permissible to what is forbidden by breaking the covenant, or those who go to the extreme in evil and rebellion.

### Tafsir al-Baghawi

10- **They do not observe any covenant or pact with regard to a believer**, meaning: Do not spare them, O believers, as they would not spare you if they appeared, **and those are the transgressors**, by breaking the covenant.

### Tafsir al-Baidawi

10. **They do not observe towards a believer any pact of kinship or covenant**. This is an explanation, not a repetition. It was said that the first is general in the case of the transgressors, and this is specific to those who bought, and they are the Jews, or the Bedouins whom Abu Sufyan gathered and fed. **And those are the transgressors** in Al-Sharara.

## Surat al-Tawbah 9:11

But if they repent, establish prayer, and give zakah, then they are your brothers in religion. And We detail the verses for a people who know.

## Surat al-Tawbah 9:11

But if they repent, establish prayer, and give zakah, then they are your brothers in religion. And We detail the verses for a people who know.

## Tafsir al-Jalalayn

11 - (But if they repent and establish prayer and give zakah, then they are your brothers in religion. And We detail the verses for a people who know.) who reflect.

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: If these polytheists whom I have commanded you, O believers, to kill, return from their disbelief and polytheism with God, to belief in Him and His Messenger, and turn to His obedience, **and establish the prayer**, the prescribed prayer, and perform it within its limits, **and give the obligatory charity**, the one that is due to those who are entitled to it, **then they are your brothers in religion**, meaning: they are your brothers in the religion that God has commanded you with, which is Islam, **and We explain the verses in detail**, meaning: and We clarify the proofs and evidence of God to His creation, **for a people who know**, what He has explained to them, so We explain it to them in detail, without the ignorant who do not understand God's explanation and His decisive verses.

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: **But if they repent and establish prayer and give zakah, then they are your brothers in religion**, meaning: If they abandon Al-Lat and Al-Uzza, and bear witness that there is no god but God and that Muhammad is the Messenger of God, "then they are your brothers in religion. And We detail the verses for a people who know."

Ibn Wakee' told us, he said, Hafs bin Ghayath told us, on the authority of Layth, on the authority of a man, on the authority of Ibn Abbas: **But if they repent and establish prayer and give zakah**, he said: This verse forbids the blood of the people of the Qiblah.

Yunus told me, he said, Ibn Wahb told us, he said: Ibn Zayd said: Prayer and zakat were both made obligatory, no distinction was made between them. And he recited: **But if they repent and establish prayer and give zakah, then they are your brothers in religion**, and he refused to accept prayer without zakat. And he said: May God have mercy on Abu Bakr, how knowledgeable he was!

Ahmad bin Ishaq told us, Abu Ahmad told us, Sharik told us, on the authority of Abu Ishaq, on the authority of Abu Ubaidah, on the authority of Abdullah, who said: You were commanded to establish prayer and pay zakat, and whoever does not pay zakat has no prayer.

It was said: **Then your brothers**, so it was raised with the pronoun: **They are your brothers**, since they had been mentioned before, as He said: **But if you do not know their fathers, then they are your brothers in religion** (al-Ahzab 33:5), meaning: they are your brothers in religion.

## Tafsir al-Qurtubi

The Almighty said: **If they repent** meaning from polytheism and adhere to the rulings of Islam. **Then they are your brothers** meaning they are your brothers in religion. Ibn Abbas said: The blood of the people of the Qiblah is forbidden. This meaning has been mentioned previously. Ibn Zayd said: God has made prayer and zakat obligatory and refused to separate between them, and refused to accept prayer without zakat. Ibn Masoud said: You have been commanded to pray and zakat, so whoever does not pay zakat has no prayer. And in the hadith of the Prophet, may God bless him and grant him peace, he said:

"Whoever differentiates between three things, God will differentiate between him and His mercy on the Day of al-Qiyamah 75:Whoever says, 'I obey God' but I do not obey the Messenger,' while God the Almighty says, 'Obey God and obey the Messenger' (An-Nisa': 59). Whoever says, 'I establish prayer' but I do not pay zakat,' while God the Almighty says, 'And establish prayer and give zakat' (al-Baqarah 2:43). Whoever differentiates between thanking God and thanking his parents, while God the Almighty says, 'Be grateful to Me and to your parents' (Luqman 31:14)."

God Almighty says: **And We detail the verses** meaning We explain them. **For a people who know**. He specified them because they are the ones who will benefit from them. And God knows best.

## Tafsir Ibn Kathir

God Almighty says, blaming the polytheists and urging the believers to fight them, **They have exchanged the verses of God for a small price**, meaning that they replaced following the verses of God with the base worldly matters that distracted them. **So they turned away from His path**, meaning they prevented the believers from following the truth. "Indeed, evil is what they have been doing. They do not observe towards a believer any pact of kinship or covenant." Its interpretation has been presented, as has the verse that follows it, **But if they repent and establish prayer**, to the end of it, which has been presented. Al-Hafiz Abu Bakr Al-Bazzar said: Muhammad bin Al-Muthanna told us, Yahya bin Abi Bakr told us, Abu Jaafar Al-Razi



told us, Al-Rabi' bin Anas told us: I heard Anas bin Malik say: The Messenger of God, may God bless him and grant him peace, said: "Whoever departs from this world with sincerity towards God and worshipping Him, not associating partners with Him, and establishing prayer and giving zakat, departs from it and God is pleased with him." This is the religion of God that the messengers brought and conveyed from their Lord, before the chaos of hadiths and the difference of desires and the confirmation of that in the Book of God. **But if they repent**, meaning if they abandon idols and their worship, **and establish prayer and give zakat, then let them go on their way.** And he said in another verse: **But if they repent and establish prayer and give zakat, then they are your brothers in religion.** Then Al-Bazzar said: The end of the hadith with me, and God knows best, he departed from it and God is pleased with him, and the rest of it with me is from the words of Al-Rabi' bin Anas.

### Fath al-Qadir

11- **If they repent** from polytheism and adhere to the rulings of Islam **then they are your brothers** meaning they are your brothers **in religion** meaning in the religion of Islam **and We detail the verses** meaning We explain them and clarify them **for a people who know** what rulings they contain and understand them, and He singled out the people of knowledge because they are the ones who benefit from them, and what is meant by the verses is what was mentioned of the verses related to the conditions of the polytheists of different types.

Ibn al-Mundhir and Abu al-Shaykh narrated on the authority of Ibn Abbas regarding his statement: **Except those with whom you made a treaty at al-Masjid al-Haram**, he said: Quraysh. Ibn Abi Hatim narrated something similar from Ibn Zayd. Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Muqatil who said: The Prophet, may God bless him and grant him peace, made a treaty with some people from Banu Damrah, Banu Bakr and Kinanah in particular. He made a treaty with them at al-Masjid al-Haram and made their term four months. They are the ones whom God mentioned: "Except those with whom you made a treaty at al-Masjid al-Haram. So long as they are upright with you, be upright with them." Ibn Abi Hatim narrated on the authority of al-Suddi who said: They are Banu Juthaymah. Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Qatadah regarding his statement: **Except those with whom you made a treaty at al-Masjid al-Haram**, he said: It is the day of al-Hudaybiyyah. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Ibn Abbas regarding his statement: **Except and no covenant**, he said: **The covenant is kinship and the covenant is the covenant.** Al-Faryabi, Abu Ubaid, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Mujahid who said: **The deity is God, the Almighty.** Ibn al-Mundhir and Abu al-Shaykh narrated something similar on the authority of Ikrimah. Ibn al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Mujahid regarding his statement: **They have purchased with the signs of God a small price**, he said: Abu Sufyan bin Harb fed his allies and left the allies of Muhammad,

may God bless him and grant him peace. Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatadah regarding his statement: **But if they repent**, the verse says: If they abandon Al-Lat and Al-Uzza and bear witness that there is no god but God and that Muhammad is the Messenger of God, then they are your brothers in religion. Ibn Jarir and Abu al-Shaykh narrated on the authority of Ibn Abbas who said: This verse forbids fighting or shedding the blood of those who pray.

### Tafsir al-Baghawi

11- **But if they repent** from polytheism, **and establish prayer and give zakah, then they are your brothers** i.e. they are your brothers **in religion**, they have what you have and are subject to what you are subject to, **and We detail the verses** and make clear the verses **for a people who know**, Ibn Abbas said: This verse forbade the blood of the people of the Qiblah. Ibn Masoud said: I ordered them to pray and give zakah, so whoever does not give zakah has no prayer.

Abdul Wahid bin Ahmad Al-Malhi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Abu Al-Yaman Al-Hakam bin Nafi' told us, Shuaib bin Abi Hamza told us on the authority of Al-Zuhri, Ubaidullah bin Abdullah bin Utbah bin Masoud told us that Abu Hurairah, may God be pleased with him, said: When the Messenger of God, may God bless him and grant him peace, died, and Abu Bakr, may God be pleased with him, succeeded him, and some of the Arabs disbelieved, Umar bin Al-Khattab, may God be pleased with him, said to Abu Bakr: How can you fight people when the Messenger of God, may God bless him and grant him peace, said: "I have been commanded to fight people until they say, 'There is no god but God.' Whoever says, 'There is no god but God,' his wealth and his life are protected from me, except for what is due, and his reckoning is with God?" Abu Bakr said: By God, I will fight whoever differentiates between prayer and zakat, for zakat is a right due from wealth. By God, if they withheld from me a young camel that they used to pay to the Messenger of God, may God bless him and grant him peace, I would fight them for withholding it. Omar, may God be pleased with him, said: By God, it was only after Abu Bakr's heart was opened to fighting that I knew it was the truth.

Abdul Wahid bin Ahmed Al-Malhi told us, Ahmed bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Amr bin Abbas told us, Ibn Al-Mahdi told us, Mansour bin Saad told us, on the authority of Maimun bin Siyah, on the authority of Anas bin Malik, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever prays as we pray, faces our qiblah, and eats our slaughtered animal, he is a Muslim who has the protection of God and the protection of His Messenger.**

### Tafsir al-Baidawi

11. **If they repent** from disbelief. **And establish prayer**

Surat al-Tawbah 9:11

But if they repent, establish prayer, and give zakah, then they are your brothers in religion. And We detail the verses for a people who know.

**and give zakah, then they are your brothers in religion.**

They are your brothers in religion. They have what you have and are subject to what you are subject to. **And We detail the verses for a people who know.** An interjection to encourage contemplation of what has been detailed of the rulings for those with whom a treaty has been made or the characteristics of those who repent.

## Surat al-Tawbah 9:12

And if they break their oaths after their covenant and attack your religion, then fight the leaders of disbelief. Indeed, there are no oaths for them. Perhaps they will desist.

### Tafsir al-Jalalayn

12 - **And if they break their oaths** their covenants **after their covenant and attack your religion** criticize it **then fight the leaders of disbelief** its leaders, in it the apparent is placed in place of the implicit **for them there are no oaths** covenants **in order that they may desist** from disbelief. And in a reading with the kasra **perhaps they will desist** from disbelief.

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says: If these polytheists with whom you made a covenant from Quraysh break their covenants after they have agreed with you that they will not fight you or support any of your enemies against you, **and attack your religion**, meaning: and cast aspersions on your religion of Islam, so they slander and criticize it, **then fight the leaders of disbelief**, meaning: fight the leaders of disbelief in God, **for they have no oaths**, meaning: the leaders of disbelief have no covenant, **perhaps they will desist**, so that they will desist from attacking your religion and supporting you.

And similar to what we said about that, the people of interpretation said, with differences among them regarding the meanings of the imams of disbelief.

Some of them said: He is Abu Jahl bin Hisham, Utbah bin Rabi'ah, Abu Sufyan bin Harb, and their peers. Hudhayfah used to say: He has not yet reached its people.

Mention of those who said they are the ones who were named:

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **And if they break their oaths after their covenant**, to: **perhaps they will desist**, meaning the people of the covenant from the polytheists, he called them **leaders of disbelief**, and they are like that. God says to His Prophet: And if they break the covenant that is between you and them, then fight them, leaders of disbelief who have no oaths, **perhaps they will desist**.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **And if they break their oaths after their covenant** to: **they desist**, so among the leaders of disbelief were: Abu Jahl bin Hisham, Umayyah bin Khalaf, Utbah bin Rabi'ah, Abu Sufyan, and Suhayl bin Amr, and they were the ones who intended to expel him.

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: **The leaders of disbelief** are Abu Sufyan, Abu Jahl, Umayyah bin Khalaf, Suhayl bin Amr, and Utbah bin Rabi'ah.

Ibn Wakee' and Ibn Bashir told us - Ibn Wakee' said, Ghundar told us, and Ibn Bashir said, Muhammad ibn Ja'far told us - on the authority of Shu'bah, on the authority of Abu Bishr, on the authority of Mujahid: **Then fight the leaders of disbelief, for they have no oaths**, he said: Abu Sufyan is one of them.

Al-Qasim told us, Al-Hussein told us, Hajjaj told us, Asbat told us, on the authority of Al-Suddi: **And if they break their oaths**, to *desist*, these are Quraysh. He says: If they break their covenant that they made regarding Islam, and attack it, then fight them.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh, who said: Ubayd told us, who said: I heard Al-Dahhak say regarding His statement: **Then fight the leaders of disbelief**, meaning the leaders of the polytheists, the people of Mecca.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement: **Then fight the leaders of disbelief**, Abu Sufyan bin Harb, Umayyah bin Khalaf, Utbah bin Rabi'ah, Abu Jahl bin Hisham, and Suhayl bin Amr, and they are the ones who broke the covenant of God and intended to expel the Messenger. And by God, it is not as the people of doubts, innovations, and slander against God and His Book have interpreted it.

Mentioning the narration on the authority of Hudhayfah as we mentioned on his authority:

Ibn Wakee' told us, he said, Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Zaid bin Wahb, on the authority of Hudhayfah: **Then fight the leaders of disbelief**, he said: The people of this verse have not been fought after that.

Ahmad bin Ishaq told us, Abu Ahmad told us, Habib bin Hassan told us, on the authority of Zaid bin Wahb, who said: I was with Hudhayfah when he recited this verse: **Fight the leaders of disbelief**, and he said: The people of this verse have not been fought yet.

Abu Al-Sa'ib told me, he said, Al-A'mash told us, on the authority of Zaid bin Wahb, he said: Hudhayfah recited: **Then fight the leaders of disbelief**, he said: The people of this verse have not been fought after that.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan and Israel, on the authority of Abu Ishaq, on the authority of Sala bin Zafar: **They have no oaths**, they have no covenant.

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 if they break their oaths**, he said: their covenant.

Muhammad bin Al-Hussein told us, Ahmad told us, Asbat told us, on the authority of Al-Suddi: **And if they break their oaths**, their covenant that they made

## Surat al-Tawbah 9:12

And if they break their oaths after their covenant and attack your religion, then fight the leaders of disbelief. Indeed, there are no oaths for them. Perhaps they will desist.

regarding Islam.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Abu Ishaq, on the authority of Sila, on the authority of Ammar ibn Yasir, regarding his statement: **They have no oaths**, he said: They have no covenant.

Muhammad bin Ubaid Al-Maharibi told me, he said, Abu Al-Ahwas told us, on the authority of Abu Ishaq, on the authority of Sila bin Zafar, on the authority of Hudhayfah, regarding his statement: **Then fight the leaders of disbelief, for they have no oaths**, he said: They have no covenant.

As for *nakth*, its root is *naqd*, and it is said: **So-and-so broke his rope**, meaning he broke it.

And (*oaths*) is the plural of (*oath*).

There is a difference in the reading of his saying: **They have no oaths**.

The people of Hijaz, Iraq, and others read it as: **They have no oaths**, with the alif of *oaths* open, meaning: they have no covenants, based on what we have mentioned from the commentators' statement about it.

It was mentioned on the authority of Al-Hasan Al-Basri that he used to read it as: **They have no faith**, with a kasra on the alif, meaning: they have no Islam.

It may be read in a different way. That is, by reading it in this way, he meant that they have no security - that is, do not trust them, but kill them wherever you find them - as if he meant the source of the saying of the speaker: **(I trust him, so I trust him with trust)**.

Abu Ja'far said: The correct reading in this regard, which I do not permit reading with anything else, is the reading of those who read with the opening of the *alif* without the breaking of it, because of the consensus of the proof of the reading on the reading with it, and the rejection of the opposite, and because of the consensus of the people of interpretation on what I mentioned that its interpretation is: they have no covenant, and the *oaths* which are in the meaning of the covenant, can only be with the opening of the *alif* because it is the plural of *oath* which was based on a contract that was between the two parties to the agreement.

## Tafsir al-Qurtubi

It contains seven issues:

The first - the Almighty's saying: **And if they break their oath**. Breaking means breaking, and its origin is in what was twisted and then dissolved. So it is borrowed from oaths and covenants. He said:

If she swears that staying away will not break her covenant, then the one with dyed fingers has no oath.

Any covenant. And his saying: **And they attacked your religion** meaning by sabotaging and war and other

things that the polytheist does. It is said that he stabbed him with a spear and stabbed with bad words about him, with the damma of the 'ayn in both. And it was said: he stabbed with a spear **with the damma** and he stabbed with words **with the fatha**. And here it is a metaphor, and from it is "the saying of the Prophet (peace and blessings of God be upon him) when he ordered Usama: If you attack his leadership, then you attacked the leadership of his father before, and by God, he is worthy of leadership." Narrated by Sahih.

Second: Some scholars have used this verse as evidence for the obligation to kill anyone who criticizes the religion, as he is an unbeliever. Criticism is to attribute to it what is not appropriate for it, or to make light of what is part of the religion, due to the proven conclusive evidence of the soundness of its principles and the rectitude of its branches. Ibn al-Mundhir said: The majority of scholars agree that whoever insults the Prophet, may God bless him and grant him peace, must be killed. Among those who said this are Malik, al-Layth, Ahmad, and Ishaq, and it is the school of thought of al-Shafi'i. It was narrated from al-Nu'man that he said: Whoever insults the Prophet, may God bless him and grant him peace, from the People of the Covenant should not be killed, as will be mentioned. It was narrated that a man said in the assembly of Ali: Ka'b ibn al-Ashraf was killed only treacherously, so Ali ordered that his neck be struck off. Another said this in the assembly of Mu'awiyah, so Muhammad ibn Maslama stood up and said: Is this said in your assembly and you remain silent? By God, I will never live under a roof with you, and if I am alone with him, I will kill him. Our scholars said: This person should be killed and not given a chance to repent if he attributes treachery to the Prophet, may God bless him and grant him peace. This is what Ali and Muhammad ibn Salamah **may God be pleased with them** understood from the one who said that, because that is heresy. As for attributing it to those who directly killed him, so that he says: They gave him security and then betrayed him, then this attribution would be a complete lie, because there is nothing in their conversation with him that indicates that they gave him security, nor did they explicitly state that to him. If they had done that, it would not have been security, because the Prophet (peace and blessings of God be upon him) only directed them to kill him, not to give him security, and he gave permission to Muhammad ibn Maslamah to say that. Based on this, there is consideration and hesitation in killing those who attributed that to them. And his insulting him, does it necessitate that he attributes treachery to them, because he approved of their action and was pleased with it, so it necessitates that he was pleased with the treachery, and the one who explicitly stated that was killed? Or does it not necessitate that he attribute treachery to them, so he is not killed, so it is necessary to torture the one who said it and punish him with imprisonment, severe beating, and great humiliation.

Third: As for the dhimmi, if he slanders the religion, his covenant is broken according to the well-known opinion of the Maliki school, because of his saying:

**And if they break their oaths** *verse*. So he ordered that they be killed and fought. This is the opinion of al-Shafi'i, may God have mercy on him. Abu Hanifa said about this: He should be asked to repent, and that merely slandering does not nullify the covenant except with the presence of the slander, because God, the Almighty, only ordered that they be killed under two conditions: one of them is that they broke the covenant, and the second is that they slandered the religion. We said: If they did something that contradicted the covenant, their covenant is broken, and mentioning the two matters does not necessitate that fighting him be contingent upon their presence, because the slander makes it permissible for them to do so on its own, rationally and legally. The interpretation of the verse according to us is: If they break their covenant, fighting them is permissible, and if they do not break their covenant, but rather slander the religion while fulfilling the covenant, fighting them is permissible. It was narrated that a dhimmi was brought to 'Umar who had gored an animal on which a Muslim woman was riding, and it speared it and caused it to fall, exposing some of its private parts, so he ordered that he be crucified in the same place.

Fourth: If a dhimmi fights, his covenant is broken and his wealth and children are spoils of war with him. Muhammad ibn Maslama said: His children will not be held accountable for it, because he broke it alone. He said: As for his wealth, it will be taken. This is a contradiction that does not resemble the position of Muhammad ibn Maslama, because his covenant is what protected his wealth and children, so if his wealth is taken away from him, his children are taken away from him. Ashhab said: If a dhimmi breaks his covenant, he is bound by his covenant and will never return to slavery. This is strange, as if he saw the covenant as a tangible meaning. Rather, the covenant is a ruling required by reason, and Muslims are committed to it, so if he breaks it, it is broken like all other contracts.

Fifth: Most scholars agree that whoever among the People of the Covenant curses the Prophet (peace and blessings of God be upon him), or denigrates or belittles his status, or describes him in a manner other than that in which he disbelieved, then he is to be killed, because we did not give him the covenant or the pact for this. Except for Abu Hanifa, Al-Thawri and their followers from the people of Kufa, who said: He is not to be killed, because what he is doing of polytheism is greater. But he is to be disciplined and punished. The evidence for this is the saying of God the Almighty: **And if they break their covenant** (Al-Anbiya' 4:10). Some of them used as evidence for this the command of God the Almighty the Prophet (peace and blessings of God be upon him) to kill Ka'b ibn Al-Ashraf, who had a covenant. Abu Bakr became angry with one of his companions, so Abu Barzah said: Shall I not strike his neck? He said: This was not the case for anyone after the Messenger of God (peace and blessings of God be upon him). Ad-Daraqutni narrated on the authority of Ibn Abbas:

"A blind man had a slave girl, and he had two sons from her who were like two pearls. She used to curse the Prophet, may God bless him and grant him peace, and insult him. He would forbid her, but she would not

stop, and he would reprimand her, but she would not desist. One night, she mentioned the Prophet, may God bless him and grant him peace, but her master could not bear it. He got a pickaxe and put it in her stomach, then leaned on her until he pierced it. The Prophet, may God bless him and grant him peace, said: 'Will you not bear witness that her blood is shed?'" And in a narration on the authority of Ibn Abbas: "So he killed her. When morning came, the Prophet, may God bless him and grant him peace, was told about that. The blind man got up and said: 'O Messenger of God, I am her companion. She used to curse you and insult you. I forbade her, but she would not desist. I reprimanded her, but she would not desist. I had two sons from her who were like two pearls. She was my companion. Last night, she used to curse you and insult you, so I killed her. The Prophet, may God bless him and grant him peace, said: 'Will you not bear witness that her blood is shed?'"

Sixth: They differed if he insulted him and then converted to Islam to avoid being killed. It was said: His conversion to Islam cancels his killing, and this is the well-known opinion of the school of thought, because Islam cancels what came before it. Unlike the Muslim if he insulted him and then repented, God the Almighty said: **Say to those who disbelieve, if they cease, what has previously occurred will be forgiven them** (al-Anfal 8:38). It was said: Islam does not cancel his killing, as stated in Al-Utbiyya because it is a right of the Prophet, may God bless him and grant him peace, that is required due to his violation of his sanctity and his intention to cause him shortcomings and disgrace, so his return to Islam was not what cancels it, and he is not in a better state than the Muslim.

Seventh: The Almighty said: **Fight the leaders of disbelief**. Leaders is the plural of leader, and what is meant are the leaders of Quraysh - according to some scholars - such as Abu Jahl, Utbah, Shaibah, and Umayyah ibn Khalaf. This is far-fetched, because the verse is in Surah Bara'ah, and when it was revealed and recited to the people, God had eradicated the influence of Quraysh, and none remained except Muslims or peaceful people. It is possible that what is meant is **Fight the leaders of disbelief**. That is, whoever breaks the covenant and attacks the religion is the root and head of disbelief, so he is one of the leaders of disbelief according to this. It is possible that what is meant by it are the predecessors and leaders among them, and that fighting them is fighting their followers and that they have no sanctity. The original is *ummah* like *mithal* and *amthalath*, then the *mim* was assimilated into the *mim* and the vowel was reversed on the hamza, so two hamzas came together, and the second was replaced with a *ya*. Al-Akhfash claimed that you say: this is ayyam min this, with a *ya*. Al-Mazini said: **Awm min this**, with a *waw*. Hamza read *a'imma*h. Most grammarians believe that this is a mistake, because he combined two hamzas in one word. **Indeed, they have no oaths** means they have no covenants, meaning their covenants are not true and they do not fulfill them. Ibn Amir read **They have no faith** with a kasra on the hamza from faith, meaning they have no Islam. It is possible that the source of **I trusted him** is faith, from security, the opposite of which is fear, meaning they do not believe, from **I**



## Surat al-Tawbah 9:12

And if they break their oaths after their covenant and attack your religion, then fight the leaders of disbelief. Indeed, there are no oaths for them. Perhaps they will desist.

**trusted him** meaning I granted him protection, so he said: **Fight the leaders of disbelief, for they have no oaths, perhaps they will desist** meaning from polytheism. Al-Kalbi said: The Prophet, may God bless him and grant him peace, had made peace with the people of Mecca for a year while he was at Al-Hudaybiyyah, so they prevented him from entering the House, then they made peace with him on the condition that he would return, and they stayed as long as God willed. Then the allies of the Messenger of God, may God bless him and grant him peace, from Khuza'ah fought the allies of Banu Umayyah from Kinanah, so Banu Umayyah provided their allies with weapons and food. Khuza'ah sought help from the Messenger of God, may God bless him and grant him peace, so this verse was revealed and the Messenger of God, may God bless him and grant him peace, was ordered to help his allies as mentioned above. In Bukhari, on the authority of Zaid bin Wahb, he said: We were with Hudhayfah and he said: There are only three people left from the companions of this verse - meaning, **Fight the leaders of disbelief, for indeed, there are no oaths for them** - and there are only four hypocrites left. A Bedouin said: You are the companions of Muhammad, and you tell stories that we do not know what they are! You claim that there are only four hypocrites, so what about these who destroy our homes and steal our belongings? He said: Those are the wicked ones. Indeed, there are only four of them left, one of them is an old man who, if he drank cold water, would not find it cold.

The Almighty says: **Perhaps they will desist** meaning from their disbelief, falsehood, and harm to the Muslims. This requires that the purpose of fighting them be to prevent their harm so that they will desist from fighting us and enter our religion.

## Tafsir Ibn Kathir

God the Almighty says: **And if the polytheists with whom you have made a treaty for a specified period break their oaths, that is, their covenants and agreements, "and attack your religion,** that is, they criticize it and belittle it. From here comes the killing of whoever insults the Messenger, may God's prayers and peace be upon him, or whoever attacks the religion of Islam or speaks ill of it. For this reason, He said: **Then fight the leaders of disbelief, for indeed, they have no oaths, that perhaps they will desist,** that is, they will return from their disbelief, stubbornness, and misguidance. Qatada and others said: The leaders of disbelief, such as Abu Jahl, Utbah, Shaibah, Umayyah ibn Khalaf, and a number of men. On the authority of Mus'ab ibn Sa'd ibn Abi Waqqas, he said: Sa'd ibn Abi Waqqas passed by a man from the Khawarij, so the Khawarij said: This one is from the leaders of disbelief. Sa'd said: You lied, rather I fought the leaders of disbelief. Narrated by Ibn Mardawayh. Al-A'mash narrated on the authority of Zaid ibn Wahb on the authority of Hudhayfah that he said: The people of this verse have not been fought after that. It was

narrated on the authority of Ali ibn Abi Talib, may God be pleased with him: something similar. The correct view is that the verse is general, and even if the reason for its revelation was the polytheists of Quraysh, it is general for them and others, and God knows best. Al-Walid ibn Muslim said: Safwan ibn Amr told us on the authority of Abd al-Rahman ibn Jubayr ibn Nufayr, that during the reign of Abu Bakr, may God be pleased with him, when he sent them to the Levant, he said to the al-Nas 114: You will find people whose heads have been shaved, so strike the knots of Satan among them with swords, for by God, killing one man among them is more beloved to me than killing seventy of others, because God says: **Fight the leaders of disbelief.** Narrated by Ibn Abi Hatim.

## Fath al-Qadir

His saying: 12- **And if they break their covenant** is in apposition to **if they repent** and breaking is breaking, and its origin is breaking the thread after it is tied, then it was used for every breaking, including breaking faith and covenants by way of metaphor. The meaning of **after their covenant** is after they made a covenant with you. The meaning is that if the infidels break the covenants that they made with the Muslims, and trusted them with them and added to that insulting and disparaging the religion of Islam, then it is obligatory upon the Muslims to fight them, and the leaders of disbelief: the plural of imam, and what is meant is the leaders of the polytheists, and the people of leadership among them in general, and Hamza read *a'imamah*. Most grammarians believe that this is a mistake, because it combines two hamzas in one word. The majority read by making the second hamza between *bayn* between *bayn*: that is, between the point of articulation of the hamza and the ya'. It was read by making the ya' sincere, and this is a mistake. As Al-Zamakhshari said: His saying: **They have no oaths** this sentence is an explanation of what preceded it: and oaths: the plural of oath according to the reading of the majority. Ibn Amir read **They have no oaths** with a kasra on the hamza. The meaning according to the reading of the majority is that the oaths of the disbelievers, even if they appear to be oaths, are not in reality an oath. According to the second reading: that these oath-breakers who attack the religion are not among the people of faith in God to the point that they deserve protection for their blood and wealth, so fighting them is obligatory upon the Muslims. His saying: **Perhaps they will desist** means from their disbelief, their breaking of oaths, and their attacking of the religion of Islam. The meaning is that fighting them will be to the point of ending that.

This verse was used as evidence that if a dhimmi attacks the religion, he is not to be killed until he breaks the covenant, as Abu Hanifa said, because God only ordered their killing under two conditions: one of them is the breaking of the covenant, and the second is attacking the religion. Malik, al-Shafi'i, and others held that if he attacks the religion, he is to be killed because his covenant is thus broken. They said: Likewise, if the dhimmi merely breaks the covenant

without attacking the religion, then he is to be killed.

## Tafsir al-Baghawi

12- The Almighty said: **And if they break their oaths**, they break their covenants, **after their covenant**, their contract, meaning: the polytheists of Quraysh, **and attack**, they cast aspersions **at your religion** they criticize it. This is evidence that if a dhimmi attacks the religion of Islam outwardly, his covenant will not remain valid, **Then fight the leaders of disbelief**, the people of Kufa and Ash-Sham read: *leaders* with two hamzas wherever it was, and the rest read it with a softening of the second hamza. And the leaders of disbelief: the heads of the polytheists and their leaders from the people of Mecca.

Ibn Abbas said: It was revealed about Abu Sufyan ibn Harb, Abu Jahl ibn Hisham, Suhayl ibn Amr, Ikrimah ibn Abi Jahl, and all the leaders of Quraysh at that time who broke the covenant, and they were the ones who intended to expel the Messenger. Mujahid said: They are the people of Persia and Rome.

Hudhayfah ibn al-Yaman said: The people of this verse were not fought and its people did not come after **they have no oaths**, meaning: they have no covenants: plural of oath: Qatrib said: they do not fulfill the covenant. Ibn Amir read: **they have no oaths** with a kasra on the alif, meaning: they have no belief and no religion. It was said: it is from security, meaning: do not trust them and kill them wherever you find them, **perhaps they will desist**, meaning: so that they will desist from attacking your religion and supporting you. It was said: from disbelief, then he urged the Muslims to fight.

## Tafsir al-Baidawi

12. **And if they break their oaths after their covenant**  
And if they break what they pledged of faith or fulfillment of covenants. **And attack your religion** with explicit denial and ugly rulings. **Then fight the leaders of disbelief** meaning fight them. So the leaders of disbelief were put in the place of the pronoun to indicate that they thereby became those with leadership and precedence in disbelief and deserving of killing. It was said that what is meant by the leaders are the leaders of the polytheists, so the specification is either because killing them is more important and they are more deserving of it, or to prevent monitoring them. Asim, Ibn Amir, Hamza, Al-Kisa'i, and Ruh from Ya'qub read *leaders* with the two hamzas pronounced according to the original, and the explicit use of the ya' is a mistake. **They have no oaths** means they have no oaths in reality, otherwise they would not have stabbed him and broken it. It is evidence that if a dhimmi stabbed a non-Muslim, he has broken his covenant. The Hanafis cited it as evidence that the oath of a disbeliever is not an oath, but it is weak because what is meant is the negation of trust in it, not that it is not an oath, as God the Almighty says: **And if they break their oaths**. Ibn Amir read **they have no oaths** meaning no security or no Islam, and those who did not accept the

repentance of the apostate clung to it, but it is weak because it is possible that it means they are not trusted in reporting about a specific people or they do not have faith, so they are watched for it. **Perhaps they will desist** is related to *fight*, meaning let your aim in fighting be that they desist from what they are doing, not to cause them harm, as is the way of those who cause harm.

## Surat al-Tawbah 9:13

Will you not fight a people who broke their oaths and intended to expel the Messenger, and they initiated [the attack] on you the first time? Do you fear them? But God has more right that you should fear Him, if you are believers.

## Surat al-Tawbah 9:13

Will you not fight a people who broke their oaths and intended to expel the Messenger, and they initiated [the attack] on you the first time? Do you fear them? But God has more right that you should fear Him, if you are believers.

## Tafsir al-Jalalayn

13 - (You are fighting a people who broke their oaths and intended to expel the Messenger from Mecca when they consulted about it in Dar al-Nadwa. And they initiated the fighting against you the first time, when they fought Khuza'ah, your allies with Banu Bakr. So what prevents you from fighting them? Do you fear them? But God has more right that you fear Him, if you are believers.)

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says to the believers in God and His Messenger, urging them to fight their enemies from the polytheists: **Will you not fight**, O believers, these polytheists who broke the covenant between you and them, and attacked your religion, and supported your enemies against you, **and intended to expel the Messenger**, from among them, so they expelled him, **and they initiated the fighting against you the first time**, meaning their action on the day of Badr, and it was said that their fighting was against the allies of the Messenger of God, may God bless him and grant him peace, from Khuza'ah, **Do you fear them?** He says: Do you fear them for yourselves, so you refrain from fighting them out of fear for yourselves from them, **for God is more deserving that you fear Him**, He says: God is more deserving that you fear His punishment by refraining from fighting them, and beware of His wrath upon you, than these polytheists who do not possess for you any harm or benefit except by God's permission, **if you are believers**. He says: If you acknowledge that the fear of God for you is more important than the fear of these polytheists for yourselves.

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, regarding his statement: **Will you not fight a people who broke their oaths**, after their covenant, **and intended to expel the Messenger**, he said: they intended to expel him so they expelled him, **and they initiated the fighting against you the first time**,

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 they began it against you the first time**, he said: Fighting the Quraysh, the allies of Muhammad, may God bless him and grant him peace.

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

Ibn Wakee' told us, he said, Ibn Numayr told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: God commanded His Messenger to wage jihad against the polytheists, those of the people of the specific covenant who broke it, and those of the people of the general covenant, after the four months that He set for them a deadline, unless one of them transgresses during it, in which case he is killed for his transgression. So He said: **Will you not fight a people who broke their oaths and intended to expel the Messenger?** until His saying: **And God is Acquainted with what you do**.

## Tafsir al-Qurtubi

The Almighty's saying: **Will you not fight a people who broke their oaths?** is a rebuke and contains the meaning of incitement. It was revealed about the infidels of Mecca, as we mentioned earlier. **And they intended to expel the Messenger** meaning that they were the reason for the expulsion, so the expulsion was attributed to them. It was said: They expelled the Messenger, peace be upon him, from Medina to fight the people of Mecca for the breach of the covenant that they had committed, according to Al-Hasan. **And they initiated the fighting against you** with the fighting. **The first time** meaning they broke the covenant and helped Banu Bakr against Khuza'ah. It was said: They initiated the fighting against you on the day of Badr, because the Prophet, peace be upon him, went out with the caravan and when they secured others, they could have left, but they refused except to reach Badr and drink wine there, as mentioned above. **So God is more deserving that you fear Him** meaning that you fear His punishment for not fighting them, than that you fear that something bad will happen to you in fighting them. It was said: Their expulsion of the Messenger was their preventing him from performing Hajj, Umrah, and Tawaf, and this was their initiation. God knows best.

## Tafsir Ibn Kathir

This is also an incitement, incitement and temptation to fight the polytheists who broke their oaths and who intended to expel the Messenger from Mecca, as God

Almighty said: **And when those who disbelieved plotted against you to restrain you or kill you or expel you - and they plotted, and God plotted - and God is the best of plotters.** And God Almighty said: **They expel the Messenger and you because you believe in God, your Lord** *verse*, and God Almighty said: **And they almost provoked you from the land to expel you from it** *verse*, and His statement: **And they began against you the first time** It was said that what was meant by that was: the day of Badr when they went out to support their caravan, but when it was saved and they knew about that, they continued on their faces, seeking to fight out of aggression and arrogance as was explained previously, and it was said that what was meant was their breaking of the covenant and their fighting with their allies Banu Bakr against Khuza'ah, the allies of the Messenger of God, may God bless him and grant him peace, until the Messenger of God, may God bless him and grant him peace, marched against them in the year of the conquest, and what happened happened, and praise and thanks be to God.

And His statement: **Do you fear them? But God is more deserving that you should fear Him, if you are believers.** God the Almighty says: Do not fear them, but fear Me, for I am worthy of being feared by the servants from My power and My punishment, for in My hand is the command, and whatever I will will be, and whatever I do not will will not be. Then He said, as a determination for the believers and a clarification of His wisdom in what He has prescribed for them of jihad, despite His ability to destroy the enemies by His command: **Fight them; God will punish them by your hands and will disgrace them and give you victory over them and satisfy the hearts of a believing people.** This is general for all believers. Mujahid, Ikrimah, and As-Suddi said regarding this *verse*: **And satisfy the hearts of a believing people** meaning Khuza'ah, and He repeated the pronoun in His statement: **And remove the anger of their hearts** to them also. Ibn Asakir mentioned in the biography of a muezzin for Omar bin Abdul Aziz, may God be pleased with him, on the authority of Muslim bin Yasar, on the authority of Aisha, may God be pleased with her, that when the Messenger of God, may God bless him and grant him peace, became angry, he would take hold of her nose and say, **O Awish, say, O God, Lord of the Prophet Muhammad, forgive my sin, remove the anger in my heart, and save me from the misleading trials.** He narrated it through the path of Abu Ahmad al-Hakim, on the authority of al-Baghdadi, on the authority of Hisham bin Ammar, who told us, Abd al-Rahman bin Abi al-Jawza', on his authority, **And God accepts the repentance of whomever He wills**, meaning of His servants, **and God is Knowing**, meaning of what is good for His servants, *Wise* in His cosmic and legal actions and words, so He does what He wills and rules as He wills, and He is the Just and Judge who never transgresses and does not waste an atom's weight of good or evil, but rather He rewards for it in this world and the hereafter.

### Fath al-Qadir

His saying: 13- **Will you not fight a people who have broken their oaths?** The hamza that comes before the

letter of negation is for a question of reproach, along with what is understood from it of incitement to fight and exaggeration in its realization. The meaning is: whoever is in a state like these people in breaking the covenant and expelling the Messenger from Mecca and initiating the fight, then he deserves that his fight not be abandoned, and that whoever neglects that should be rebuked. Then he increased the rebuke and said: **Do you fear them?** This question is for rebuke and reprimand: that is, you fear that something bad will happen to you from them, so you stop fighting them because of this fear. Then he explained what the matter should be like, and said: **Then God is more deserving of your fearing Him, if you are believers.** That is, He is more deserving of being feared than you, for He is the One who harms and benefits in truth, and from your fear of Him is that you fight the one who ordered you to fight him, for the issue of faith requires that of you.

### Tafsir al-Baghawi

13-Then He, the Most High, said: **Will you not fight a people who broke their oaths?** They broke their covenants, and they are the ones who broke the peace treaty at Hudaibiyyah and helped Banu Bakr fight Khuza'ah. **And they intended to expel the Messenger from Mecca** when they gathered in Dar al-Nadwa, **and they initiated the fighting against you** "the first time," meaning: on the day of Badr, and that is because they said when the caravan surrendered: We will not leave until we eradicate Muhammad and his companions.

A group of commentators said: He meant that they began fighting Khuza'ah, the allies of the Messenger of God, may God bless him and his family and grant them peace.

**Do you fear them?** Do you fear them so that you stop fighting them? **But God has more right that you should fear Him**, in stopping fighting them, **if you are believers.**

### Tafsir al-Baidawi

13. **Do you not fight a people** incites fighting because the hamza entered into the negation to deny, so it indicated exaggeration in the action. **They broke their oaths** which they swore with the Messenger, peace be upon him, and the believers not to help them against them, so they helped Banu Bakr against Khuza'ah. **And they intended to expel the Messenger** when they consulted about his matter in Dar al-Nadwa, as was mentioned in His statement: **And when those who disbelieved plotted against you.** It was said that they were the Jews who broke the covenant of the Messenger and intended to expel him from Medina. **And they began with you the first time** with hostility and fighting because he, peace be upon him, began with the call to them and obligated the argument with the Book and challenged them with it, so they turned away from opposing him to hostility and fighting, so what prevents you from opposing them and clashing with them. **Do you fear them?** Do you stop fighting them for

Surat al-Tawbah 9:13

Will you not fight a people who broke their oaths and intended to expel the Messenger, and they initiated [the attack] on you the first time? Do you fear them? But God has more right that you should fear Him, if you are believers.

fear that something bad will happen to you from them.

**God is more deserving that you should fear Him.** So fight your enemies and do not abandon His command.

**If you are believers.** The essence of faith is that one should fear none but Him.



## Surat al-Tawbah 9:14

Fight them; God will punish them by your hands and disgrace them and give you victory over them and satisfy the hearts of a believing people.

### Tafsir al-Jalalayn

14 - **Fight them; God will punish them** kill them **by your hands and disgrace them** humiliate them by captivity and subjugation **and give you victory over them and heal the hearts of a believing people** by what Banu Khuza'ah did to them.

### Tafsir al-Suyuti

K His Almighty saying: Fight them; God will punish them. The verse. Abu Sheikh narrated on the authority of Qatada who said: It was mentioned to us that this verse was revealed about Khuza'ah when they began to kill Banu Bakr in Mecca. He narrated on the authority of Ikrimah who said: This verse was revealed about Khuza'ah. Al-Suddi narrated: And He heals the hearts of a believing people. He said: They are Khuza'ah, the allies of the Prophet, may God bless him and grant him peace. He heals their hearts from Banu Bakr.

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Fight, O believers in God and His Messenger, these polytheists who broke their oaths, violated their covenants between you and them, and expelled the Messenger of God, may God bless him and grant him peace, from among them. **God will punish them by your hands**, meaning God will kill them by your hands, **and will disgrace them**, meaning He will humiliate them by captivity and subjugation, **and will give you victory over them**, meaning He will give you victory and supremacy over them, **and will heal the hearts of a people who believe in God and His Messenger**, meaning He will heal the disease in the hearts of a people who believe in God and His Messenger, by killing these polytheists by your hands, and by your humiliation and subjugation of them. And that disease is what was in their hearts against them of resentment for the harm and distress they had inflicted upon them.

It was said: God meant by His saying: **And heal the hearts of a believing people**, the hearts of Khuza'ah, the allies of the Messenger of God, may God bless him and grant him peace. This was because the Quraysh broke the covenant between them and the Messenger of God, may God bless him and grant him peace, by aiding Bakr against them.

Who said that?

Muhammad ibn al-Muthanna and Ibn Wakee' told us, they said: Muhammad ibn Ja'far told us, he said: Shu'bah told us, on the authority of al-Hakam, on the authority of Mujahid, regarding this verse: **And heals the hearts of a believing people**, he said: Khuza'ah.

Ibn Wakee' told us, he said, Amr ibn Muhammad al-Anqazi told us, on the authority of Asbat, on the

authority of al-Suddi: **And heals the hearts of a believing people**, he said: Khuza'ah, he heals their hearts from Banu Bakr.

Muhammad bin Al-Hussein told us, he said, Ahmad told us, he said, Asbat told us, on the authority of Al-Suddi, the same.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And heals the hearts of a believing people**, Khuza'ah, the allies of Muhammad, may God bless him and grant him peace.

Ibn Wakee' told us, he said, Abdullah bin Raja' told us, on the authority of Ibn Jurayj, on the authority of Abdullah bin Katheer, on the authority of Mujahid: **And heals the hearts of a believing people**, he said: The allies of the Messenger of God, may God bless him and grant him peace, from Khuza'ah.

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, the same.

### Tafsir al-Qurtubi

The Almighty's saying: **Fight them** is a command. **God will punish them** is its answer. It is a jussive mood meaning retribution. The meaning is: If you fight them, God will punish them by your hands, disgrace them, give you victory over them, and heal the hearts of a believing people. **And remove the anger of their hearts** is evidence that their anger had become intense. Mujahid said: He means Khuza'ah, the allies of the Messenger of God, may God bless him and grant him peace. All of it is an conjunction, and all of it is permissible to put it in the nominative case based on the separation from the first. It is permissible to put it in the accusative case based on the omission of *an*, which is the inflection according to the Kufians, as he said:

If Abu Qaboos perishes, the spring of the people and the sacred month will perish.

And we take after him the tail of a life that has a back that has no hump

If you wish, you can raise it and we take, and if you wish, you can lower it. What is meant by His statement: **And heals the hearts of a believing people** is Banu Khuza'ah, according to what we mentioned from Mujahid.

"The Quraysh aided Banu Bakr against them, and Khuza'ah were allies of the Prophet, may God bless him and grant him peace. A man from Banu Bakr recited a satire of the Messenger of God, may God bless him and grant him peace, and some of the Khuza'ah said to him: If you repeat it, I will break your mouth. So he repeated it and his mouth was broken, and a fight broke out between them, and they killed some of the Khuza'is. Amr ibn Salim al-Khuza'i went out with a group of people to the Prophet, may God bless him and grant him peace, and told him about what happened. He entered the house of Maymunah and said: Pour me some water. So he began to wash

Surat al-Tawbah 9:14

Fight them; God will punish them by your hands and disgrace them and give you victory over them and satisfy the hearts of a believing people.

himself, saying: I will not be victorious if I do not support Banu Ka'b. Then the Messenger of God, may God bless him and grant him peace, ordered them to prepare and go out to Mecca, and the conquest occurred."

## Tafsir Ibn Kathir

This is also an incitement, incitement and temptation to fight the polytheists who broke their oaths and who intended to expel the Messenger from Mecca, as God Almighty said: **And when those who disbelieved plotted against you to restrain you or kill you or expel you - and they plotted, and God plotted - and God is the best of plotters.** And God Almighty said: **They expel the Messenger and you because you believe in God, your Lord** *verse*, and God Almighty said: **And they almost provoked you from the land to expel you from it** *verse*, and His statement: **And they began against you the first time** It was said that what was meant by that was: the day of Badr when they went out to support their caravan, but when it was saved and they knew about that, they continued on their faces, seeking to fight out of aggression and arrogance as was explained previously, and it was said that what was meant was their breaking of the covenant and their fighting with their allies Banu Bakr against Khuza'ah, the allies of the Messenger of God, may God bless him and grant him peace, until the Messenger of God, may God bless him and grant him peace, marched against them in the year of the conquest, and what happened happened, and praise and thanks be to God.

And His statement: **Do you fear them? But God is more deserving that you should fear Him, if you are believers.** God the Almighty says: Do not fear them, but fear Me, for I am worthy of being feared by the servants from My power and My punishment, for in My hand is the command, and whatever I will be, and whatever I do not will not be. Then He said, as a determination for the believers and a clarification of His wisdom in what He has prescribed for them of jihad, despite His ability to destroy the enemies by His command: **Fight them; God will punish them by your hands and will disgrace them and give you victory over them and satisfy the hearts of a believing people.** This is general for all believers. Mujahid, Ikrimah, and As-Suddi said regarding this *verse*: **And satisfy the hearts of a believing people** meaning Khuza'ah, and He repeated the pronoun in His statement: **And remove the anger of their hearts** to them also. Ibn Asakir mentioned in the biography of a muezzin for Omar bin Abdul Aziz, may God be pleased with him, on the authority of Muslim bin Yasar, on the authority of Aisha, may God be pleased with her, that when the Messenger of God, may God bless him and grant him peace, became angry, he would take hold of her nose and say, **O Awish, say, O God, Lord of the Prophet Muhammad, forgive my sin, remove the anger in my heart, and save me from the misleading trials.** He narrated it through the path of Abu Ahmad al-Hakim,

on the authority of al-Baghdadi, on the authority of Hisham bin Ammar, who told us, Abd al-Rahman bin Abi al-Jawza', on his authority, **And God accepts the repentance of whomever He wills**, meaning of His servants, **and God is Knowing**, meaning of what is good for His servants, *Wise* in His cosmic and legal actions and words, so He does what He wills and rules as He wills, and He is the Just and Judge who never transgresses and does not waste an atom's weight of good or evil, but rather He rewards for it in this world and the hereafter.

## Fath al-Qadir

Then he increased the emphasis on the command to fight, saying: 14- **Fight them.** And he arranged benefits for this command: The first: God's punishment of the infidels at the hands of the believers by killing and capturing them, the second: their humiliation, it was said by captivity, and it was said by what befell them of humiliation and disgrace, the third: the victory of the Muslims over them and their victory over them, and the fourth: that God heals through fighting the hearts of a group of believers who did not witness the fighting or attend it.

## Tafsir al-Baghawi

14- **Fight them; God will punish them by your hands, and will disgrace them, and humiliate them by captivity and subjugation, and give you victory over them and heal the hearts of a people,** and will heal the disease in the hearts of a people, *believing*, from the harm they had suffered from them. Mujahid and Al-Suddi said: He meant the hearts of Khuza'ah, the allies of the Messenger of God, may God bless him and grant him peace, when the Quraysh helped Banu Bakr against them, until they caused them pain, so God healed their hearts from Banu Bakr through the Prophet, may God bless him and grant him peace, and the believers.

## Tafsir al-Baidawi

14. **Fight them** is an order to fight after explaining its reason and rebuking and threatening to abandon it. **God will punish them by your hands and disgrace them and give you victory over them** He promised them that if they fought, they would be victorious over them and be able to kill and humiliate them. **And heal the hearts of a believing people** meaning Banu Khuza'ah. It was said "clan from Yemen and Saba who came to Mecca and converted to Islam, but they were severely harmed by its people, so they complained to the Messenger of God, may God bless him and grant him peace, and he said: Be of good cheer, for relief is near."



Surat al-Tawbah 9:15

And He removes the anger from their hearts, and God accepts the repentance of whom He wills, and God is Knowing and Wise.

### Surat al-Tawbah 9:15

And He removes the anger from their hearts, and God accepts the repentance of whom He wills, and God is Knowing and Wise.

### Tafsir al-Jalalayn

15 - **And He removes the anger of their hearts** their distress **and God accepts the repentance of whomever He wills** by returning to Islam like Abu Sufyan **and God is Knowing and Wise**

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And the anguish of the hearts of these believing people from Khuza'ah will go away, for these people who broke their oaths from the polytheists, and their grief and distress with what is in it of anguish for them, by their early assistance to them, as:

Ibn Wakee' told me, he said, Amr bin Muhammad Al-Anqazi told us, on the authority of Asbat, on the authority of Al-Suddi: **And He will remove the anger of their hearts**, when Banu Bakr killed them, and Quraysh helped them.

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi, the same, except that he said: And Quraysh helped them against them.

As for his saying: **And God accepts the repentance of whomever He wills**, it is the report of a subject, and therefore it is raised, and he made the three letters before that jussive in the way of recompense, as if he said: Fight them, for if you fight them, God will punish them by your hands, and disgrace them, and give you victory over them. Then he began and said: **And God accepts the repentance of whomever He wills**, because fighting does not require them to repent from God, but it requires them to be punished by God, and disgraced, and to heal the hearts of the believers, and to remove the anger from their hearts, so he made that jussive as a condition and recompense for fighting, and fighting did not require repentance, so he began the report with it and made it jussive.

The meaning of the statement: God bestows His favor upon whomever He wills of His disbelieving servants, and He accepts him to repentance by guiding him to it. **And God is Knowing**, of the secrets of His servants, and who among them is worthy of repentance, so He accepts his repentance, and who among them is not worthy of it, so He abandons him. *Wise*, in directing His servants from a state of disbelief to a state of faith by guiding whomever He guides to that, and from a state of faith to disbelief, by abandoning whomever

among them abandons His obedience and monotheism, and other matters of their affairs.

### Tafsir al-Qurtubi

The Almighty said: **And God accepts the repentance of whom He wills** The reading is in the nominative case as a resumption, because it is not of the same type as the first. That is why He did not say **and repents** in the accusative case, because fighting does not require them to repent from God, the Almighty and Majestic. It requires them to be tormented and disgraced, and to heal the hearts of the believers and remove the anger from their hearts. Similar to it is: **But if God wills, He will seal your heart** (al-Shura 42:24). The speech is complete. Then He said: **And God erases falsehood** and those whom God accepted their repentance, such as Abu Sufyan, Ikrimah bin Abi Jahl, and Sulaym bin Abi Amr, because they converted to Islam. Ibn Abi Ishaq read **and repents** in the accusative case. This is also narrated from Isa Al-Thaqafi and Al-A'raj, and based on this, repentance is included in the answer to the condition, because the meaning is: If you fight them, God will punish them. And so is what is conjoined to it. Then He said: **And God accepts the repentance** meaning if you fight them. So He combined their torment at your hands, their healing, the anger from your hearts, and your repentance. And raising it is better, because repentance is not caused by fighting, as it may occur without fighting for whomever God wills to repent in any case.

### Tafsir Ibn Kathir

This is also an incitement, incitement and temptation to fight the polytheists who broke their oaths and who intended to expel the Messenger from Mecca, as God Almighty said: **And when those who disbelieved plotted against you to restrain you or kill you or expel you - and they plotted, and God plotted - and God is the best of plotters**. And God Almighty said: **They expel the Messenger and you because you believe in God, your Lord** *verse*, and God Almighty said: **And they almost provoked you from the land to expel you from it** *verse*, and His statement: **And they began against you the first time** It was said that what was meant by that was: the day of Badr when they went out to support their caravan, but when it was saved and they knew about that, they continued on their faces, seeking to fight out of aggression and arrogance as was explained previously, and it was said that what was meant was their breaking of the covenant and their fighting with their allies Banu Bakr against Khuza'ah, the allies of the Messenger of God, may God bless him and grant him peace, until the Messenger of God, may God bless him and grant him peace, marched against them in the year of the conquest, and what happened happened, and praise

and thanks be to God.

And His statement: **Do you fear them? But God is more deserving that you should fear Him, if you are believers.** God the Almighty says: Do not fear them, but fear Me, for I am worthy of being feared by the servants from My power and My punishment, for in My hand is the command, and whatever I will will be, and whatever I do not will will not be. Then He said, as a determination for the believers and a clarification of His wisdom in what He has prescribed for them of jihad, despite His ability to destroy the enemies by His command: **Fight them; God will punish them by your hands and will disgrace them and give you victory over them and satisfy the hearts of a believing people.** This is general for all believers. Mujahid, Ikrimah, and As-Suddi said regarding this verse: **And satisfy the hearts of a believing people** meaning Khuza'ah, and He repeated the pronoun in His statement: **And remove the anger of their hearts** to them also. Ibn Asakir mentioned in the biography of a muezzin for Omar bin Abdul Aziz, may God be pleased with him, on the authority of Muslim bin Yasar, on the authority of Aisha, may God be pleased with her, that when the Messenger of God, may God bless him and grant him peace, became angry, he would take hold of her nose and say, **O Awish, say, O God, Lord of the Prophet Muhammad, forgive my sin, remove the anger in my heart, and save me from the misleading trials.** He narrated it through the path of Abu Ahmad al-Hakim, on the authority of al-Baghdadi, on the authority of Hisham bin Ammar, who told us, Abd al-Rahman bin Abi al-Jawza', on his authority, **And God accepts the repentance of whomever He wills**, meaning of His servants, **and God is Knowing**, meaning of what is good for His servants, *Wise* in His cosmic and legal actions and words, so He does what He wills and rules as He wills, and He is the Just and Judge who never transgresses and does not waste an atom's weight of good or evil, but rather He rewards for it in this world and the hereafter.

### Fath al-Qadir

Fifth: That He, glory be to Him, removes through fighting the anger in the hearts of the believers that they have suffered because of the things that caused anger and distress in the chest that the disbelievers did. If it is said: Healing the chests and removing the anger of the hearts both have the same meaning, so it is a repetition, it is said in response: The heart is more specific than the chest, and it is said: Healing the chest is an indication of the promise of conquest, and there is no doubt that waiting for the fulfillment of the promise with trust in it in both is healing for the chest, and removing the anger of the hearts is an indication of the occurrence of the conquest, and praise be to God all of these things have happened to the believers, then He said: **And God accepts the repentance of whom He wills** and it is the beginning of a statement that includes report of what will happen, which is that some of the disbelievers repent from their disbelief as happened with some of the people of Mecca on the day of the conquest, for they converted to Islam and their conversion was good, and this is according to the reading of the nominative in *yatoob*, which is the reading of the majority: And it was read with the

accusative of *yatoob* by implying that, and the inclusion of repentance in the whole of what the matter was answered with by way of meaning. Ibn Abi Ishaq, Isa Al-Thaqafi and Al-A'raj read this way. If it is said: How does repentance occur as a reward for fighting? The answer is that fighting may be a reason for it if it is on the part of the infidels. However, if it is on the part of the Muslims, then the reason for it is that victory and triumph on the part of God is a reason for purity of intention and repentance from sins.

### Tafsir al-Baghawi

15- **And He removes the anger of their hearts**, their distress and their finding with the help of the Quraysh early on against them, then he said, resuming: **And God accepts the repentance of whomever He wills**, so He guides him to Islam as He did with Abu Sufyan, Ikrimah ibn Abi Jahl, and Suhayl ibn Amr, **and God is Knowing and Wise**. It was narrated that the Prophet, may God bless him and grant him peace, said on the day of the conquest of Mecca: **Raise the sword except for Khuza'ah from Banu Bakr until the afternoon.**

### Tafsir al-Baidawi

15. **And He removes the anger of their hearts** for what they encountered from them, and God fulfilled what He promised them, and the verse is one of the miracles. **And God turns in mercy to whom He wills** beginning with the report that some of them repent from their disbelief, and that also happened, and **and turns in repentance** was read in the accusative case, with the implication that it is among the things that were answered with the command, for just as fighting caused the torment of a people, it caused the repentance of another people. **And God is Knowing** of what was and what will be. *Wise* He does not act or rule except in accordance with wisdom.



## Surat al-Tawbah 9:16

Or do you think that you will be left alone while God has not yet made evident those among you who strive and have not taken as protectors other than God, His Messenger, and the believers? And God is Acquainted with what you do.

## Surat al-Tawbah 9:16

Or do you think that you will be left alone while God has not yet made evident those among you who strive and have not taken as protectors other than God, His Messenger, and the believers? And God is Acquainted with what you do.

## Tafsir al-Jalalayn

16 - *Or* meaning the hamza of denial **you thought that you would be left alone and God did not know** He knew the appearance of **those among you who strived sincerely and did not take besides God or His Messenger or the believers as allies** confidants and friends, the meaning is that the sincere ones did not appear and they are the ones described by what was mentioned from others **and God is Aware of what you do**

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says to the believers whom He commanded to fight these polytheists, who broke their covenant between them and Him, by His saying: **Fight them; God will punish them by your hands**, the verse, urging them to fight them: **Or do you think**, O believers, that God will leave you without a trial with which to test you, and without a test with which to test you, so that He may know who among you is truthful in his religion from who is lying in it, **and God has not yet made evident those who strive**, meaning: Did you think that you would be left without a test by which He may know who among you is His guardian and who strives in His cause, who is wasting God's command in that and who is excessive, **and has not taken besides God and His Messenger**, meaning: **and God has not yet made evident those among you who strive**, and those who have not taken besides God and His Messenger, **an intimate friend**.

It is something that enters into another other than itself. It is said: **So-and-so entered into such-and-such, so he is a confidant**.

Rather, what he meant in this place is: the inner circle of the polytheists. God forbade the believers from taking the polytheists as allies and confidants, to whom they divulge their secrets. **And God is Aware of what you do**, meaning: God is All-Aware of what you do, of taking those other than God, His Messenger, and the believers in Him as allies and confidants, after what He has forbidden you from doing. That is not hidden from Him, nor are any of your other deeds, and God will reward you for that, if good, then good, and if evil, then evil.

And similar to what I said about the meaning of

*al-Walijah*, the people of interpretation said.

Who said that?

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **nor the believers as allies**, he takes it upon himself, from the guardianship of the polytheists.

Ibn Hamid told us, he said, Hakam told us, on the authority of Abu Ja'far, on the authority of al-Rabi', *Walijah*, he said: an entrance.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement: **Or do you think that you will be left alone**, to His statement: **and a slave**, he said: He refused to leave them without testing. And he recited: **Or do you think that you will be left alone while God has not yet made evident those among you who strive?** And he recited: **Or do you think that you will enter Paradise while God has not yet made evident those among you who strive?** (Al Imran 3:142), **Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you?** All the verses, (Al Baqarah: 214), he informed them that he would not leave them alone until he tested them and examined them. And he recited: "Alif, Lam, Meem. Do people think that they will be left alone because they say, "We believe" and they will not be tested?" They will not be tested. **And We have certainly tested those before them, and God will surely make evident those who are truthful, and He will surely make evident the liars.** (Al Ankabut: 1-3), God refused except to test.

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: *Walijah*, he said: It is disbelief and hypocrisy, or he said one of them.

It was said: **Or did you think?** and he did not say: **Have you thought?** because it is an interrogative sentence in the middle of a sentence, so *or* was inserted to differentiate it from the interrogative sentence. Similar examples of this have been explained in more than one place in the book.

## Tafsir al-Qurtubi

The Almighty said: **Or did you think** to go from one thing to another. **That you would be left** is in the place of the two objects according to Sibawayh. According to Al-Mubarrad, the second object has been deleted. The meaning of the statement: Or did you think that you would be left without being tested by what the believer and the hypocrite appear with, the appearance by which they deserve reward and punishment? This meaning has been presented in more than one place. **And when he knows** is made jussive by *when*, even though *what* is redundant, then according to Sibawayh

it is an answer to your saying: **He did**, as mentioned above. And the *meem* was broken due to the meeting of two quiescent letters. *Walijah* is a lining and an intervention, from *al-wuluj* which means to enter, and from it the *kabas* in which the wild beasts enter is called *tawlij*. And *walaj* means to enter. The meaning is: an intruder of affection without God and His Messenger. Abu Ubaidah said: Everything that you introduce into something that is not from it is a *walijah*, and a man who is among the people but is not from them is a *walijah*. Ibn Zayd said: The *walija* is the intruder, and the *walija* is the intruder. So the *walija* of a man is the one who is exclusively involved in his affair without the others. You say: He is my *walija* and they are my *walija*, the singular and plural are the same. Abaan ibn Taghlib, may God have mercy on him, said:

What a bad refuge for fugitives, aggressors, and suspicious people.

It was said: *Walijah* is a confidant, and the meaning is the same, similar to **Do not take confidants from among yourselves** (Al Imran 3:118). Al Farra' said: *Walijah* is a confidant from among the polytheists whom they take as confidants and reveal their secrets to them and teach them their affairs.

## Tafsir Ibn Kathir

God Almighty says: **Or do you think**, O believers, that We will leave you neglected and not test you with matters in which the people of true resolve will be distinguished from the liars? For this reason He said: **And God has not yet made evident those among you who strive and have not taken besides God or His Messenger or the believers an intimate friend**, meaning an inner circle and an insider, but rather they are, outwardly and inwardly, sincere to God and His Messenger. So He was satisfied with one of the two categories instead of the other, as the poet said:

I do not know if I go to a land seeking good, which of the two is more suitable for me

God the Almighty said in another verse: "Alif, Lam, Meem. Do people think that they will be left to say, 'We believe' and they will not be tested? And We have certainly tested those before them - so God will surely make evident those who are truthful and He will surely make evident the liars." And God the Almighty said: **Or do you think that you will enter Paradise while God has not yet made evident those among you who strive and made evident the steadfast?** And God the Almighty said: **God would not leave the believers in that state you are in until He distinguishes the wicked from the good.** The gist of it is that when God the Almighty prescribed jihad for His servants, He made clear that He has wisdom in it, which is to test His servants, who will obey Him and who will disobey Him. And He the Almighty knows what was and what will be and what would not have been if it had been, how it would have been. So He knows a thing before it is and while it is as it is. There is no god but Him and no lord but Him, and there is no one who can prevent what He has decreed and carried out.

## Fath al-Qadir

His statement: 16- **Or do you think that you will be left as you are?** This *am* is the disconnected particle that means *but*, and the hamza and the question mark are for rebuke, and the letter of interruption is to indicate the transition from one statement to another. The meaning is: How do you think that you will be left as you are? And his statement: that you will be left is in the position of the two objects of *al-hisbān* according to Sibawayh. Al-Mubarrad said: The second was deleted, and the meaning is: Or do you think that you will be left without being tested with what appears to the believer and the hypocrite, the appearance by which he deserves reward and punishment? The phrase **And God has not yet known those among you who strive** is in the accusative case as a state, and what is meant by negating knowledge is negating what is known, and the meaning is how do you think that you will be left without distinguishing the sincere among you in his striving from the non-sincere? The phrase **And they did not take** is conjoined with *struggled* and is included with it in the ruling of negation and falls within the scope of the relative clause. The *walijah* comes from the word *waljuh* which means entering, and *waljuh* means entering: if he enters, so the *walijah* is the intruder. Abu Ubaidah said: Everything that you insert into something that is not from it is a *walijah*. Abaan bin Tha'lab said:

What a miserable refuge for fugitives, aggressors, and suspicious people.

Al-Farra' said: "Al-Walijah is the inner circle of the polytheists, and the meaning is the same: that is, how do you take an inner circle or inner circle of the polytheists to whom you divulge your secrets and teach them your affairs without God? And God is All-Knowing of what you do," that is, of all your actions.

Abd bin Hamid and Ibn Al-Mundhir narrated on the authority of Mujahid regarding his statement: **And if they break their oaths**, he said: Their covenant. Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding the verse: God says to His Prophet: **And if they break the covenant that is between you and them, then fight them, for they are the leaders of disbelief.** Abd Al-Razzaq, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Qatada regarding his statement: **The leaders of disbelief**, he said: Abu Sufyan bin Harb, Umayyah bin Khalaf, Utbah bin Rabi'ah, Abu Jahl bin Hisham and Suhayl bin Amr, and they are those who broke the covenant of God and intended to expel the Messenger from Mecca. Ibn Asakir narrated on the authority of Malik bin Anas something similar. Abu Al-Shaykh narrated on the authority of Ibn Abbas: **Then fight the leaders of disbelief**, he said: The leaders of Quraysh. Ibn Abi Hatim, Abu Al-Shaykh and Ibn Mardawayh narrated on the authority of Ibn Umar, he said: Abu Sufyan bin Harb is one of them. Abu Al-Shaykh narrated on the authority of Al-Hasan that they are the Daylamites. Ibn Abi Shaybah, Ibn Abi Hatim, Abu Al-Shaykh and Ibn Mardawayh narrated on the authority of Hudhayfah that they mentioned this verse and said: The people of this verse have not been fought yet. Ibn Mardawayh narrated something similar on the authority of Ali. Ibn Abi Shaybah, Al-Bukhari

## Surat al-Tawbah 9:16

Or do you think that you will be left alone while God has not yet made evident those among you who strive and have not taken as protectors other than God, His Messenger, and the believers? And God is Acquainted with what you do.

and Ibn Mardawayh narrated on the authority of Hudhayfah that he said: There are only three left of the people of this verse, and only four of the hypocrites. A Bedouin said: You are the companions of Muhammad, and you inform us but we do not know, so what is the matter with these who are digging into our houses and stealing our money? He said: Those are the wicked ones. Indeed, there are only four left of them, one of them is an old man who, if he drank cold water, would not find it cold. The first: that the verse is general in all the leaders of the infidels without restricting it to a specific time or a specific group, considering the generality of the wording and not the specificity of the reason. What indicates this is what Ibn Abi Hatim narrated on the authority of Abd al-Rahman ibn Jubayr ibn Nufayr that during the reign of Abu Bakr al-Siddiq when he sent them to the Levant, he said: You will find a people with hollowed-out heads, so strike the seats of Satan among them with swords, for by God, killing one man among them is more beloved to me than killing seventy others, and that is because God says: **Fight the leaders of disbelief.** Abu al-Shaykh narrated on the authority of Hudhayfah, **They have no oaths,** meaning they have no covenants. Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated something similar on the authority of Ammar. Ibn al-Mundhir and Abu al-Shaykh narrated on the authority of Mujahid regarding his statement: **Will you not fight a people who have broken their oaths?** He said: Fighting the Quraysh, the allies of the Prophet, may God bless him and grant him peace, and their intention to expel the Messenger. They claimed that this was the year of the Prophet's (*peace be upon him*) Umrah, in the year following Hudaibiyyah. Quraysh broke the treaty of Hudaibiyyah, and they made it a point to themselves that if they entered Mecca they would leave it. This was their intention to expel him, but Khuza'ah did not follow them in that. When the Prophet (*peace be upon him*) left Mecca, Quraysh said to Khuza'ah: You have blinded us from expelling him. So they fought them and killed some of their men. Ibn Abi Shaybah, Ibn al-Mundhir, Ibn Abi Hatim, and Abu al-Shaykh narrated on the authority of Ikrimah who said: **Fight them; God will punish them by your hands and disgrace them 7:13** was revealed about Khuza'ah. Ibn al-Mundhir, Ibn Abi Hatim, and Abu al-Shaykh narrated something similar on the authority of Mujahid. Ibn Abi Hatim and Abu al-Shaykh narrated something similar on the authority of al-Suddi. Abu al-Shaykh narrated something similar on the authority of Qatadah as well. Ibn Ishaq narrated the story in his biography, and included in it the poem that Khuza'ah sent to the Prophet (*peace be upon him*), which begins:

Oh God, I implore Muhammad by the oath of our father and his father, the Atida

Al-Bayhaqi narrated the story in Al-Dala'il. Ibn al-Mundhir, Ibn Abi Hatim, and Abu Al-Sheikh narrated on the authority of Ibn Abbas, who said: *Walijah* means a close associate of someone other than their religion. Abd Bin Hamid and Ibn Al-Mundhir narrated on the authority of Qatada, who said: *Walijah* means

betrayal.

## Tafsir al-Baghawi

16- The Almighty said: **Or did you think**, did you think **that you would be left alone**, it was said: This is addressed to the hypocrites. And it was said: To the believers for whom fighting is difficult. So He said: Or did you think that you would be left alone and not commanded to fight, nor tested, to make clear the truthful from the liar, **and God has not yet known**, and God has not seen **those of you who strive and have not taken besides God or His Messenger or the believers an intimate friend**, confidants and allies who support them and divulge their secrets to them. Qatada said: A confidant is treachery. Ad-Dahhak said: Deception. Ata' said: Friends. Abu Ubaidah said: Everything that you introduce into something that is not part of it is a confidant, and a man is among the people but is not one of them. A man's confidant is someone who is exclusive to his innermost affairs without the people. It is said: He is my confidant, and they are my confidant, for the singular and the plural. **And God is Acquainted with what you do.**

## Tafsir al-Baidawi

16. **Or did you think?** is addressed to the believers when some of them hated fighting. It was said to the hypocrites, and *or* is disconnected and the meaning of the hamza in it is a rebuke for the calculation. **That you should be left while God has not yet known those among you who strive** and the sincere among you, who are those who strive, have not yet been distinguished from others, he denied knowledge and wanted to deny what is known for the sake of exaggeration, as it is like proof of it in that the connection of knowledge to it necessitates its occurrence. **And they did not take** is in apposition to *struggled* and is included in the connection. **Besides God, His Messenger, and the believers, a close friend** is a confidant who befriends them and divulges their secrets to them. What is in *when* of the meaning of expectation is an indication that the clarification of that is expected. **And God is Acquainted with what you do** He knows your purpose in it and it is like a mixture of what is imagined from the apparent meaning of his statement: **And God has not yet known.**

## Surat al-Tawbah 9:17

It is not for the polytheists to maintain the mosques of God while they bear witness against themselves of disbelief. Those - their deeds have become worthless, and in the Fire they will abide eternally.

### Tafsir al-Jalalayn

17 - **It is not for the polytheists to maintain the mosques of God** in the singular and plural by entering it and sitting in it (bearing witness against themselves of disbelief. Those, their deeds have become worthless) have become void **and in the Fire they will abide eternally**

### Tafsir al-Suyuti

The Almighty said: It was not for the polytheists to have the verses. Ibn Abi Hatim narrated on the authority of Ali bin Abi Talha on the authority of Ibn Abbas, who said: Al-Abbas said when he was taken prisoner on the day of Badr: If you had preceded us in Islam, migration, and jihad, we used to maintain the Sacred Mosque, provide water to the pilgrims, and free the captives. Then God revealed: Have you made the provision of water to the pilgrims?

Muslim, Ibn Hibban and Abu Dawud narrated on the authority of Al-Nu'man bin Bashir who said: I was at the pulpit of the Messenger of God, may God bless him and grant him peace, with a group of his companions. One of them said: I do not care if I do not do any work for God after Islam except providing water to the pilgrims. Another said: Rather, the maintenance of the Sacred Mosque. And another said: Rather, jihad in the way of God is better than what you have said. So Umar rebuked them and said: Do not raise your voices at the pulpit of the Messenger of God, may God bless him and grant him peace.

Peace be upon you, and that was on Friday, but when I prayed the Friday prayer, I went to the Messenger of God, may God bless him and grant him peace, and asked him about what you differed about, so God revealed: Have you made the provision of water for the pilgrims to His saying: He does not guide the wrongdoing people.

Al-Faryabi narrated on the authority of Ibn Sirin who said: Ali bin Abi Talib came to Mecca and said to Al-Abbas: O uncle, why don't you emigrate? Why don't you join the Messenger of God, may God bless him and grant him peace? He said: I will build the mosque and cover the house. Then God revealed: Have you made the provision of water for the pilgrims the verse. And he said to a people whom he named: Why don't you emigrate? Why don't you join the Messenger of God, may God bless him and grant him peace? They said: We will stay with our brothers, our tribes, and our dwellings. Then God revealed: Say: If your fathers were... the entire verse. And Abd Al-Razzaq narrated on the authority of Al-Sha'bi something similar to it.

Ibn Jarir narrated on the authority of Muhammad bin Kaab Al-Qurazi, who said: Talha bin Shaiba, Al-Abbas, and Ali bin Abi Talib boasted. Talha said: I am the

owner of the house, and I have its key. Al-Abbas said: I am the owner of the water-giving vessel and the one who takes care of it. Ali said: I prayed toward the qiblah before the people, and I am the owner of the jihad. Then God revealed: Have you made the watering of the pilgrims the responsibility of the entire verse?

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says: It is not appropriate for the polytheists to maintain the mosques of God while they are witnessing against themselves that they are disbelievers. He says: The mosques are only maintained for the worship of God in them, not for disbelief in Him. So whoever is a disbeliever in God, it is not his business to maintain the mosques of God.

As for their testimony against themselves of disbelief, it is as follows:

Muhammad bin Al-Husayn told me, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi, regarding his statement: **It is not for the polytheists to maintain the mosques of God while they bear witness against themselves of disbelief**, meaning: It is not appropriate for them to maintain them. As for **bearing witness against themselves of disbelief**, the Christian is asked: Who are you? He says: Christian. The Jew says: Jew. The Sabean says: Sabean. The polytheist says, if you ask him: What is your religion? He says: Polytheist! No one would say that except the Arabs.

Ibn Wakee' told us, he said, Amr Al-Anqazi told us, on the authority of Asbat, on the authority of Al-Suddi: **It was not for the polytheists to maintain the mosques of God**. He said, **It was not appropriate for them to maintain them**.

Ibn Wakee' told us, he said, Amr told us, on the authority of Asbat, on the authority of Al-Suddi: **Bearing witness against themselves of disbelief**. He said: The Christian is asked: Who are you? He says, *Christian*. The Jew is asked: What are you? He says, *Jew*. The Sabean is asked: What are you? He says, *Sabian*.

And His saying: **Their deeds have become worthless**, meaning: their rewards have been nullified and lost, because they were not for God but for Satan. **And in the Fire they will abide eternally**, meaning: they will never remain in it, neither alive nor dead.

There is a difference in the reading of his statement: **It is not for the polytheists to maintain the mosques of God**.

So the majority of the people of Medina and Kufa read it as: **Mosques of God**, in the collective.

Some Meccans and Egyptians read it as: **The Mosque of God**, in the singular sense, meaning the Sacred Mosque.

Abu Ja'far said: They all agree on reading his statement, **Only the mosques of God are maintained** as a plural, because if it is read in this way, it can mean both the singular and the plural, because the



Surat al-Tawbah 9:17

It is not for the polytheists to maintain the mosques of God while they bear witness against themselves of disbelief. Those - their deeds have become worthless, and in the Fire they will abide eternally.

Arabs may refer to the singular as a plural, and the plural as a singular, like their saying, **He has on a garment of immorality.**

## Tafsir al-Qurtubi

The Almighty said: **It is not for the polytheists to maintain the mosques of God.** The phrase **to maintain** is in the nominative case as the subject of *was*. Witnesses to the state. Scholars differed in the interpretation of this verse. Some said: He meant that they were not allowed to perform Hajj after they were banned from entering the Sacred Mosque. The affairs of the House, such as custodianship, watering, and providing food, were left to the polytheists. So He made it clear that they were not worthy of that, but rather its people were the believers. It was said: When Abbas was taken prisoner and was reproached for his disbelief and severing family ties, he said: You mention our faults but do not mention our virtues. Ali said: Do you have virtues? He said: Yes, we maintain the Sacred Mosque, we screen the Kaaba, we provide water to the pilgrims, and we free the captives. So this verse was revealed in response to him. So it is obligatory for Muslims to take charge of the rulings of the mosques and prevent the polytheists from entering them. The common reading is *ya'mur* with a fat-ha on the ya' and a damma on the meem, from **umar ya'mur**. Ibn al-Sumaiq read it with a damma on the ya' and a kasra on the meem, meaning they make it inhabited or help in its construction. Masjid God was read in the singular, meaning the Sacred Mosque. This is the reading of Ibn Abbas, Sa'id ibn Jubayr, Ata' ibn Abi Rabah, Mujahid, Ibn Kathir, Abu Amr, Ibn Muhaisin, and Ya'qub. The rest read it as masajid in the general sense. This is the choice of Abu Ubaid, because it is more general and the specific is included in the general. It may be possible that the plural reading refers to the Sacred Mosque in particular. This is permissible in the case of generic nouns, as it is said: So-and-so rides horses even though he only rides a horse. The reading masajid is more correct because it includes both meanings. They agreed to read the statement, **Only the mosques of God are to be maintained** in the plural, as al-Nahhas said. Al-Hasan said: He only said masajid and it refers to the Sacred Mosque because it is the qiblah of all mosques and their imam.

God the Almighty said: *Witnesses*. It was said: He meant **and they are witnesses**, but when he dropped **and they** he put it in the accusative case. Ibn Abbas said: Their testimony against themselves of disbelief is their prostration to their idols and their acknowledgment that they are created. Al-Suddi said: Their testimony of disbelief is that you say to a Christian, **What is your religion?** and he says, *Christian*, and to a Jew, *Jewish*, and to a Sabeen, *Sabeen*, and it is said to a polytheist, **What is your religion?** and he says, *Polytheist*. "Their deeds have become worthless, and they are in the Fire." The meaning of this was

presented earlier.

## Tafsir Ibn Kathir

God Almighty says: It is not appropriate for those who associate others with God to maintain the mosques of God which were built in His name alone, with no partner for Him. And whoever recites **the mosque of God** means the Sacred Mosque, the most honorable of mosques on earth, which was built from the first day for the worship of God alone, with no partner for Him, and it was founded by the Friend of the Most Merciful. This is while they are witnessing against themselves that they are disbelievers, that is, by their state and their speech. Al-Suddi said: If you asked a Christian, **What is your religion?** he would say, *Christian*. And if you asked a Jew, **What is your religion?** he would say, *Christian*. If a Jew had said, a Sabeen would have said a Sabeen, and a polytheist would have said a polytheist, **Their deeds have become worthless**, meaning because of their polytheism, **and in the Fire they will abide eternally**. And God the Almighty said, "And what is the matter with them that God should not punish them while they hinder [people] from al-Masjid al-Haram, although they were not its guardians? Its guardians are only the righteous, but most of them do not know." And for this reason God the Almighty said, **The mosques of God shall be maintained only by those who believe in God and the Last Day**. So God the Almighty testified to the faith of those who maintain mosques, as Imam Ahmad said: Shuraih told us, Ibn Wahb told us, on the authority of Amr ibn al-Harith, that Diraaj Abu al-Samh told him, on the authority of Abu al-Haitham, on the authority of Abu Sa'id al-Khudri, that the Messenger of God, may God bless him and grant him peace, said, **If you see a man frequenting the mosque, then testify to his faith**. God the Almighty said, **The mosques of God shall be maintained only by those who believe in God and the Last Day**. And it was narrated by al-Tirmidhi, Ibn Mardawayh, and al-Hakim in his Mustadrak from the hadith of Abdullah ibn Wahb with it.

Abdul Rahman bin Hamid said in his Musnad: Yunus bin Muhammad told us, Salih Al-Murri told us, on the authority of Thabit Al-Banani, on the authority of Maimun bin Siyah and Ja'far bin Zaid, on the authority of Anas bin Malik, who said: The Messenger of God, may God bless him and grant him peace, said: **The only ones who maintain mosques are the people of God**. Al-Hafiz Abu Bakr Al-Bazzar narrated it on the authority of Abdul Wahid bin Ghiyath, on the authority of Salih bin Bashir Al-Murri, on the authority of Thabit, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: **The only ones who maintain mosques are the people of God**. Then he said: We do not know of anyone who narrated it on the authority of Thabit other than Salih. Al-Darqutni narrated in Al-Afrad on the authority of Hakamah bint Uthman bin Dinar, on the authority of her father, on the authority of his brother Malik bin



Dinar, on the authority of Anas, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: **If God wills to afflict a people, He looks at the people of the mosques and turns them away from them.** Then he said: It is strange. Al-Hafiz Al-Baha'i narrated in Al-Mustaqsa on the authority of his father, on the authority of Abu Umayyah Al-Tarsusi, Mansur bin Suqair told us, Salih Al-Murri told us, on the authority of Thabit, on the authority of Anas, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, who said: God says: By My glory and majesty, I will..." I am about to punish the people of the earth, but when I look at the people of my house, at those who love one another, and at those who seek forgiveness in the early hours of the morning, I will turn that away from them. Then Ibn Asakir said: A strange hadith.

Imam Ahmad said: Ruh told us, Saeed told us, Qatada told us, Al-Ala' bin Ziyad told us, Muadh bin Jabal told us that the Prophet, may God bless him and grant him peace, said: "Satan is a wolf to man, like a wolf to sheep, seizing the distant and isolated sheep. So beware of the valleys and stick to the congregation, the public and the mosque." Abd al-Razzaq said: Muammar told us, Abu Ishaq told us, Amr bin Maymun al-Awdi told us: I met the companions of Muhammad, may God bless him and grant him peace, and they were saying: The mosques are the houses of God on earth, and it is God's right to honor those who visit Him in them. Al-Mas'udi said: Habib bin Abi Thabit and Adi bin Thabit told us, Saeed bin Jubair told us, Ibn Abbas, may God be pleased with them both, said: Whoever hears the call to prayer and does not respond, does not come to the mosque and pray, then his prayer is not valid and he has disobeyed God and His Messenger. God Almighty said: **The mosques of God shall be maintained only by those who believe in God and the Last Day** (al-Baqarah 2:170). Narrated by Ibn Mardawayh. It has been narrated with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace, from another source, and there are corroborating reports from other sources, but this is not the place to elaborate on them. And His statement: **And establishes prayer** meaning which is the greatest of the bodily acts of worship **and gives zakat** meaning which is the best of deeds that extend to the goodness of creation, and His statement **and fears none but God** meaning and fears none but God the Most High and fears none but Him **Then it is likely that those will be among the [rightly] guided.** Ali ibn Abi Talhah said on the authority of Ibn Abbas regarding His statement: **The mosques of God shall be maintained only by those who believe in God and the Last Day** meaning: whoever believes in the Oneness of God and believes in the Last Day, he means whoever believes in what God has revealed **and establishes prayer** meaning the five daily prayers **and fears none but God** meaning he worships none but God, then He said: **Then it is likely that those will be among the [rightly] guided.** God the Most High says: Indeed, those are the successful ones, as He said to His Prophet, may God bless him and grant him peace: **It is possible that your Lord will raise you to a station of praise** which is intercession, and every *may* in the Qur'an is obligatory, and Muhammad ibn Ishaq ibn Yasar, may God have mercy on him, said: And *may*

from God is true.

## Fath al-Qadir

The majority read 17- *ya'marowu* with the fat-ha of the present tense letter and the damma of the meem from 'Umar ya'mawr. Ibn al-Samee' read with the damma of the present tense letter from 'A'mar ya'mawr: meaning they appoint someone to inhabit it. Ibn 'Abbas, Sa'id ibn Jubayr, 'Ata' ibn Abi Rabah, Mujahid, Ibn Kathir, Abu 'Amr, Ibn Muhaisin, Sahm, and Ya'qub read **Masajid God** in the singular. The rest read *Masajid* in the plural, and Abu Ubaidah chose it. An-Nahhas said: Because it is more general, and the specific is included under the general. It is possible that the plural refers to the Sacred Mosque in particular, and this is permissible in the names of species, as it is said that so-and-so rides horses, even though he only rides a horse. He said: They agreed on the plural in His statement: **Only the mosques of God are to be inhabited.** It was narrated from al-Hasan al-Basri that God Almighty said *masajid* and what was meant was the Sacred Mosque because it is the qiblah of all mosques and their imam, so the one who inhabits it is like the one who inhabits all mosques. Al-Farra' said: The Arabs may put the singular in place of the plural, as in their saying: So-and-so has many dirhams, and vice versa, as in their saying: So-and-so sits with kings, and perhaps he only sat with one king. What is meant by construction is either the literal meaning or the metaphorical meaning, which is to stay there and worship in it, and neither of them is for the polytheists. As for the first: because it entails a favor upon the Muslims by constructing their mosques, and as for the second: because the infidels do not have worship, despite their being forbidden from approaching the Sacred Mosque. The meaning of **it was not for the polytheists** is that it is not correct for them to do that, and **bearing witness against themselves of disbelief** is a state: that is, it was not for them to do that while they were bearing witness against themselves of disbelief by showing what is disbelief, such as setting up idols and worshipping them and making them gods, for this is a testimony from them against themselves of disbelief even if they refused that with their tongues. So how can they reconcile two contradictory matters: constructing mosques, which is the affair of the believers, and bearing witness against themselves of disbelief, which is not the affair of those who draw near to God by constructing His mosques. It was said: The rebellious one in this testimony is their saying during their circumambulation: "Here I am, You have no partner except a partner who is Yours. You own him and what he owns." It was said: Their testimony against themselves of disbelief: The Jew says: He is a Jew, the Christian says: He is a Christian, the Sabeen says: He is a Sabeen, and the polytheist says: He is a polytheist. **Their deeds have become worthless**, which they boast about and think are good deeds: that is, they have become void and no trace of them remains. **And in the Fire they will abide eternally.** In this nominal sentence with the presentation of the circumstance related to the report, there is emphasis on its content.

Surat al-Tawbah 9:17

It is not for the polytheists to maintain the mosques of God while they bear witness against themselves of disbelief. Those - their deeds have become worthless, and in the Fire they will abide eternally.

## Tafsir al-Baghawi

17- The Almighty said: **It is not for the polytheists to maintain the mosques of God** the verse.

Ibn Abbas, may God be pleased with him, said: When Al-Abbas was taken prisoner on the day of Badr, the Muslims taunted him with disbelief and severing family ties, and Ali, may God be pleased with him, spoke harshly to him. Al-Abbas said: Why do you mention our faults and not our good qualities?

Ali, may God be pleased with him, said to him: Do you have any good qualities? He said: Yes, we maintain the Sacred Mosque, we cover the Kaaba, and we provide water for the pilgrims. Then God Almighty revealed in response to Abbas: **It is not for the polytheists to maintain the mosques of God**, meaning: It is not appropriate for the polytheists to maintain the mosques of God.

It is obligatory for Muslims to prevent them from doing so, because mosques are only built for the worshippers of God alone, so whoever is a disbeliever in God is not supposed to build them. A group of people said that what is meant by it is: the well-known building of mosques/ and its repair when they are in ruins, so the disbeliever is prevented from it, even if he recommends it, it is not complied with. Some of them interpreted the building here as entering the mosque and sitting in it. Al-Hasan said: It was not appropriate for the polytheists to be left alone and become the people of the Sacred Mosque.

Ibn Kathir and the people of Basra read: **Mosques of God** in the singular form, and he meant the Sacred Mosque, because God the Almighty said: **And the maintenance of the Sacred Mosque**, and because God the Almighty said: **So let them not approach the Sacred Mosque**. The others read: **Mosques of God** in the plural form, and he also meant the Sacred Mosque. Al-Hasan said: He only said *Mosques* because it is the qiblah of all mosques.

Al-Farra' said: Perhaps the Arabs used the singular to mean the plural and the plural to mean the singular. Don't you see that a man rides a mule and says: I have taken up riding mules? And it is said: So-and-so has many dirhams and dinars, meaning dirhams and dinars?

God Almighty says: **Bearing witness against themselves of disbelief**. He meant: And they are witnesses. So when **and they** was omitted, it was made accusative. Al-Hasan said: They did not say we are disbelievers, but their speech of disbelief bears witness against them of disbelief.

Ad-Dahhak said on the authority of Ibn Abbas: Their testimony against themselves of disbelief was their prostration to idols. This was because the infidels of Quraysh had set up their idols outside the Sacred House at the bases, and they would circumambulate the House naked. Every time they circumambulated a circuit, they would prostrate to their idols, and they

only increased their distance from God Almighty by doing so.

Al-Suddi said: Their testimony against themselves of disbelief is that the Christian is asked, **Who are you?** and he says, **I am a Christian**. The Jew says, **I am a Jew**. The polytheist is asked, **What is your religion?** and he says, *Polytheist*. God Almighty said: **Their deeds have become worthless**, because they are not for God Almighty, **and in the Fire they will abide eternally**.

Al-Kalbi said on the authority of Abu Salih on the authority of Ibn Abbas: Its meaning is that they bear witness against their Messenger's disbelief, because there is no woman in the womb who did not give birth to him.

## Tafsir al-Baidawi

17. **It was not right for the polytheists** it was not right for them. **To maintain the mosques of God** any of the mosques, let alone the Sacred Mosque. It was said that this is what is meant, and it was only collected because it is the direction of the mosques and their imam, so its maintainer is like the maintainer of all, and this is indicated by the reading of Ibn Kathir, Abu Amr, and Yaqub with monotheism. **Witnessing against themselves of disbelief** by showing polytheism and denying the Messenger, and it is a state of the waw and the meaning is that it was not right for them to combine two contradictory matters, the maintenance of the House of God and the worship of other than Him. It was narrated (that when Al-Abbas was taken prisoner, the Muslims taunted him with polytheism and severing family ties, and Ali, may God be pleased with him, spoke harshly to him, so he said: What is the matter with you that you mention our faults and conceal our good deeds? We maintain the Sacred Mosque, block the Kaaba, provide water for the pilgrims, and free the captives) so it was revealed. **Their deeds have become worthless** which they boast about because of what accompanied them of polytheism. **And in the Fire they will abide** because of it.

## Surat al-Tawbah 9:18

The mosques of God shall be maintained only by those who believe in God and the Last Day and establish prayer and give zakah and do not fear except God - it is expected that those will be among the [rightly] guided.

### Tafsir al-Jalalayn

18 - (The mosques of God shall be maintained only by those who believe in God and the Last Day and establish prayer and give zakah and do not fear anyone except God - it is expected that those will be among the [rightly] guided.)

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **The mosques of God shall be maintained only by the one who believes in the Oneness of God, who sincerely worships Him, "and the Last Day,** meaning: the one who believes in God's resurrection of the dead from their graves on the Day of Resurrection, **and establishes prayer,** the prescribed prayer, within its limits, and pays the obligatory zakat on his wealth to whomever God has made it obligatory for him, **and fears none but God,** meaning: and does not fear the punishment of anyone for his disobedience to Him, except God, **then perhaps those will be among the [rightly] guided,** meaning: it is fitting for those who have this description to be, in the sight of God, among those whom God has guided to the truth and to the right path.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement: **The mosques of God shall be maintained only by those who believe in God and the Last Day,** meaning: those who believe in the Oneness of God and the Last Day. He says: he acknowledges what God has revealed, **and establishes prayer,** meaning the five daily prayers, **and fears none but God,** meaning: then worships none but God. He said: **Then it is those,** meaning: those are the successful ones, like His statement to His Prophet: **It is possible that your Lord will raise you to a station of praise,** (al-Isra' 17:79): He says: your Lord will raise you to a station of praise, and it is intercession, and every *'asa* in the Qur'an is obligatory.

Ibn Humayd narrated that Salamah narrated on the authority of Ibn Ishaq, who said: Then he mentioned the saying of the Quraysh 106: We are the people of the Sacred Sanctuary, the water-givers of the pilgrims, and the maintainers of this House, and no one is better than us! So he said: **The mosques of God shall be maintained only by those who believe in God and the Last Day,** meaning: your maintenance is not like that. "The mosques of God shall be maintained only by those who maintain them with due right, "by those who believe in God and the Last Day and establish prayer and give zakah and do not fear except God," so those

are its maintainers, **It is hoped that those will be among the [rightly] guided,** and **It is hoped** is true from God.

### Tafsir al-Qurtubi

It has three issues:

First: The Almighty's statement: **Only those who maintain the mosques of God** is evidence that testifying to the belief of those who maintain mosques is correct, because God, the Almighty, linked it to them and informed us about their commitment to them. Some of the Salaf said: If you see a man maintaining a mosque, then think well of him. Al-Tirmidhi narrated on the authority of Abu Saeed Al-Khudri that the Messenger of God, may God bless him and grant him peace, said:

**If you see a man frequenting the mosque, then bear witness to his faith.** God the Almighty said: **The mosques of God shall be maintained only by those who believe in God and the Last Day.** In another narration: **He frequents the mosque.** He said: A good, strange hadith. Ibn al-Arabi said: This is in the apparent correctness, not in the sections of testimonies, for testimonies have states with those who know them. Some of them are intelligent, perceptive, and have acquired what they know in belief and information, and some of them are fools, and each one is placed according to his status and is able to describe it.

Second: The Almighty's saying: **And he feared none but God.** If it is said: There is no believer who does not fear other than God, and the believers and prophets have always feared enemies other than themselves. It is said to him: The meaning is: And he did not fear other than God from what he worshipped, because the polytheists used to worship idols and fear them and hope in them. Second answer: That is, he did not fear in the matter of religion other than God.

Third: If it is said: Faith has been established in the verse for those who maintain mosques by praying in them, cleaning them, and repairing what is weak in them, and who believe in God. And faith in the Messenger is not mentioned in it, nor is faith for those who do not believe in the Messenger. It is said to him: What is mentioned about establishing prayer and other things indicates the Messenger, because it is what he brought. Establishing prayer and paying zakat are only valid for those who believe in the Messenger, so this is why He did not mention them individually. And *perhaps* from God is obligatory, according to Ibn Abbas and others. And it was said: *Perhaps* means **it is appropriate**, meaning it is appropriate **that they be among the guided.**

### Tafsir Ibn Kathir

God Almighty says: It is not appropriate for those who associate others with God to maintain the mosques of God which were built in His name alone, with no partner for Him. And whoever recites **the mosque of**

## Surat al-Tawbah 9:18

The mosques of God shall be maintained only by those who believe in God and the Last Day and establish prayer and give zakah and do not fear except God - it is expected that those will be among the [rightly] guided.

**God** means the Sacred Mosque, the most honorable of mosques on earth, which was built from the first day for the worship of God alone, with no partner for Him, and it was founded by the Friend of the Most Merciful. This is while they are witnessing against themselves that they are disbelievers, that is, by their state and their speech. Al-Suddi said: If you asked a Christian, **What is your religion?** he would say, *Christian*. And if you asked a Jew, **What is your religion?** he would say, *Christian*. If a Jew had said, a Sabeian would have said a Sabeian, and a polytheist would have said a polytheist, **Their deeds have become worthless**, meaning because of their polytheism, **and in the Fire they will abide eternally**. And God the Almighty said, "And what is the matter with them that God should not punish them while they hinder [people] from al-Masjid al-Haram, although they were not its guardians? Its guardians are only the righteous, but most of them do not know." And for this reason God the Almighty said, **The mosques of God shall be maintained only by those who believe in God and the Last Day**. So God the Almighty testified to the faith of those who maintain mosques, as Imam Ahmad said: Shuraih told us, Ibn Wahb told us, on the authority of Amr ibn al-Harith, that Diraaj Abu al-Samh told him, on the authority of Abu al-Haitham, on the authority of Abu Sa'id al-Khudri, that the Messenger of God, may God bless him and grant him peace, said, **If you see a man frequenting the mosque, then testify to his faith**. God the Almighty said, **The mosques of God shall be maintained only by those who believe in God and the Last Day**. And it was narrated by al-Tirmidhi, Ibn Mardawayh, and al-Hakim in his Mustadrak from the hadith of Abdullah ibn Wahb with it.

Abdul Rahman bin Hamid said in his Musnad: Yunus bin Muhammad told us, Salih Al-Murri told us, on the authority of Thabit Al-Banani, on the authority of Maimun bin Siyah and Ja'far bin Zaid, on the authority of Anas bin Malik, who said: The Messenger of God, may God bless him and grant him peace, said: **The only ones who maintain mosques are the people of God**. Al-Hafiz Abu Bakr Al-Bazzar narrated it on the authority of Abdul Wahid bin Ghiyath, on the authority of Salih bin Bashir Al-Murri, on the authority of Thabit, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: **The only ones who maintain mosques are the people of God**. Then he said: We do not know of anyone who narrated it on the authority of Thabit other than Salih. Al-Darqutni narrated in Al-Afrad on the authority of Hakamah bint Uthman bin Dinar, on the authority of her father, on the authority of his brother Malik bin Dinar, on the authority of Anas, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: **If God wills to afflict a people, He looks at the people of the mosques and turns them away from them**. Then he said: It is strange. Al-Hafiz Al-Baha'i narrated in Al-Mustaqsa on the authority of his father, on the authority of Abu Umayyah Al-Tarsusi, Mansur bin Suqair told us, Salih Al-Murri told us, on the authority of Thabit, on the authority of Anas, with a chain of transmission traceable to the Prophet, may

God bless him and grant him peace, who said: God says: By My glory and majesty, I will..." I am about to punish the people of the earth, but when I look at the people of my house, at those who love one another, and at those who seek forgiveness in the early hours of the morning, I will turn that away from them. Then Ibn Asakir said: A strange hadith.

Imam Ahmad said: Ruh told us, Saeed told us, Qatada told us, Al-Ala' bin Ziyad told us, Muadh bin Jabal told us that the Prophet, may God bless him and grant him peace, said: "Satan is a wolf to man, like a wolf to sheep, seizing the distant and isolated sheep. So beware of the valleys and stick to the congregation, the public and the mosque." Abd al-Razzaq said: Muammar told us, Abu Ishaq told us, Amr bin Maymun al-Awdi told us: I met the companions of Muhammad, may God bless him and grant him peace, and they were saying: The mosques are the houses of God on earth, and it is God's right to honor those who visit Him in them. Al-Mas'udi said: Habib bin Abi Thabit and Adi bin Thabit told us, Saeed bin Jubair told us, Ibn Abbas, may God be pleased with them both, said: Whoever hears the call to prayer and does not respond, does not come to the mosque and pray, then his prayer is not valid and he has disobeyed God and His Messenger. God Almighty said: **The mosques of God shall be maintained only by those who believe in God and the Last Day** (al-Baqarah 2:170). Narrated by Ibn Mardawayh. It has been narrated with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace, from another source, and there are corroborating reports from other sources, but this is not the place to elaborate on them. And His statement: **And establishes prayer** meaning which is the greatest of the bodily acts of worship **and gives zakat** meaning which is the best of deeds that extend to the goodness of creation, and His statement **and fears none but God** meaning and fears none but God the Most High and fears none but Him **Then it is likely that those will be among the [rightly] guided**. Ali ibn Abi Talhah said on the authority of Ibn Abbas regarding His statement: **The mosques of God shall be maintained only by those who believe in God and the Last Day** meaning: whoever believes in the Oneness of God and believes in the Last Day, he means whoever believes in what God has revealed **and establishes prayer** meaning the five daily prayers **and fears none but God** meaning he worships none but God, then He said: **Then it is likely that those will be among the [rightly] guided**. God the Most High says: Indeed, those are the successful ones, as He said to His Prophet, may God bless him and grant him peace: **It is possible that your Lord will raise you to a station of praise** which is intercession, and every *may* in the Qur'an is obligatory, and Muhammad ibn Ishaq ibn Yasar, may God have mercy on him, said: And *may* from God is true.

## Fath al-Qadir

Then the Almighty explained who is truly worthy of



building the mosque, saying: **18- The mosques of God shall be maintained only by those who believe in God and the Last Day** and do what is required of faith, such as establishing prayer and giving zakat **and fear no one except God.** So whoever combines these attributes is truly worthy of building the mosques, not whoever is devoid of them or some of them. He limited himself to mentioning prayer, zakat, and fear, drawing attention to what is among the greatest matters of religion over what is other than it, which God has made obligatory upon His servants, because all of that is among the requirements of faith. We have already discussed the reason for gathering the mosques and explaining the nature of building, and whoever permits combining the literal and the metaphorical, applies building here to them. In His saying: **Perhaps those will be among the guided** He puts an end to the desires of the disbelievers to benefit from their actions, for if those described with those attributes are only hoped for, then how about the disbelievers who do not have any of those attributes? It was said that *perhaps* is obligatory from God, and it was said that it means It is fitting; that is, it is fitting that they be among the guided ones. It was said that hope refers to the servants.

### Tafsir al-Baghawi

18-Then the Almighty said: **The mosques of God shall be maintained only by those who believe in God and the Last Day and establish prayer and give zakah and do not fear except God** and did not fear anyone other than God in religion, and did not abandon God's command out of fear of anyone other than Him, **It is possible that those will be among the [rightly] guided,** and **It is possible** from God is obligatory, meaning: Those are the ones who are guided, and the guided are those who adhere to the obedience of God the Almighty, which leads to Paradise.

Abu Amr Muhammad ibn Abd al-Rahman al-Nasawi told us, Muhammad ibn al-Husayn al-Hayri told us, Muhammad ibn Yaqub told us, Ahmad ibn al-Faraj al-Hijazi told us, Baqiyah told us, Abu al-Hajaj al-Mahdi told us, on the authority of Amr ibn al-Harith, on the authority of Abu al-Haytham, on the authority of Abu Sa'id al-Khudri, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "If you see a man visiting a mosque, then bear witness to his faith, for God Almighty said: 'The mosques of God shall be maintained only by those who believe in God and the Last Day.'"

Abdul Wahid bin Ahmad Al-Malhi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Ali bin Abdullah told us, Yazid bin Harun told us, Muhammad bin Mutraf told us, on the authority of Yazid bin Aslam, on the authority of Ata bin Yasar, 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 goes to the mosque in the morning or evening, God will prepare for him a place in Paradise every time he goes in the morning or evening.**

Abdul Wahid bin Ahmad Al-Malhi told us, Abu Mansur Muhammad bin Muhammad bin Sam'an told us, Abu Ja'far Muhammad bin Ahmad bin Abdul Jabbar Al-Rayyani told us, Hamid bin Zanjawayh told us, Abu Asim told us, on the authority of Abdul Hamid bin Ja'far, my father told me, on the authority of Mahmoud bin Labid, that Uthman bin Affan, may God be pleased with him, wanted to build a mosque, but the people disliked that and wanted him to leave it. So Uthman said: I heard the Prophet, may God bless him and grant him peace, say: **Whoever builds a mosque for God, God will build for him a similar structure in Paradise.**

And Imam Abu Ali al-Husayn bin Muhammad al-Qadi told us, I told Abu Tahir al-Ziyadi, Muhammad bin al-Husayn al-Qattan told us, Ali bin al-Husayn al-Darbajirdi told us, Abu Asim told us with this chain of transmission, and he said: God built him a house in Paradise.

### Tafsir al-Baidawi

**18. The mosques of God shall be maintained only by those who believe in God and the Last Day and establish prayer and give zakat.** That is, their maintenance is proper for those who combine the academic and practical perfections, and part of their maintenance is decorating them with carpets, lighting them with lamps, and continuing worship, remembrance, and lessons in knowledge in them, and maintaining them from what they were not built for, such as the hadith of this world. And from the Prophet, may God bless him and grant him peace, he said: "God the Most High said: My houses on My earth are the mosques, and My visitors are their maintainers. So blessed is the servant who purifies himself in his house and then visits Me in My house. It is the duty of the one visited to honor his visitor." The Prophet, may God bless him and grant him peace, did not mention faith because he knew that faith in God is a companion and its completion is faith in Him, and because His statement, **and establishes prayer and gives zakat** indicates this. **And fears none but God**, that is, in the chapters of religion, for fear of dangers is innate and the mind can hardly control itself from it. **Perhaps those will be among the guided.** He mentioned it in the form of expectation to cut off the polytheists' desires for guidance and benefit from their actions, and to rebuke them by confirming that they are guided. For these people, with their perfection, if their guidance revolves around *perhaps* and *perhaps*, then what do you think of their opposites? And to prevent the believers from being deceived by their conditions and relying on them.



## Surat al-Tawbah 9:19

Have you considered the provision of water to the pilgrims and the maintenance of Al-Masjid Al-Haram equal to one who believes in God and the Last Day and strives in the cause of God? They are not equal in the sight of God, and God does not guide the wrongdoing people.

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## Tafsir al-Jalalayn

19 - **Have you considered the provision of water to the pilgrims and the maintenance of the Sacred Mosque** meaning the people of that **equal to one who believes in God and the Last Day and strives in the cause of God? They are not equal in the sight of God** in virtue **and God does not guide the wrongdoing people** the disbelievers. It was revealed in response to the one who said that, and he was Al-Abbas or someone else.

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Jaafar said: This is a rebuke from God, which He mentioned to a people who boasted about providing water and custodianship of the House. So He, may His praise be glorified, informed them that the pride lies in faith, the Last Day, and jihad in His cause, not in what they boasted about, such as providing water and custodianship.

Thus came the traces and the interpretation of the people of interpretation.

Who said that?

Abu al-Walid al-Dimashqi Ahmad ibn Abd al-Rahman narrated to us, saying: al-Walid ibn Muslim narrated to us, saying: Muawiyah ibn Salam narrated to me, on the authority of his grandfather Abu Salam al-Aswad, on the authority of al-Nu'man ibn Bashir al-Ansari, who said: I was at the pulpit of the Messenger of God, may God bless him and grant him peace, with a group of his companions, and one of them said: I do not care if I do not do any work after embracing Islam, except providing water to the pilgrims! Another said: Rather, maintaining the Sacred Mosque! And another said: Rather, jihad in the way of God is better than what you have said! Umar ibn al-Khattab, may God be pleased with him, rebuked them and said: Do not raise your voices at the pulpit of the Messenger of God, may God bless him and grant him peace - and that was on a Friday - but when I have prayed the Friday prayer, I will go to the Messenger of God, may God bless him and grant him peace, and ask him about the matter in which you differed. He said: So he did, and God, the Blessed and Exalted, revealed: **Have you made the providing water to the pilgrims** until His saying: **And God does not guide the wrongdoing people.**

Al-Muthanna told us, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **Have you considered the provision of water to the pilgrims and the maintenance of the Sacred Mosque equal to one who believes in God and the Last Day?** Al-Abbas bin Abdul Muttalib said when he was taken prisoner on the day of Badr: If you had preceded us in Islam, migration, and jihad, then we used to maintain the Sacred Mosque, provide water to the pilgrims, and free the captives! God said: **Have you considered the provision of water to the pilgrims**, to His statement: **the wrongdoers**, meaning that that was in polytheism, and I do not accept what was in polytheism.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **Have you made the provision of water to the pilgrims, to the wrongdoers**, that is because the polytheists said: Maintaining the House of God and providing water is better than those who come and strive, and they were proud of the Sacred Sanctuary and were arrogant, because they were its people and its maintainers. So God mentioned their arrogance and their turning away, so He said to the people of the Sacred Sanctuary from the polytheists: **My verses were recited to you, but you were turning back on your heels, arrogant, spending their time in idle chatter.** (al-Mu'minun 23:66-67), meaning that they were arrogant about the Sacred Sanctuary. He said: **Passing their time in idle chatter**, because they used to spend their time in idle chatter and neglect the Qur'an and the Prophet, may God bless him and grant him peace. So the best of faith in God and striving with the Prophet of God, may God bless him and grant him peace, is the maintenance of the House by the polytheists and their providing water. And it would not have benefited them with God, despite their associating partners with Him, if they were to build His House and serve Him. God said: **They are not equal before God, and God does not guide the wrongdoing people**, meaning: those who claimed that they were the people of construction, so God called them *wrongdoers*, because of their associating partners with Him, so construction did not benefit them at all.

Al-Hasan bin Yahya narrated, he said: Abd al-Razzaq narrated, he said: Muammar narrated, on the authority of Yahya bin Abi Katheer, on the authority of al-Nu'man bin Bashir, that a man said: I do not care if I do not do any work after Islam except providing water to the pilgrims! Another said: I do not care if I do not do any work after Islam except maintaining the Sacred Mosque! Another said: Jihad in the way of God is better than what you have said! Umar rebuked them and said: Do not raise your voices near the pulpit of the Messenger of God (peace and blessings of God be upon him) - and that was on a Friday - but when he prays the Friday prayer, we will enter upon him! Then the verse was revealed: **Have you made the providing water to the pilgrims and the maintenance of the**

**Sacred Mosque** until His saying: **They are not equal in the sight of God.**

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Amr, on the authority of al-Hasan, he said: It was revealed about Ali, Abbas, Uthman, and Shaibah. They spoke about that, and al-Abbas said: I see myself as abandoning our water-giving! So the Messenger of God, may God bless him and grant him peace, said: Continue with your water-giving, for there is good for you in it.

... He said: Abd al-Razzaq told us, he said: Ibn Uyaynah told us, on the authority of Ismail, on the authority of al-Sha'bi, he said: It was revealed about Ali and al-Abbas, they spoke about that.

Yunus told me, he said, Ibn Wahb told us, he said, I was told on the authority of Abu Sakhr, he said: I heard Muhammad ibn Ka'b al-Qurazi say: Talhah ibn Shaybah from Banu Abd al-Dar, Abbas ibn Abd al-Muttalib, and Ali ibn Abi Talib boasted, so Talhah said: I am the owner of the house, I have its key, if I wish I could sleep in it! Abbas said: I am the owner of the water supply and the one who takes care of it, if I wish I could sleep in the mosque! Ali said: I do not know what you are saying, I prayed towards the qiblah six months before the people, and I am the owner of jihad! Then God revealed: **Have you made the provision of water for the pilgrims and the maintenance of al-Masjid al-Haram?** the whole verse.

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, he said: When the verse: **Have you made the provision of water for the pilgrims** was revealed, "al-Abbas said: I see myself abandoning our provision of water! So the Prophet, may God bless him and grant him peace, said: Continue with your provision of water, for there is good in it for you."

Muhammad bin Al-Husayn told me, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: "Do you consider providing water to the pilgrims and maintaining the Sacred Mosque equal to one who believes in God and the Last Day and strives in the cause of God? They are not equal in the sight of God." He said: Ali, Abbas, and Shaibah bin Othman boasted, and Abbas said: I am the best of you, I provide water to the pilgrims of the House of God! Shaibah said: I maintain the Mosque of God! Ali said: I migrated with the Messenger of God, may God bless him and grant him peace, and I strive with him in the cause of God! Then God revealed: **Those who believed and migrated and striven in the cause of God until permanent bliss.**

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, **Have you made the provision of water for the pilgrims?** the verse, the Muslims turned to Al-Abbas and his companions who had been taken captive on the day of Badr, taunting them with polytheism. Al-Abbas said, **By God, we used to maintain the Sacred Mosque, free the captives, protect the House, and provide water for the pilgrims!**

So God revealed, **Have you made the provision of water for the pilgrims?** the verse.

Abu Ja'far said: The interpretation of the statement then is: O people, have you considered providing water to the pilgrims and maintaining the Sacred Mosque to be like the faith of one who believes in God and the Last Day and strives in the way of God? **They are not equal** to those, and their conditions and positions are not equal before God, because God Almighty does not accept any action other than belief in Him and the Last Day. **And God does not guide the wrongdoing people.** He says: And God does not grant success to righteous deeds to one who disbelieves in Him and denies His Oneness.

The noun was placed in the place of the source in his saying: **like one who believes in God**, since its meaning was known, as the poet said:

By your life, it is not for young men to grow beards, but for young men, every young man is dewy.

So he made the report of **the young men** "that", and it is as they say: **Generosity is Hatim's, and poetry is Zuhair's.**

## Tafsir al-Qurtubi

First - The Almighty's saying: **Have you made the pilgrims' watering?** The estimation in Arabic is: Have you made the pilgrims' watering companions, or the people who water the pilgrims, like the one who believed in God and fought in His cause. It is correct to estimate the deletion in the one who believed, meaning have you made the work of watering the pilgrims like the work of the one who believed. It was said: The estimation is like the faith of the one who believed. And watering is a source like striving and protection. So the noun was made in the place of the source since its meaning is known, like the generosity is Hatim, and the poetry is Zuhair. And the construction of the Sacred Mosque is like **And ask the town** (Yusuf 12:82). Abu Wiza read: Have you made the pilgrims' watering companions? And the pilgrimage to the Sacred Mosque is the plural of *saq* and the root is *saqiyyah* on the basis of *fa'lah*, thus the defective word from this is pluralized, like *qadi* and *qudat* and *nas* and *nasah*. If it is not defective, it is pluralized on the basis of *fa'lah* like *nas'i* and *nas'ah*, for those who used to postpone the months. Ibn al-Zubayr and Sa'id ibn Jubayr read it as *saqât* and 'Umrah, except that Ibn Jubayr put the masjid in the accusative case, intending the tanween in 'Umrah. Ad-Dahhak said: *saqât* with a damma on the seen, and it is a language. Hajj is the name of the genus of pilgrims. Maintaining the Sacred Mosque means making treaties with it and taking care of its interests. The apparent meaning of this verse is that it invalidates the statement of those polytheists who boasted about providing water to the pilgrims and maintaining the Sacred Mosque, as mentioned by As-Suddi. He said: Abbas boasted about providing water to the pilgrims, Shaibah about maintaining it, and 'Ali about Islam and jihad. So God confirmed 'Ali and denied them both, and He informed that maintaining it is not done by disbelief, but rather by

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faith, worship, and performing acts of obedience. This is clear and beyond doubt. It is said that the polytheists asked the Jews and said: We are the ones who provide water to the pilgrims and maintain the Sacred Mosque, so are we better than Muhammad and his companions? The Jews said to them, out of defiance of the Messenger of God (peace and blessings of God be upon him): You are better. A problem has arisen here, which is what came in Sahih Muslim on the authority of An-Nu'man ibn Bashir, who said:

3309 I was at the pulpit of the Messenger of God (may God bless him and grant him peace) when a man said: I do not care if I do not do any work after Islam except providing water to the pilgrims. Another said: I do not care if I do not do any work after Islam except maintaining the Sacred Mosque. Another said: Jihad in the way of God is better than what you have said. Umar rebuked them and said: Do not raise your voices at the pulpit of the Messenger of God (may God bless him and grant him peace) - and it is a Friday - but when you have prayed the Friday prayer, go in and ask him about what you disagreed about. Then God the Almighty revealed: **Do you consider providing water to the pilgrims and maintaining the Sacred Mosque equal to one who believes in God and the Last Day?** until the end of the verse. This context requires that it was revealed when the Muslims disagreed about which of these works is better. Then it is not appropriate to say to them at the end of the verse: **And God does not guide the wrongdoing people.** So the problem is cleared up. It can be removed by saying: Some of the narrators were lenient in what they said, so God revealed the verse. The Prophet (peace and blessings of God be upon him) recited the verse to Umar when he asked him, so the narrator thought that it was revealed at that time, and the Prophet (peace and blessings of God be upon him) used it as evidence that jihad is better than what those whom Umar heard said, so he asked them for a fatwa and recited to him what had been revealed to him, not that it was revealed about them. And God knows best. If it is said: Accordingly, it is permissible to use what was revealed about the disbelievers as evidence for the Muslims, and it is known that their rulings are different. It is said to him: It is not unlikely that rulings befitting the Muslims could be derived from what God revealed about the polytheists. Umar said: If we wanted, we could have made stews and roasted meats, and one side would be cleared and another would be raised, but we heard the statement of God the Most High: **You have exhausted your good things in your worldly life and enjoyed them** (al-Ahqaf 46:20). This verse is explicit about the disbelievers, and with that, Umar understood from it a warning against what suits their conditions to some extent, and none of the companions objected to him. So this verse could be of this type. This is valuable and removes the confusion and ambiguity. And God knows best.

## Tafsir Ibn Kathir

Al-Awfi said in his interpretation on the authority of Ibn Abbas in the interpretation of this verse, he said: The polytheists said: Maintaining the House of God and taking care of the water supply is better than believing and striving, and they were proud of the sanctuary and were arrogant about it because they were its people and its maintainers, so God mentioned their arrogance and their turning away, so He said to the people of the sanctuary from the polytheists: **My verses were recited to you, but you were turning back on your heels, arrogant, spending time with it and neglecting it.** He means that they were arrogant about the sanctuary. He said: **Passing it** they were spending time with it and neglecting the Qur'an and the Prophet, may God bless him and grant him peace, so God preferred faith and striving with the Prophet, may God bless him and grant him peace, over the polytheists' maintenance of the House and taking care of the water supply, and it did not benefit them with God with associating partners with Him, even though they used to maintain His House and perform the rituals of ihram with it. God Almighty said: **They are not equal before God, and God does not guide the wrongdoing people.** Meaning those who claimed that they were the people of construction, so God called them wrongdoers because of their polytheism, so construction did not benefit them at all.

Ali ibn Abi Talha said on the authority of Ibn Abbas in the interpretation of this verse: It was revealed about Al-Abbas ibn Abdul Muttalib when he was taken prisoner at Badr. He said: If you had preceded us in Islam, migration and jihad, we would have maintained the Sacred Mosque, provided water for the poor and freed the captives. God the Almighty said: "Have you considered the provision of water for the pilgrims and the maintenance of the Sacred Mosque equal to one who believes in God and the Last Day and strives in the cause of God? They are not equal in the sight of God. And God does not guide the wrongdoing people." He means that all of that was in polytheism and I do not accept what was in polytheism. Ad-Dahhak ibn Muzahim said: The Muslims turned to Al-Abbas and his companions who were taken prisoner on the day of Badr, taunting them with polytheism. Al-Abbas said: By God, we used to maintain the Sacred Mosque, free the captives, cover the Kaaba and provide water for the pilgrims. Then God revealed: **Have you considered the provision of water for the pilgrims?**

Abdul Razzaq said: Ibn Uyaynah told us on the authority of Ismail on the authority of Al-Sha'bi: He said: It was revealed about Ali and Al-Abbas, may God be pleased with them, regarding what they said about that. Ibn Jarir said: Yunus told me, Ibn Wahb told us, Ibn Lahi'ah told me on the authority of Abu Sakhr, he said: I heard Muhammad bin Ka'b Al-Qurazi say: Talha bin Shaiba from Banu Abd Al-Dar, Abbas bin Abdul Muttalib and Ali bin Abi Talib boasted, so Talha said: I am the owner of the house, I have its key, and if I wish I could spend the night in it. Al-Abbas said: I am the

owner of the water-supply and the one who takes care of it, and if I wish I could spend the night in the mosque. Ali, may God be pleased with him, said: I do not know what you are saying. I prayed towards the qibla for six months before the people, and I am the owner of jihad. Then God Almighty revealed: **Have you made the provision of water for the pilgrims?** The whole verse, and this is what Al-Suddi said, except that he said: Ali, Al-Abbas, and Shaiba bin Othman boasted, and he mentioned something similar. Abdul Razzaq said: Muammar told us, on the authority of Amr, on the authority of Al-Hasan, who said: It was revealed about Ali, Al-Abbas, Othman, and Shaiba, who spoke about that, and Al-Abbas said: I do not see myself except that I will abandon our water-providers, so the Messenger of God, may God bless him and grant him peace, said: **Stay in charge of your water-providers, for there is good for you in it.** And Muhammad bin Thawr narrated it, on the authority of Muammar, on the authority of Al-Hasan, and he mentioned something similar. A hadith with a chain of transmission traceable to the Prophet was reported in the interpretation of this verse, so it is necessary to mention it here. Abdul Razzaq said: Muammar told us, on the authority of Yahya bin Abi Katheer, on the authority of Al-Nu'man bin Bashir, may God be pleased with him, that a man said: I do not care if I do not do any work after Islam except that I water the pilgrims. Another said: I do not care if I do not do any work after Islam except that I maintain the Sacred Mosque. And another said: Jihad in the way of God is better than what you have said. Omar, may God be pleased with him, rebuked them and said: Do not raise your voices at the pulpit of the Messenger of God, may God bless him and grant him peace, and that was on Friday, but when we prayed Friday prayers we would go to the Prophet, may God bless him and grant him peace, and ask him. Then the verse was revealed: **Do you consider the provision of water to the pilgrims and the maintenance of the Sacred Mosque equal to one who believes in God and the Last Day and strives in the cause of God? They are not equal.**

**Another way** Al-Walid bin Muslim said: Muawiyah bin Salam told me on the authority of his grandfather Abu Salam Al-Aswad on the authority of Al-Nu'man bin Bashir Al-Ansari who said: I was at the pulpit of the Messenger of God (peace be upon him) with a group of his companions and one of them said: I do not care if I do not do any work for God after accepting Islam except providing water to the pilgrims. Another said: Rather, maintaining the Sacred Mosque. And another said: Rather, jihad in the way of God is better than what you have said. So Umar bin Al-Khattab **may God be pleased with him** rebuked them and said: Do not raise your voices at the pulpit of the Messenger of God (peace be upon him), and that was on Friday. But when I have prayed the Friday prayer, I will go to the Messenger of God (peace be upon him) and ask him about what you differed about. He said: So he did, and then God the Almighty revealed: "Do you consider providing water to the pilgrims and maintaining the Sacred Mosque equal to one who believes in God and the Last Day and strives in the way of God? They are not equal in the sight of God. And God does not guide the wrongdoing people." Narrated by Muslim in his Sahih, Abu Dawud and Ibn Jarir with this wording, Ibn

Mardawayh and Ibn Abi Hatim in their commentaries and Ibn Hibban in his Sahih.

## Fath al-Qadir

The question in 19- **Have you made the provision of water for the pilgrims and the maintenance of the Sacred Mosque?** is for denial, and the provision of water and maintenance are two sources like striving and protection, and there is an omission in the speech, and the estimate is: Have you made the people who provide water for the pilgrims and the maintenance of the mosque, or their people **like those who believe** so that the subject and the predicate agree, or the estimate in the report is: that is, you made the provision of water for the pilgrims and the maintenance of the Sacred Mosque like the work of those who believe or like the faith of those who believe. Ibn Abi Wajzah Al-Saadi, Ibn Al-Zubayr, and Saeed Ibn Jubayr read: **Have you made the pilgrims' water-carriers and the Umrah-housers of the Sacred Mosque?** The plural of *saq* and *'amr*. According to this reading, there is no need to estimate an omitted word. The meaning is that God denied them the equality between what the Jahiliyyah used to do of deeds that were depicted as good, even if they did not benefit from them, and the faith of the believers and their jihad in the way of God. The polytheists used to boast about water-carriers and construction and preferred them over the work of the Muslims, so God denied them that. Then He, the Most High, made clear the distinction between the two groups and their differences and their lack of equality, saying: **They are not equal in the sight of God.** That is, that group of infidels who provide water for the pilgrims and construct the Sacred Mosque are not equal to this group who believe in God and the Last Day and strive in His way. God, the Most High, indicated by denying equality the denial of the virtue that the polytheists claim: that is, if the deeds of the infidels do not reach the point of being equal to the deeds of the Muslims, then how can they be superior to them as they claim? Then He ruled that they were unjust and that they are, with their injustice, because of what they are. It contains polytheism and they do not deserve guidance from God Almighty, and this is an indication of the group.

## Tafsir al-Baghawi

19- The Almighty said: **Have you made the provision of water for the pilgrims** the verse.

Abu Saeed Ahmad bin Ibrahim Al-Sharafi told us, Abu Ishaq Ahmad bin Muhammad bin Ibrahim Al-Tha'labi told us, Abdullah bin Hamid bin Muhammad Al-Wazzan told us, Ahmad bin Muhammad bin Ja'far bin Muhammad bin Ubaidullah Al-Ma'afari told us, Abu Dawud Sulayman bin Al-Ash'ath Al-Sijistani told us, Abu Tawbah Al-Rabi' bin Nafi' Al-Halabi told us, Mu'awiyah bin Salam told us, on the authority of Zaid bin Salam, on the authority of Abu Salam, Al-Nu'man bin Bashir told us: I was at the pulpit of the Messenger of God, may God bless him and grant him peace, and a man said: I do not care if I do not do any work after I provide water for the pilgrims. The other said: I do not



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care if I do not do any work after I renovate the Sacred Mosque. The other said: Jihad in the way of God is better than what you have said. So Umar ibn al-Khattab, may God be pleased with him, rebuked them and said: Do not raise your voices at the pulpit of the Messenger of God, may God bless him and grant him peace, as it is Friday. But when you have prayed, go in and ask the Messenger of God, may God bless him and grant him peace, about what you disagreed about. So he did so, and God, the Almighty, revealed: **Have you made the provision of water for the pilgrims and the maintenance of the Sacred Mosque?** until His saying: **And God does not guide the wrongdoing people.**

Ibn Abbas, may God be pleased with him, said: Al-Abbas said when he was taken prisoner on the day of Badr: If you had preceded us in Islam, migration, and jihad, we would have been building the Sacred Mosque and providing water to the pilgrims. Then God Almighty revealed this verse, and informed us that their building the Sacred Mosque and their providing water would not benefit them if they were associating partners with God, and that faith in God and jihad with the Prophet, may God bless him and grant him peace, were better than what they were doing.

Al-Hasan, Al-Sha'bi, and Muhammad bin Ka'b Al-Qurazi said: It was revealed about Ali bin Abi Talib, Al-Abbas bin Abdul Muttalib, and Talha bin Shaiba. They boasted, so Talha said: I am the owner of the House, and I have the key to it. Al-Abbas said: I am the owner of the water-giving and the one who takes care of it. Ali said: I do not know what you are saying. I prayed towards the Qiblah for six months before the people, and I am the owner of jihad. Then God Almighty revealed this verse: **Have you made the watering of the pilgrims?**

Watering: a source like care and protection.

His saying: **And the maintenance of the Sacred Mosque is like the one who believes in God and the Last Day**, is an abbreviation, meaning: Do you consider providing water to the pilgrims and the maintenance of the Sacred Mosque to be like the faith of the one who believes in God and the jihad of the one who strives in the way of God?

It was said: **The watering and the maintenance** mean the one who provides water and the one who maintains it. Its meaning is: **Have you considered the one who provides water to the pilgrims and the one who maintains the Sacred Mosque equal to one who believes in God and the Last Day and strives in the cause of God?** This is like the Almighty's saying: **And the [best] outcome is for righteousness**, meaning: for the righteous. This is indicated by the reading of Abdullah bin Al-Zubayr and Ubayy bin Ka'b: **Have you considered the one who provides water to the pilgrims and the one who maintains the Sacred Mosque** on the plural of **the one who provides water to the pilgrims and the one who maintains it**.

"Like one who believes in God and the Last Day and strives in the cause of God, they are not equal in the sight of God. And God does not guide the wrongdoing people." Abdul Wahid bin Ahmad Al-Malhi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Ishaq bin Ibrahim told us, Abu Usamah told us, Yahya bin Muhallab told us, on the authority of Husayn, on the authority of Ikrimah, 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, came to the watering place and asked for water. Al-Abbas said: O Fadl, go to your mother and bring the Messenger of God, may God bless him and grant him peace, a drink from her. He said: Give me a drink. He said: O Messenger of God, they are putting their hands in it. He said: Give me a drink. So he drank from it. Then he came to Zamzam while they were watering and working in it. He said: Work, for you are doing righteous work. Then he said: Were it not that you would be overcome, I would have come down until I put the rope on this," and he pointed to his shoulder.

Ismail bin Abdul Qahir told us, Abdul Ghafir bin Muhammad told us, Muhammad bin Isa Al-Jaludi told us, Ibrahim bin Muhammad bin Sufyan told us, on the authority of Muslim bin Al-Hajjaj, Muhammad bin Munhal Al-Dareer told us, Yazid bin Zari' told us, Hamid Al-Tawil told us, on the authority of Bakr bin Abdullah Al-Muzani, who said: "I was sitting with Ibn Abbas near the Kaaba when a Bedouin came to him and said: Why do I not see your cousins giving you honey and milk while you give you wine? Is it because you have a need or because you are stingy? Ibn Abbas said: Praise be to God, we have no need or stinginess. The Messenger of God, may God bless him and grant him peace, came on his mount and Usama was behind him. He asked for water, so we brought him a vessel of wine and he drank and gave Usama the rest to drink, and he said: You have done well and made it beautiful, so do so, for we do not want to change what the Messenger of God, may God bless him and grant him peace, has commanded."

## Tafsir al-Baidawi

19. **Have you considered the provision of water to the pilgrims and the maintenance of the Sacred Mosque equal to one who believes in God and the Last Day and strives in the cause of God?** Watering and maintenance are the source of the verbs **to water** and **to live**, so they are not likened to corpses, but rather it is necessary to imply the meaning of **Have you considered the people who provide water to the pilgrims equal to one who believes?** or **Have you considered the provision of water to the pilgrims equal to the faith of one who believes?** The first reading is supported by the one who reads **providing water to the pilgrims and the maintenance of the mosque**. The meaning is to deny that the polytheists and their nullifying deeds are likened to the believers and their



affirming deeds. Then He decided that by saying: **They are not equal in the sight of God.** And He clarified their inequality by saying: **And God does not guide the wrongdoing people.** That is, the unbelievers are wrongdoers in polytheism and enmity towards the Messenger, may God's prayers and peace be upon him, and are immersed in misguidance, so how can they be equal to those whom God has guided and granted success to the truth and right? It was said that what is meant by the wrongdoers are those who treat each other equally with the believers.

Surat al-Tawbah 9:20

Those who believed and emigrated and strove in the cause of God with their wealth and their lives are greater in degree in the sight of God. And it is those who are the successful.

### Surat al-Tawbah 9:20

Those who believed and emigrated and strove in the cause of God with their wealth and their lives are greater in degree in the sight of God. And it is those who are the successful.

### Tafsir al-Jalalayn

20 - **Those who believed and emigrated and fought in the cause of God with their wealth and their lives are greater in degree with God than others and it is those who are the successful** the victorious with good.

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: This is a judgment from God between the groups of boasters, one of whom boasted of providing water, another of providing custodianship, and another of believing in God and striving in His cause. God the Almighty says: **Those who believed** in God, and believed in His Oneness from the polytheists, **and emigrated** the homes of their people, **and fought** the polytheists in the religion of God, **with their wealth and their lives are greater in degree with God**, and higher in status with Him, than those who provide water to the pilgrims and maintain the Sacred Mosque, while they are polytheists with God. **And those**, He says: and those whose characteristics We have described, that they believed, emigrated, and fought, **are the successful ones**, of Paradise, saved from the Fire.

### Tafsir al-Qurtubi

The Almighty's saying: **Those who believe** is in the nominative case as a subject. Its predicate is **greater in degree with God**. And *degree* is in the accusative case as a clarification, meaning than those who boasted about watering and building. And the disbelievers do not have a degree with God so that it can be said: The believer has a greater degree. What is meant is that they estimated for themselves a degree in building and watering, so He addressed them according to what they estimated in themselves even if the estimation was wrong, like the Almighty's saying: **The companions of Paradise, that Day, will be the best place to settle** (al-Furqan 25:24). It was said: Greater in degree than anyone with a degree, meaning they will have the advantage and the highest position. **And those are the successful ones** by that.

### Tafsir Ibn Kathir

Al-Awfi said in his interpretation on the authority of Ibn Abbas in the interpretation of this verse, he said: The polytheists said: Maintaining the House of God and taking care of the water supply is better than believing and striving, and they were proud of the sanctuary and were arrogant about it because they were its people and its maintainers, so God mentioned their arrogance and their turning away, so He said to the people of the sanctuary from the polytheists: **My verses were recited to you, but you were turning back on your heels, arrogant, spending time with it and neglecting it**. He means that they were arrogant about the sanctuary. He said: **Passing it** they were spending time with it and neglecting the Qur'an and the Prophet, may God bless him and grant him peace, so God preferred faith and striving with the Prophet, may God bless him and grant him peace, over the polytheists' maintenance of the House and taking care of the water supply, and it did not benefit them with God with associating partners with Him, even though they used to maintain His House and perform the rituals of ihram with it. God Almighty said: **They are not equal before God, and God does not guide the wrongdoing people**. Meaning those who claimed that they were the people of construction, so God called them wrongdoers because of their polytheism, so construction did not benefit them at all.

Ali ibn Abi Talha said on the authority of Ibn Abbas in the interpretation of this verse: It was revealed about Al-Abbas ibn Abdul Muttalib when he was taken prisoner at Badr. He said: If you had preceded us in Islam, migration and jihad, we would have maintained the Sacred Mosque, provided water for the poor and freed the captives. God the Almighty said: "Have you considered the provision of water for the pilgrims and the maintenance of the Sacred Mosque equal to one who believes in God and the Last Day and strives in the cause of God? They are not equal in the sight of God. And God does not guide the wrongdoing people." He means that all of that was in polytheism and I do not accept what was in polytheism. Ad-Dahhak ibn Muzahim said: The Muslims turned to Al-Abbas and his companions who were taken prisoner on the day of Badr, taunting them with polytheism. Al-Abbas said: By God, we used to maintain the Sacred Mosque, free the captives, cover the Kaaba and provide water for the pilgrims. Then God revealed: **Have you considered the provision of water for the pilgrims?**

Abdul Razzaq said: Ibn Uyaynah told us on the authority of Ismail on the authority of Al-Sha'bi: He said: It was revealed about Ali and Al-Abbas, may God be pleased with them, regarding what they said about that. Ibn Jarir said: Yunus told me, Ibn Wahb told us, Ibn Lahi'ah told me on the authority of Abu Sakhr, he said: I heard Muhammad bin Ka'b Al-Qurazi say: Talha bin Shaiba from Banu Abd Al-Dar, Abbas bin Abdul Muttalib and Ali bin Abi Talib boasted, so Talha said: I am the owner of the house, I have its key, and if I wish I could spend the night in it. Al-Abbas said: I am the owner of the water-supply and the one who takes care

of it, and if I wish I could spend the night in the mosque. Ali, may God be pleased with him, said: I do not know what you are saying. I prayed towards the qibla for six months before the people, and I am the owner of jihad. Then God Almighty revealed: **Have you made the provision of water for the pilgrims?** The whole verse, and this is what Al-Suddi said, except that he said: Ali, Al-Abbas, and Shaiba bin Othman boasted, and he mentioned something similar. Abdul Razzaq said: Muammar told us, on the authority of Amr, on the authority of Al-Hasan, who said: It was revealed about Ali, Al-Abbas, Othman, and Shaiba, who spoke about that, and Al-Abbas said: I do not see myself except that I will abandon our water-providers, so the Messenger of God, may God bless him and grant him peace, said: **Stay in charge of your water-providers, for there is good for you in it.** And Muhammad bin Thawr narrated it, on the authority of Muammar, on the authority of Al-Hasan, and he mentioned something similar. A hadith with a chain of transmission traceable to the Prophet was reported in the interpretation of this verse, so it is necessary to mention it here. Abdul Razzaq said: Muammar told us, on the authority of Yahya bin Abi Katheer, on the authority of Al-Nu'man bin Bashir, may God be pleased with him, that a man said: I do not care if I do not do any work after Islam except that I water the pilgrims. Another said: I do not care if I do not do any work after Islam except that I maintain the Sacred Mosque. And another said: Jihad in the way of God is better than what you have said. Omar, may God be pleased with him, rebuked them and said: Do not raise your voices at the pulpit of the Messenger of God, may God bless him and grant him peace, and that was on Friday, but when we prayed Friday prayers we would go to the Prophet, may God bless him and grant him peace, and ask him. Then the verse was revealed: **Do you consider the provision of water to the pilgrims and the maintenance of the Sacred Mosque equal to one who believes in God and the Last Day and strives in the cause of God? They are not equal.**

**Another way** Al-Walid bin Muslim said: Muawiyah bin Salam told me on the authority of his grandfather Abu Salam Al-Aswad on the authority of Al-Nu'man bin Bashir Al-Ansari who said: I was at the pulpit of the Messenger of God (peace be upon him) with a group of his companions and one of them said: I do not care if I do not do any work for God after accepting Islam except providing water to the pilgrims. Another said: Rather, maintaining the Sacred Mosque. And another said: Rather, jihad in the way of God is better than what you have said. So Umar bin Al-Khattab **may God be pleased with him** rebuked them and said: Do not raise your voices at the pulpit of the Messenger of God (peace be upon him), and that was on Friday. But when I have prayed the Friday prayer, I will go to the Messenger of God (peace be upon him) and ask him about what you differed about. He said: So he did, and then God the Almighty revealed: "Do you consider providing water to the pilgrims and maintaining the Sacred Mosque equal to one who believes in God and the Last Day and strives in the way of God? They are not equal in the sight of God. And God does not guide the wrongdoing people." Narrated by Muslim in his Sahih, Abu Dawud and Ibn Jarir with this wording, Ibn Mardawayh and Ibn Abi Hatim in their commentaries

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### Fath al-Qadir

Then he stated the virtuous group, saying: 20- **Those who believe** to the end: meaning those who combine faith, migration, and jihad with money and souls **are greater in degree with God** and more deserving of what He has of goodness than that polytheistic group that boasts of its surrounding false deeds. In His saying: **with God** there is a great honor for the believers, and the reference in His saying: *those* to those who are characterized by the aforementioned qualities **are the successful ones** meaning those who are special in winning with God.

### Tafsir al-Baghawi

20- The Almighty said: **Those who believed and emigrated and fought in the cause of God with their wealth and their lives are greater in degree** in virtue, **with God**, than those who boasted about providing water to the pilgrims and maintaining the Sacred Mosque. **And those are the successful**, the ones saved from the Fire.

### Tafsir al-Baidawi

20. **Those who believed and emigrated and fought in the cause of God with their wealth and their lives are greater in rank with God** higher in rank and more honorable than those who do not possess these qualities or those who provide water and construction for you. **And those are the successful** in reward and attainment of goodness with God, without you.

Surat al-Tawbah 9:21

Their Lord gives them good tidings of mercy from Him and approval and gardens for them wherein is lasting pleasure.

## Surat al-Tawbah 9:21

Their Lord gives them good tidings of mercy from Him and approval and gardens for them wherein is lasting pleasure.

## Tafsir al-Jalalayn

21 - **Their Lord gives them good tidings of mercy from Him and approval and gardens for them wherein is lasting pleasure** eternal.

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: He gives good tidings to those who believed, emigrated, and struggled in the way of God, **their Lord gives them good tidings of mercy from Him**, for them, that He has had mercy on them so that He would not punish them, and of His pleasure for them, that He has been pleased with them for their obedience to Him, and their fulfillment of what He has charged them with, **and gardens**, meaning: and orchards, **for them therein is lasting pleasure**, that does not disappear or perish, fixed and permanent for them forever.

Ibn Bashir told us, Abu Ahmad al-Zubayr told us, Sufyan told us, on the authority of Muhammad ibn al-Munkadir, on the authority of Jabir ibn Abdullah, who said: When the people of Paradise enter Paradise, God Almighty says: I have given you something better than this! They say: Our Lord, what is better than this? He says: My pleasure.

## Tafsir al-Qurtubi

The Almighty says: **Their Lord gives them good tidings** meaning He informs them in this world of the great reward and everlasting bliss they will have in the Hereafter. Bliss means a comfortable and luxurious life.

## Tafsir Ibn Kathir

Al-Awfi said in his interpretation on the authority of Ibn Abbas in the interpretation of this verse, he said: The polytheists said: Maintaining the House of God and taking care of the water supply is better than believing and striving, and they were proud of the sanctuary and were arrogant about it because they were its people and its maintainers, so God mentioned their arrogance and their turning away, so He said to the people of the sanctuary from the polytheists: **My verses were recited to you, but you were turning back on your heels, arrogant, spending time with it and neglecting it.** He

means that they were arrogant about the sanctuary. He said: **Passing it** they were spending time with it and neglecting the Qur'an and the Prophet, may God bless him and grant him peace, so God preferred faith and striving with the Prophet, may God bless him and grant him peace, over the polytheists' maintenance of the House and taking care of the water supply, and it did not benefit them with God with associating partners with Him, even though they used to maintain His House and perform the rituals of ihram with it. God Almighty said: **They are not equal before God, and God does not guide the wrongdoing people.** Meaning those who claimed that they were the people of construction, so God called them wrongdoers because of their polytheism, so construction did not benefit them at all.

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that I will abandon our water-providers, so the Messenger of God, may God bless him and grant him peace, said: **Stay in charge of your water-providers, for there is good for you in it.** And Muhammad bin Thawr narrated it, on the authority of Muammar, on the authority of Al-Hasan, and he mentioned something similar. A hadith with a chain of transmission traceable to the Prophet was reported in the interpretation of this verse, so it is necessary to mention it here. Abdul Razzaq said: Muammar told us, on the authority of Yahya bin Abi Katheer, on the authority of Al-Nu'man bin Bashir, may God be pleased with him, that a man said: I do not care if I do not do any work after Islam except that I water the pilgrims. Another said: I do not care if I do not do any work after Islam except that I maintain the Sacred Mosque. And another said: Jihad in the way of God is better than what you have said. Omar, may God be pleased with him, rebuked them and said: Do not raise your voices at the pulpit of the Messenger of God, may God bless him and grant him peace, and that was on Friday, but when we prayed Friday prayers we would go to the Prophet, may God bless him and grant him peace, and ask him. Then the verse was revealed: **Do you consider the provision of water to the pilgrims and the maintenance of the Sacred Mosque equal to one who believes in God and the Last Day and strives in the cause of God? They are not equal.**

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### Fath al-Qadir

Then he explained the victory by saying: 21- **Their Lord gives them good tidings of mercy from Him and approval and gardens for them wherein is lasting pleasure.** The indefiniteness in mercy, approval, and gardens is for glorification, and the meaning is that they are beyond the description of describers and the imagination of imaginers. And lasting pleasure is the permanent, continuous one that never leaves its owner.

### Tafsir al-Baghawi

21- **Their Lord gives them good tidings of mercy from Him and approval and gardens for them wherein is lasting pleasure.**

### Tafsir al-Baidawi

21. **Their Lord gives them good tidings of mercy from Him and approval and gardens for them therein** in the gardens. **Eternal bliss** forever. Hamza read **gives them good tidings** with a light pronunciation, and the indefiniteness of the one being given good tidings indicates that he is beyond specification and definition.



Surat al-Tawbah 9:22

Abiding therein forever. Indeed, with God is a great reward.

## Surat al-Tawbah 9:22

Abiding therein forever. Indeed, with God is a great reward.

### Tafsir al-Jalalayn

22 - *Khalideen* is an implied state (therein forever. Indeed, God has with Him a great reward)

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says, **abiding therein**, abiding therein, meaning in the gardens, *forever*, there is no end to that and no limit, **Indeed, God has with Him a great reward**, meaning that God Almighty has described these believers with the description He mentioned in this verse, **a great reward**, a reward for their obedience to their Lord and their performance of the deeds He has charged them with, "and that is the bliss that He has promised them that He will give them in the Hereafter.

### Tafsir al-Qurtubi

The Almighty's saying: "Immortal" is in the accusative case as a state. Immortality is residence. **Indeed, God has with Him a great reward** meaning He has prepared for them in His house of honor that reward.

### Tafsir Ibn Kathir

Al-Awfi said in his interpretation on the authority of Ibn Abbas in the interpretation of this verse, he said: The polytheists said: Maintaining the House of God and taking care of the water supply is better than believing and striving, and they were proud of the sanctuary and were arrogant about it because they were its people and its maintainers, so God mentioned their arrogance and their turning away, so He said to the people of the sanctuary from the polytheists: **My verses were recited to you, but you were turning back on your heels, arrogant, spending time with it and neglecting it.** He means that they were arrogant about the sanctuary. He said: **Passing it** they were spending time with it and neglecting the Qur'an and the Prophet, may God bless him and grant him peace, so God preferred faith and striving with the Prophet, may God bless him and grant him peace, over the polytheists' maintenance of the House and taking care of the water supply, and it did not benefit them with God with associating partners with Him, even though they used to maintain His House and perform the rituals of ihram with it. God Almighty said: **They are not equal before God, and God does not guide the wrongdoing people.** Meaning those who claimed that they were the people of

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maintain the Sacred Mosque. And another said: Jihad in the way of God is better than what you have said. Omar, may God be pleased with him, rebuked them and said: Do not raise your voices at the pulpit of the Messenger of God, may God bless him and grant him peace, and that was on Friday, but when we prayed Friday prayers we would go to the Prophet, may God bless him and grant him peace, and ask him. Then the verse was revealed: **Do you consider the provision of water to the pilgrims and the maintenance of the Sacred Mosque equal to one who believes in God and the Last Day and strives in the cause of God? They are not equal.**

**Another way** Al-Walid bin Muslim said: Muawiyah bin Salam told me on the authority of his grandfather Abu Salam Al-Aswad on the authority of Al-Nu'man bin Bashir Al-Ansari who said: I was at the pulpit of the Messenger of God (peace be upon him) with a group of his companions and one of them said: I do not care if I do not do any work for God after accepting Islam except providing water to the pilgrims. Another said: Rather, maintaining the Sacred Mosque. And another said: Rather, jihad in the way of God is better than what you have said. So Umar bin Al-Khattab **may God be pleased with him** rebuked them and said: Do not raise your voices at the pulpit of the Messenger of God (peace be upon him), and that was on Friday. But when I have prayed the Friday prayer, I will go to the Messenger of God (peace be upon him) and ask him about what you differed about. He said: So he did, and then God the Almighty revealed: "Do you consider providing water to the pilgrims and maintaining the Sacred Mosque equal to one who believes in God and the Last Day and strives in the way of God? They are not equal in the sight of God. And God does not guide the wrongdoing people." Narrated by Muslim in his Sahih, Abu Dawud and Ibn Jarir with this wording, Ibn Mardawayh and Ibn Abi Hatim in their commentaries and Ibn Hibban in his Sahih.

### Fath al-Qadir

And the mention of eternity after immortality is an emphasis on it, and the sentence 22 - **Indeed, with God is a great reward** is an emphasis on what came before it, while it includes the reason: that is, God Almighty gave them these great rewards because the reward with Him is great, and He gives from it whatever He wills to whomever He wills, and He is the possessor of great bounty.

Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ibn Abbas regarding his statement: **It is not for the polytheists to maintain the mosques of God**, and he said: **The mosques of God shall be maintained only by those who believe in God and the Last Day**, so he excluded the polytheists from the mosque. **Whoever believes in God** means: whoever believes in the Oneness of God and believes in what God has revealed, **and establishes prayer** means the five daily prayers, **and fears none but God** means: none but God is worshipped, **then it is likely that those** means: those are the ones who are guided, like his statement to his Prophet, may God bless him and grant him peace: **It is likely that your Lord will raise you to a station of praise,**

meaning: your Lord will raise you to a station of praise, which is intercession, and every **it is likely** in the Qur'an is obligatory. Ahmad, Abd bin Hamid, Al-Darimi, Al-Tirmidhi **who authenticated it**, Ibn Majah, Ibn Al-Mundhir and Al-Bayhaqi narrated in his Sunan on the authority of Abu Sa'id Al-Khudri who said: The Messenger of God, may God bless him and grant him peace, said: **If you see a man frequenting the mosques, then bear witness to his faith.** God the Almighty said: **The mosques of God shall be maintained only by those who believe in God and the Last Day.** Many hadiths have been narrated about the desirability of staying in mosques, maintaining them, and frequenting them for acts of worship. Muslim, Abu Dawud, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Ibn Hibban, al-Tabarani, Abu al-Shaykh, and Ibn Mardawayh narrated on the authority of al-Nu'man ibn Bashir, who said: "I was with

The pulpit of the Messenger of God, may God bless him and grant him peace, was among a group of his companions. One of them said: I do not care if I do not do any work for God after Islam except providing water to the pilgrims. Another said: Rather, maintaining the Sacred Mosque. Another said: Rather, jihad in the way of God is better than what you have said. Umar rebuked them and said: Do not raise your voices at the pulpit of the Messenger of God, may God bless him and grant him peace, and that was on a Friday. But when you have prayed the Friday prayer, go to the Messenger of God, may God bless him and grant him peace, and ask him about what you have differed about. Then God revealed: "Have you made the provision of water to the pilgrims" until His saying: **He does not guide the wrongdoing people.** Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding His saying: **Have you made the provision of water to the pilgrims** the verse. That is because the polytheists said that maintaining the House of God and taking care of the water supply is better than believing and striving. They were proud of the Sacred Mosque and were arrogant about it because they were its people and its maintainers. Then God, the Exalted, mentioned their arrogance and turning away, and said to the people of the Sacred Mosque from the polytheists: "My verses were recited to you So you were turning back on your heels, arrogantly, ignorant of it, and you were devouring it. That is, they were arrogant in the Sacred Sanctuary. He said, "They were devouring it and devouring it with the Qur'an and the Prophet, may God bless him and grant him peace." So the best belief in God and jihad with the Prophet of God is over the polytheists' construction of the House and their standing up to provide water, and it would not benefit them with God if they were to associate partners with Him, even if they were to provide for His House and serve it. God said, **They are not equal in the sight of God, and God does not guide the wrongdoing people.** That is, those who claimed that they were the people of construction, so He called them wrongdoers because of their polytheism, so construction did not benefit them at all. In its chain of transmission is Al-Awfi, who is weak. Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: Al-Abbas said when he was taken prisoner on the day of Badr: If you preceded us in Islam, migration, and jihad, we used to

Surat al-Tawbah 9:22

Abiding therein forever. Indeed, with God is a great reward.

provide water for the pilgrims, and free the captives. Then God revealed, **Have you made the provision of water for the pilgrims?** The verse means that that was in polytheism, so I do not accept what was in polytheism. Ibn Mardawayh also narrated on his authority regarding the verse, he said: It was revealed about Ali bin Abi Talib and Al-Abbas. Ibn Abi Hatim and Abu Al-Sheikh narrated on the authority of Al-Sha'bi, he said: Ali, Al-Abbas and Shaiba boasted about providing water and guardianship, so God revealed: **Have you made the provision of water for the pilgrims?** The meaning of this has been narrated through various chains of transmission.

### Tafsir al-Baghawi

22- "They will abide therein forever. Indeed, God has with Him a great reward."

### Tafsir al-Baidawi

22. **They will abide therein forever.** He emphasized eternity with perpetuity because it may be used for a long stay. **Indeed, God has with Him a great reward.** He considers what they deserved for it or the pleasures of this world insignificant compared to it.

## Surat al-Tawbah 9:23

O you who have believed, do not take your fathers and your brothers as allies if they prefer disbelief over faith. And whoever among you takes them as allies - then it is those who are the wrongdoers.

### Tafsir al-Jalalayn

23 - And it was revealed about those who left emigration for the sake of their families and their trade: **O you who have believed, do not take your fathers and your brothers as allies if they so desire** they chose (disbelief over faith. And whoever among you takes them as allies - then it is those who are the wrongdoers)

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says to the believers in Him and His Messenger: Do not take your fathers and brothers as intimate friends to whom you divulge your secrets, and expose to them the faults of Islam and its people, and prefer staying among them over migrating to the abode of Islam, **if they prefer disbelief over faith**, meaning: if they choose disbelief in God over belief in Him and acknowledging His Oneness, **and whoever among you takes them as allies**, meaning: whoever among you takes them as intimate friends rather than believers, and prefers staying with them over migrating to the Messenger of God, may God bless him and grant him peace, and the abode of Islam, **then those are the wrongdoers**, meaning: those among you who do that are those who disobeyed God's command, so they placed the guardianship in the wrong place, and disobeyed God in His command.

It was said: This was revealed as a prohibition from God to the believers from befriending their relatives who did not migrate from the land of polytheism to the land of Islam.

Who said that?

Muhammad ibn Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **Have you made the provision of water for the pilgrims and the maintenance of the Sacred Mosque?** He said: They were commanded to emigrate, so Al-Abbas ibn Abdul Muttalib said: I will provide water for the pilgrims! And Talhah, the brother of Banu Abdul Dar, said: I am the owner of the Kaaba, so we will not emigrate! So the statement was revealed: **Do not take your fathers and your brothers as allies** until His statement: **God brings about His command**, with the conquest, in His command to them to emigrate. All of this was before the conquest of Mecca.

### Tafsir al-Qurtubi

This verse appears to be addressed to all believers, and it will remain in effect until the Day of Judgment in severing allegiance between believers and unbelievers. A group reported that this verse was revealed to urge emigration and reject the lands of the unbelievers. Thus, the addressee in this case is to the believers who were in Mecca and other Arab lands. They were told not to befriend their fathers and brothers, lest they follow them in residing in the lands of unbelief. **If they like** means if they like, as it is said: **He responded** means **He answered**. That is, do not obey them and do not single them out. God the Almighty singled out fathers and brothers, as there is no closer kinship than them. So He denied allegiance between them, just as He denied it between people, by saying: **O you who have believed, do not take the Jews and the Christians as allies** (al-Ma'idah 5:51) to show that closeness is closeness of religions, not closeness of bodies. In a similar manner, the Sufis chant:

They tell me the home of the beloved is near, and you are like a sand dune. This is truly amazing.

I said: What good are close homes if there is no closeness between the hearts?

How many a distant home has achieved what it wanted, while another neighbor nearby has died like a sand dune?

Children are not mentioned in this verse, as most people believe that children are subordinate to their fathers. Kindness and gifts are excluded from guardianship.

3310 Asma' said: O Messenger of God, my mother came to me seeking help, and she is a polytheist. Should I maintain ties of kinship with her? He said: Maintain ties of kinship with your mother. Narrated by Al-Bukhari.

God Almighty says: **And whoever among you takes them as allies - it is those who are the wrongdoers**. Ibn Abbas said: He is a polytheist like them, because whoever is satisfied with polytheism is a polytheist.

God Almighty says: "Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have acquired, the commerce in which you fear decline, and the dwellings in which you delight are dearer to you than God and His Messenger and striving in His cause, then wait until God brings about His decision. And God does not guide the defiantly disobedient people."

### Tafsir Ibn Kathir

God Almighty commanded us to separate ourselves from the disbelievers in Him, even if they were our fathers or sons, and He forbade us from befriending them if we liked it, that is, if we chose disbelief over faith, and He threatened us for that, as in His Almighty saying: "You will not find a people who believe in God and the Last Day having affection for those who

## Surat al-Tawbah 9:23

O you who have believed, do not take your fathers and your brothers as allies if they prefer disbelief over faith. And whoever among you takes them as allies - then it is those who are the wrongdoers.

oppose God and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those - He has inscribed faith in their hearts and supported them with spirit from Him - and He will admit them to gardens beneath which rivers flow." [Al-Baihaqi], and Al-Hafiz Al-Bayhaqi narrated from the hadith of Abdullah bin Shawdhab, who said: Abu Abi Ubaidah bin Al-Jarrah kept describing the gods to him on the day of Badr, and Abu Ubaidah kept turning away from him, so when Al-Jarrah increased his son Abu Ubaidah went after him and killed him, so God revealed this verse about him: **You will not find a people who believe in God and the Last Day having affection for those who oppose God and His Messenger.** [Al-Baihaqi] Then the Almighty commanded His Messenger to threaten those who prefer their families, relatives and clan over God, His Messenger and jihad in His cause, saying: "Say: 'If your fathers, your sons, your brothers, your wives, your clan, wealth that you have acquired, commerce in which you fear decline, and dwellings that please you,' meaning, you love them for their goodness and beauty, meaning, if these things **are dearer to you than God and His Messenger and jihad in His cause, then wait,**' meaning, wait for what will befall you of His punishment and chastisement. That is why He said, "until God brings about His command. And God does not guide the wicked people."

Imam Ahmad said: Qutaybah ibn Saeed narrated to us, Ibn Lahi'ah narrated to us, on the authority of Zuhra ibn Ma'bad, on the authority of his grandfather, who said: We were with the Messenger of God, may God bless him and grant him peace, and he was holding the hand of Umar ibn al-Khattab, and he said: By God, O Messenger of God, you are dearer to me than everything except my own self. The Messenger of God, may God bless him and grant him peace, said: **None of you will believe until I am dearer to him than his own self.** Umar said: **By God, now you are dearer to me than my own self.** The Messenger of God, may God bless him and grant him peace, said: **Now, O Umar.** Al-Bukhari alone transmitted it, and he narrated it on the authority of Yahya ibn Sulayman, on the authority of Ibn Wahb, on the authority of Haywah ibn Shuraih, on the authority of Abu Uqayl Zuhra ibn Ma'bad, that he heard his grandfather Abdullah ibn Hisham say this on the authority of the Prophet, may God bless him and grant him peace. It has been proven in Sahih that he, may God bless him and grant him peace, said: **By the One in Whose Hand is my soul, none of you will believe until I am dearer to him than his father, his son, and all of mankind.** Imam Ahmad and Abu Dawud narrated, and the wording is his, from the hadith of Abu Abd al-Rahman al-Khurasani, on the authority of Ata' al-Khurasani, on the authority of Nafi', on the authority of Ibn Umar, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "When you engage in `inah transactions and hold on to the tails of cows, And you are satisfied with the crops and abandon the jihad, God will send upon you humiliation that He will not remove until you return to your religion." Imam Ahmad also narrated on the authority of Yazid bin Harun on the authority of Abu Janab on the

authority of Shahr bin Hawshab that he heard Abdullah bin Amr on the authority of the Messenger of God, may God bless him and grant him peace, something similar to that. This is evidence for what came before it, and God knows best.

## Fath al-Qadir

23- "O you who have believed, do not take your fathers and your brothers as allies if they prefer disbelief over faith. And whoever takes them as allies among you - then those are the wrongdoers." The address is to all believers, and it is a ruling that will remain until the Day of Resurrection, indicating the severing of allegiance between believers and disbelievers. A group of scholars said: It was revealed to encourage emigration and reject the lands of disbelief, so the address is to those who were believers in Mecca and other Arab lands. They were forbidden to take allegiance to fathers and brothers, so that they would be their followers in residing in the lands and disbelief if they preferred: that is, they loved, as it is said: he responded with the meaning of he answered, and it is originally a request for love. The investigation of the matter has already been presented in Surat Al-Ma'idah in the Almighty's saying: **O you who have believed, do not take the Jews and Christians as allies.** Then he ruled that whoever takes allegiance to those who preferred disbelief over faith from among fathers and brothers is unjust, so this indicates that taking allegiance to someone who is like that is one of the greatest and most severe sins.

## Tafsir al-Baghawi

23- **O you who have believed, do not take your fathers and your brothers as allies.** Mujahid said: This verse is connected to the one before it. It was revealed in the story of Al-Abbas and Talha and their refusal to emigrate.

Al-Kalbi said on the authority of Abu Salih on the authority of Ibn Abbas: He said, when the Prophet, may God bless him and grant him peace, passed by the migration to Medina, some of them had their families and children clinging to him, saying: We implore you by God not to neglect us. So he took pity on them and stayed with them and abandoned the migration, so God Almighty revealed this verse.

Muqatil said: It was revealed about the nine who apostatized from Islam and went to Mecca, so God forbade them from being allies, so God revealed: **O you who have believed, do not take your fathers and your brothers as allies,** confidants and friends, so that you divulge your secrets to them and prefer staying with them over emigration, **if they prefer,** they choose "disbelief over faith. And whoever among you takes them as allies," so that he exposes to them the weaknesses of the Muslims and prefers staying with them over emigration and jihad, **then those are the wrongdoers.** At that time, no one would take a break



from faith except a emigrant, so this is the meaning of His statement: **then those are the wrongdoers.**

### **Tafsir al-Baidawi**

23. **O you who have believed, do not take your fathers and your brothers as allies.** This was revealed about the emigrants, for when they were ordered to emigrate, they said: If we emigrate, we will cut off our fathers, our sons, and our tribes, and our trade will be lost, and we will remain lost. It was said that it was revealed as a prohibition against befriending the nine who apostatized and went to Mecca, and the meaning is do not take them as allies who will prevent you from believing and turn you away from obedience, because of His statement: **If they prefer disbelief over belief**, if they choose it and are keen on it. **And whoever among you takes them as allies - then it is those who are the wrongdoers**, by placing the allegiance in the wrong place.

## Surat al-Tawbah 9:24

Say, "If your fathers, your sons, your brothers, your wives, your kindred, the wealth you have acquired, commerce in which you fear decline, and dwellings in which you are pleased are dearer to you than God and His Messenger and striving in His cause, then wait until God brings about His decision. And God does not guide." The wicked people

## Surat al-Tawbah 9:24

Say, "If your fathers, your sons, your brothers, your wives, your kindred, the wealth you have acquired, commerce in which you fear decline, and dwellings in which you are pleased are dearer to you than God and His Messenger and striving in His cause, then wait until God brings about His decision. And God does not guide." The wicked people

## Tafsir al-Jalalayn

24 - (Say: If your fathers, your sons, your brothers, your wives, your kindred, your relatives, your wealth that you have acquired, your commerce in which you fear decline, your dwellings which you are pleased with, are dearer to you than God and His Messenger and striving in His cause, for which you have held back from migration and striving, then wait until God brings about His command, as a threat to them. God does not guide the wicked people.)

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: The Blessed and Most High says to His Prophet Muhammad, may God bless him and grant him peace: *Say*, O Muhammad, to those who have not migrated to the abode of Islam, and are residing in the abode of polytheism: If the residence is with your fathers, sons, brothers, wives, and relatives, and **wealth you have acquired**, meaning: you have earned it, **and commerce in which you fear decline**, because you have left your country, **and dwellings in which you are pleased**, and you have settled in them, **are dearer to you**, than migrating to God and His Messenger, from the abode of polytheism, and than striving in His cause, meaning: in support of the religion of God which He has chosen, **then wait**, meaning: then wait, **until God brings about His command**, until God brings about the conquest of Mecca, **and God does not guide the wicked people**, meaning: God does not guide to good those who have disobeyed Him and are in His disobedience.

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: **Until God brings about His command**, with the fat-ha.

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: **Then wait until God brings about**

**His command**, the conquest of Mecca.

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **And wealth that you have acquired and commerce in which you fear decline**, he says: you fear that it will decline so you sell it, **and dwellings that please you**, he said: they are palaces and homes.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And wealth that you have acquired**, he said: you have acquired it.

## Tafsir al-Qurtubi

When the Messenger of God (peace be upon him) ordered the migration from Mecca to Medina, a man would say to his father, a father to his son, a brother to his brother, and a man to his wife: We have been ordered to migrate. Some of them hastened to do so, and some of them refused to migrate, saying: By God, if you do not go to the abode of migration, I will never benefit you or spend on you at all. Some of them would have their wives and children cling to them and say to them: I ask you by God not to go, so that we may be lost after you. Some of them would feel compassion and abandon migration and stay with them, so the verse was revealed: **O you who have believed, do not take your fathers and your brothers as allies if they prefer disbelief over belief**. He said: If they chose to stay in disbelief in Mecca over belief in God and migrate to Medina. **And whoever among you takes them as allies** after the verse was revealed, **then it is they who are the wrongdoers**. Then it was revealed about those who stayed behind and did not migrate: "Say: If your fathers, your sons, your brothers, your wives, your kindred" which is the group that goes back to one contract like a contract of ten or more, and from it comes cohabitation which is meeting on something.

**And wealth that you have acquired** he says: you acquired it in Mecca. The origin of *iqтираaf* is separating something from its place to another. **And commerce in which you fear decline** Ibn al-Mubarak said: It is the daughters and sisters who, if they decline in the house, cannot find a suitor for them. The poet said:

They were poor among their people, and my presence made them even more poor.

**And dwellings that please you** means: and homes that you find pleasant to live in. **Better to you** than for you to migrate to God and His Messenger in Medina. *Better* is the predicate of *was*. It is permissible in places other than the Qur'an to raise *better* as the subject and predicate, and the subject of *was* is implied in it. Sibawayh recited:

If I die, people will be of two types: those who gloat and those who praise what I did.

And he recited:

It is the cure for my illness if I obtain it, but there is no cure for the illness that is available from it.

This verse is evidence of the obligation to love God and His Messenger, and there is no disagreement about this among the Ummah, and that this takes precedence over everything beloved. The meaning of loving God and loving His Messenger has already been mentioned in Al Imran. **And jihad in His cause, so wait** is in the form of a command and its meaning is a threat. He says: Wait. **Until God brings about His command** meaning by fighting and conquering Mecca, according to Mujahid. Al Hasan: with a punishment, whether immediate or delayed. In His statement: **And jihad in His cause** is evidence of the virtue of jihad and preferring it over the comfort of the soul and its relationships with family and money. The virtue of jihad will come at the end of the surah. The rulings on women's migration have already been mentioned sufficiently, praise be to God. In the authentic hadith:

3311 "The devil sits in wait for the son of Adam in three places: he sits in wait for him on the path of Islam and says: Why do you abandon your religion and the religion of your fathers? So he disobeyed him and became Muslim. He sits in wait for him on the path of migration and says: Are you abandoning your wealth and your family? So he disobeyed him and migrated. Then he sits in wait for him on the path of jihad and says: You will fight jihad and be killed, so your family will be married and your wealth will be divided. So he disobeyed him and fought jihad, so it is incumbent upon God to admit him to Paradise." An-Nasa'i narrated it from the hadith of Sabrah ibn Abi Fakih who said: I heard the Messenger of God, may God bless him and grant him peace, say: The devil... and he mentioned him. Al-Bukhari said: Ibn al-Fakih, and he did not mention any difference in it. Ibn Abi 'Uday said: It is said Ibn al-Fakih and Ibn Abi al-Fakih. End quote.

## Tafsir Ibn Kathir

God Almighty commanded us to separate ourselves from the disbelievers in Him, even if they were our fathers or sons, and He forbade us from befriending them if we liked it, that is, if we chose disbelief over faith, and He threatened us for that, as in His Almighty saying: "You will not find a people who believe in God and the Last Day having affection for those who oppose God and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those - He has inscribed faith in their hearts and supported them with spirit from Him - and He will admit them to gardens beneath which rivers flow." [Al-Baihaqi], and Al-Hafiz Al-Bayhaqi narrated from the hadith of Abdullah bin Shawdhab, who said: Abu Abi Ubaidah bin Al-Jarrah kept describing the gods to him on the day of Badr, and Abu Ubaidah kept turning away from him, so when Al-Jarrah increased his son Abu Ubaidah went after him and killed him, so God revealed this verse about him: **You will not find a people who believe in God and the Last Day having affection for those who oppose God and His Messenger.** [Al-Baihaqi] Then the Almighty

commanded His Messenger to threaten those who prefer their families, relatives and clan over God, His Messenger and jihad in His cause, saying: "Say: 'If your fathers, your sons, your brothers, your wives, your clan, wealth that you have acquired, commerce in which you fear decline, and dwellings that please you,'" meaning, you love them for their goodness and beauty, meaning, if these things **are dearer to you than God and His Messenger and jihad in His cause, then wait,** meaning, wait for what will befall you of His punishment and chastisement. That is why He said, "until God brings about His command. And God does not guide the wicked people."

Imam Ahmad said: Qutaybah ibn Saeed narrated to us, Ibn Lahi'ah narrated to us, on the authority of Zuhra ibn Ma'bad, on the authority of his grandfather, who said: We were with the Messenger of God, may God bless him and grant him peace, and he was holding the hand of Umar ibn al-Khattab, and he said: By God, O Messenger of God, you are dearer to me than everything except my own self. The Messenger of God, may God bless him and grant him peace, said: **None of you will believe until I am dearer to him than his own self.** Umar said: **By God, now you are dearer to me than my own self.** The Messenger of God, may God bless him and grant him peace, said: **Now, O Umar.** Al-Bukhari alone transmitted it, and he narrated it on the authority of Yahya ibn Sulayman, on the authority of Ibn Wahb, on the authority of Haywah ibn Shuraih, on the authority of Abu Uqayl Zuhra ibn Ma'bad, that he heard his grandfather Abdullah ibn Hisham say this on the authority of the Prophet, may God bless him and grant him peace. It has been proven in Sahih that he, may God bless him and grant him peace, said: **By the One in Whose Hand is my soul, none of you will believe until I am dearer to him than his father, his son, and all of mankind.** Imam Ahmad and Abu Dawud narrated, and the wording is his, from the hadith of Abu Abd al-Rahman al-Khurasani, on the authority of Ata' al-Khurasani, on the authority of Nafi', on the authority of Ibn Umar, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "When you engage in `inah transactions and hold on to the tails of cows, And you are satisfied with the crops and abandon the jihad, God will send upon you humiliation that He will not remove until you return to your religion." Imam Ahmad also narrated on the authority of Yazid bin Harun on the authority of Abu Janab on the authority of Shahr bin Hawshab that he heard Abdullah bin Amr on the authority of the Messenger of God, may God bless him and grant him peace, something similar to that. This is evidence for what came before it, and God knows best.

## Fath al-Qadir

Then God commanded His Messenger, may God bless him and grant him peace, to say to them: 24- **If your fathers** to the end, and the clan: the group that goes back to one contract, and the clan of a man is his closest relatives, and they are those who live with him and it is a collective noun. Abu Bakr and Hammad read **your clan** in the plural. Al-Akhfash said that the Arabs hardly collect clan as clans, but rather collect them as clans. Al-Hasan read **your clan**. The rest read **your clan**. And the acquisition: is the acquisition, and

## Surat al-Tawbah 9:24

Say, "If your fathers, your sons, your brothers, your wives, your kindred, the wealth you have acquired, commerce in which you fear decline, and dwellings in which you are pleased are dearer to you than God and His Messenger and striving in His cause, then wait until God brings about His decision. And God does not guide." The wicked people

its origin is the cutting off of something from its place, and the construction revolves around the proximity, and the earner brings the thing close to himself and brings it under his ownership, and trade is the goods that they buy to profit from it, and the recession is the lack of hypocrisy due to the loss of the time to sell it by migration and leaving the homelands. Among the strange interpretations is what was narrated on the authority of Ibn al-Mubarak, who said: What is meant by trade in this verse is daughters and sisters who, if they are idle in the house and cannot find a suitor for themselves, he cited as evidence for that the words of the poet:

They were poor among their people, and my presence only increased their poverty.

Although this verse includes the use of the word *stagnation* to refer to the absence of a suitor for them, it does not permit the use of the term *trade* for them. What is meant by the dwellings that they are satisfied with are the dwellings that they like and that their souls are drawn to and that they see as more beloved to them than migrating to God and His Messenger. *Better* is the predicate of *was*: meaning these things mentioned in the verse are more beloved to you than God and His Messenger and jihad in the way of God. **Then wait** means wait until God brings about His command regarding you and what His will requires of your punishment. It was said that what is meant by God's command is fighting. It was also said that the conquest of Mecca was, and there is some distance in that, as it was narrated that this surah was revealed after the conquest. This is a severe warning, and it is confirmed by the ambiguity of the command and the lack of explicitness in it, so that their souls go in every direction and hesitate between types of punishment. **And God does not guide the wicked people** meaning those who disobey Him and are averse to complying with His commands and prohibitions.

Ibn Abi Shaybah, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Mujahid who said: They were ordered to emigrate, so Al-Abbas Ibn Abdul Muttalib said: I will provide water for the pilgrims. Talhah, the brother of Banu Abdul Dar, said: I will block the Kaaba, so we will not emigrate. Then the verse was revealed: **Do not take your fathers and your brothers as your wives.** Ibn Abi Hatim narrated on the authority of Muqatil regarding this verse, he said: It is emigration. Abd Ibn Hamid, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Qatada: **You have committed it** he said: You have committed it. Ibn Abi Shaybah, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Mujahid regarding his statement: **Until God brings about His command** he said: With the conquest in His command to emigrate, all of this was before the conquest of Mecca. Al-Bayhaqi narrated from the hadith of Abdullah bin Shawdhab who said: Abu Abi Ubaidah bin Al-Jarrah began to describe the gods to him on the day of Badr, and Abu Ubaidah began to

avoid him. When Al-Jarrah increased his talk, his son Abu Ubaidah went after him and killed him. Then God revealed: **You will not find a people who believe in God and the Last Day**, the verse, which confirms the meaning of this verse. The ruling on migration was previously explained in Surat An-Nisa.

## Tafsir al-Baghawi

24- Then the Almighty said: *Say* O Muhammad to those who stayed behind in emigrating: **If your fathers**, that is because when the first verse was revealed, those who converted to Islam but did not emigrate said: If we emigrate, our wealth will be lost, our trade will be gone, our homes will be destroyed, and our kinship ties will be severed. So the following was revealed: "Say: If your fathers, your sons, your brothers, your wives, your kindred", Abu Bakr read on the authority of Asim: your kindred with the alif for the plural, and the others without the alif for the singular, because the plural of the kindred is kindred: **and wealth you have acquired** you have earned it **and commerce in which you fear decline and dwellings that please you**, that is: you find pleasant, meaning palaces and homes, **are dearer to you than God and His Messenger and striving in His cause, so wait**, so wait, **until God brings about His command**, Ata' said: His judgment. Mujahid and Muqatil said: By the conquest of Mecca, this is a threatening matter. **And God does not guide**, does not grant success or direct **the wicked people**, those who disobey.

## Tafsir al-Baidawi

24. "Say: If your fathers, your sons, your brothers, your wives, your kindred, your kinsfolk are your relatives" is taken from the word *ten*. It is also said that it is from the word *ten*, because the kindred is a group that goes back to a contract like the contract of ten. Abu Bakr read **and your kindreds** and it was also read **your kindreds**. **And wealth that you have acquired** you have earned. **And trade that you fear will decline** the passing of the time for its hypocrisy. **And dwellings that you like are dearer to you than God and His Messenger and striving in His cause** is voluntary love rather than natural love, because it does not fall under the obligation to be cautious about it. **Then wait until God brings about His command** is an answer and a threat, and the command is a punishment, immediate or delayed. It is also said that it is the conquest of Mecca. **And God does not guide the wicked people** does not guide them, and in the verse there is great severity and few are those who can be freed from it.





## Surat al-Tawbah 9:25

God has already given you victory in many battlefields, and on the day of Hunayn, when your great number pleased you, but it did not avail you at all, and the earth, vast as it is, became strait for you; then you turned back, fleeing.

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## Tafsir al-Jalalayn

25 - **God has already given you victory in many battlefields** such as Badr, Qurayzah, and Nadir *and* mention **the day of Hunayn** a valley between Mecca and Taif, that is, the day you fought Hawazin in it, and that was in Shawwal of the year eight *when* instead of day **your great number pleased you** so you said we will not be defeated today because of our small number and they were twelve thousand and the infidels were four thousand **but it did not avail you at all and the earth became strait for you with its vastness** *ma* is a source meaning with its vastness that is its height so you did not find a place to feel secure in because of the intensity of the fear that befell you **then you turned back in flight** defeated, and the Prophet, may God bless him and grant him peace, stood firm on his white mule and there was no one with him except Al-Abbas and Abu Sufyan holding onto his stirrup

## Tafsir al-Suyuti

The Almighty said: And on the day of Hunayn, the verse. Al-Bayhaqi narrated in Al-Dala'il on the authority of Al-Rabi' Ibn Anas that a man said on the day of Hunayn, **We will not be defeated because of our small number**, and they were twelve thousand. This upset the Messenger of God, may God bless him and grant him peace, so God revealed: And on the day of Hunayn, when your great number pleased you, the verse.

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **God has certainly given you victory**, O believers, in places of war where you have prepared yourselves to meet your enemy, and in many scenes where you and they meet, **and on the day of Hunayn**, meaning: And on the day of Hunayn also He gave you victory.

And (*Hunayn*) is a valley, as mentioned, between Mecca and Taif. It was made genitive because it is a masculine name for a masculine. It may be omitted, and it is intended to be the name of the town in which it is located. From this is the saying of the poet:

They supported their prophet and strengthened his resolve with Hanin on the day when heroes were helpless.

Abdul Warith bin Abdul Samad told me, he said, my father told me, he said, Aban Al-Attar told us, he said, Hisham bin Urwa told us, on the authority of Urwa, he

said: *Hunayn* is a valley next to Dhu Al-Majaz.

**When you were pleased with your great number**, and they were, as we were told, twelve thousand that day.

It was narrated that the Prophet, may God bless him and grant him peace, said that day: **We will not be defeated because of our small number**.

It was said: This was said by a Muslim man, one of the companions of the Messenger of God, may God bless him and grant him peace.

It is the saying of God: **When your great number pleased you, but it availed you nothing**, meaning: your great number availed you nothing, **and the earth, despite its vastness, became too narrow for you**, meaning: the earth, despite its vastness, became too narrow for you.

The letter *ba* here has the meaning of *fi*, and its meaning is: The earth became narrow for you in its vastness and spaciousness.

It is said: (**A spacious place**), meaning wide. And the spacious area was called (*Spacious*) because of its spaciousness.

**Then you turned back in flight**, from your enemy in defeat. **Turning back**, he says: And you turned your backs on them, and that is defeat. The Blessed and Exalted is He informs them that victory is in His hand and from Him, and that it is not due to great numbers or great force, and that He gives victory to the few over the many if He wills, and He leaves the many and the few alone, so He defeats the many.

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

Who said that?

"Bishr bin Muadh narrated to us, he said, Yazid narrated to us, he said, Saeed narrated to us, on the authority of Qatada, regarding his statement: "God has certainly helped you in many battlefields and on the day of Hunayn," until he reached: "And that is the reward of the disbelievers," he said: "Hunayn," is between Mecca and Taif, where the Prophet of God fought Hawazin and Thaqif. He said: And it was mentioned to us that twelve thousand went out with the Messenger of God, may God bless him and grant him peace, on that day: ten thousand of the Muhajireen and Ansar, and two thousand of the freed slaves. And it was mentioned to us that a man said on that day: We will not be defeated today due to the large number! He said: And it was mentioned to us that the freed slaves fled on that day with the people, and fled from the Prophet of God, may God bless him and grant him peace, until he got off his gray mule. And it was mentioned to us that the Prophet of God said: O Lord, give me what You promised me! He said: And Al-Abbas was holding the reins of the Messenger of God's mule, so the Prophet of God, may God bless him and grant him peace, said to him: Call: O group of Ansar, O group of Muhajireen! So he began calling the

Ansar, thigh by thigh, then he said: Call the people of Surat Al-Baqarah. He said: The people came in one group. The Prophet of God (peace be upon him) turned around and saw a group of Ansar. He said: Are there others with you? They said: O Prophet of God, by God, if you had gone to Barak al-Ghamad in Dhi Yaman, we would have been with you. Then God sent down His victory, defeated their enemy, and the Muslims retreated. He said: The Messenger of God (peace be upon him) took a handful of dirt - or a handful of pebbles - and threw it in the faces of the infidels, and said: May your faces be disfigured! So they were defeated. When the Messenger of God (peace be upon him) gathered the spoils and came to al-Ji'ranah, he divided the spoils of Hunayn with it, and brought together some people, including Abu Sufyan ibn Harb, al-Harith ibn Hisham, Suhayl ibn Amr, and al-Aqra' ibn Habis, the Ansar said: This man has believed and preferred his people! report of this reached the Messenger of God (peace be upon him) while he was in a leather tent of his, so he said: O group of Ansar, what is this that has reached me? Were you not astray and then God guided you, and were you lowly and then God honored you, and were you and were you! Saad bin Ubadah **may God have mercy on him** said: Give me permission to speak! He said: Speak. He said: As for your saying: **(You were astray and then God guided you)**, we were like that, **(And were you lowly and then God honored you)**, the Arabs knew that there was no tribe of the Arabs more fortified for what was behind them than us! Umar said: O Saad, do you know who spoke? He said: Yes! I am speaking to the Messenger of God (peace and blessings of God be upon him). The Messenger of God (peace and blessings of God be upon him) said: By the One in Whose Hand is my soul, if the Ansar were to take a valley and the people were to take a valley, I would take the valley of the Ansar, and if it were not for the migration, I would be one of the Ansar. He mentioned to us that the Prophet of God (peace and blessings of God be upon him) used to say: **The Ansar are my burden and my family, so accept their good deeds and overlook their bad deeds.** Then the Messenger of God, may God bless him and grant him peace, said: O group of Ansar, are you not pleased that the people return with the camels and sheep, and you return with the Messenger of God to your homes? The Ansar said: We are pleased with God and His Messenger, and by God we only said that out of concern for 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: God and His Messenger believe you and excuse you.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, who said: "It was mentioned to us that the mother of the Messenger of God, may God bless him and grant him peace, who breastfed him, or his wet-nurse from Banu Sa'd ibn Bakr, came to him and asked him for the captives of the day of Hunayn. The Messenger of God, may God bless him and grant him peace, said: I do not own them, but I only have my share of them. But come to me tomorrow and ask me while the people are with me, for if I give you my share, the people will give you. So she came the next day, and he spread out a garment for her so she sat on it, then she asked him, and he gave her his share. When

the people saw that, they gave her their shares."

Muhammad ibn al-Husayn told me, Ahmad ibn al-Mufaddal told us, Asbat told us, on the authority of al-Suddi: **God has certainly given you victory in many battles**, the verse, "that a man from the companions of the Messenger of God, may God bless him and grant him peace, on the day of Hunayn said: O Messenger of God, we will not be defeated today due to fewness! And he was impressed by the large number of people, and they were twelve thousand. So the Messenger of God, may God bless him and grant him peace, marched, and they were entrusted with the man's word, and they fled from the Messenger of God, except for al-Abbas, Abu Sufyan ibn al-Harith, and Ayman ibn Umm Ayman, who was killed that day in front of him. So the Messenger of God, may God bless him and grant him peace, called out: Where are the Ansar? Where are those who pledged allegiance under the tree? So the people retreated, and God sent down the angels with victory. So they defeated the polytheists that day," and that is His saying: **Then God sent down His tranquility upon His Messenger and upon the believers, and sent down soldiers you did not see**, the verse.

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, on the authority of Kathir ibn Abbas ibn Abd al-Muttalib, on the authority of his father, he said: "When the day of Hunayn came, the Muslims and the polytheists met, and the Muslims turned back that day. He said: I saw the Prophet, may God bless him and grant him peace, and no one was with him except Abu Sufyan ibn al-Harith ibn Abd al-Muttalib, holding the reins of the Prophet, may God bless him and grant him peace, and he did not spare any effort to hasten towards the polytheists. He said: So I came and took hold of his bridle, and he was on his grey mule, and he said: O Abbas, call the companions of the samura! And I was a man of high voice, so I announced in my loudest voice: Where are the companions of the samura! So they turned around like camels when they are herded to their young, saying: **(Ya Labbayk, Ya Labbayk, Ya Labbayk)**, and the polytheists came. So they met with the Muslims, and the Ansar called out: **(O group of Ansar)**, then the call was limited to Banu al-Harith ibn al-Khazraj, so they called out: **(O Banu al-Harith ibn Al-Khazraj)**, so the Messenger of God, may God bless him and grant him peace, looked at their fighting while he was on his mule, as if he was tall, and said: This is when the battle is fierce! Then he took pebbles in his hand and threw them at them, then he said: They are defeated, by the Lord of the Kaaba, they are defeated, by the Lord of the Kaaba! He said: By God, their matter continued to be in retreat, and they were alone and weak, until God defeated them. He said: It was as if I could see the Messenger of God, may God bless him and grant him peace, running after them on his mule.

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-Zuhri, on the authority of Sa'id ibn al-Musayyab: "That day they captured six thousand captives, then their people came as Muslims after that, and they said: O Messenger of God, you are the best of people and the most pious of people, and

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you have taken our children, our women, and our wealth! The Prophet, may God bless him and grant him peace, said: I have with me those whom you see, and the best of words are the most truthful. Choose: either your children and your women, or your wealth. They said: We did not consider ancestry equal to anything! So the Messenger of God, may God bless him and grant him peace, stood up and said: These people came to me as Muslims, and we gave them the choice between children and wealth, and they did not consider ancestry equal to anything. So whoever has something of them in his possession and is willing to return it, let him do so, and whoever does not, let him give it to us, and let it be a loan to us until we obtain something, and we will give it to him in its place. They said: O Prophet of God, we are satisfied and we submit! He said: I do not know, perhaps there are among you those who are not satisfied, so order your leaders to report that to us. So he reported it to us. The mystics have accepted and submitted to him.

Ali bin Sahl narrated to us, Muammil narrated to us, Hamad bin Salamah narrated to us, Ya'la bin Ata' narrated to us, on the authority of Abu Hammam, on the authority of Abu Abd al-Rahman - meaning al-Fahri - who said: I was with the Prophet, may God bless him and grant him peace, in the Battle of Hunayn. When the sun had set, I put on my cloak and mounted my horse until I came to the Prophet, may God bless him and grant him peace, while he was in the shade of a tree. I said: O Messenger of God, it is time for the afternoon prayer. He said: Yes! So he called: O Bilal! O Bilal! So Bilal got up from under a tamarisk tree and approached as if his shadow was the shadow of a bird. He said: At your service and your pleasure, and my soul is your ransom, O Messenger of God! So the Prophet, may God bless him and grant him peace, said to him: Saddle my horse! So he brought out a saddle with its flaps stuffed with palm fibers, in which there was neither arrogance nor pride. He said: So the Prophet, may God bless him and grant him peace, mounted, and we fought them day and night. When the two horses met, the Muslims turned their backs, as God said. So the Messenger of God, may God bless him and grant him peace, called: O servants of God. God, O group of emigrants! He said: The Prophet, may God bless him and grant him peace, turned from his horse, took a handful of dirt and threw it in their faces, and they turned and fled. Ya'la bin `Ata' said: Their sons told me on the authority of their fathers that they said: There was not one of us left whose eyes were not filled with that dirt.

Muhammad ibn al-Muthanna narrated, Muhammad ibn Ja'far narrated, Shu'bah narrated, on the authority of Abu Ishaq, who said: I heard al-Bara' and a man from Qays ask him: Did you flee from the Messenger of God, may God bless him and grant him peace, on the day of Hunayn? Al-Bara' said: But the Messenger of God, may God bless him and grant him peace, did not flee, and the Hawazin were archers at that time, and when we attacked them they fled, so we attacked the spoils, and they met us with arrows. I saw the Messenger of

God, may God bless him and grant him peace, on his white mule - and Abu Sufyan ibn al-Harith was holding its reins - and he was saying:

I am the prophet, no lie, I am the son of Abdul Muttalib

Ibn Wakee' told us, he said, my father told us, on the authority of Israel, on the authority of Abu Ishaq, on the authority of Al-Baraa', he said: A man asked him: O Abu Ammarah, was the day of Hunayn an orphan? Al-Baraa' said, and I was listening: I bear witness that the Messenger of God, may God bless him and grant him peace, did not turn his back that day, and Abu Sufyan was leading his mule. So when the polytheists surrounded him, he dismounted and began to say:

I am the prophet, no lie, I am the son of Abdul Muttalib

No one was seen that day who was more severe than him.

Al-Qasim narrated, Al-Husayn narrated, Ja'far ibn Sulayman narrated, on the authority of `Awf al-Rabi, on the authority of `Abd al-Rahman, the freed slave of Umm Barthan, who said: A man who was one of the polytheists on the day of Hunayn narrated to me: When we and the companions of Muhammad, peace be upon him, met each other, they did not stop to milk a sheep for us until we defeated them. While we were leading them, we came to the owner of the gray mule, and we were met by white, handsome men who said to us: "May your faces be disfigured! Go back!" So we went back, and the people rode us, and that was it.

Ibn Hamid told us, he said, Jarir told us, on the authority of Ya'qub, on the authority of Ja'far, on the authority of Sa'id, he said: God supported his Prophet, may God bless him and grant him peace, on the day of Hunayn with five thousand marked angels. He said: And on that day God called the Ansar *believers*. He said: So God sent down His tranquility upon the Messenger of God and upon the believers, and sent down soldiers that they had not seen.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And on the day of Hunayn, when your great number pleased you, but it did not avail you at all**, he said: They were twelve thousand.

Muhammad bin Yazid Al-Adami told us, he said, Ma'n bin Isa told us, on the authority of Sa'id bin Al-Sa'ib Al-Ta'ifi, on the authority of his father, on the authority of Yazid bin Aamer, who said: When the Muslims were exposed on the day of Hunayn, the Prophet, may God bless him and grant him peace, struck the ground with his hand and took a handful of dirt, and turned to the polytheists as they were following the Muslims, and threw it in their faces and said: **Go back, may your faces be disfigured!** He said: So we turned back, and no one met anyone except that he was wiping the dirt from his eyes.

And on his authority, on the authority of Yazid bin Aamer Al-Suwai'i, he said: It was said to him: O Abu

Hajiz, what did you find of the terror that God cast into the hearts of the polytheists? He said: Abu Hajiz was with the polytheists on the day of Hunayn, so he would take a pebble and throw it into a basin and it would make a sound, then he would say: There was something like this in our stomachs.

Al-Qasim narrated to us, saying: Al-Hasan bin Arfa narrated to us, saying: Al-Mu'tamir bin Sulaiman narrated to me, on the authority of Awf, saying: I heard Abd al-Rahman, the freed slave of Umm Barthan - Umm Barthum - saying: A man who was among the polytheists on the day of Hunayn narrated to me, saying: When we and the companions of the Messenger of God, may God bless him and grant him peace, met on the day of Hunayn, they did not milk a sheep for us. He said: When we defeated them, we began to drive them behind them until we reached the owner of the white mule, and it was the Messenger of God, may God bless him and grant him peace. He said: Then handsome, white men met us at his place and said to us: **May your faces be disfigured, go back!** He said: So we fled, and they rode on our shoulders, and that was it.

## Tafsir al-Qurtubi

It contains eight issues:

First: The Almighty said: **God has already helped you in many battles.** When Hawazin heard of the conquest of Mecca, Malik bin Auf Al-Nasri from Banu Nasr bin Malik gathered them together, and he was in charge of the entire army. He brought with him the infidels' wealth, livestock, women and children, and he claimed that this would protect them and strengthen their power in the battle. They were eight thousand, according to Al-Hasan and Mujahid. It was also said that they were four thousand from Hawazin and Thaqif. Malik bin Auf was in charge of Hawazin, and Kinanah bin Abd was in charge of Thaqif, so they camped in Awtas. The Messenger of God, may God bless him and grant him peace, sent Abdullah bin Abi Hadrad Al-Aslami as a spy, so he came to him and informed him of what he had seen from them. The Messenger of God, may God bless him and grant him peace, resolved to target them, and borrowed armor from Safwan bin Umayyah bin Khalaf Al-Jumahi. It was said that it was one hundred armors. It was also said that it was four hundred armors. He borrowed thirty or forty thousand from Rabi'ah Al-Makhzumi, and when he arrived, he paid him back. Then the Prophet, may God bless him and grant him peace, said to him: "May God bless you in your family and your wealth. The reward for a loan is loyalty and praise." Narrated by Ibn Majah in Sunan.

**3312** The Messenger of God, may God bless him and grant him peace, set out with twelve thousand Muslims, ten thousand of whom accompanied him from Medina, and two thousand of the Muslims of the conquest, who were the freedmen, in addition to those who joined him from the Bedouins, from Sulaym, Banu Kalb, Abs, and Dhubyani. He appointed Atab ibn Asid over Mecca. On this departure, the ignorant Bedouins saw a green tree. They had a well-known tree in the pre-Islamic period

called Dhat Anwat, and the infidels would go out to it on a specific day of the year, venerating it. They said:

O Messenger of God, make for us a Dhat Anwat as they have a Dhat Anwat. So he, peace be upon him, said:

"God is Great! You said - by Him 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.'" So the Messenger of God, may God bless him and grant him peace, rose and came to the valley of Hunayn, which is one of the valleys of Tihamah. Hawazin had ambushed the sides of the valley, and that was in the dimness of dawn, so they attacked the Muslims as one man. The majority of the Muslims were defeated and no one looked back at the other. The Messenger of God, may God bless him and grant him peace, stood firm, and with him stood firm, Abu Bakr and Umar, and from his family Ali, Al-Abbas, Abu Sufyan ibn Al-Harith ibn Abdul Muttalib and his son Ja'far, Usama ibn Zaid, Ayman ibn Ubayd - who is Ayman ibn Umm Ayman, who was killed that day at Hunayn - Rabi'ah ibn Al-Harith, Al-Fadl ibn Abbas, and it was said in the place of Ja'far ibn Abi Sufyan: Qatham ibn Abbas. So these were ten men, and that is why Al-Abbas said:

The Messenger of God helped us in the war nine times, and those who fled from him fled and were terrified.

And he who lives with us encounters death himself, and what touches him for the sake of God does not suffer.

Umm Sulaym stood firm with a group of those who stood firm, holding a camel belonging to Abu Talha and holding a dagger in her hand. The Messenger of God, may God bless him and grant him peace, and none of them were defeated. The Messenger of God, may God bless him and grant him peace, was on his grey mule, whose name was Daldul. In Sahih Muslim, on the authority of Anas:

**3313** Abbas said: I was holding the reins of the tongue of the Messenger of God (may God bless him and grant him peace) and restraining it so that it would not go too fast, and Abu Sufyan was holding the stirrup 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: **O Abbas, call the people of the tamarisk tree.** Abbas said - and he was a man with a loud voice. It is narrated that due to the intensity of his voice, he once raided Mecca and called out, **Oh, morning!** and every pregnant woman who heard his voice miscarried her fetus. So I said at the top of my voice: **Where are the people of the tamarisk tree?** He said: By God, when they heard my voice, their turning was like the turning of a cow to her young. They said: **Here I am, here I am.** He said: **So they fought, and the infidels...** The hadith. And in it: "He said: Then the Messenger of God (may God bless him and grant him peace) took pebbles and threw them in the faces of the infidels." Then he said: **They are defeated, by the Lord of Muhammad.** He said: So I went to look and saw the fighting as I had seen it. He said: By God, it was no sooner that he threw his pebbles at them



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God has already given you victory in many battlefields, and on the day of Hunayn, when your great number pleased you, but it did not avail you at all, and the earth, vast as it is, became strait for you; then you turned back, fleeing.

than I could see their edge weakened and their matter running away. Abu Omar said: We have narrated from various sources on the authority of some of the polytheists who had witnessed Hunayn who had converted to Islam. He said - when he was asked about the day of Hunayn -: We met the Muslims and soon defeated them and pursued them until we reached a man riding on a white mule. When he saw us, he rebuked us and scolded us. He took pebbles and dirt in his hand and threw them and said: I saw the faces and there was not a single eye that did not get into it. We could not control ourselves but turned back on our heels. Saeed bin Jubair said: A man **who was** one of the polytheists told us on the day of Hunayn. He said: When we met the companions of the Messenger of God (peace be upon him), they did not stop to milk a sheep for us. When we reached the owner of the gray mule - meaning the Messenger of God (peace be upon him) - we were met by men with white faces and handsome faces. They said to us: May your faces be disfigured, go back. So we went back and they mounted our shoulders and it was like that. He meant the angels.

I said: There is no contradiction, because it is possible that the faces of the Prophet (peace and blessings of God be upon him) were distorted together, and it indicates that the angels fought on the day of Hunayn. And God knows best. And Ali **may God be pleased with him** killed forty men with his own hand on the day of Hunayn. And the Messenger of God (peace and blessings of God be upon him) took four thousand heads as captives. And it was said: six thousand, and twelve thousand camels, in addition to what is not known of the spoils.

Second: The scholars said about this raid: The Prophet, may God bless him and grant him peace, said:

**Whoever kills a person and has evidence against him, he is entitled to his spoils.** This was explained in Al-Anfal. Ibn Al-Arabi said: For this reason and others, the legal scholars included this verse in the legal rulings.

I said: It also includes the permissibility of borrowing weapons and the permissibility of enjoying what was borrowed if it is according to the customary practice of borrowing something similar to it, and the permissibility of the imam borrowing money when there is a need for that and returning it to its owner. The hadith of Safwan is the basis for this chapter. And in this raid:

The Messenger of God (peace be upon him) commanded: **Do not have intercourse with a pregnant woman until she gives birth, nor with a menstruating woman until she menstruates.** This indicates that captivity breaks the bond of kinship. This has been fully explained in Surat An-Nisa. In the hadith of Malik, Safwan went out with the Messenger of God (peace be upon him) while he was a disbeliever, and he witnessed Hunayn and At-Ta'if, and his wife was a Muslim. The hadith. Malik said: This was not by the

command of the Messenger of God (peace be upon him), and I do not see that polytheists should be helped unless they are servants or nannies. Abu Hanifa, Ash-Shafi'i, Ath-Thawri, and Al-Awza'i said: There is nothing wrong with that if the ruling of Islam is the predominant one, but it is disliked to seek their help if the ruling of polytheism is the predominant one. We have already discussed giving them shares in the spoils of war.

Third: The Almighty's saying: **And the day of Hunayn.** Hunayn is a valley between Mecca and Taif, and it was declined because it is a masculine noun, and this is the language of the Qur'an. Some Arabs do not decline it, making it the name of a place. And he recited:

They supported their prophet and strengthened his resolve with Hanin on the day when heroes were helpless.

And the word *day* is an adverb, and it is in the accusative case here to mean: And We gave you victory on the day of Hunayn. Al-Farra' said: *Mawātīn* is not declined because it has no equivalent in the singular and it has no plural, except that the poet may be forced to do so and use the plural, and not everything that is permissible in speech is permissible in poetry. He recited:

They chew on her iron

Al-Nahhas said: I saw Abu Ishaq astonished by this. He said: He took Al-Khalil's statement and made a mistake in it, because Al-Khalil says about it: It is not declined because it is a plural that has no equivalent in the singular, and it is not pluralized in the broken plural, but with the alif and the ta' it is not impossible.

Fourth: The Almighty said: **When your great number pleased you.** It was said: They were twelve thousand. It was said: Eleven thousand five hundred. It was said: Sixteen thousand. Some of them said: We will not be defeated today due to fewness. So they entrusted this word, and what we mentioned about the defeat in the beginning happened until they retreated, so victory and triumph were for the Muslims by the blessing of the Master of Messengers, may God bless him and grant him peace. So God Almighty made clear in this verse that victory is only by God's victory, not by numbers. He said: **And if He should forsake you, who is there that can support you after Him?** (Al Imran 3:160).

Fifth: The Almighty's saying: **And the earth, vast as it is, has become strait for you,** meaning from fear, as He said:

As if the lands of God, which are wide, are for the fearful and wanted, a rope's scale.

Al-Rahb **with a damma on the ra'** means spaciousness. You say from it: So-and-so is spacious. Al-Rahb **with a fatha:** wide. You say from it: a spacious country, and a spacious land. And it was welcomed, welcomes,



spaciousness and breadth. It was said that the *ba'* means with, meaning with its spaciousness. It was also said that it means on, meaning on its spaciousness. It was also said that the meaning is with its spaciousness, so *ma* is a source.

Sixth: The Almighty's saying: **Then you turned back, retreating.** Muslim narrated on the authority of Abu Ishaq, who said:

*3316A* A man came to Al-Bara' and said: Did you turn back on the day of Hunayn, O Abu 'Ammarah? He said: I bear witness that the Prophet of God, may God bless him and grant him peace, did not turn back, but he went away hidden from the people and retreated to this tribe of Hawazin. They were a people of archers, so they shot them with a volley of arrows that looked like locusts, so they fled. The people came to the Messenger of God, may God bless him and grant him peace, and Abu Sufyan was leading his mule. He got down, supplicated and asked for help, saying: I am the Prophet, no lie. I am the son of 'Abd al-Muttalib. O God, Your help has come down. Al-Bara' said: By God, when the battle became fierce, we would seek protection from him, and the bravest of us was the one who stood next to him, meaning the Prophet, may God bless him and grant him peace.

## Tafsir Ibn Kathir

Ibn Jurayj said on the authority of Mujahid: This is the first verse revealed from Bara'ah, in which God Almighty mentions to the believers His favor upon them and His kindness to them in His victory for them in many of their battles with His Messenger, and that this is from Him Almighty and with His support and decree, not by their number or their number. He alerted them that victory is from Him, whether the group is small or large. On the day of Hunayn, their large number pleased them, but despite this, it did not benefit them at all, so they turned their backs, except for a few of them with the Messenger of God, may God bless him and grant him peace. Then He revealed His victory and support upon His Messenger and the believers who were with him, as we will explain in detail, God willing, to teach them that victory is from Him alone and with His support, even if the group is small. How many a small group has overcome a large group by God's permission? And God is with the patient. Imam Ahmad said: Wahb ibn Jarir told us, my father told us, I heard Yunus narrating on the authority of Al-Zuhri on the authority of Ubaydullah on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "The best of the Companions are four, the best of the raiding parties are four hundred, and the best of the armies are four thousand, and twelve thousand will not be defeated due to their small number." This is how Abu Dawud and Al-Tirmidhi narrated it. Then he said: This is a very strange hasan hadith that no one has a chain of transmission for except Jarir ibn Hazim. Rather, it was narrated on the authority of Al-Zuhri on the authority of the Prophet, may God bless him and grant him peace, as a mursal. Ibn Majah, Al-Bayhaqi and others narrated it on the authority of Aktham Al-Jawni on the authority of the Messenger of God,

may God bless him and grant him peace, in a similar manner, and God knows best. The Battle of Hunayn took place after the conquest of Mecca in Shawwal of the year eight of the Hijra.

When the Messenger of God, may God bless him and grant him peace, had finished the conquest of Mecca and its affairs were prepared and most of its people had converted to Islam and the Messenger of God, may God bless him and grant him peace, had released them, he was informed that Hawazin had gathered to fight him and that their leader was Malik ibn Auf ibn al-Nadr, and with him were Thaqeef in its entirety and Banu Jashm and Banu Saad ibn Bakr and Awza' of Banu Hilal who were few in number and some of Banu Amr ibn Amir and Auf ibn Amir who had come with women and children and sheep and came with them all and all of them. So the Messenger of God, may God bless him and grant him peace, went out to them with his army that had come with him for the conquest and it was ten thousand of the Muhajireen and Ansar and the tribes of the Arabs and with him were those who had converted from the people of Mecca who were the freed ones in two thousand. So he marched with them to the enemy and they met in a valley between Mecca and Taif called Hunayn and the battle took place there at the beginning of the day in the darkness of dawn. They descended into the valley and Hawazin had ambushed them. When they faced each other, the Muslims did not notice except that they had revolted against them and pelted them with arrows and drew their swords and charged as one man as their king had ordered them. Then the Muslims turned back, as God the Almighty said, and the Messenger of God, may God bless him and grant him peace, stood firm while he was riding his gray mule that day, leading it towards the enemy, and his uncle Al-Abbas was holding its right stirrup, and Abu Sufyan ibn Al-Harith ibn Abdul Muttalib was holding its left stirrup, weighing it down so that it would not go too fast, and he was mentioning his name, may God bless him and grant him peace, and calling the Muslims to return and saying: **To me, servants of God, to me, I am the Messenger of God.** And he said in that state: **I am the Prophet, there is no lie, I am the son of Abdul Muttalib.** And with him stood close to a hundred of his companions, and some said eighty, among them were Abu Bakr and Umar, may God be pleased with them, and Al-Abbas and Ali and Al-Fadl ibn Abbas and Abu Sufyan ibn Al-Harith and Ayman ibn Umm Ayman and Usama ibn Zaid and others, may God be pleased with them. Then the Messenger of God, may God bless him and grant him peace, ordered his uncle Al-Abbas, who had a loud voice, to call out at the top of his voice, **O companions of the tree**, meaning the tree of the Pledge of Ridwan under which the Muslims, the Muhajireen and Ansar, pledged allegiance to him that they would not flee from him, so he began to call out to them, **O companions of the tree**, meaning the tree of the Pledge of Ridwan under which the Muslims, the Muhajireen and Ansar, pledged allegiance to him that they would not flee from him. So he began to call out to them, **O companions of the tree**. Al-Samra, and he would say sometimes, **O people of Surat Al-Baqarah**, so they would say, **Ya Labbayk, Ya Labbayk**, and the people would turn and retreat to the Messenger of God, may God bless him and grant him peace, until if a man among them did

## Surat al-Tawbah 9:25

God has already given you victory in many battlefields, and on the day of Hunayn, when your great number pleased you, but it did not avail you at all, and the earth, vast as it is, became strait for you; then you turned back, fleeing.

not obey his camel to return, he would put on his armor, then get off it, send it, and return himself to the Messenger of God, may God bless him and grant him peace. When a group of them gathered at the Messenger of God, may God bless him and grant him peace, he ordered them to believe the attack and took a handful of dirt after he called upon his Lord and sought His help, and said, **O God, fulfill for me what You promised me**, then he threw it at the people and not a single person among them remained except that it struck him in his eye and mouth, distracting him from fighting. Then they were defeated and the Muslims followed their backs, killing and taking captives. The rest of the people did not retreat except that the captives were lying in the hands of the Messenger of God, may God bless him and grant him peace.

Imam Ahmad said: Affan told us, Hammad bin Salamah told us, Ya'la bin Ata' told us, on the authority of Abdullah bin Yasar, on the authority of Abu Hammam, on the authority of Abu Abd al-Rahman al-Fahri, whose name is Yazid bin Asid, and it is said Yazid bin Anis, and it is said Karz, who said: I was with the Messenger of God, may God bless him and grant him peace, in the Battle of Hunayn. We set out on a very hot day, and we camped under the shade of the trees. When the sun had set, I put on my cloak and mounted my horse, and I went to the Messenger of God, may God bless him and grant him peace, while he was in his tent. I said: Peace be upon you, O Messenger of God, and the mercy and blessings of God. Is it time to go back? He said: *Yes*. He said: **O Bilal**. So he rose from under a tamarisk tree whose shadow was like the shadow of a bird and said: **At your service and your pleasure, I am your ransom. He said: Saddle my horse for me**. So he brought out a saddle with two ribs made of palm fibers, in which there was neither arrogance nor pride. He said: So he saddled it and mounted it, and we mounted, and we fought them in the evening and the night. The two horses gloated, and the Muslims turned back in flight, just as God Almighty said: **Then you turned back in flight**. The Messenger of God, may God bless him and grant him peace, said: **O servants of God, I am the servant of God and His Messenger**. Then he said: **O company of the emigrants, I am the servant of God and His Messenger**. He said: Then he jumped off his horse and took a handful of dirt. The one who was closest to him told me that he struck their faces with it and said: **May your faces be disgraced**. So God Almighty defeated them. Ya'la ibn 'Ata' said: Their sons told me on the authority of their fathers that they said: There was not one of us left whose eyes and mouth were not filled with dust, and we heard a clang between the sky and the earth like the passing of iron over a new basin. This is how Al-Hafiz Al-Bayhaqi narrated it in Dalil Al-Nubuwwah from the hadith of Abu Dawud Al-Tayalisi on the authority of Hammad bin Salamah. Muhammad ibn Ishaq said: Asim ibn 'Umar ibn Qatada told me on the authority of 'Abd Al-Rahman ibn Jabir on the authority of his father Jabir ibn 'Abdullah who said: Malik ibn 'Auf and those with him went out to Hunayn, and the Messenger of God, may

God bless him and grant him peace, reached him before them. They prepared and got ready in the narrows and bends of the valley, and the Messenger of God, may God bless him and grant him peace, and his companions advanced until they descended into the valley in the blindness of dawn. When the people descended, the horses rushed at them and charged at them, and the people retreated in defeat, no one facing anyone else. The Messenger of God, may God bless him and grant him peace, took a side to the right, saying: "O people, come to me. I am the Messenger of God, I am the Messenger of God, I am Muhammad ibn 'Abdullah." Nothing happened, and I rode. The camels were fighting each other. When the Messenger of God, may God bless him and grant him peace, saw the people's situation, he said: **O Abbas, shout, O group of Ansar, O people of the samura**. They replied, **At your service, at your service**. So a man went to turn his camel, but he was unable to do so, so he threw his armor around his neck, took his sword and bow, and followed the voice until a hundred of them gathered around the Messenger of God, may God bless him and grant him peace. The people reviewed and fought. The call was first made by the Ansar, then it was made last by the Khazraj. They were patient in the war. The Messenger of God, may God bless him and grant him peace, looked out in his mount and looked at the people fighting and said: **Now the battle has heated up**. He said: By God, the people did not return to him until the prisoners were lying with the Messenger of God. God killed those of them who were killed, and those of them who were defeated fled, and God gave their wealth and children to His Messenger.

In the two Sahihs, on the authority of Shu'bah, on the authority of Abu Ishaq, on the authority of Al-Bara' bin Azib, may God be pleased with them both, that a man said to him: O Abu Ammarah, did you flee from the Messenger of God, may God bless him and grant him peace, on the day of Hunayn? He said: But the Messenger of God, may God bless him and grant him peace, did not flee. Hawazin were a people of archers. When we met them and attacked them, they were defeated. The people turned to the spoils, but they met us with arrows, so the people were defeated. I saw the Messenger of God, may God bless him and grant him peace, and Abu Sufyan ibn al-Harith holding the reins of his white mule, and he was saying: "I am the Prophet, no lie. I am the son of Abdul Muttalib." I said: This is the ultimate example of complete bravery. On a day like this, in the midst of battle, his army had fled from him, and he was on a mule that was not fast-running and was not suitable for fleeing, attacking, or escaping. He was also making it run towards them and mentioning his name so that those who did not know him would recognize him. May God's prayers and peace be upon him forever until the Day of Judgment. All of this is nothing but trust in God and reliance on Him, and knowledge from Him that He will grant him victory and complete what He sent him with and make His religion prevail over all other religions. For this reason, God the Almighty said: **Then God sent down His tranquility upon His Messenger**, meaning His

reassurance and steadfastness with His Messenger, **and upon the believers**, meaning those with him, **and sent down...** Soldiers you have not seen" and they are the angels as Imam Abu Jaafar Ibn Jarir said: Al-Hasan Ibn Arafah told me, Al-Mu'tamir Ibn Sulayman told me, on the authority of Awf, who is Ibn Abi Jamila Al-A'rabi, who said: I heard Abd Al-Rahman, the freed slave of Ibn Barthan, tell me that a man who was with the polytheists on the day of Hunayn said: When we and the companions of the Messenger of God, may God bless him and grant him peace, met on the day of Hunayn, they did not stand up to milk a sheep for us. He said: So when we defeated them, we began to drive them in their footsteps until we reached the owner of the white mule, and it was the Messenger of God, may God bless him and grant him peace. He said: Then white men with handsome faces met us, and they said to us, **O you with ugly faces, go back.** He said: So we fled and they rode on our shoulders, and that was it.

Al-Hafiz Abu Bakr Al-Bayhaqi said: Abu Abdullah Al-Hafiz informed us, Muhammad bin Ahmad bin Baluyeh told us, Ishaq bin Al-Hasan Al-Harbi told us, Affan bin Muslim told us, Abdul Wahid bin Ziyad told us, Al-Harith bin Hasira told us, Al-Qasim bin Abdul Rahman told us, on the authority of his father, who said: Ibn Masoud, may God be pleased with him, said: I was with the Messenger of God, may God bless him and grant him peace, on the day of Hunayn, and the people turned away from him, and I remained with him with eighty men from the Muhajireen and Ansar. We advanced and did not turn our backs on them, and they are the ones upon whom God sent down tranquility. He said: The Messenger of God, may God bless him and grant him peace, was on his white mule, moving forward, and his mule swerved, so he leaned away from the saddle, so I said: May God raise you up. He said: **Give me a handful of dirt.** So I gave it to him. He said: So he struck their faces with it, and their eyes were filled with dirt. He said: **Where are the Muhajireen and Ansar?** I said: They are there. He said: **Call them.** So I called them and they came with their swords in their right hands like meteors, and the polytheists turned their backs. Imam Ahmad narrated it in his Musnad on the authority of Affan with a similar wording. Al-Walid bin Muslim said: Abdullah bin Al-Mubarak told me on the authority of Abu Bakr Al-Hudhali on the authority of Ikrimah, the freed slave of Ibn Abbas, on the authority of Shaibah bin Othman, who said: When I saw the Messenger of God, may God bless him and grant him peace, naked on the day of Hunayn, I remembered my father and my uncle and the killing of Ali and Hamza, so I said: Today I will take my revenge on him. He said: So I went to approach him from his right, and there I saw Al-Abbas bin Abdul Muttalib standing, wearing a white armor like silver, revealing the dust. I said: His uncle, and he will not let him down. I went to him from his left, and there I saw Abu Sufyan bin Al-Harith bin Abdul Muttalib. I said: His cousin, and he will not let him down. I approached him from behind, and there was nothing left but to surround him with a sword, when a flame of fire was raised between me and him like lightning. I feared that it would crush me, so I put it down. I covered my eyes with my hand and walked backwards. Then the Messenger of God, may God bless him and grant him peace, turned and said:

"O Shaiba, O Shaiba, come closer to me. O God, remove Satan from him." He said: So I raised my eyes to him, but his distraction was more beloved to me than my hearing and my sight. Then he said: **O Shaiba, fight the infidels.** Al-Bayhaqi narrated it from the hadith of Al-Walid, and he mentioned it.

Then it was narrated from the hadith of Ayoub bin Jabir on the authority of Sadaqah bin Saeed on the authority of Mus'ab bin Shaibah on the authority of his father who said: I went out with the Messenger of God, may God bless him and grant him peace, on the day of Hunayn. By God, I did not go out because of Islam or knowledge of it, but I refused that Hawazin should prevail over Quraysh. So I said while I was standing with him: O Messenger of God, I see piebald horses. He said: O Shaibah, none sees them except an infidel. So he struck my chest with his hand and then said: O God, guide Shaibah. Then he struck it a second time and then said: O God, guide Shaibah. Then he struck it a third time and then said: O God, guide Shaibah. He said: By God, he did not lift his hand from my chest on the third day until no one among God's creation was more beloved to me than him. He mentioned the rest of the hadith about the people meeting and the Muslims being defeated and the call of al-'Abbas and the Messenger of God, may God bless him and grant him peace, seeking help until God Almighty defeated the polytheists. Muhammad bin Ishaq said: My father, Ishaq bin Yasar, told me on the authority of someone who told him on the authority of Jubayr bin Mut'im, may God be pleased with him, who said: We were with the Messenger of God, may God bless him and grant him peace, on the day of Hunayn and the people were fighting. When I looked at something like black carpets falling from the sky until they fell between us and the people, then there were scattered ants filling the valley. It was nothing but the defeat of the people, so we had no doubt that they were the angels. Saeed bin Al-Sa'ib bin Yasar said on the authority of his father: I heard Yazid bin Aamer Al-Suwai'i, who had witnessed Hunayn with the polytheists and then converted to Islam. We used to ask him about the terror that God had cast into the hearts of the polytheists on the day of Hunayn. He would take a pebble and throw it into a basin and it would buzz, saying: We used to find something like this in our hearts. A witness for it has been presented from the hadith of Yazid bin Abi Asid, and God knows best. In Sahih Muslim on the authority of Muhammad bin Rafi' on the authority of Abd Al-Razzaq, Ma'mar informed us on the authority of Hammam, who said: This is what Abu Hurairah told us that the Messenger of God, may God bless him and grant him peace, said: **I was aided by terror and was given concise speech.** For this reason God, the Most High, said: "Then God sent down His tranquility upon His Messenger and upon the believers, and sent down soldiers you did not see, and punished those who disbelieved. That is the recompense of the disbelievers." And His statement: **Then after that God will turn in mercy to whom He wills, and God is Forgiving.** Rahim: God had forgiven the rest of Hawazin, so they converted to Islam and came to him as Muslims and caught up with him. He approached Mecca at Al-Juhfah, which was about twenty days after the battle. At that time, he gave them the choice between their captives and their wealth, and they

## Surat al-Tawbah 9:25

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chose their captives. They were six thousand captives, including boys and women. He returned them to them and divided the wealth among the conquerors, and gave some of the freedmen as a gift so that their hearts would be reconciled to Islam. He gave them one hundred camels, and among those who gave one hundred was Malik bin Auf Al-Nasri, who was appointed over his people as he had been. He praised him in his poem in which he says:

I have never seen or heard of anyone like him among all the people like Muhammad

He is loyal and gives to the generous when he is generous, and whenever you want, he tells you what will happen tomorrow.

And if the battalion bares its fangs with the sword and strikes every warrior

As if he were a lion among his cubs, asleep in the middle of the desert, in an observation post.

## Fath al-Qadir

The citizen is the plural of citizen, and the citizens of war: its positions, and the positions in which God granted victory to the Muslims are the Day of Badr and the positions in which God granted victory to the Muslims over the infidels before the Day of Hunayn, 25- **And the Day of Hunayn** is conjoined with citizens by an estimated addition: either in the first and its estimate is in the days of citizens, or in the second and its estimate is and the place of the Day of Hunayn, so that time is not conjoined with place. It was responded that there is no improbability in conjoining time with place so it does not need an estimate, and it was said: The Day of Hunayn is victorious by an estimated action conjoined with **your victory** meaning and your victory on the Day of Hunayn, and the author of Al-Kashshaf preferred this, he said: The implication of that is that his saying: **When it pleased you** is a substitute for the Day of Hunayn, so if it was made the subject of this apparent, it would not be correct, because their large number did not please them in all of those positions, and they were not many in all of them. It was said that the conjunction does not require the two parties to share in everything that is established for the conjunction, as you say: Zaid and Amr came to me with his people, or in his clothes, or on his horse. It was said that **when your multitude pleased you** is not a substitute for the day of Hunayn, but rather it is accusative with an implied verb: that is, remember when your multitude pleased you. Hunayn is a valley between Mecca and Taif, and it was declined as a name for the place. Some Arabs deny it as a name for the spot, and from this is the saying of the poet:

They supported their prophet and strengthened his resolve with Hanin on the day when heroes were helpless.

The Muslims were amazed by their great number

because they were twelve thousand, and it was said: eleven thousand, and it was said: sixteen thousand. Some of them said: We will not be defeated today because of fewness, so they were left to this word, but the large number did not benefit them at all, rather they were defeated and the Messenger of God, may God bless him and grant him peace, stood firm and with him stood firm a small group of them, his uncle Al-Abbas and Abu Sufyan bin Al-Harith, then the Muslims retreated and there was victory and triumph. Enrichment means giving what satisfies a need: i.e. the large number did not give you anything to satisfy your need and did not benefit you. His statement: **By how spacious** Al-Rahb with a damma on the ra' means spaciousness, and Al-Rahb with a fatha on the ra' means a wide place, and the ba' means with, and ma is a source, and the location of the preposition and the genitive is the accusative as a state. Meaning: The earth, despite its vast expanses, became narrow for them because of the fear and dread that befell them. It was said that the preposition *ba* means *on*: that is, on its vastness. **Then you turned back in retreat** means you were defeated while you were retreating: that is, turning your backs and making them towards your enemy.

## Tafsir al-Baghawi

25- The Almighty said: **God has certainly given you victory in many battlefields**, meaning scenes, **and on the day of Hunayn**, and Hunayn is a valley between Mecca and Taif. And Urwah said: next to Dhu al-Majaz.

The story of Hunayn, as reported by the narrators, was that the Messenger of God, may God bless him and grant him peace, conquered Mecca and there were still days left of the month of Ramadan. Then he went out to Hunayn to fight Hawazin and Thaqif with twelve thousand, ten thousand of the emigrants and two thousand of the freed slaves. Ata' said that they were sixteen thousand.

Al-Kalbi said: They were ten thousand, and they were the largest they had ever been on that day, and the polytheists were four thousand from Hawazin and Thaqif, and Malik ibn Auf al-Nasri was in charge of Hawazin, and Kinanah ibn Abd Yalil al-Thaqafi was in charge of Thaqif. When the two armies met, a man from the Ansar called Salamah ibn Salamah ibn Waqash said: We will not be defeated today despite our small number. The Messenger of God, may God bless him and grant him peace, was displeased with his words, and they left the man's word to him. In another narration: God was not pleased with his words, and left them to themselves, so they fought a fierce battle, and the polytheists were defeated and left their children behind. Then they called out: O protectors of the black land, mention the scandals. So they retreated and the Muslims were exposed.



Qatada said: It was mentioned to us that the freed slaves fled with the people that day, and when the people fled, they fled.

Ismail bin Abdul Qahir told us, Abdul Aziz told us, Abdul Ghaffar bin Muhammad told us, Muhammad bin Isa Al-Jaludi told us, Ibrahim bin Muhammad bin Sufyan told us, Muslim bin Al-Hajjaj told us, Yahya bin Yahya told us, Abu Khathima told us on the authority of Abu Ishaq who said: A man said to Al-Bara bin Azib: O Abu Ammarah, did you flee on the day of Hunayn? He said: No, by God, the Messenger of God, may God bless him and grant him peace, did not turn away, but the young men of his companions and their secret ones went out, and they were bareheaded and had no weapons, or many weapons, and they met a people of archers who hardly missed an arrow, a group of Hawazin and Banu Nasr, and they shot them with shots that hardly missed, so they came there to the Messenger of God, may God bless him and grant him peace, on his white mule, and Abu Sufyan bin Al-Harith bin Abdul Muttalib was leading him, so he got down and sought help and said: **I am the Prophet, no lie, I am the son of Abdul Muttalib**, then he lined them up.

It was narrated by Muhammad bin Ismail on the authority of Ubaidullah bin Musa on the authority of Israel on the authority of Abu Ishaq. He added: No one was seen among the people on that day more severe than him.

Zakariya narrated it on the authority of Abu Ishaq. Al-Bara' added: When the battle became fierce, we would protect ourselves with it, and the bravest of us was the one who would stand alongside it - meaning the Prophet, may God bless him and grant him peace.

Shu'bah narrated on the authority of Abu Ishaq who said: Al-Bara' said: Hawazin were a people of archers, and when we met them we attacked them, but they were defeated. The Muslims turned to the spoils and met us with arrows, but the Messenger of God, may God bless him and grant him peace, did not flee.

Al-Kalbi said: There were three hundred Muslims around the Messenger of God, may God bless him and grant him peace, and the rest of the people fled.

Others said: No one remained with the Prophet, may God bless him and grant him peace, that day except: Al-Abbas bin Al-Muttalib, Abu Sufyan bin Al-Harith, and Ayman bin Umm Ayman, and he was killed that day in front of the Messenger of God, may God bless him and grant him peace.

Ismail bin Abdul Qahir told us, Abdul Ghafir bin Muhammad told us, Muhammad bin Isa Al-Jaludi told us, Ibrahim bin Muhammad bin Sufyan told us/ Muslim bin Al-Hajjaj told us, he said: Abu Tahir, Ahmad bin Amr bin Sarh told us, Ibn Wahb told us, Yunus told us on the authority of Ibn Shihab, he said: Kathir bin Abbas bin Abdul Muttalib told me, he said: Abbas said: "I witnessed with the Messenger of God, may God bless him and grant him peace, on the day of Hunayn, and Abu Sufyan bin Al-Harith and I stuck with the Messenger of God, may God bless him and grant him peace, and we did not leave him, and the Messenger of God, may God bless him and grant him peace, was

on a white mule of his that Furwah bin Nafatha Al-Judhami had given him as a gift, and when the Muslims and the infidels met, the Muslims turned and fled, and the Messenger of God, may God bless him and grant him peace, began to gallop his mule ahead of the infidels, and I was holding the reins of the Messenger of God's mule, holding it back, wanting it not to go fast, and Abu Sufyan was holding his stirrup, so the Messenger of God, may God bless him and grant him peace, said, O Abbas: Call the companions of the samura, so Abbas said - and he was a man I said at the top of my voice: Where are the people of the samura? He said: By God, when they heard my voice, their turning was like the turning of a cow to its young. They said: At your service, at your service. He said: So they fought, and the infidels, and the call was among the Ansar, saying: O group of Ansar, O group of Ansar. Then the call was limited to Banu al-Harith ibn al-Khazraj. The Messenger of God, may God bless him and grant him peace, looked while he was on his mule, as if he was reaching out to them, at their fight, and he said: This is when the battle is fierce. Then the Messenger of God, may God bless him and grant him peace, took pebbles and threw them in the faces of the infidels, then he said: They are defeated, by the Lord of Muhammad. I went to look, and the fighting was as I had seen it. He said: By God, he had only thrown his pebbles at them, and I could still see their edge weakened and their matter in retreat.

Salamah ibn al-Akwa' said: "We fought with the Messenger of God, may God bless him and grant him peace, at Hunayn. He said: When they attacked the Messenger of God, may God bless him and grant him peace, he got off the mule, then took a handful of dirt from the ground, then faced them in the face and said: 'May your faces be disfigured! God did not create a single human being among them without filling his eyes with dirt with that handful.' So they turned and fled, and God Almighty defeated them, so the Messenger of God, may God bless him and grant him peace, divided their spoils among the Muslims."

Saeed bin Jubair said: God Almighty supported his Prophet, may God bless him and grant him peace, with five thousand marked angels.

In al-Naba 78: A man from the tribe of Nadr, called Shajarah, said to the believers after the battle: Where are the piebald horses and the men wearing white clothes? We did not see you among them except as a mole, and we were killed only by their hands. So they informed the Prophet, may God bless him and grant him peace, of that, and he said: Those are the angels.

Al-Zuhri said: It was reported to me that Shaibah bin Uthman bin Talhah said: I turned my back on the Messenger of God, may God bless him and grant him peace, on the day of Hunayn, and I wanted to kill him with Talhah bin Uthman and Uthman bin Talhah, who had been killed on the day of Uhud. Then God informed the Messenger of God, may God bless him and grant him peace, of what was in my soul, so he turned to me and struck my chest and said: I seek refuge in God for you, O Shaibah. My limbs trembled, and I looked at him, and he was dearer to me than my hearing and sight, so I said: I bear witness that you are the Messenger of God, and that God has informed you



## Surat al-Tawbah 9:25

God has already given you victory in many battlefields, and on the day of Hunayn, when your great number pleased you, but it did not avail you at all, and the earth, vast as it is, became strait for you; then you turned back, fleeing.

of what is in my soul.

When God defeated the polytheists and they turned back, they set out until they reached Awtas, where their families and wealth were. The Messenger of God sent a man from the Ash'ariyyin called Abu Amir and put him in charge of the Muslim army to Awtas. He marched towards them and they fought. Durayd ibn al-Summa was killed, the polytheists were defeated and the Muslims took their families as captives. Their leader, Malik ibn Auf al-Nasri, fled and came to Taif, fortified himself there and took his wealth and family among those he took. The leader of the Muslims, Abu Amir, was killed.

Al-Zuhri said: Sa'id ibn al-Musayyab informed me that they captured six thousand captives that day. Then the Messenger of God, may God bless him and grant him peace, came to Taif and besieged them for the rest of that month. When Dhu al-Qi'dah entered, which was a sacred month, he turned away from them and went to al-Jirana, where he entered ihram for Umrah and divided the spoils of Hunayn and Awtas there. He brought together some people, including Abu Sufyan ibn Harb, al-Harith ibn Hisham, Suhayl ibn Amr, and al-Aqra' ibn Habis, and gave them some.

Abdul Wahid bin Ahmad Al-Malhi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Abu Al-Yaman told us, Shuaib told us, Al-Zuhri told us, Anas bin Malik, may God be pleased with him, told me that some of the Ansar said to the Messenger of God - when he gave his Messenger some of the wealth of Hawazin, and he began to give men from Quraysh a hundred camels - they said: May God forgive the Messenger of God, may God bless him and grant him peace, for giving to Quraysh and leaving us while our swords are dripping with their blood? Anas said: The Messenger of God, may God bless him and grant him peace, was informed of what they said, so he sent for the Ansar, gathered them in a leather tent and did not leave anyone with them except them. When they had gathered, the Messenger of God, may God bless him and grant him peace, came to them and said: What was the talk that I heard about you? Their jurists said to him: As for those of good opinion, O Messenger of God, they did not say anything, but as for some of us who are young in age, they said: May God forgive the Messenger of God, may God bless him and grant him peace, for giving to Quraysh and leaving the Ansar. And our swords were dripping with their blood. The Messenger of God, may God bless him and grant him peace, said: I give to men who have recently converted from disbelief. Are you not satisfied that people take their wealth and you return to your homes with the Messenger of God, may God bless him and grant him peace? By God, what you are returning with is better than what they are returning with. They said: Yes, O Messenger of God, we are satisfied. He said to them: You will see great preference after me, so be patient until you meet God and His Messenger at the Cistern.

Yunus said on the authority of Ibn Shihab: **I give to men who have recently converted to disbelief, so that I may win them over.** He said: **So be patient until you meet God and His Messenger, for I am at the Pool.** They said: We will be patient.

Abdul Wahid bin Ahmed Al-Malhi told us, Ahmed bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Wahib told us, Amr bin Yahya told us, on the authority of Ibad bin Tamim, on the authority of Abdullah bin Zaid, on the authority of Asim, who said: "When God bestowed spoils of war on His Messenger, may God bless him and grant him peace, on the day of Hunayn, he divided them among the people among those whose hearts were to be reconciled, and did not give the Ansar anything. It was as if they had found that what the people had suffered had not befallen them. So he addressed them and said: O group of Ansar, did I not find you astray and God guided you through me? And you were divided and God united you through me. And you were poor and God enriched you through me? Whenever he said something, they said: God and His Messenger are believers. He said: What prevents you from responding to the Messenger of God? Whenever he said something, they said: God and His Messenger are believers? He said: If you wished, you could say such and such. Would you be pleased for the people to go with the sheep and the camel, and you go with the Prophet, may God bless him and grant him peace, to your homes? Had it not been for the migration, I would have been a man from the Ansar. If the people took a valley or a gorge, I would take a valley." The Ansar and their people, the Ansar, a slogan and the people a cover, you will encounter discrimination after me, so be patient until you meet me at the pond.

Ismail bin Abdul Qahir told us, Abdul Ghaffar bin Muhammad told us, Muhammad bin Isa Al-Jaludi told us, Ibrahim bin Muhammad bin Sufyan told us, Muslim bin Al-Hajjaj told us, Muhammad bin / Abi Omar Al-Makki told us, Sufyan told us on the authority of Omar bin Saeed bin Masruq on the authority of his father on the authority of Ubayya bin Rafa'a on the authority of Rafi bin Khadij, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, gave Abu Sufyan bin Harb, Sufyan bin Umayya, Uyaynah bin Hisn, and Al-Aqra' bin Habis, each of them one hundred camels, and he gave Abbas bin Mirdas less than that. Abbas bin Mirdas said:

There was no fortress or prison that surpassed Mardas in the complex.

Do you make my loot and the loot of the players crawl like a bald-headed camel?

I was not lower than either of them, and whoever is lowered today will not be raised.

He said: So the Messenger of God, may God bless him and grant him peace, completed one hundred for him.

In the hadith, some people from Hawazin converted to Islam after that, and said: O Messenger of God, you are the best of people and the most pious of people, and you have taken our children, women, and money.

Abdul Wahid bin Al-Malhi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Saeed bin Ufair told us, Al-Layth told me, Aqeel told me on the authority of Ibn Shihab on the authority of Urwah bin Al-Zubayr: that Marwan and Al-Miswar bin Makhrama told him that "the Messenger of God, may God bless him and grant him peace, stood up when the delegation of Hawazin came to him as Muslims, and they asked him to return their money and captives to them. The Messenger of God, may God bless him and grant him peace, said to them: I have with me those you see, and the most beloved speech to me is the most truthful. So they chose one of the two groups: either the captives or the money. They said: We will choose our captives. So the Messenger of God, may God bless him and grant him peace, stood up and praised God Almighty as He deserves, then he said: As for what follows, your brothers have come repentant, and I have decided to return their captives to them. Whoever among you would like to make that permissible for them, let him do so, and whoever would like to have a share until we give it to him from the first of what God bestows upon us, let him do so. The people said: We have made that permissible, O Messenger of God." God, the Messenger of God, may God bless him and grant him peace, said: We do not know who among you has given permission for this and who has not, so go back until your leaders report your matter to us. So the people went back, and their leaders spoke to them, then they went back to the Messenger of God, may God bless him and grant him peace, and informed him that they had given their consent and given permission. So God, the Most High, revealed in the story of Hunayn:

**God has already given you victory in many battles, and on the day of Hunayn, when your great numbers pleased you, until you said: We will not be defeated today because of our small numbers,** "but it did not avail you at all," meaning that victory does not come from numbers, **and the earth became strait for you, despite its vastness,** meaning because of its vastness and breadth, **then you turned back in flight,** defeated.

ten who attended the conquest of Mecca and two thousand joined them from the freedmen Hawazin and Thaqif and they were four thousand so when they met the Prophet, may God bless him and grant him peace, or Abu Bakr, may God be pleased with him, or another of the Muslims said: You will not be defeated today because of fewness, admiration of their great number and they fought a fierce battle so the Muslims realized their admiration and reliance on their great number so they were defeated until they reached Mecca and the Messenger of God, may God bless him and grant him peace, remained in his position with no one with him except his uncle Al-Abbas holding his reins and his cousin Abu Sufyan bin Al-Harith. This is enough as a testimony to the extent of his bravery, so he said to Al-Abbas - and his fame spread among the people - so he called out: O servants of God, O people of the tree, O people of Surat Al-Baqarah, come together as one neck saying, **Here I am, here I am.** And the angels descended, so fear God with the polytheists. So the Prophet, may God bless him and grant him peace, said this when the battle became intense. Then he took a handful of dirt and threw it at them, then he said: **Be defeated, by the Lord of the Kaaba.** So they were defeated. **And the earth, with all its vastness, became strait for you.** With its vastness, meaning with its breadth, you could not find in it an escape that would reassure your souls from the intensity of the terror, nor could you remain in it like someone whose place cannot contain him. **Then you turned** to the infidels, **running back** in defeat, and turning back means going to the back, unlike advancing.

## Tafsir al-Baidawi

25. **God has given you victory in many battles,** meaning battles and situations. **And the day of Hunayn** and the place of the day of Hunayn and it is permissible to estimate it in the days of places or to interpret the place with the time like the killing of Al-Hussein and it does not prevent the substitution of his saying: **When your great number pleased you** from it to be connected to a place in *places* because it does not require their sharing in what the connected is added to until it requires their great number and her admiration of them in all places. *Hunayn* is a valley between Mecca and Taif where the Messenger of God, may God bless him and grant him peace, and the Muslims fought and they were twelve thousand, the

Surat al-Tawbah 9:26

Then God sent down His tranquility upon His Messenger and upon the believers, and sent down soldiers you did not see, and punished those who disbelieved. That is the recompense of the disbelievers.

## Surat al-Tawbah 9:26

Then God sent down His tranquility upon His Messenger and upon the believers, and sent down soldiers you did not see, and punished those who disbelieved. That is the recompense of the disbelievers.

## Tafsir al-Jalalayn

26 - **Then God sent down His tranquility** His reassurance **upon His Messenger and upon the believers** so they returned to the Prophet, may God bless him and grant him peace, when Al-Abbas called them with his permission and they fought **and He sent down soldiers you did not see** angels **and He punished those who disbelieved** by killing and taking them captive **and that is the reward of the disbelievers**

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Then after the earth, despite its vastness, became too narrow for you, and the enemies turned their backs on you, God removed the calamity from you by sending down tranquility - which is security and peace - upon you.

We have already explained that it is a *fa'ila* from *sukun* in what has already been said in this book of ours, which makes it unnecessary to repeat it in this place.

**And He sent down soldiers you did not see**, which are the angels mentioned in the hadiths that have already been mentioned, **and He punished those who disbelieved**, meaning: God punished those who denied His Oneness and the message of His Messenger Muhammad, may God bless him and grant him peace, by killing them, taking their families and children captive, stealing their money, and humiliating them. **And that is the recompense of the disbelievers**, meaning: This is what We did to them of killing and taking captive. **The recompense of the disbelievers**, meaning: It is the reward of those who denied His Oneness and the message of His Messenger.

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 punished those who disbelieved**, meaning: He killed them with the sword.

Ibn Wakee' told us, he said, Abu Dawood Al-Hafri told us, on the authority of Ya'qub, on the authority of Ja'far, on the authority of Sa'id: **And He punished those who disbelieved**, he said: with defeat and killing.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And He punished those who disbelieved, and that is the recompense of**

**the disbelievers**, he said: whoever remained of them.

## Tafsir al-Qurtubi

Seventh - The Almighty said: **Then God sent down His tranquility upon His Messenger and upon the believers** meaning He sent down upon them what would calm them down and remove their fear, until they dared to fight the polytheists after they had turned away. **And He sent down soldiers you did not see** meaning the angels, who strengthen the believers with what they instill in their hearts of thoughts and confirmation, and weaken the disbelievers by cowardly approaching them from where they do not see them and without fighting, because the angels did not fight except on the day of Badr. It was narrated that "a man from Banu Nasr said to the believers after the fighting: Where are the piebald horses and the white men who were riding them? We were among them like a mole, and we were killed only by their hands. They informed the Prophet, may God bless him and grant him peace, of that, and he said: Those are the angels." **And He punished those who disbelieved** meaning with your swords. **And that is the recompense of the disbelievers.**

## Tafsir Ibn Kathir

Ibn Jurayj said on the authority of Mujahid: This is the first verse revealed from Bara'ah, in which God Almighty mentions to the believers His favor upon them and His kindness to them in His victory for them in many of their battles with His Messenger, and that this is from Him Almighty and with His support and decree, not by their number or their number. He alerted them that victory is from Him, whether the group is small or large. On the day of Hunayn, their large number pleased them, but despite this, it did not benefit them at all, so they turned their backs, except for a few of them with the Messenger of God, may God bless him and grant him peace. Then He revealed His victory and support upon His Messenger and the believers who were with him, as we will explain in detail, God willing, to teach them that victory is from Him alone and with His support, even if the group is small. How many a small group has overcome a large group by God's permission? And God is with the patient. Imam Ahmad said: Wahb ibn Jarir told us, my father told us, I heard Yunus narrating on the authority of Al-Zuhri on the authority of Ubaydullah on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "The best of the Companions are four, the best of the raiding parties are four hundred, and the best of the armies are four thousand, and twelve thousand will not be defeated due to their small number." This is how Abu Dawud and Al-Tirmidhi narrated it. Then he said: This is a very strange hasan hadith that no one has a chain of transmission for except Jarir ibn Hazim. Rather, it was narrated on the authority of Al-Zuhri on

the authority of the Prophet, may God bless him and grant him peace, as a mursal. Ibn Majah, Al-Bayhaqi and others narrated it on the authority of Aktham Al-Jawni on the authority of the Messenger of God, may God bless him and grant him peace, in a similar manner, and God knows best. The Battle of Hunayn took place after the conquest of Mecca in Shawwal of the year eight of the Hijra.

When the Messenger of God, may God bless him and grant him peace, had finished the conquest of Mecca and its affairs were prepared and most of its people had converted to Islam and the Messenger of God, may God bless him and grant him peace, had released them, he was informed that Hawazin had gathered to fight him and that their leader was Malik ibn Auf ibn al-Nadr, and with him were Thaqeef in its entirety and Banu Jashm and Banu Saad ibn Bakr and Awza' of Banu Hilal who were few in number and some of Banu Amr ibn Amir and Auf ibn Amir who had come with women and children and sheep and came with them all and all of them. So the Messenger of God, may God bless him and grant him peace, went out to them with his army that had come with him for the conquest and it was ten thousand of the Muhajireen and Ansar and the tribes of the Arabs and with him were those who had converted from the people of Mecca who were the freed ones in two thousand. So he marched with them to the enemy and they met in a valley between Mecca and Taif called Hunayn and the battle took place there at the beginning of the day in the darkness of dawn. They descended into the valley and Hawazin had ambushed them. When they faced each other, the Muslims did not notice except that they had revolted against them and pelted them with arrows and drew their swords and charged as one man as their king had ordered them. Then the Muslims turned back, as God the Almighty said, and the Messenger of God, may God bless him and grant him peace, stood firm while he was riding his gray mule that day, leading it towards the enemy, and his uncle Al-Abbas was holding its right stirrup, and Abu Sufyan ibn Al-Harith ibn Abdul Muttalib was holding its left stirrup, weighing it down so that it would not go too fast, and he was mentioning his name, may God bless him and grant him peace, and calling the Muslims to return and saying: **To me, servants of God, to me, I am the Messenger of God.** And he said in that state: **I am the Prophet, there is no lie, I am the son of Abdul Muttalib.** And with him stood close to a hundred of his companions, and some said eighty, among them were Abu Bakr and Umar, may God be pleased with them, and Al-Abbas and Ali and Al-Fadl ibn Abbas and Abu Sufyan ibn Al-Harith and Ayman ibn Umm Ayman and Usama ibn Zaid and others, may God be pleased with them. Then the Messenger of God, may God bless him and grant him peace, ordered his uncle Al-Abbas, who had a loud voice, to call out at the top of his voice, **O companions of the tree**, meaning the tree of the Pledge of Ridwan under which the Muslims, the Muhajireen and Ansar, pledged allegiance to him that they would not flee from him, so he began to call out to them, **O companions of the tree**, meaning the tree of the Pledge of Ridwan under which the Muslims, the Muhajireen and Ansar, pledged allegiance to him that they would not flee from him. So he began to call out to them, **O companions of the tree**. Al-Samra, and he would say sometimes, O

people of Surat Al-Baqarah, so they would say, **Ya Labbayk, Ya Labbayk**, and the people would turn and retreat to the Messenger of God, may God bless him and grant him peace, until if a man among them did not obey his camel to return, he would put on his armor, then get off it, send it, and return himself to the Messenger of God, may God bless him and grant him peace. When a group of them gathered at the Messenger of God, may God bless him and grant him peace, he ordered them to believe the attack and took a handful of dirt after he called upon his Lord and sought His help, and said, **O God, fulfill for me what You promised me**, then he threw it at the people and not a single person among them remained except that it struck him in his eye and mouth, distracting him from fighting. Then they were defeated and the Muslims followed their backs, killing and taking captives. The rest of the people did not retreat except that the captives were lying in the hands of the Messenger of God, may God bless him and grant him peace.

Imam Ahmad said: Affan told us, Hammad bin Salamah told us, Ya'la bin Ata' told us, on the authority of Abdullah bin Yasar, on the authority of Abu Hammam, on the authority of Abu Abd al-Rahman al-Fahri, whose name is Yazid bin Asid, and it is said Yazid bin Anis, and it is said Karz, who said: I was with the Messenger of God, may God bless him and grant him peace, in the Battle of Hunayn. We set out on a very hot day, and we camped under the shade of the trees. When the sun had set, I put on my cloak and mounted my horse, and I went to the Messenger of God, may God bless him and grant him peace, while he was in his tent. I said: Peace be upon you, O Messenger of God, and the mercy and blessings of God. Is it time to go back? He said: **Yes.** He said: **O Bilal.** So he rose from under a tamarisk tree whose shadow was like the shadow of a bird and said: **At your service and your pleasure, I am your ransom.** He said: **Saddle my horse for me.** So he brought out a saddle with two ribs made of palm fibers, in which there was neither arrogance nor pride. He said: So he saddled it and mounted it, and we mounted, and we fought them in the evening and the night. The two horses gloated, and the Muslims turned back in flight, just as God Almighty said: **Then you turned back in flight.** The Messenger of God, may God bless him and grant him peace, said: **O servants of God, I am the servant of God and His Messenger.** Then he said: **O company of the emigrants, I am the servant of God and His Messenger.** He said: Then he jumped off his horse and took a handful of dirt. The one who was closest to him told me that he struck their faces with it and said: **May your faces be disgraced.** So God Almighty defeated them. Ya'la ibn 'Ata' said: Their sons told me on the authority of their fathers that they said: There was not one of us left whose eyes and mouth were not filled with dust, and we heard a clang between the sky and the earth like the passing of iron over a new basin. This is how Al-Hafiz Al-Bayhaqi narrated it in Dalil Al-Nubuwwah from the hadith of Abu Dawud Al-Tayalisi on the authority of Hammad ibn Salamah. Muhammad ibn Ishaq said: Asim ibn 'Umar ibn Qatada told me on the authority of 'Abd Al-Rahman ibn Jabir on the authority of his father Jabir ibn 'Abdullah who said: Malik ibn 'Auf and those with him went out to Hunayn, and the Messenger of God, may



## Surat al-Tawbah 9:26

Then God sent down His tranquility upon His Messenger and upon the believers, and sent down soldiers you did not see, and punished those who disbelieved. That is the recompense of the disbelievers.

God bless him and grant him peace, reached him before them. They prepared and got ready in the narrows and bends of the valley, and the Messenger of God, may God bless him and grant him peace, and his companions advanced until they descended into the valley in the blindness of dawn. When the people descended, the horses rushed at them and charged at them, and the people retreated in defeat, no one facing anyone else. The Messenger of God, may God bless him and grant him peace, took a side to the right, saying: "O people, come to me. I am the Messenger of God, I am the Messenger of God, I am Muhammad ibn `Abdullah." Nothing happened, and I rode. The camels were fighting each other. When the Messenger of God, may God bless him and grant him peace, saw the people's situation, he said: **O Abbas, shout, O group of Ansar, O people of the samura.** They replied, **At your service, at your service.** So a man went to turn his camel, but he was unable to do so, so he threw his armor around his neck, took his sword and bow, and followed the voice until a hundred of them gathered around the Messenger of God, may God bless him and grant him peace. The people reviewed and fought. The call was first made by the Ansar, then it was made last by the Khazraj. They were patient in the war. The Messenger of God, may God bless him and grant him peace, looked out in his mount and looked at the people fighting and said: **Now the battle has heated up.** He said: By God, the people did not return to him until the prisoners were lying with the Messenger of God. God killed those of them who were killed, and those of them who were defeated fled, and God gave their wealth and children to His Messenger.

In the two Sahihs, on the authority of Shu'bah, on the authority of Abu Ishaq, on the authority of Al-Bara' bin Azib, may God be pleased with them both, that a man said to him: O Abu Ammarah, did you flee from the Messenger of God, may God bless him and grant him peace, on the day of Hunayn? He said: But the Messenger of God, may God bless him and grant him peace, did not flee. Hawazin were a people of archers. When we met them and attacked them, they were defeated. The people turned to the spoils, but they met us with arrows, so the people were defeated. I saw the Messenger of God, may God bless him and grant him peace, and Abu Sufyan ibn al-Harith holding the reins of his white mule, and he was saying: "I am the Prophet, no lie. I am the son of Abdul Muttalib." I said: This is the ultimate example of complete bravery. On a day like this, in the midst of battle, his army had fled from him, and he was on a mule that was not fast-running and was not suitable for fleeing, attacking, or escaping. He was also making it run towards them and mentioning his name so that those who did not know him would recognize him. May God's prayers and peace be upon him forever until the Day of Judgment. All of this is nothing but trust in God and reliance on Him, and knowledge from Him that He will grant him victory and complete what He sent him with and make His religion prevail over all other religions. For this reason, God the Almighty said: **Then God sent down His tranquility upon His Messenger,** meaning His

reassurance and steadfastness with His Messenger, **and upon the believers,** meaning those with him, **and sent down...** Soldiers you have not seen" and they are the angels as Imam Abu Jaafar Ibn Jarir said: Al-Hasan Ibn Arafah told me, Al-Mu'tamir Ibn Sulayman told me, on the authority of A'waf, who is Ibn Abi Jamila Al-A'rabi, who said: I heard Abd Al-Rahman, the freed slave of Ibn Barthan, tell me that a man who was with the polytheists on the day of Hunayn said: When we and the companions of the Messenger of God, may God bless him and grant him peace, met on the day of Hunayn, they did not stand up to milk a sheep for us. He said: So when we defeated them, we began to drive them in their footsteps until we reached the owner of the white mule, and it was the Messenger of God, may God bless him and grant him peace. He said: Then white men with handsome faces met us, and they said to us, **O you with ugly faces, go back.** He said: So we fled and they rode on our shoulders, and that was it.

Al-Hafiz Abu Bakr Al-Bayhaqi said: Abu Abdullah Al-Hafiz informed us, Muhammad bin Ahmad bin Baluyeh told us, Ishaq bin Al-Hasan Al-Harbi told us, Affan bin Muslim told us, Abdul Wahid bin Ziyad told us, Al-Harith bin Hasira told us, Al-Qasim bin Abdul Rahman told us, on the authority of his father, who said: Ibn Masoud, may God be pleased with him, said: I was with the Messenger of God, may God bless him and grant him peace, on the day of Hunayn, and the people turned away from him, and I remained with him with eighty men from the Muhajireen and Ansar. We advanced and did not turn our backs on them, and they are the ones upon whom God sent down tranquility. He said: The Messenger of God, may God bless him and grant him peace, was on his white mule, moving forward, and his mule swerved, so he leaned away from the saddle, so I said: May God raise you up. He said: **Give me a handful of dirt.** So I gave it to him. He said: So he struck their faces with it, and their eyes were filled with dirt. He said: **Where are the Muhajireen and Ansar?** I said: They are there. He said: **Call them.** So I called them and they came with their swords in their right hands like meteors, and the polytheists turned their backs. Imam Ahmad narrated it in his Musnad on the authority of Affan with a similar wording. Al-Walid bin Muslim said: Abdullah bin Al-Mubarak told me on the authority of Abu Bakr Al-Hudhali on the authority of Ikrimah, the freed slave of Ibn Abbas, on the authority of Shaibah bin Othman, who said: When I saw the Messenger of God, may God bless him and grant him peace, naked on the day of Hunayn, I remembered my father and my uncle and the killing of Ali and Hamza, so I said: Today I will take my revenge on him. He said: So I went to approach him from his right, and there I saw Al-Abbas bin Abdul Muttalib standing, wearing a white armor like silver, revealing the dust. I said: His uncle, and he will not let him down. I went to him from his left, and there I saw Abu Sufyan bin Al-Harith bin Abdul Muttalib. I said: His cousin, and he will not let him down. I approached him from behind, and there was nothing left but to surround him with a sword, when a flame of fire was raised between me



and him like lightning. I feared that it would crush me, so I put it down. I covered my eyes with my hand and walked backwards. Then the Messenger of God, may God bless him and grant him peace, turned and said: "O Shaiba, O Shaiba, come closer to me. O God, remove Satan from him." He said: So I raised my eyes to him, but his distraction was more beloved to me than my hearing and my sight. Then he said: **O Shaiba, fight the infidels.** Al-Bayhaqi narrated it from the hadith of Al-Walid, and he mentioned it.

Then it was narrated from the hadith of Ayoub bin Jabir on the authority of Sadaqah bin Saeed on the authority of Mus'ab bin Shaibah on the authority of his father who said: I went out with the Messenger of God, may God bless him and grant him peace, on the day of Hunayn. By God, I did not go out because of Islam or knowledge of it, but I refused that Hawazin should prevail over Quraysh. So I said while I was standing with him: O Messenger of God, I see piebald horses. He said: O Shaibah, none sees them except an infidel. So he struck my chest with his hand and then said: O God, guide Shaibah. Then he struck it a second time and then said: O God, guide Shaibah. Then he struck it a third time and then said: O God, guide Shaibah. He said: By God, he did not lift his hand from my chest on the third day until no one among God's creation was more beloved to me than him. He mentioned the rest of the hadith about the people meeting and the Muslims being defeated and the call of al-'Abbas and the Messenger of God, may God bless him and grant him peace, seeking help until God Almighty defeated the polytheists. Muhammad bin Ishaq said: My father, Ishaq bin Yasar, told me on the authority of someone who told him on the authority of Jubayr bin Mut'im, may God be pleased with him, who said: We were with the Messenger of God, may God bless him and grant him peace, on the day of Hunayn and the people were fighting. When I looked at something like black carpets falling from the sky until they fell between us and the people, then there were scattered ants filling the valley. It was nothing but the defeat of the people, so we had no doubt that they were the angels. Saeed bin Al-Sa'ib bin Yasar said on the authority of his father: I heard Yazid bin Aamer Al-Suwai'i, who had witnessed Hunayn with the polytheists and then converted to Islam. We used to ask him about the terror that God had cast into the hearts of the polytheists on the day of Hunayn. He would take a pebble and throw it into a basin and it would buzz, saying: We used to find something like this in our hearts. A witness for it has been presented from the hadith of Yazid bin Abi Asid, and God knows best. In Sahih Muslim on the authority of Muhammad bin Rafi' on the authority of Abd Al-Razzaq, Ma'mar informed us on the authority of Hammam, who said: This is what Abu Hurairah told us that the Messenger of God, may God bless him and grant him peace, said: **I was aided by terror and was given concise speech.** For this reason God, the Most High, said: "Then God sent down His tranquility upon His Messenger and upon the believers, and sent down soldiers you did not see, and punished those who disbelieved. That is the recompense of the disbelievers." And His statement: **Then after that God will turn in mercy to whom He wills, and God is Forgiving.** Rahim: God had forgiven the rest of Hawazin, so they converted to Islam and came to him

as Muslims and caught up with him. He approached Mecca at Al-Juhfah, which was about twenty days after the battle. At that time, he gave them the choice between their captives and their wealth, and they chose their captives. They were six thousand captives, including boys and women. He returned them to them and divided the wealth among the conquerors, and gave some of the freedmen as a gift so that their hearts would be reconciled to Islam. He gave them one hundred camels, and among those who gave one hundred was Malik bin Auf Al-Nasri, who was appointed over his people as he had been. He praised him in his poem in which he says:

I have never seen or heard of anyone like him among all the people like Muhammad

He is loyal and gives to the generous when he is generous, and whenever you want, he tells you what will happen tomorrow.

And if the battalion bares its fangs with the sword and strikes every warrior

As if he were a lion among his cubs, asleep in the middle of the desert, in an observation post.

### Fath al-Qadir

His statement: 26- **Then God sent down His tranquility upon His Messenger and upon the believers:** They are those who were not defeated, and it was said those who were defeated, and it appears that it was all of those who were present because they remained steadfast after that and fought and were victorious. His statement: **And He sent down soldiers you did not see:** They are the angels.

Their number has been disputed in some sayings: It has been said five thousand, and it has been said eight thousand, and it has been said sixteen thousand, and it has been said other than that. This is not known except through the path of prophecy. They also differed as to whether the angels fought on this day or not. It has been mentioned previously that the angels did not fight except on the day of Badr, and that they were only present on occasions other than Badr to strengthen the hearts of the believers and to strike fear into the hearts of the polytheists. **And He punished those who disbelieved** with what befell them of killing, captivity, taking of wealth, and capturing of children. The reference in His statement: **And that** is to the punishment understood from **He punished**, and what befell them of punishment on this day was called a recompense, although it is not sufficient. Rather, there must be the punishment of the Hereafter, as an exaggeration in describing what befell them and to magnify it.

### Tafsir al-Baghawi

26- **Then God sent down** after the defeat, **His tranquility**, meaning: security and reassurance, which is an active participle from tranquility **upon His Messenger and upon the believers, and He sent down soldiers you did not see**, meaning: the angels. It was said: not for fighting, but to support the disbelievers

Surat al-Tawbah 9:26

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and encourage the Muslims, because it is narrated: that the angels did not fight except on the day of Badr, **and He punished those who disbelieved**, by killing, capturing, taking their families captive, and stealing their money, **and that is the reward of the disbelievers**.

### Tafsir al-Baidawi

26. **Then God sent down His tranquility** His mercy in which they rested and felt secure. **Upon His Messenger and upon the believers** who were defeated. The repetition of the preposition is to draw attention to the difference between their two states. It was said that they were those who stood firm with the Messenger, peace and blessings be upon him, and did not flee. **And He sent down soldiers you did not see** with your eyes, meaning the angels, and they were five thousand or eight or sixteen according to the different opinions. **And He punished those who disbelieved** by killing, capturing, and taking captive. **And that is the recompense of the disbelievers** meaning what He did to them as recompense for their disbelief in this world.

## Surat al-Tawbah 9:27

Then after that, God will accept the repentance of whomever He wills. And God is Forgiving and Merciful.

## Tafsir al-Jalalayn

**27 - Then God will accept the repentance of whomever He wills** of them by Islam **and God is Forgiving and Merciful**

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Then God will be gracious in granting success to repent and return to Him, after His punishment with which He punished those of them who perished by the sword, **upon whomever He wills**, meaning: God will accept the repentance of whomever He wills of the living, and will accept him into His obedience, **and God is Forgiving**, of the sins of those who repent and return to Him from them and others, *Merciful*, of them, so He will not punish them after their repentance, nor will He hold them accountable for them after their repentance.

## Tafsir al-Qurtubi

**Then after that God wills to forgive whomever He wills** meaning whoever was defeated and guides him to Islam, such as Malik ibn Auf al-Nasri, the chief of Hunayn, and those of his people who converted to Islam with him.

Eighth - When the Messenger of God, may God bless him and grant him peace, divided the spoils of war in Al-Juranah, a delegation of Hawazin came to him as Muslims, desiring to be kind to them and do good to them, and they said:

"O Messenger of God, you are the best of people and the most pious of people, and you have taken our children, women and wealth. He said to them: I have been patient with you and the divisions have been made and I have those whom you see, and the best of words is the most truthful, so choose either your children or your wealth. They said: We will not be fair in anything to lineage. So he stood up and delivered a sermon and said: These people have come as Muslims and we have given them a choice, but they did not be fair in lineage, so they agreed to return the children, and what was mine and that of Banu Abd al-Muttalib and Banu Hashim is theirs. The Muhajirun and Ansar said: As for what was ours, it is for the Messenger of God, may God bless him and grant him peace. Al-Aqra' bin Habis and Uaynah bin Hisn among their people refused to return to them anything of what was in their shares. Al-Abbas bin Mirdas al-Sulami also refused, and hoped that his people would help him as Al-Aqra' and Uaynah had helped their people. Banu Sulaym refused and said: Rather,

what was ours is for the Messenger of God, may God bless him and grant him peace. So the Messenger of God, may God bless him and grant him peace, said: Whoever among you is stingy with what is in his hands, we will compensate him for it." The Messenger of God, may God bless him and grant him peace, returned their women and children to them, and compensated those who were not content to give up their share with compensations that they were satisfied with. Qatada said:

"He told us about the wet-nurse of the Prophet, may God bless him and grant him peace, who breastfed him from Banu Sa'd. She came to him on the day of Hunayn and asked him about the captives of Hunayn. He, may God bless him and grant him peace, said: I do not own anything except what I get from them, but come to me tomorrow and ask me while the people are with me. When I give you my share, the people will give you. So she came the next day, so he spread out his garment for her and made her sit on it. Then she asked him and he gave her his share. When the people saw that, they gave her their shares. The number of the captives of Hawazin, according to Sa'id ibn al-Musayyab, was six thousand heads. It was also said: four thousand. Abu 'Umar said: Among them was al-Shima', the foster sister of the Prophet, may God bless him and grant him peace, and she was the daughter of al-Harith ibn 'Abd al-'Uzza from Banu Sa'd ibn Bakr and the daughter of Halima al-Sa'diyya. The Messenger of God, may God bless him and grant him peace, honored her and gave her and treated her well, and she returned to her country, happy with her religion and what God had bestowed upon her." Ibn 'Abbas said:

"On the day of Awtas, the Messenger of God, may God bless him and grant him peace, saw a woman running and screaming and not staying still. He asked about her and was told: She had lost a son of hers. Then he saw her find her son and kiss him and embrace him. He called her and said to his companions: Is this woman throwing her child into the fire? They said: No. He said: Why? They said: Because of her compassion. He said: God is more merciful to you than she is." Muslim narrated it with the same meaning, and praise be to God.

## Tafsir Ibn Kathir

Ibn Jurayj said on the authority of Mujahid: This is the first verse revealed from Bara'ah, in which God Almighty mentions to the believers His favor upon them and His kindness to them in His victory for them in many of their battles with His Messenger, and that this is from Him Almighty and with His support and decree, not by their number or their number. He alerted them that victory is from Him, whether the group is small or large. On the day of Hunayn, their large number pleased them, but despite this, it did not benefit them at all, so they turned their backs, except for a few of them with the Messenger of God, may God bless him and grant him peace. Then He revealed His victory and support upon His Messenger and the believers who were with him, as we will explain in detail, God willing, to teach them that victory is from

## Surat al-Tawbah 9:27

Then after that, God will accept the repentance of whomever He wills. And God is Forgiving and Merciful.

Him alone and with His support, even if the group is small. How many a small group has overcome a large group by God's permission? And God is with the patient. Imam Ahmad said: Wahb ibn Jarir told us, my father told us, I heard Yunus narrating on the authority of Al-Zuhri on the authority of Ubaydullah on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "The best of the Companions are four, the best of the raiding parties are four hundred, and the best of the armies are four thousand, and twelve thousand will not be defeated due to their small number." This is how Abu Dawud and Al-Tirmidhi narrated it. Then he said: This is a very strange hasan hadith that no one has a chain of transmission for except Jarir ibn Hazim. Rather, it was narrated on the authority of Al-Zuhri on the authority of the Prophet, may God bless him and grant him peace, as a mursal. Ibn Majah, Al-Bayhaqi and others narrated it on the authority of Aktham Al-Jawni on the authority of the Messenger of God, may God bless him and grant him peace, in a similar manner, and God knows best. The Battle of Hunayn took place after the conquest of Mecca in Shawwal of the year eight of the Hijra.

When the Messenger of God, may God bless him and grant him peace, had finished the conquest of Mecca and its affairs were prepared and most of its people had converted to Islam and the Messenger of God, may God bless him and grant him peace, had released them, he was informed that Hawazin had gathered to fight him and that their leader was Malik ibn Auf ibn al-Nadr, and with him were Thaqeef in its entirety and Banu Jashm and Banu Saad ibn Bakr and Awza' of Banu Hilal who were few in number and some of Banu Amr ibn Amir and Auf ibn Amir who had come with women and children and sheep and came with them all and all of them. So the Messenger of God, may God bless him and grant him peace, went out to them with his army that had come with him for the conquest and it was ten thousand of the Muhajireen and Ansar and the tribes of the Arabs and with him were those who had converted from the people of Mecca who were the freed ones in two thousand. So he marched with them to the enemy and they met in a valley between Mecca and Taif called Hunayn and the battle took place there at the beginning of the day in the darkness of dawn. They descended into the valley and Hawazin had ambushed them. When they faced each other, the Muslims did not notice except that they had revolted against them and pelted them with arrows and drew their swords and charged as one man as their king had ordered them. Then the Muslims turned back, as God the Almighty said, and the Messenger of God, may God bless him and grant him peace, stood firm while he was riding his gray mule that day, leading it towards the enemy, and his uncle Al-Abbas was holding its right stirrup, and Abu Sufyan ibn Al-Harith ibn Abdul Muttalib was holding its left stirrup, weighing it down so that it would not go too fast, and he was mentioning his name, may God bless him and grant him peace, and calling the Muslims to return and saying: **To me, servants of God, to me, I am the Messenger of God.** And he said in that state: **I am the Prophet, there is no**

**lie, I am the son of Abdul Muttalib.** And with him stood close to a hundred of his companions, and some said eighty, among them were Abu Bakr and Umar, may God be pleased with them, and Al-Abbas and Ali and Al-Fadl ibn Abbas and Abu Sufyan ibn Al-Harith and Ayman ibn Umm Ayman and Usama ibn Zaid and others, may God be pleased with them. Then the Messenger of God, may God bless him and grant him peace, ordered his uncle Al-Abbas, who had a loud voice, to call out at the top of his voice, **O companions of the tree**, meaning the tree of the Pledge of Ridwan under which the Muslims, the Muhajireen and Ansar, pledged allegiance to him that they would not flee from him, so he began to call out to them, **O companions of the tree**, meaning the tree of the Pledge of Ridwan under which the Muslims, the Muhajireen and Ansar, pledged allegiance to him that they would not flee from him. So he began to call out to them, **O companions of the tree**. Al-Samra, and he would say sometimes, O people of Surat Al-Baqarah, so they would say, **Ya Labbayk, Ya Labbayk**, and the people would turn and retreat to the Messenger of God, may God bless him and grant him peace, until if a man among them did not obey his camel to return, he would put on his armor, then get off it, send it, and return himself to the Messenger of God, may God bless him and grant him peace. When a group of them gathered at the Messenger of God, may God bless him and grant him peace, he ordered them to believe the attack and took a handful of dirt after he called upon his Lord and sought His help, and said, **O God, fulfill for me what You promised me**, then he threw it at the people and not a single person among them remained except that it struck him in his eye and mouth, distracting him from fighting. Then they were defeated and the Muslims followed their backs, killing and taking captives. The rest of the people did not retreat except that the captives were lying in the hands of the Messenger of God, may God bless him and grant him peace.

Imam Ahmad said: Affan told us, Hammad bin Salamah told us, Ya'la bin Ata' told us, on the authority of Abdullah bin Yasar, on the authority of Abu Hammam, on the authority of Abu Abd al-Rahman al-Fahri, whose name is Yazid bin Asid, and it is said Yazid bin Anis, and it is said Karz, who said: I was with the Messenger of God, may God bless him and grant him peace, in the Battle of Hunayn. We set out on a very hot day, and we camped under the shade of the trees. When the sun had set, I put on my cloak and mounted my horse, and I went to the Messenger of God, may God bless him and grant him peace, while he was in his tent. I said: Peace be upon you, O Messenger of God, and the mercy and blessings of God. Is it time to go back? He said: Yes. He said: **O Bilal**. So he rose from under a tamarisk tree whose shadow was like the shadow of a bird and said: **At your service and your pleasure, I am your ransom.** He said: **Saddle my horse for me.** So he brought out a saddle with two ribs made of palm fibers, in which there was neither arrogance nor pride. He said: So he saddled it and mounted it, and we mounted, and we fought them in the evening and the night. The two horses gloated, and the Muslims turned back in flight, just as God

Almighty said: **Then you turned back in flight.** The Messenger of God, may God bless him and grant him peace, said: **O servants of God, I am the servant of God and His Messenger.** Then he said: **O company of the emigrants, I am the servant of God and His Messenger.** He said: Then he jumped off his horse and took a handful of dirt. The one who was closest to him told me that he struck their faces with it and said: **May your faces be disgraced.** So God Almighty defeated them. Ya'la ibn 'Ata' said: Their sons told me on the authority of their fathers that they said: There was not one of us left whose eyes and mouth were not filled with dust, and we heard a clang between the sky and the earth like the passing of iron over a new basin. This is how Al-Hafiz Al-Bayhaqi narrated it in Dalil Al-Nubuwwah from the hadith of Abu Dawud Al-Tayalisi on the authority of Hammad ibn Salamah. Muhammad ibn Ishaq said: Asim ibn 'Umar ibn Qatada told me on the authority of 'Abd Al-Rahman ibn Jabir on the authority of his father Jabir ibn 'Abdullah who said: Malik ibn 'Auf and those with him went out to Hunayn, and the Messenger of God, may God bless him and grant him peace, reached him before them. They prepared and got ready in the narrows and bends of the valley, and the Messenger of God, may God bless him and grant him peace, and his companions advanced until they descended into the valley in the blindness of dawn. When the people descended, the horses rushed at them and charged at them, and the people retreated in defeat, no one facing anyone else. The Messenger of God, may God bless him and grant him peace, took a side to the right, saying: "O people, come to me. I am the Messenger of God, I am the Messenger of God, I am Muhammad ibn 'Abdullah." Nothing happened, and I rode. The camels were fighting each other. When the Messenger of God, may God bless him and grant him peace, saw the people's situation, he said: **O Abbas, shout, O group of Ansar, O people of the samura.** They replied, **At your service, at your service.** So a man went to turn his camel, but he was unable to do so, so he threw his armor around his neck, took his sword and bow, and followed the voice until a hundred of them gathered around the Messenger of God, may God bless him and grant him peace. The people reviewed and fought. The call was first made by the Ansar, then it was made last by the Khazraj. They were patient in the war. The Messenger of God, may God bless him and grant him peace, looked out in his mount and looked at the people fighting and said: **Now the battle has heated up.** He said: By God, the people did not return to him until the prisoners were lying with the Messenger of God. God killed those of them who were killed, and those of them who were defeated fled, and God gave their wealth and children to His Messenger.

In the two Sahihs, on the authority of Shu'bah, on the authority of Abu Ishaq, on the authority of Al-Bara' bin Azib, may God be pleased with them both, that a man said to him: O Abu Ammarah, did you flee from the Messenger of God, may God bless him and grant him peace, on the day of Hunayn? He said: But the Messenger of God, may God bless him and grant him peace, did not flee. Hawazin were a people of archers. When we met them and attacked them, they were defeated. The people turned to the spoils, but they met us with arrows, so the people were defeated. I saw the

Messenger of God, may God bless him and grant him peace, and Abu Sufyan ibn al-Harith holding the reins of his white mule, and he was saying: "I am the Prophet, no lie. I am the son of Abdul Muttalib." I said: This is the ultimate example of complete bravery. On a day like this, in the midst of battle, his army had fled from him, and he was on a mule that was not fast-running and was not suitable for fleeing, attacking, or escaping. He was also making it run towards them and mentioning his name so that those who did not know him would recognize him. May God's prayers and peace be upon him forever until the Day of Judgment. All of this is nothing but trust in God and reliance on Him, and knowledge from Him that He will grant him victory and complete what He sent him with and make His religion prevail over all other religions. For this reason, God the Almighty said: **Then God sent down His tranquility upon His Messenger,** meaning His reassurance and steadfastness with His Messenger, **and upon the believers,** meaning those with him, **and sent down...** Soldiers you have not seen" and they are the angels as Imam Abu Jaafar Ibn Jarir said: Al-Hasan Ibn Arafah told me, Al-Mu'tamir Ibn Sulayman told me, on the authority of A'waf, who is Ibn Abi Jamila Al-A'raabi, who said: I heard 'Abd Al-Rahman, the freed slave of Ibn Barathan, tell me that a man who was with the polytheists on the day of Hunayn said: When we and the companions of the Messenger of God, may God bless him and grant him peace, met on the day of Hunayn, they did not stand up to milk a sheep for us. He said: So when we defeated them, we began to drive them in their footsteps until we reached the owner of the white mule, and it was the Messenger of God, may God bless him and grant him peace. He said: Then white men with handsome faces met us, and they said to us, **O you with ugly faces, go back.** He said: So we fled and they rode on our shoulders, and that was it.

Al-Hafiz Abu Bakr Al-Bayhaqi said: Abu Abdullah Al-Hafiz informed us, Muhammad bin Ahmad bin Baluyeh told us, Ishaq bin Al-Hasan Al-Harbi told us, Affan bin Muslim told us, Abdul Wahid bin Ziyad told us, Al-Harith bin Hasira told us, Al-Qasim bin Abdul Rahman told us, on the authority of his father, who said: Ibn Masoud, may God be pleased with him, said: I was with the Messenger of God, may God bless him and grant him peace, on the day of Hunayn, and the people turned away from him, and I remained with him with eighty men from the Muhajireen and Ansar. We advanced and did not turn our backs on them, and they are the ones upon whom God sent down tranquility. He said: The Messenger of God, may God bless him and grant him peace, was on his white mule, moving forward, and his mule swerved, so he leaned away from the saddle, so I said: May God raise you up. He said: **Give me a handful of dirt.** So I gave it to him. He said: So he struck their faces with it, and their eyes were filled with dirt. He said: **Where are the Muhajireen and Ansar?** I said: They are there. He said: **Call them.** So I called them and they came with their swords in their right hands like meteors, and the polytheists turned their backs. Imam Ahmad narrated it in his Musnad on the authority of Affan with a similar wording. Al-Walid bin Muslim said: Abdullah bin Al-Mubarak told me on the authority of Abu Bakr Al-Hudhali on the authority of Ikrimah, the freed slave of Ibn Abbas, on



## Surat al-Tawbah 9:27

Then after that, God will accept the repentance of whomever He wills. And God is Forgiving and Merciful.

the authority of Shaibah bin Othman, who said: When I saw the Messenger of God, may God bless him and grant him peace, naked on the day of Hunayn, I remembered my father and my uncle and the killing of Ali and Hamza, so I said: Today I will take my revenge on him. He said: So I went to approach him from his right, and there I saw Al-Abbas bin Abdul Muttalib standing, wearing a white armor like silver, revealing the dust. I said: His uncle, and he will not let him down. I went to him from his left, and there I saw Abu Sufyan bin Al-Harith bin Abdul Muttalib. I said: His cousin, and he will not let him down. I approached him from behind, and there was nothing left but to surround him with a sword, when a flame of fire was raised between me and him like lightning. I feared that it would crush me, so I put it down. I covered my eyes with my hand and walked backwards. Then the Messenger of God, may God bless him and grant him peace, turned and said: "O Shaiba, O Shaiba, come closer to me. O God, remove Satan from him." He said: So I raised my eyes to him, but his distraction was more beloved to me than my hearing and my sight. Then he said: **O Shaiba, fight the infidels.** Al-Bayhaqi narrated it from the hadith of Al-Walid, and he mentioned it.

Then it was narrated from the hadith of Ayoub bin Jabir on the authority of Sadaqah bin Saeed on the authority of Mus'ab bin Shaibah on the authority of his father who said: I went out with the Messenger of God, may God bless him and grant him peace, on the day of Hunayn. By God, I did not go out because of Islam or knowledge of it, but I refused that Hawazin should prevail over Quraysh. So I said while I was standing with him: O Messenger of God, I see piebald horses. He said: O Shaibah, none sees them except an infidel. So he struck my chest with his hand and then said: O God, guide Shaibah. Then he struck it a second time and then said: O God, guide Shaibah. Then he struck it a third time and then said: O God, guide Shaibah. He said: By God, he did not lift his hand from my chest on the third day until no one among God's creation was more beloved to me than him. He mentioned the rest of the hadith about the people meeting and the Muslims being defeated and the call of al-'Abbas and the Messenger of God, may God bless him and grant him peace, seeking help until God Almighty defeated the polytheists. Muhammad bin Ishaq said: My father, Ishaq bin Yasar, told me on the authority of someone who told him on the authority of Jubayr bin Mut'im, may God be pleased with him, who said: We were with the Messenger of God, may God bless him and grant him peace, on the day of Hunayn and the people were fighting. When I looked at something like black carpets falling from the sky until they fell between us and the people, then there were scattered ants filling the valley. It was nothing but the defeat of the people, so we had no doubt that they were the angels. Saeed bin Al-Sa'ib bin Yasar said on the authority of his father: I heard Yazid bin Aamer Al-Suwai'i, who had witnessed Hunayn with the polytheists and then converted to Islam. We used to ask him about the terror that God had cast into the hearts of the polytheists on the day of Hunayn. He would take a pebble and throw it into a basin and it would buzz, saying: We used to find

something like this in our hearts. A witness for it has been presented from the hadith of Yazid bin Abi Asid, and God knows best. In Sahih Muslim on the authority of Muhammad bin Rafi' on the authority of Abd Al-Razzaq, Ma'mar informed us on the authority of Hammam, who said: This is what Abu Hurairah told us that the Messenger of God, may God bless him and grant him peace, said: **I was aided by terror and was given concise speech.** For this reason God, the Most High, said: "Then God sent down His tranquility upon His Messenger and upon the believers, and sent down soldiers you did not see, and punished those who disbelieved. That is the recompense of the disbelievers." And His statement: **Then after that God will turn in mercy to whom He wills, and God is Forgiving.** Rahim: God had forgiven the rest of Hawazin, so they converted to Islam and came to him as Muslims and caught up with him. He approached Mecca at Al-Juhfah, which was about twenty days after the battle. At that time, he gave them the choice between their captives and their wealth, and they chose their captives. They were six thousand captives, including boys and women. He returned them to them and divided the wealth among the conquerors, and gave some of the freedmen as a gift so that their hearts would be reconciled to Islam. He gave them one hundred camels, and among those who gave one hundred was Malik bin Auf Al-Nasri, who was appointed over his people as he had been. He praised him in his poem in which he says:

I have never seen or heard of anyone like him among all the people like Muhammad

He is loyal and gives to the generous when he is generous, and whenever you want, he tells you what will happen tomorrow.

And if the battalion bares its fangs with the sword and strikes every warrior

As if he were a lion among his cubs, asleep in the middle of the desert, in an observation post.

## Fath al-Qadir

**27- Then after that God will turn in mercy to whomever He wills** meaning after this punishment to whomever He wills of those He guided to Islam. **And God is Forgiving** He forgives whoever sinned and then repented. *Merciful* to His servants. He favors them with forgiveness for what they committed.

Ibn Abi Hatim and Abu Al-Sheikh narrated on the authority of Qatada who said: Hunayn is between Mecca and Taif. The Prophet of God fought Hawazin and Thaqif, and Malik bin Awf was in charge of Hawazin, and Abd Yalil bin Amr Al-Thaqafi was in charge of Thaqif. Ibn Al-Mundhir narrated on the authority of Al-Hasan who said: "When the people of Mecca and Medina gathered, they said: Now we will fight as we have gathered. The Messenger of God, may God bless him and grant him peace, disliked what they said and was amazed by their great numbers. So they met and were defeated until none of them could

stand against the other until the Messenger of God, may God bless him and grant him peace, began calling out to the tribes of the Arabs: 'To me, to me.' By God, no one would ascend to him until he had laid bare his place. So he turned to the Ansar who were far away and called out to them: 'O supporters of God and supporters of His Messenger, to me, servants of God, I am the Messenger of God.' So they knelt down crying and said: 'O Messenger of God, by the Lord of the Kaaba, to you, by God.' So they lowered their heads crying and brought forward their swords to strike in front of the Messenger of God, may God bless him and grant him peace, until God granted them victory." Al-Bayhaqi narrated in Ad-Dala'il on the authority of Ar-Rabi' that "a man said on the day of Hunayn: We will not be defeated because of our small number. This was difficult for the Messenger of God, may God bless him and grant him peace, so God revealed: 'And on the day of Hunayn, when your great number pleased you.' Ar-Rabi' said: 'They were twelve thousand, two thousand of whom were from Mecca.' " At-Tabarani, Al-Hakim **who authenticated it**, Abu Nu'aym and Al-Bayhaqi narrated in Ad-Dala'il on the authority of Ibn Mas'ud who said: I was with the Messenger of God, may God bless him and grant him peace, on the day of Hunayn, and the people turned away from him, and I remained with him with eighty men from the Muhajireen and Ansar. We were on foot for about eighty feet and did not turn our backs on them, and they were the ones upon whom God had sent down tranquility. The Messenger of God, may God bless him and grant him peace, was on his white mule, moving forward, and he said: Give me a handful of dirt. So I gave it to him and he struck their faces with it, and their eyes were filled with dirt, and the polytheists turned their backs. The Battle of Hunayn is mentioned in the books of biography and hadith in its entirety and details, so we will not elaborate on that. Ibn Abi Hatim narrated on the authority of Al-Suddi regarding his statement: **And He sent down soldiers you did not see**, he said: They are the angels, **And He punished those who disbelieved**, he said: He killed them with the sword. Ibn Abi Hatim narrated on the authority of Saeed bin Jubair who said: On the day of Hunayn, God supported His Messenger with five thousand marked angels, and on that day God called the Ansar believers. He said: So He sent down His tranquility upon His Messenger and upon the believers. Ibn Ishaq, Ibn Al-Mundhir, Ibn Mardawayh, Abu Nu'aym and Al-Bayhaqi narrated on the authority of Jubair bin Mut'im who said: Before the defeat of the people and the people were fighting, I saw something like a black scorpion coming from the sky until it fell among the people. I looked and saw black ants scattered and filling the valley. I had no doubt that they were the angels, and it was nothing but the defeat of the people.

### Tafsir al-Baghawi

27- **Then after that God wills to forgive whomever He wills**, and guides him to Islam, **and God is Forgiving and Merciful**.

### Tafsir al-Baidawi

27. **Then God will turn to whomever He wills after that** of them by guiding them to Islam. **And God is Forgiving and Merciful** He overlooks them and is gracious to them. It was narrated that some people came to the Messenger of God, may God bless him and grant him peace, and became Muslims and said: O Messenger of God, you are the best of people and the most pious, yet our families and children have been taken captive and our wealth has been taken - and on that day six thousand people were taken captive and countless camels and sheep were taken - so the Messenger of God, may God bless him and grant him peace, said: Choose, either your captives or your wealth. They said: We do not consider lineage equal to anything. So the Messenger of God, may God bless him and grant him peace, stood up and said: These people have come as Muslims and we gave them the choice between children and wealth, but they did not consider lineage equal to anything. Whoever has captives in his possession and is willing to return them, let him do so, and whoever does not, let him give us and let it be a loan to us until we obtain something and we give him in its place. They said: We are satisfied and we have submitted. He said: I do not know, perhaps there are those among you who are not satisfied, so order your leaders to bring them to us. They brought them to us and said that they were satisfied.

Surat al-Tawbah 9:28

O you who have believed, the polytheists are unclean, so let them not approach al-Masjid al-Haram after this year of theirs. And if you fear poverty, then God will enrich you from His bounty, if He wills. Indeed, God is Knowing and Wise.

### Surat al-Tawbah 9:28

O you who have believed, the polytheists are unclean, so let them not approach al-Masjid al-Haram after this year of theirs. And if you fear poverty, then God will enrich you from His bounty, if He wills. Indeed, God is Knowing and Wise.

### Tafsir al-Jalalayn

28 - **O you who have believed, indeed the polytheists are unclean** filthy due to the filth of their inner being **so let them not approach the Sacred Mosque** that is, let them not enter the sanctuary **after this year of theirs** the ninth year of the Hijra **and if you fear poverty** poverty due to the cessation of their trade with you **then God will enrich you from His bounty if He wills** and He enriched them through conquests and the jizyah **indeed God is Knowing and Wise**

### Tafsir al-Suyuti

As for the Almighty's saying: **And if you fear poverty**, the verse: Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: The polytheists used to come to the House and bring food with them to trade in it. When they were forbidden from coming to the House, the Muslims said: **From where will we get food?** So God revealed: **And if you fear poverty, then God will enrich you from His bounty.**

Ibn Jarir and Abu Al-Sheikh narrated on the authority of Saeed bin Jubair who said: When the verse, **The polytheists are unclean, so let them not approach the Sacred Mosque after this year of theirs**, was revealed, it was difficult for the Muslims and they said, **Who will bring us food and provisions?** Then God revealed, **But if you fear poverty, God will enrich you from His bounty.**

And he narrated something similar on the authority of Ikrimah, Atiyah Al-Awfi, Ad-Dahhak, Qatadah, and others.

### Tafsir al-Tabari

Abu Jaafar said: God Almighty says to those who believe in Him and His Messenger, and acknowledge His Oneness, that the polytheists are nothing but impure.

The people of interpretation differed about the meaning of *impure* and the reason for which they were called that.

Some of them said: He called them that because they are ritually impure and do not wash themselves. He said: They are impure and should not approach the Sacred Mosque, because a person in a state of ritual impurity should not enter the mosque.

Who said that?

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, regarding his statement: **The polytheists are unclean**, I do not know of Qatada who did not say: *unclean* means ritual impurity.

And with it, "On the authority of Muammar, he said, 'It has reached me that the Prophet, may God bless him and grant him peace, met Hudhayfah, and the Prophet, may God bless him and grant him peace, took his hand, and Hudhayfah said, 'O Messenger of God, I am in a state of ritual impurity.' He said, 'The believer is not impure.'"

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **O you who have believed, indeed, the polytheists are unclean**, meaning: they are impure.

Others said: The meaning of this is: The polytheists are nothing but the filth of a pig or a dog. This is a statement narrated on the authority of Ibn Abbas from an unreliable source, so we disliked mentioning it.

And His statement: **So let them not approach the Sacred Mosque after this year of theirs**, means that He is saying to the believers: Do not let them approach the Sacred Mosque by entering the Sanctuary. Rather, He meant by that preventing them from entering the Sanctuary, because if they enter the Sanctuary, they have approached the Sacred Mosque.

The interpreters differed on the meaning of this.

Some of them said something similar to what we said.

Who said that?

Bishr and Ibn Al-Muthanna told us, Abu Asim told us, Ibn Jurayj told us, Ata' said: The entire Haram is a qiblah and a mosque. He said: **So let them not approach the Sacred Mosque**, he did not mean the mosque alone, rather he meant Mecca and the Haram. He said that more than once.

It was mentioned about Omar bin Abdul Aziz in this regard:

Abdul Karim bin Abi Umair told us, he said, Al-Walid bin Muslim told me, he said, Abu Amr told us: Omar bin Abdul Aziz wrote: **(Prevent the Jews and Christians from entering the mosques of the Muslims)**, and he followed in his prohibition the words of God: **The polytheists are unclean.**

Ibn Wakee' told us, he said, Ibn Fadil told us, on the authority of Ash'ath, on the authority of Al-Hasan: **The polytheists are impure.** He said: Do not shake hands with them, and whoever shakes hands with them should perform ablution.

As for his saying, **After this year of theirs**, it is after the year in which Ali, may God have mercy on him, declared innocence, and that was the year in which Abu Bakr led the people on Hajj, which was the ninth year of the Hijra, as:

Bishr told us, Yazid told us, Sa'id told us, on the authority of Qatada, regarding his statement: **So let them not approach the Sacred Mosque after this year of theirs**, which is the year in which Abu Bakr performed Hajj, and Ali, may God have mercy on him, called the call to prayer, and that was nine years after the migration of the Messenger of God, may God bless him and grant him peace, and the Prophet of God, may God bless him and grant him peace, performed Hajj al-Ju'a the following year, and he did not perform Hajj before it or after it.

And His saying: **And if you fear poverty**, He says to the believers: And if you fear need and poverty, by preventing the polytheists from approaching the Sacred Mosque, **then God will enrich you from His bounty, if He wills**.

It is said: **He provides for a family and children**, and from it the poet said:

The poor man does not know when he will become rich, and the rich man does not know when he will be dependent.

It was narrated from some of them that some Arabs say in poverty: **Aal ya'ul** with the letter waw.

It was mentioned on the authority of Omar bin Faïd that he used to interpret his saying: **And if you fear poverty**, to mean: **When you fear**. And he would say: The people had feared, and that is similar to the saying of someone to his father: **If you are my father, then honor me**, meaning: **When you are my father**.

This was said to them because the believers feared that if the polytheists stopped entering the sanctuary, their trade would be cut off, and that harm would come to them. God secured them from poverty, and compensated them for what they hated to be cut off from them with something better for them than it, which was the jizya. He said to them: **Fight those who do not believe in God or in the Last Day and do not consider unlawful what God and His Messenger have made unlawful to subdued**.

Some people said: By sending rain upon them.

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, on the authority of Ibn Abbas, regarding his statement: **O you who have believed, indeed, the polytheists are unclean, so let them not approach the Sacred Mosque after this year of theirs**, he said: When God banished the polytheists from the Sacred Mosque, Satan cast sadness into the hearts of the believers. He said: From where will you eat, when the polytheists have been banished and the caravans have been cut off from them! Then God said: **And if you fear poverty, then God will enrich you from His bounty, if He wills**, so He commanded them to fight the People of the Book, and He enriched them from His bounty.

Hannad bin Al-Sarri narrated to us, he said: Abu Al-Ahwas narrated to us, on the authority of Samak, on the authority of Ikrimah, regarding His statement: **O**

**you who have believed, indeed, the polytheists are unclean, so let them not approach Al-Masjid Al-Haram after this year of theirs**, he said: The polytheists used to come to the House, and bring food with them, and trade in it. When they were forbidden to come to the House, the Muslims said: Where will the food come from? So God revealed: **And if you fear poverty, then God will enrich you from His bounty, if He wills**, so He sent down rain upon them, and their goodness increased, until the polytheists left them.

Ibn Wakee' told us, he said, Hamid bin Abdul Rahman told us, on the authority of Ali bin Saleh, on the authority of Samak, on the authority of Ikrimah: **The polytheists are unclean**, the verse, then he mentioned something similar to the hadith of Hannad, on the authority of Abu Al-Ahwas.

Ibn Bashar told us, Muammil told us, Sufyan told us, on the authority of Waqid, on the authority of Saeed bin Jubair, who said: When the verse: **The polytheists are unclean, so let them not approach the Sacred Mosque after this year of theirs**, was revealed, the companions of the Messenger of God, may God bless him and grant him peace, were upset by that and said: Who will bring us our food, and who will bring us our provisions? Then the verse: **And if you fear poverty, then God will enrich you from His bounty, if He wills**, was revealed.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Waqid, the freed slave of Zaid ibn Khalidah, on the authority of Saeed ibn Jubayr, he said: The polytheists used to come to them with trade, so this verse was revealed: **The polytheists are unclean** until His saying: *Poverty*, he said: poverty, **Then God will enrich you from His bounty**.

Ibn Wakee' told us, he said, Ibn Idris told us, on the authority of his father, on the authority of Atiyah Al-Awfi, he said: The Muslims said: We used to gain from their trade and their sales, so the following was revealed: **The polytheists are unclean** until His saying: **from His bounty**.

Abu Kurayb told us, he said, Ibn Idris told us, he said, I heard my father - I think he said: Abu Ja'far told us - on the authority of 'Atiyya, he said: When it was said: **(And no polytheist shall perform Hajj after this year)**, they said: We used to take a share of their sales during the season! He said: Then this verse was revealed: {O you who have believed, indeed, the polytheists are unclean, so let them not approach the Sacred Mosque after this year of theirs. And if you fear poverty, then God will enrich you from His bounty}, meaning: because of what they missed of their sales.

Abu Kurayb and Ibn Wakee' told us, they said, Ibn Yaman told us, on the authority of Abu Sinan, on the authority of Thabit, on the authority of Ad-Dahhak: **And if you fear poverty, then God will enrich you from His bounty**, he said: the jizya.

Ibn Wakee' told us, he said, Ibn Yaman and Abu Mu'awiyah told us, on the authority of Abu Sinan, on the authority of Thabit, on the authority of Ad-Dahhak, he said: The polytheists were expelled from Mecca, and that was difficult for the Muslims and they said:

Surat al-Tawbah 9:28

O you who have believed, the polytheists are unclean, so let them not approach al-Masjid al-Haram after this year of theirs. And if you fear poverty, then God will enrich you from His bounty, if He wills. Indeed, God is Knowing and Wise.

We used to get trade and provisions from them! So God revealed: **Fight those who do not believe in God or in the Last Day.**

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, **And if you fear poverty, God will enrich you from His bounty**, that some Muslims used to gather the caravans, and when the Surah Bara'ah was revealed about fighting the polytheists wherever they were found, and that they should lie in wait for them at every ambush, Satan cast into the hearts of the believers: How will you live when you have been commanded to fight the people of the caravan? God knew what He knew of that, so He said: Obey Me, and carry out My command, and obey My Messenger, for I will enrich you from My bounty. So God entrusted them with that.

Muhammad ibn Umar 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: **The polytheists are unclean** to his statement: **Then God will enrich you from His bounty, if He wills**, he said: The believers said: We used to get from the merchandise of the polytheists! So God promised them that He would enrich them from His bounty, in exchange for them not letting them approach the Sacred Mosque. So this verse, with the beginning of *Bara'ah*, in the reading, and with the end of it in the interpretation: **Fight those who do not believe in God or in the Last Day**, to his statement: **with their own hands while they are humbled**, when Muhammad and his companions were ordered to go to the Battle of Tabuk.

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

Bishr bin Muadh narrated to us, he said: Yazid narrated to us, he said: Saeed narrated to us, on the authority of Qatada, he said: When God banished the polytheists from the Sacred Mosque, it was difficult for the Muslims, and they used to come with sales that benefited the Muslims. So God, the Most High, revealed: **And if you fear poverty, God will enrich you from His bounty**, so He enriched them with this tax, the ongoing tribute, which they take month by month, year by year. No polytheist may approach the Sacred Mosque after their year under any circumstances, except the one who pays the tribute, or a slave of a Muslim man.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Ibn Jurayj told us, he said: Abu al-Zubayr told us: that he heard Jabir bin Abdullah say regarding his statement: **The polytheists are unclean, so let them not approach the Sacred Mosque after this year of theirs**, unless he is a slave, or one of the People of the Covenant.

... He said, Abd al-Razzaq told us, he said, Muammar

told us, on the authority of Qatada, regarding his statement: **So let them not approach the Sacred Mosque after this year of theirs**, he said: Except for a person who pays the jizya, or after that for a man from the Muslims.

Zakariya bin Yahya bin Abi Zaida told me, he said, Hajjaj told us, on the authority of Abdul Malik bin Abdul Aziz bin Jurayj, he said, Abu al-Zubayr told me: that he heard Jabir bin Abdullah say about this verse: **The polytheists are unclean, so let them not approach the Sacred Mosque**, unless they are slaves, or one of those who pay the jizyah.

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 if you fear poverty, then God will enrich you from His bounty**, he said: God enriched them with the ongoing jizyah, month by month, and year by year.

Ahmad bin Ishaq told us, Abu Ahmad told us, Ibad bin Al-Awam told us, on the authority of Al-Hajjaj, on the authority of Abu Al-Zubayr, on the authority of Jabir: **The polytheists are unclean, so they should not approach the Sacred Mosque after this year of theirs**. He said: No polytheist or dhimmi should approach the Sacred Mosque after this year of theirs.

Ibn Humayd narrated to us, he said: Salamah narrated to us, on the authority of Ibn Ishaq: **The polytheists are unclean, so do not approach the Sacred Mosque after this year of theirs, even if you fear poverty**. That is because the people said: The markets will be cut off from us, trade will be destroyed, and the amenities we used to gain from them will be gone! So God, the Almighty, said: **And if you fear poverty, then God will enrich you from His bounty**, from another source, **If He wills** until His saying: **while they are humbled**. So in this there is compensation for what you feared from the cutting off of those markets, so God compensated them with what He cut off from them from the matter of polytheism, what He gave them from the necks of the People of the Book from the jizya.

As for his saying: **Indeed, God is Knowing and Wise**, its meaning is: **Indeed, God is Knowing** of what your souls tell you, O believers, of fear of poverty for it, by preventing the polytheists from approaching the Sacred Mosque, and other interests of His servants, *Wise* in His management of them and the management of all of His creation.

## Tafsir al-Qurtubi

It contains seven issues:

First: The Almighty's saying: **O you who have believed, indeed, the polytheists are unclean** is a subject and a predicate. Scholars differed about the meaning of describing the polytheist as unclean. Qatada, Muammar ibn Rashid and others said: Because he is



in a state of major ritual impurity, since washing him from major ritual impurity is not a ritual bath. Ibn Abbas and others said: Rather, the meaning of polytheism is that which makes him impure. Al-Hasan al-Basri said: Whoever shakes hands with a polytheist should perform ablution. The entire school of thought is that a kafir must perform ablution if he converts to Islam, except Ibn Abd al-Hakam, who said: It is not obligatory, because Islam destroys what came before it. Abu Thawr and Ahmad said that a ritual bath is obligatory for him. Al-Shafi'i omitted it and said: I prefer that he perform a ritual bath. Ibn al-Qasim said something similar. Malik said: He does not know how to perform a ritual bath, as narrated by Ibn Wahb and Ibn Abi Uways. The hadith of Thamamah and Qays ibn Asim refutes these statements. They were narrated by Abu Hatim al-Busti in his Sahih Musnad:

"And the Prophet, may God bless him and grant him peace, passed by Thamamah one day and he converted to Islam. So he sent him to the garden of Abu Talha and ordered him to bathe. So he bathed and prayed two rak'ahs. Then the Messenger of God, may God bless him and grant him peace, said: Your companion's conversion to Islam has been good." Muslim narrated it with the same meaning. And in it: When the Prophet, may God bless him and grant him peace, bestowed his favor upon Thamamah, he went to a palm grove near the mosque and bathed.

Qais ibn Asim was ordered to wash himself with water and lotus. If he converted to Islam before his wet dream, then washing himself is recommended. When he converted to Islam after reaching puberty, he must intend to wash himself with ritual impurity. This is the opinion of our scholars, and it is the conclusion of the school of thought. Ibn al-Qasim permitted the infidel to wash himself before declaring the testimony of faith with his tongue, if he believes in Islam in his heart. This is a weak opinion in view and contradicts the hadith. This is because no one becomes a Muslim by intention without speech. This is the opinion of the group of Ahl al-Sunnah regarding faith: it is speech with the tongue and belief in the heart, and it is purified by action. God the Almighty said: **To Him ascends good words, and righteous action raises it.** (Fatir 35:10)

Second: The Almighty said: **So do not approach the Sacred Mosque.** So do not approach is a prohibition, and that is why the letter *nun* was deleted from it. **The Sacred Mosque** this expression applies to the entire Sanctuary, and this is the doctrine of Ata', so it is forbidden to allow the polytheist to enter the entire Sanctuary. So if a messenger from them comes to us, the imam goes out to the open area to hear what he says. If a polytheist enters the Sanctuary covered and dies, his grave is dug up and his bones are removed. So they are not allowed to settle or cross. As for the Arabian Peninsula, which is Mecca, Medina, Yamamah, Yemen and its environs, Malik said: Everyone who is not a Muslim is to leave these places, and they are not prevented from traveling there. Al-Shafi'i, may God have mercy on him, said the same, except that he excluded Yemen from that. They are given a period of three days, as 'Umar, may God be pleased with him, gave them when he expelled them. They are not to be buried there and they are to take

refuge in the open area.

Third: Scholars differed regarding the entry of infidels into mosques and the Sacred Mosque into five opinions. The people of Medina said: The verse is general and applies to all polytheists and all mosques. Omar bin Abdul Aziz wrote to his governors and cited this verse in his letter. This is supported by the Almighty's saying: **In houses which God has permitted to be raised and that His name be mentioned therein** (al-Nur 24:36). The entry of infidels into them contradicts their entertainment. In Sahih Muslim and others:

**These mosques are not suitable for anything that contains urine or filth.** Hadith. And the infidel is not free from that. And the Prophet, may God bless him and grant him peace, said:

**The mosque is not permissible for a menstruating woman or one who is in a state of major ritual impurity,** and the infidel is in a state of major ritual impurity. And the Almighty said: **The polytheists are unclean,** so God called them unclean. So it is either unclean in essence or removed from the path of the ruling. Whichever of these is from the mosque is obligatory, because the reason, which is impurity, is present in them, and the sanctity is present in the mosque. It is said: an unclean man, an unclean woman, two unclean men, two unclean women, unclean men, unclean women. It is not dualized or pluralized because it is a source. As for unclean **with a kasra on the noon and a jazm on the jim**, it is not said unless it is accompanied by filth. So if it is singular, it is said unclean **with a fatha on the noon and a kasra on the jim** and unclean **with a damma on the jim**. Al-Shafi'i, may God have mercy on him, said: The verse is general for all polytheists, specifically in the Sacred Mosque, and they are not prevented from entering anything else, so he permitted the entry of the Jew and the Christian into all mosques. Ibn al-Arabi said: This is a stagnation on his part, based on the apparent meaning, because the Almighty's statement: **The polytheists are unclean** is an indication of the reason for polytheism and uncleanness. If it is said: The Prophet, may God bless him and grant him peace, tied up Thamamah in the mosque while he was a polytheist. It is said to him: Our scholars have answered this hadith - even if it is authentic - with answers: One of them is that it preceded the revelation of the verse.

Second: The Prophet, may God bless him and grant him peace, knew of his conversion to Islam, so he tied him up.

Third: This is a case in point, so the evidence we have mentioned should not be used to refute it, because it restricts the ruling of the general rule. It could be said: He only tied it in the mosque to see the goodness of the Muslims' prayer and their gathering for it, and the goodness of their etiquette in sitting in the mosque, so that he would be comforted by that and become Muslim, and that is how it was. It could be said: They did not have a place to tie it except in the mosque, and God knows best. Abu Hanifa and his companions said: The Jews and Christians are not prevented from entering the Sacred Mosque or any other place, and no one is prevented from entering the Sacred Mosque except the polytheists and idolaters. This is a

Surat al-Tawbah 9:28

O you who have believed, the polytheists are unclean, so let them not approach al-Masjid al-Haram after this year of theirs. And if you fear poverty, then God will enrich you from His bounty, if He wills. Indeed, God is Knowing and Wise.

statement that is refuted by everything we have mentioned from the verse and others. Al-Kaya al-Tabari said: According to Abu Hanifa, a dhimmi is permitted to enter all mosques without need. Al-Shafi'i said: Need is considered, and with need it is not permissible to enter the Sacred Mosque. Ata' ibn Abi Rabah said: The entire Haram is a qiblah and a mosque, so they should be prevented from entering the Haram, because God the Almighty says: **Glorify to Him Who took His Servant by night from al-Masjid al-Haram** (al-Isra' 17:1). It was only taken from the house of Umm Hani'. Qatada said: No polytheist may approach the Sacred Mosque, unless he is a tax collector or a disbelieving slave of a Muslim. Ismail bin Ishaq narrated: Yahya bin Abdul Hamid told us: Sharik told us, on the authority of Ash'ath, on the authority of Al-Hasan, on the authority of Jabir, on the authority of the Prophet, may God bless him and grant him peace, who said:

**No polytheist may approach the mosque unless he is a male or female slave who enters it for a need.** This is what Jabir ibn Abdullah said, for he said: The general prohibition prevents the polytheist from approaching the Sacred Mosque, and it is specific to the male or female slave.

Fourth: The Almighty's statement: **After this year of theirs** has two opinions: The first is that it was the year nine in which Abu Bakr performed Hajj. The second is the year ten, as stated by Qatada. Ibn al-Arabi: This is the correct opinion that gives the meaning of the wording, and it is strange to say: It was the year nine, which is the year in which the call to prayer was made. If a man's servant entered his house one day and his master said to him: Do not enter this house after your day, the day he entered would not be meant.

Fifth: The Almighty said: **And if you fear poverty.** Amr bin Fa'id said: The meaning is **and when you fear**. This is a foreign word, and the meaning is clear with *if*. When the Muslims prevented the polytheists from the season, and they were bringing food and trade, Satan cast fear of poverty into their hearts and they said: How do we live? So God promised them that He would enrich them from His bounty. Ad-Dahhak said: So God opened the door of the jizyah for them from the People of the Covenant by His Almighty saying: **Fight those who do not believe in God or the Last Day.** And Ikrimah said: God enriched them by the abundance of rain and plants and the fertility of the land. So Tabalah and Jerash became fertile, and they carried food and oil to Mecca and goodness increased. And the Arabs converted to Islam, the people of Najd and Sana'a and others, so their pilgrimage and trade continued. And God enriched from His bounty by jihad and victory over the nations. And poverty means poverty. It is said: A man is poor if he is poor. The poet said:

The poor man does not know when he will become rich, and the rich man does not know when he will be dependent.

Alqamah and others from the companions of Ibn

Masoud read it as *family*, which is a verbal noun, like *qaila* from **qala yaqil**, and like *al-afiyya*. It is possible that it is an adjective for something omitted, which is: **family condition**, and its meaning is a difficult characteristic. It is said from it: **the matter alayni ya'ulni**, meaning it was difficult and severe for me. Al-Tabari narrated that it is said: **alay ya'ul** if one is poor.

Sixth: This verse is evidence that the heart's attachment to causes in terms of provision is permissible and does not contradict trust, even if provision is predestined and God's command and portion are carried out. However, He connected it to causes out of wisdom, to distinguish the hearts that are attached to causes from the hearts that trust in the Lord of Lords. It was previously mentioned that the cause does not contradict trust. The Prophet (peace and blessings of God be upon him) said:

**If you put your trust in God as He should be put, He would provide for you as He provides for the birds that go out hungry and return with full crops.** Narrated by Al-Bukhari. He said that true trust is not contradicted by going out in the morning and evening to seek sustenance. Ibn Al-Arabi: But the Sufi sheikhs said: He only goes out in the morning and evening to perform acts of obedience, for this is the means that brings sustenance. They said: The evidence for this is two things: The first is the saying of God the Almighty:

"And enjoin prayer upon your family and be constant therein. We do not ask you for provision; We provide for you." (Ta-Ha 20:132). The second is the saying of God the Almighty: **To Him ascends good speech, and righteous action raises it.** (Fatir 35:10). So sustenance does not descend from its place, which is the sky, except what ascends, which is good remembrance and righteous action, and not by striving on the earth, for there is no sustenance in it. What is correct is what the Sunnah has established according to the jurists of the apparent meaning, which is working with worldly means, such as farming, trading in the markets, cultivating wealth, and planting fruits. The companions used to do that when the Prophet (peace and blessings of God be upon him) was among them. Abu al-Hasan ibn Battaal said: God the Almighty commanded His servants to spend from the good things they have earned, and other verses. He said: **But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limits], there is no sin upon him** (al-Baqarah 2:173). So He made permissible for the one in need what was forbidden to him when he did not have it, for the food that He commanded him to acquire and sustain himself with, and He did not command him to wait for food to be sent down to him from the sky. If he had abandoned the effort to leave what he would be nourished with, he would have killed himself. The Messenger of God, may God bless him and grant him peace, would have been writhing in hunger and could not find anything to eat, and no food would have been sent down to him from the sky. He would save up food for his family for a year until God granted him conquests. Anas ibn Malik narrated:

A man came to the Prophet, may God bless him and grant him peace, with a camel and said: O Messenger of God, should I tie it up and trust in God, or should I set it free and trust in God? He said: Tie it up and trust in God.

I said: They have no argument against the people of the Suffa, for they were poor people who would sit in the mosque, neither cultivating nor trading. They had no earnings nor money. They were only guests of Islam when the countries were narrow. Despite that, they would collect firewood during the day and drive water to the house of the Messenger of God (peace be upon him), and they would recite the Qur'an at night and pray. This is how Al-Bukhari and others described them. They used to seek help. When a gift came to the Messenger of God (peace be upon him), he would eat it with them, and if it was charity, he would give it to them alone. When the conquests increased and Islam spread, they went out and conspired - like Abu Hurairah and others - and they did not sit. Then it was said: The means by which provision is sought are of six types:

The highest of them is the earnings of our Prophet Muhammad, may God bless him and grant him peace, who said:

**He has made my provision under the shadow of my spear, and has made humiliation and disgrace for those who disobey my command.** Narrated by Al-Tirmidhi and authenticated by Al-Tirmidhi. So God made the provision of His Prophet, may God bless him and grant him peace, in his earnings due to His grace, and He singled him out for the best type of earnings, which is taking by force and conquest due to its honor.

Second: A man eats from the work of his own hands. The Prophet, may God bless him and grant him peace, said:

"The best of what a man can do is what he does with his own hands. The Prophet of God, David, used to eat from the work of his own hands." Narrated by Al-Bukhari. In the Qur'an, it is stated, **And We taught him the making of coats of mail for you.** (Al-Anbiya': 80), and it is narrated that Jesus, peace be upon him, used to eat from his mother's spinning.

Third: Trade, which was the work of most of the Companions, may God be pleased with them, especially the immigrants, and the revelation has indicated it in more than one place.

Fourth: Plowing and planting. We have explained this in Surat Al-Baqarah.

Fifth: Reciting the Qur'an, teaching it, and performing ruqyah. This was mentioned in Al-Fatihah.

Sixth: He takes the intention of performing it if he needs to. The Prophet, may God bless him and grant him peace, said:

"Whoever takes people's money intending to repay it, God will repay it on his behalf. Whoever takes it intending to waste it, God will waste him." Narrated by Al-Bukhari. Narrated by Abu Hurairah, may God be pleased with him.

Seventh: The Almighty's saying: **If He wills** is evidence

that provision is not by effort, but rather it is from the grace of God, which He has undertaken to distribute among His servants. This is clear in the Almighty's saying: **We have apportioned among them their livelihood in the life of this world** (al-Zukhruf 43:32), the verse.

## Tafsir Ibn Kathir

God the Almighty commanded His believing servants who are pure in religion and in person to banish the polytheists who are impure in religion from the Sacred Mosque and not to approach it after the revelation of this verse. It was revealed in the year nine, and for this reason the Messenger of God (blessings and peace of God be upon him) sent Ali with Abu Bakr **may God be pleased with them both** that year and commanded him to announce to the polytheists that no polytheist should perform Hajj after this year and no one should circumambulate the House naked. So God completed that and decreed it by law and destiny. Abdul Razzaq said: Ibn Jurayj told us, Abu al-Zubayr told me that he heard Jabir ibn Abdullah say about the words of God the Almighty: **The polytheists are impure, so let them not approach the Sacred Mosque after this year of theirs** unless he is a slave or one of the People of the Covenant. It was narrated from another chain of transmission, and Imam Ahmad said: Hussain told us, Sharik told us, from Al-Ash'ath, meaning Ibn Suwar, from Al-Hasan, from Jabir, who said: The Messenger of God, may God bless him and grant him peace, said: **No polytheist will enter our mosque after this year of ours except the people of the covenant and their servants.** Imam Ahmad alone transmitted it from the Prophet, and the Mawquf narration is more authentic in its chain of transmission. Imam Abu Amr Al-Awza'i said: Umar ibn Abdul Aziz, may God be pleased with him, wrote to prevent the Jews and Christians from entering the mosques of the Muslims, and he followed his prohibition with the words of God, the Most High: **The polytheists are unclean.** Ata' said: The entire Haram is a mosque, because God, the Most High, said: **So let them not approach Al-Masjid Al-Haram after this year of theirs.** This noble verse indicates the impurity of the polytheist, as mentioned in the Sahih: **The believer does not become impure.** As for the impurity of his body, the majority are of the view that he is not impure in body and soul, because God, the Most High, permitted the food of the People of the Book. Some of the Zahiris held that their bodies are impure. Ash'ath said from Al-Hasan: Whoever shakes hands with them should perform ablution. Narrated by Ibn Jarir.

And His statement, **And if you fear poverty, God will enrich you from His bounty**, Muhammad ibn Ishaq said: This is because the people said that the markets will be cut off from us, trade will be destroyed, and the amenities we used to gain from them will be taken away from us. So God revealed, **And if you fear poverty, God will enrich you from His bounty**, from another source, **If He wills**, until His statement, **while they are humbled**, meaning this is in exchange for what you feared from the cutting off of those markets. So God compensated them for what He had cut off from the matter of polytheism by giving them from the

## Surat al-Tawbah 9:28

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necks of the People of the Book the jizya. And thus it was narrated from Ibn Abbas, Mujahid, Ikrimah, Saeed ibn Jubayr, Qatadah, Ad-Dahhak, and others: **Indeed, God is Knowing**, meaning what is good for you, *Wise*, meaning in what He commands and forbids, because He is perfect in His actions and words, just in His creation and command, blessed and exalted be He. For this reason, He compensated them for those earnings with the jizya money that they take from the People of the Covenant.

And the Almighty said: "Fight those who do not believe in God or in the Last Day and do not consider unlawful what God and His Messenger have made unlawful and do not adopt the religion of truth from among those who were given the Scripture - until they pay the jizyah with willing submission while they are subdued." In fact, when they disbelieved in Muhammad, may God bless him and grant him peace, they no longer had true faith in any of the messengers or in what they brought. Rather, they follow their opinions, their whims, and their fathers in what they are doing, not because it is the law of God and His religion. Because if they had true faith in what they had in their hands, it would have led them to believe in Muhammad, may God bless him and grant him peace, because all the prophets gave glad tidings of him and commanded them to follow him. But when he came and they disbelieved in him, and he is the most honorable of messengers, it was known that they were not adhering to the law of the earlier prophets because it is from God. Rather, it is their luck and their whims, so their belief in the rest of the prophets does not benefit them, and they disbelieved in their master, the best of them, the last of them, and the most perfect of them. That is why He said: "Fight those who do not believe in God or in the Last Day and do not consider unlawful what God and His Messenger have made unlawful and do not adopt the religion of truth from among those who were given the Scripture." This noble verse is the first command to fight the People of the Book after the affairs of the polytheists were prepared and people entered the religion of God in droves and the Arabian Peninsula was set straight. God and His Messenger commanded to fight the People of the Book, the Jews and the Christians. That was in the year nine. That is why the Messenger of God, may God bless him and grant him peace, prepared to fight the Romans and called the people to that and showed it to them. He sent to the Arab tribes around Medina and urged them, so they prepared with him and about thirty thousand fighters gathered, and some people from the people of Medina and those around it from the hypocrites and others stayed behind. That was in a year of drought and a time of intense heat and scorching sun. The Messenger of God, may God bless him and grant him peace, went out intending to go to Syria to fight the Romans, so he reached Tabuk and settled there and stayed there for about twenty days. Then he sought God's guidance in returning, so he returned. This is generally due to the straitened circumstances and the weakness of the people, as will be explained later, God willing. This noble verse has been used as evidence by those who

believe that the jizya should only be taken from the People of the Book or those similar to them, such as the Magians, as is authentically reported in the hadith that the Messenger of God, may God bless him and grant him peace, took it from the Magians of Hajar. This is the view of al-Shafi'i and Ahmad, according to the well-known view of Abu Hanifa, may God have mercy on him. Rather, it should be taken from all non-Arabs, whether they are People of the Book or polytheists, and it should not be taken from the Arabs except from the People of the Book.

Imam Malik said: Rather, it is permissible to impose the jizya on all infidels, whether they are people of the Book, Zoroastrian, pagan, or others. The sources of these doctrines and the mention of their evidence are not mentioned in this place, and God knows best. And his saying: **Until they pay the jizyah** means if they do not submit **by hand** meaning by force and domination **while they are humiliated** meaning humiliated, despised and disgraced. Therefore, it is not permissible to honor the People of the Covenant or raise them above the Muslims. Rather, they are humiliated, despised and miserable, as came in Sahih Muslim on the authority of Abu Hurayrah, may God be pleased with him, that the Prophet, may God bless him and grant him peace, said: "Do not initiate the greeting of peace with the Jews and Christians, and if you meet one of them on the road, force him to its narrowest part." For this reason, the Commander of the Faithful, Umar ibn al-Khattab, may God be pleased with him, imposed on them those well-known conditions in humiliating, belittling and degrading them. This is what the imams and preservers of hadith narrated from the narration of Abd al-Rahman ibn Ghanim al-Ash'ari, who said: I wrote to Umar ibn al-Khattab, may God be pleased with him, when he made peace with the Christians of the people of Ash-Sham: In the name of God, the Most Gracious, the Most Merciful. This is a letter from Abdullah Umar, the Commander of the Faithful, from the Christians of such-and-such city. When you came to us, we asked you for safety for ourselves, our children, our wealth and the people of our religion, and we stipulated for you upon ourselves that we would not incite any evil in our city. Nor shall we have a monastery, church, cell, or monk's cell around it, nor shall we renew what has been destroyed in it, nor shall we revive what was planned for the Muslims, nor shall we prevent any Muslim from entering our churches, day or night, nor shall we widen their doors for passersby and wayfarers, nor shall we provide food for any Muslim who passes by us for three days, nor shall we shelter a spy in our churches or homes, nor shall we conceal any deception from the Muslims, nor shall we teach our children the Qur'an, nor shall we display polytheism, nor call anyone to it, nor shall we prevent any of our relatives from entering Islam if they wish to do so, nor shall we respect the Muslims, nor shall we stand up for them from our gatherings if they wish to sit, nor shall we resemble them in any of their clothing, in a skullcap, turban, sandals, or parting of the hair, nor shall we speak their language, nor shall we adopt their nicknames, nor



shall we ride saddles, nor gird ourselves with swords, nor shall we take any weapon, nor carry it with us, nor engrave our rings in Arabic, nor shall we sell alcohol, nor shall we cut the front of our heads, nor shall we adhere to our dress wherever we are, nor shall we tie our belts on our heads, nor shall we be afraid of the evil ... Our midst and that we do not display the cross on our churches and that we do not display our crosses or our books in any of the roads or markets of the Muslims and that we do not ring our bells in our churches except lightly and that we do not raise our voices in reading in our churches in any of the presence of the Muslims and that we do not go out to the palm groves or the ba'oth and that we do not raise our voices with our dead and do not display fires with them in any of the roads or markets of the Muslims and that we do not live with them with our dead and that we do not take from the slaves what the arrows of the Muslims have been made upon and that we guide the Muslims and do not spy on them in their homes. He said: So when I brought the letter to Omar, he added to it and we do not strike any of the Muslims. We stipulated that for you on ourselves and the people of our religion and we accepted security on it. If we contradicted anything of what we stipulated for you and imposed on ourselves, then we have no covenant and what is permissible for you from us is permissible from the people of opposition and discord.

### Fath al-Qadir

Impure: A verbal noun that is neither dual nor plural. It is said: an impure man, an impure woman, two impure men, two impure women, impure men, impure women. It is also said: impure and impure with a kasra on the jim and a damma on it, and it is also said: impure with a kasra on the nun and a sukun on the jim, which is a softening of the vowel. It was said: It is not used unless it is said with it impurity, and it was said that it is more common, not universal. The polytheists are the subject, and its predicate is the verbal noun, an exaggeration in describing them with that, so that it is as if they are the essence of impurity, or according to the estimation of an added noun: meaning those with impurity, because with them is polytheism, which is like impurity. Qatada, Muammar, and others said: They were described with that because they do not purify themselves, do not wash themselves, and do not avoid impurities.

The verse was used as evidence by those who said that the polytheist is impure in his essence, as some of the Zahiris and Zaidis believed. It was narrated on the authority of Al-Hasan Al-Basri and it was reported on the authority of Ibn Abbas. The majority of the early and later generations, including the people of the four schools of thought, believed that the disbeliever is not impure in his essence, because God, the Exalted, made their food lawful, and it was proven from the Prophet, may God bless him and grant him peace, in his actions and words that indicate that they are not impure. He ate from their utensils, drank from them, performed ablution in them, and accommodated them in his mosque. His statement: 28- **So let them not approach Al-Masjid Al-Haram** The *fa* is for branching out, so their not approaching Al-Masjid Al-Haram is a branch of their impurity. What is meant by Al-Masjid Al-Haram is the entire Sanctuary, as was narrated on

the authority of Ata', so they are prevented from entering the entire Sanctuary, according to him. Other scholars believed that what is meant is Al-Masjid Al-Haram itself, so the polytheist is not prevented from entering the rest of the Sanctuary.

Scholars have differed regarding the polytheist entering any mosque other than the Sacred Mosque. The people of Medina forbade every polytheist from any mosque. Ash-Shafi'i said: The verse is general and applies to all polytheists, especially in the Sacred Mosque, so they are not prevented from entering any other mosque. Ibn al-Arabi said: This is a stagnation on his part, because the Almighty's statement: **The polytheists are unclean**, is an indication of the reason for polytheism and impurity. The response to this is that this analogy is rejected by the Prophet (peace and blessings of God be upon him) tying up Thamamah ibn Aththal in his mosque and hosting the delegation of Thaqeef in it. A similar statement was narrated from Abu Hanifa, who added that it is permissible for a non-Muslim to enter any other mosque without need, and Ash-Shafi'i restricted it to need. Qatadah said: This is permissible for a non-Muslim, but not for a polytheist. It was also narrated from Abu Hanifa that it is permissible for them to enter the Haram, the Sacred Mosque, and all other mosques. He forbade the polytheists from approaching the Sacred Mosque, which is a prohibition for the Muslims from allowing them to do that. It is similar to their saying: I will not see you here. His statement: **After this year of theirs** has two opinions: One of them: It is the year nine, which is the year in which Abu Bakr performed Hajj during the season. The second: It is the year ten, as stated by Qatadah. Ibn al-Arabi said: This is the correct opinion that gives the meaning of the wording. It is strange to say that it is the year nine, which is the year in which the call to prayer was made. If a slave of a man enters his house one day and his master says to him: Do not enter this house after your day, what is meant is not the day in which he entered. The answer to this is that what the wording implies is contrary to what he claimed, for the reference in his saying: **after this year of theirs** is to the year mentioned before the demonstrative pronoun, which is the year of the call. Thus in the example he mentioned, what is meant is the prohibition of entering it after the day of entry in which the address occurred, and the matter is clear and not hidden. Perhaps he intended to explain what is after the addition to their year, and there is no doubt that it is the year of ten. As for the explanation of the year referred to by this, there is no doubt that it is the year of nine, and this is what Qatada's statement is based on. And those who said that it is permissible for the polytheists to enter the Sacred Mosque and other mosques have used this restriction, I mean his saying: **after this year of theirs**, saying that the prohibition is specific to the time of Hajj and Umrah, so they are forbidden from Hajj and Umrah only, not from entering in general. The answer to this is that the apparent prohibition of offering sacrifices after this year indicates the prohibition of offering sacrifices at all times that come after it, and specifying some of them as permissible requires a specification. His saying: **And if you fear poverty, then God will enrich you from His bounty**. Poverty is poverty. It is said: A man became poor if he became needy. The poet said:



## Surat al-Tawbah 9:28

O you who have believed, the polytheists are unclean, so let them not approach al-Masjid al-Haram after this year of theirs. And if you fear poverty, then God will enrich you from His bounty, if He wills. Indeed, God is Knowing and Wise.

The poor man does not know when he will become rich, and the rich man does not know when he will be dependent.

Alqamah and others from the companions of Ibn Masoud read it as 'A'ila, which is a verbal noun like 'Al-Qa'ila, 'Al-Afiya, and 'Aqiba. It was said that its meaning is: a difficult trait. It is said: 'The matter 'alaani ya'ulni' meaning it was difficult and severe for me. Ibn Jarir Al-Tabari narrated that it is said 'alaani ya'ul' if he became poor. When the Muslims prevented the polytheists from the Hajj season, and they used to bring food and trade to it, Satan cast fear of poverty into their hearts, and they said: Where will we live? So God promised them that He would enrich them from His bounty. Ad-Dahhak said: So God opened the door of the jizyah from the People of the Covenant for them by His saying: **Fight those who do not believe in God** (al-Nisa' 2:10). Ikrimah said: He enriched them by providing them with rain, plants, and fertile land. The Arabs converted to Islam and carried to Mecca what God had enriched them with. It was said that He enriched them with the shade. The benefit of restricting it to the will is to teach the servants to say that in everything they say that has to do with the future time, and so that they do not stop supplicating and beseeching. **Indeed, God is Knowing** of your conditions, *Wise* in giving and withholding. What He wills will be and what He does not will will not be.

## Tafsir al-Baghawi

28- The Almighty said: **O you who have believed, indeed, the polytheists are unclean** the verse, Ad-Dahhak and Abu Ubaidah said: Najis: dirty. It was also said: filthy. It is a source that is the same for males and females, duals and plurals. As for Najis: with a kasra on the noon and a sukoon on the jim, it is not said in the singular, rather it is said: Rajis Najis, so if it is singular it is said: Najis, with a fatha on the noon and a kasra on the jim, and what is meant by it is: impurity of the ruling, not impurity of the substance. They were called Najis as a form of blame. Qatadah said: He called them Najis because they are ritually impure and do not bathe, and they have a wet dream and do not perform ablution.

God Almighty said: **So let them not approach the Sacred Mosque.** He meant to prevent them from entering the Sanctuary because if they entered the Sanctuary they would have approached the Sacred Mosque. He meant the Sanctuary, and this is like what God Almighty said: **Glory be to Him who took His Servant by night from the Sacred Mosque** (al-Isra' 17:1). He meant the Sanctuary because he took him by night from the house of Umm Hani'.

The great Sheikh Imam said: The totality of the lands of Islam with regard to the infidels is divided into three categories:

One of them: The Sacred Sanctuary. It is not

permissible for an infidel to enter it under any circumstances, whether he is a dhimmi or a person granted protection, due to the apparent meaning of this verse. If a messenger from the land of the infidels comes to the Imam while the Imam is in the Sacred Sanctuary, he is not permitted to enter the Sacred Sanctuary. Rather, he sends someone to hear his message outside the Sacred Sanctuary. The people of Kufa permitted those with a covenant to enter the Sacred Sanctuary.

The second part of the Levant: Al-Hijaz, it is permissible for the infidel to enter it with permission, but he may not stay there for more than the duration of a journey, which is three days, based on what was narrated on the authority of Omar bin Al-Khattab, may God be pleased with him, that he heard the Messenger of God, may God bless him and grant him peace, say: **If I live, God willing, I will expel the Jews and Christians from the Arabian Peninsula until I will not leave anyone in it except Muslims.** So the Messenger of God, may God bless him and grant him peace, went and made a will, saying: **Expel the polytheists from the Arabian Peninsula.** Abu Bakr, may God be pleased with him, did not have time for that, and Omar, may God be pleased with him, expelled them during his caliphate, and he gave a three-day grace period to anyone who came from them as a trader. The Arabian Peninsula extends from the furthest part of Aden Abyan to the countryside of Iraq in length, and as for width, it extends from Jeddah and its surroundings from the sea coast to the outskirts of the Levant.

The third section: All other Islamic countries, in which it is permissible for an infidel to reside with protection and security, but they may not enter mosques except with the permission of a Muslim.

His saying: **After this year of theirs**, meaning: the year in which Abu Bakr, may God be pleased with him, performed Hajj with the people, and Ali, may God be pleased with him, proclaimed the declaration of innocence, which was the year nine of the Hijra.

His saying: **And if you fear poverty**, that is because the people of Mecca made their living from trade and the polytheists used to come to Mecca with food and trade, so when they were prevented from entering the Sacred Sanctuary they feared poverty and hardship, and they mentioned that to the Messenger of God, may God bless him and grant him peace, so God revealed: **And if you fear poverty**, so he read it as poverty. It is said: *Aa/* means **to be supported**. "Then God will enrich you from His bounty, if He wills. Indeed, God is Knowing and Wise." Ikrimah said: So God enriched them by sending down abundant rain upon them, so their wealth increased. Muqatil said: The people of Jeddah, Sana'a, and Jarish from Yemen converted to Islam and brought abundant provisions to Mecca, so God spared them what they feared. Ad-Dahhak and Qatadah said: God compensated them for it with the jizya and enriched them with it.

## Tafsir al-Baidawi

28. **O you who have believed, indeed the polytheists are impure** because of the filth of their interior, or because one should avoid them as one should avoid impurities, or because they do not purify themselves or avoid impurities, so they are often exposed to them. This is evidence that what is usually impure is impure. It was narrated on the authority of Ibn Abbas, may God be pleased with them both, that their bodies are impure like dogs. It was read *Najis* with a sukoon and a kasra on the noon, and it is like Kabd in Kabd, and most of what came is followed by Rijs. **So do not approach al-Masjid al-Haram** because of their impurity, and the prohibition of approaching is only for emphasis or to prevent entering the sanctuary. It was said that what is meant by it is the prohibition of Hajj and Umrah, not entering absolutely, and Abu Hanifa, may God have mercy on him, went with this, and Malik compared all the mosques to al-Masjid al-Haram in the prohibition, and this is evidence that the disbelievers are addressed by the branches. **After this year of theirs** means the year of *Bara'ah*, which is the ninth. It was said that it was the year of the Farewell Pilgrimage. **And if you fear poverty** poverty due to their being prevented from entering the Sacred Sanctuary and the loss of what you had from their coming of earnings and companions. **God will enrich you from His bounty** from His giving or His favor in another way. He fulfilled His promise by sending rain from the sky upon them in abundance and guided the people of Tabalah and Jerash so they submitted and provided for them, then He opened up the lands and spoils to them and people headed to them from the corners of the earth. *A'ila* was read as a source like 'afiyah or mud. **If He wills** He restricted it to the will so that hopes are cut off from God the Most High and to point out that He the Most High is generous in that and that the promised wealth will be for some and not others and in one year and not another. **Indeed, God is Knowing** of your conditions. *Wise* in what He gives and withholds.

Surat al-Tawbah 9:29

Fight those who do not believe in God or the Last Day and do not forbid what God and His Messenger have forbidden and do not adopt the religion of truth from among those who were given the Scripture - until they pay the jizyah out of hand while they are subdued.

## Surat al-Tawbah 9:29

Fight those who do not believe in God or the Last Day and do not forbid what God and His Messenger have forbidden and do not adopt the religion of truth from among those who were given the Scripture - until they pay the jizyah out of hand while they are subdued.

## Tafsir al-Jalalayn

29 - **Fight those who do not believe in God or in the Last Day** otherwise they would have believed in the Prophet, may God bless him and grant him peace **and do not forbid what God and His Messenger have forbidden** such as alcohol **and do not follow the religion of truth** the established one that abrogates other religions, which is the religion of Islam **of those a** clarification of those **who were given the Scripture** meaning the Jews and Christians **until they pay the jizyah** the tax imposed on them every year **with their own hands** a state, meaning obedient or with their own hands, not entrusted with it **and they are submissive** humiliated and obedient to the rule of Islam.

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says to the believers in Him from the companions of the Messenger of God, may God bless him and grant him peace: *Fight*, O believers, the people, **who do not believe in God or in the Last Day**, meaning: they do not believe in Paradise or Hell, **and do not forbid what God and His Messenger have forbidden and do not follow the religion of truth**, meaning: they do not obey God with the obedience of truth, **of those who were given the Scripture**, meaning the Jews and Christians.

Everyone who obeys a king or has authority is his debtor. It is said: **So-and-so owed so-and-so a debt, so he owes him a debt**. Zuhair said:

If you settled in the atmosphere of Banu Asad in the religion of Amr and Fadak came between us

His saying: **Of those who were given the Scripture**, meaning those who were given the Book of God, and they are the people of the Torah and the Gospel, **until they pay the jizyah**.

And (*al-jizya*), the verb from: (**So-and-so rewarded so-and-so what he owed**), if he paid it, (**he rewards him**), and (*al-jizya*) is like (*al-qa'dah*) and (*al-salah*).

The meaning of the words: until they give the tax on their necks, which they give to the Muslims to protect them.

As for his saying: **from hand**, he means: from his hand to the hand of the one to whom he gives it.

Likewise, the Arabs say about anyone who gives something to someone unwillingly or unwillingly: **He gave it to him with his hand, and from hand**. This is similar to their saying: **I spoke to him face to mouth**, and **I met him hand to hand**, and also: **I gave it to him hand to hand**.

As for his saying: **And they are humiliated**, its meaning is: And they are humiliated and subjugated.

The lowly and contemptible is called: *Saghir*.

He mentioned that this verse was revealed to the Messenger of God, may God bless him and grant him peace, in his command to fight the Romans. After it was revealed, the Messenger of God, may God bless him and grant him peace, led the Battle of Tabuk.

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: "Fight those who do not believe in God or in the Last Day and do not consider unlawful what God and His Messenger have made unlawful and do not adopt the religion of truth from among those who were given the Scripture - until they pay the jizyah willingly while they are subdued," when Muhammad and his companions were ordered to go on the expedition to Tabuk.

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, something similar.

The interpreters differed about the meaning of **the young ones** that God meant in this place.

Some of them said: He should give it while standing and the recipient should sit.

Who said that?

Abdul Rahman bin Bishr Al-Naysaburi told me, he said, Sufyan told us, on the authority of Abu Saad, on the authority of Ikrimah: **Until they pay the jizyah willingly while they are subdued**, he said: That is, you take it while you are sitting, and he is standing.

Others said: The meaning of his statement: **Until they pay the jizyah willingly while they are humbled**, is about themselves, with their own hands, walking with them, unwillingly. This is a statement narrated on the authority of Ibn Abbas, from a viewpoint that is questionable.

Others said: Giving them to him is the little ones.

## Tafsir al-Qurtubi

It contains fifteen issues:

First: The Almighty said: **Fight those who do not believe in God or the Last Day**. When God Almighty forbade the infidels from approaching the Sacred

Mosque, the Muslims felt in themselves because of what was cut off from them from the trade that the polytheists used to bring. God Almighty said: **And if you fear poverty Al-Masjid Al-Haram, 19:10.** As mentioned above. Then in this verse, He made the jizyah permissible, although it had not been taken before, so He made it a substitute for what prevented them from bringing their trade to the polytheists. God Almighty said: **Fight those who do not believe in God or the Last Day Al-Masjid Al-Haram, 19:10.** So God, the Almighty, commanded fighting all the infidels because they agreed to this description, and He mentioned the People of the Book specifically to honor their Book, and because they are knowledgeable about monotheism, the Messengers, the laws, and the religions, and especially to mention Muhammad, may God bless him and grant him peace, his religion, and his nation. When they denied it, the argument was confirmed against them and the crime was great from them, so He pointed out their position and then made the fighting an end, which is to give the jizyah instead of killing. And this is correct. Ibn Arabi said: I heard Abu al-Wafa Ali ibn Aqil in a session of consideration reciting it and citing it as evidence. He said: *Fight*, which is an order for punishment. Then he said: **Those who do not believe**, which is a statement of the sin that necessitated the punishment. His statement: **nor the Last Day**, is an emphasis on the sin in terms of belief. Then he said: **nor do they forbid what God and His Messenger have forbidden**, an increase in the sin of violating actions. Then he said: **nor do they follow the religion of truth**, an indication of emphasis on the sin of deviation, obstinacy, and disdain for submission. Then he said: **of those who were given the Scripture**, as an emphasis on the argument, because they found it written with them in the Torah and the Gospel. Then he said: **until they pay the jizyah willingly**, so he explained the extent to which the punishment extends, and specified the substitute by which it is lifted.

Second: The scholars differed regarding who the jizya should be taken from. Al-Shafi'i **may God have mercy on him** said: The jizya is not accepted except from the People of the Book in particular, whether they are Arabs or non-Arabs, based on this verse. They are the ones who were specifically mentioned, so the ruling is directed towards them and not others, based on the words of God the Almighty: **Then kill the polytheists wherever you find them** (al-Tawbah 9:5). He did not say: until they pay the jizya, as He said about the People of the Book. He said: It is accepted from the Magians according to the Sunnah, and Ahmad and Abu Thawr said the same. It is the school of thought of Al-Thawri, Abu Hanifa and his companions. Al-Awza'i said: The jizya is taken from every worshipper of idols or fire, or denier or disbeliever. The same is the school of thought of Malik, who saw that the jizya is taken from all types of polytheists and deniers, Arabs or non-Arabs, Taghlibis or Qurayshites, whoever they may be, except the apostate. Ibn Al-Qasim, Ashab and Sahnun said: The jizya is taken from the Magians of the Arabs and all nations. As for the idol worshippers among the Arabs, God did not establish a jizya for them, and none of them will remain on earth. Rather, they are entitled to fight or to convert to Islam. Ibn al-Qasim said: The jizya is taken from them, as Malik says. This is in the branching of Ibn al-Jalab, and it is a

possibility, not a text. Ibn Wahb said: The jizya is not accepted from the Magians of the Arabs, but from others. He said: Because there is no Magian among the Arabs who did not all convert to Islam, so whoever is found among them to be contrary to Islam is an apostate, and is killed in all cases if he does not convert to Islam. The jizya is not accepted from them. Ibn al-Jahm said: The jizya is accepted from everyone who professes a religion other than Islam, except for those who are unanimously agreed upon by the infidels of Quraysh. He mentioned in explaining that it is an honor for them from humiliation and degradation, because of their status with the Messenger of God, may God bless him and grant him peace. Another said: That is because they all converted to Islam on the day of the conquest of Mecca. And God knows best.

Third: As for the Magians, Ibn al-Mundhir said: I do not know of any disagreement that the jizya should be taken from them. In al-Muwatta': Malik, on the authority of Ja'far ibn Muhammad, on the authority of his father: "That Umar ibn al-Khattab mentioned the matter of the Magians and said: I do not know what to do with them. Abd al-Rahman ibn A'waf said: I bear witness that I heard the Messenger of God, may God bless him and grant him peace, say:

Abu Omar said: He means in the jizya specifically. And in the statement of the Messenger of God, may God bless him and grant him peace: "Treat them as the people of the Book do," is evidence that they are not people of the Book. And the majority of jurists agree with this. It was narrated from Al-Shafi'i that they were people of the Book and then changed. And I think that he went in that to something narrated from Ali bin Abi Talib, may God be pleased with him, from a weak source, which revolves around **Abu Sa'id Al-Baqal**, mentioned by Abd Al-Razzaq and others. Ibn Atiyyah said: It was narrated that a prophet named Zoroaster was sent among the Magians. And God knows best.

Fourth: God Almighty did not mention in His Book the amount of the jizya taken from them. Scholars differed regarding the amount of the jizya taken from them. Ata bin Abi Rabah said: There is no time limit for it, but it is based on what they agreed upon. Yahya bin Adam, Abu Ubaid, and al-Tabari said the same, except that al-Tabari said: The minimum is a dinar, and there is no limit to more. They cited as evidence what the people of Sahih narrated on the authority of Amr bin A'waf:

The Messenger of God, may God bless him and grant him peace, made peace with the people of Bahrain regarding the jizya. Al-Shafi'i said: A dinar for the rich and the poor from among the free adults, without any reduction from it. He cited as evidence what was narrated by Abu Dawud and others on the authority of Muadh:

The Messenger of God (peace be upon him) sent him to Yemen and ordered him to take a dinar from every adult as a tribute. Ash-Shafi'i said: This is the clear meaning of God Almighty. It is the saying of Abu Thawr. Ash-Shafi'i said: If they reach an agreement on more than one dinar, it is permissible, and if they increase and are happy with that, it is accepted from them. If they reach an agreement on hospitality for three days, it is permissible, if the hospitality is known in bread, barley, straw and condiments, and he

## Surat al-Tawbah 9:29

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mentioned what is required of the average person and what is required of the wealthy person, and he mentioned the place of descent and protection from cold and heat. Malik said, as narrated by Ibn al-Qasim, Ashab and Muhammad ibn al-Harith ibn Zanjawayh: It is four dinars for the people of gold and forty dirhams for the people of silver, the rich and the poor alike, even if he is a Zoroastrian. It is not to be increased or decreased from what 'Umar imposed, and nothing more is to be taken from them. It has been said: The weak person is to be relieved according to what the Imam sees fit. Ibn al-Qasim said: Nothing is to be decreased from 'Umar's imposed due to hardship, nor is it to be increased due to wealth. Abu Omar said: It is taken from their poor what they can bear, even if it is one dirham. Malik adopted this view. Abu Hanifa and his companions, Muhammad ibn al-Hasan, and Ahmad ibn Hanbal said: Twelve, twenty-four, and forty. Al-Thawri said: There are different taxes reported from Omar ibn al-Khattab regarding this, so the governor can take whichever he wants, if they are people of the covenant. As for the people of peace, they are to take whatever they have agreed upon and nothing more.

Fifth: Our scholars, may God have mercy on them, said: What the Qur'an indicates is that the jizya is taken from male fighters, because God the Almighty said: **Fight those** until His saying - **until they give the jizya**. This necessitates that it is obligatory on those who fight. It also indicates that it is not on slaves, even if they are fighters, because they do not have money, and because God the Almighty said: **until they give**. It is not said of those who do not own property until they give. This is a consensus among scholars that the jizya is only imposed on the skulls of free adult men, who are those who fight, excluding women, children, slaves, the insane who are mentally unstable, and the elderly. There is a difference of opinion regarding monks. Ibn Wahb narrated from Malik that it is not taken from them. Mutraf and Ibn al-Majishun said: This is if he did not become a monk after it was made obligatory. If it was made obligatory and then he became a monk, his monasticism does not cancel it.

Sixth: If the people of the jizyah pay the jizyah, nothing is taken from them of their fruits, trade, or crops, unless they trade in a country other than the country in which they settled and reached a settlement. If they leave the country in which they settled to another as traders, a tenth is taken from them if they sell and the price of that is paid by their hands, even if it is done several times a year, except in the case of their carrying food, wheat, and oil to Madinah and Makkah in particular, then a tenth is taken from the people of the dhimmah on their trade except once a year, like what is taken from the Muslims. This is the doctrine of Omar bin Abdul Aziz and a group of the Imams of the jurists. The first is the opinion of Malik and his companions.

Seventh: If the people of the jizyah pay the jizyah that was imposed on them or they reach a settlement over it, they are left with all their wealth, and with their

vineyards and their presses, as long as they cover their wines and do not announce their sale to a Muslim, and they are prevented from displaying wine and pork in the markets of the Muslims. If they display any of that, the wine is poured out on them, and whoever displays the pork is disciplined. If a Muslim pours it out without displaying it, he has transgressed, and he must guarantee it. It was said: It is not obligatory, and if he usurps it, he must return it. They are not to be interfered with in their rulings or in their trade among themselves by usury. If they refer it to the judge, the judge has a choice. If he wishes, he may rule between them according to what God has revealed, or he may turn away from it. It was said: He may rule between them in injustices in any case, and some of their food is taken for the weak, because it is a way of defending them. The imam must fight their enemy on their behalf and seek their help in fighting them. They have no share in the spoils of war, and they did not increase what they agreed upon of the churches, and they were not prevented from repairing what was damaged in them, and they have no way to create others. They take from the clothing and appearance what distinguishes them from the Muslims, and they are forbidden from resembling the people of Islam. There is no harm in buying the children of the enemy from them if they do not have a covenant with them. And whoever is stubborn in paying his jizya will be disciplined for his stubbornness and it will be taken from him humiliated.

Eighth - The scholars differed about what the jizya is obligatory for. The Maliki scholars said: It is obligatory in lieu of killing due to disbelief. Al-Shafi'i said: It is obligatory in lieu of blood and residence in the house. The benefit of the disagreement is that if we say it is obligatory in lieu of killing and he converts to Islam, the jizya is dropped for what has passed. If he converts to Islam one day before the year is complete or after it, according to Malik. According to Al-Shafi'i, it is a debt that is established in the conscience and Islam does not drop it, like the rent of a house. Some Hanafis agreed with our opinion. Some of them said: It is obligatory in lieu of victory and jihad. Judge Abu Zaid chose this and claimed that it was the secret of God in the matter. Malik's opinion is more correct, because the Prophet (peace and blessings of God be upon him) said:

**There is no jizyah on a Muslim.** Sufyan said: Its meaning is that if a dhimmi converts to Islam after the jizyah has become obligatory on him, it is no longer obligatory on him. Narrated by al-Tirmidhi and Abu Dawud. Our scholars said: This is indicated by the words of God the Almighty: **until they pay the jizyah willingly while they are subdued**, because this meaning disappears with Islam. There is no disagreement that if they convert to Islam, they do not pay the jizyah willingly while they are subdued. Al-Shafi'i does not take it after Islam in the manner that God the Almighty said. Rather, he says: The jizyah is a debt, which was made obligatory on him for a previous reason, which is housing or avoiding the evil of being



killed, so it became like all debts.

Ninth: If the Imam made a covenant with the people of a town or fortress, then they broke their covenant and refused to pay the jizya and other things that were required of them, and refused the rule of Islam without being wronged, and the Imam was not unjust to them, then it is obligatory for the Muslims to invade them and fight them with their Imam. If they fight and are victorious, then the ruling on them is the same as the ruling in the land of war. It has been said: They and their women are spoils of war and there is no fifth on them, and this is a school of thought.

Tenth: If they go out stealthily and highway robbers, they are in the same position as Muslim combatants if they do not refuse to pay the jizya. If they go out complaining, their case will be looked into and they will be returned to the covenant and treated fairly by their oppressor. None of them will be enslaved and they will be free. If some of them break the covenant but not others, then whoever does not break it is bound by his covenant, and no one will be held accountable for the breach of another. Their remaining in the covenant will be known by their denunciation of the breakers.

Eleventh - The jizya is of the same weight as fa'lah, from the root jaza yajzi, meaning to repay for what was given to him. So it is as if they gave it as a reward for the security they were granted, and it is like sitting and sitting. And from this meaning is the saying of the poet:

He rewards you or praises you. Whoever praises you for what you have done is like someone who has rewarded you.

Twelfth - Muslim narrated on the authority of Hisham bin Hakim bin Hizam, who passed by some Nabataeans in the Levant who had been made to stand in the sun - in one narration: and oil had been poured on their heads - and he said: What is the matter with them? He said: They are being held back for the jizya. Hisham said: I bear witness that I heard the Messenger of God, may God bless him and grant him peace, say:

#### God punishes those who punish people in this world.

In another narration: Their emir at that time was Umair bin Saad in Palestine. He entered upon him and spoke to him, so he ordered them to be released. Our scholars said: As for punishing them if they refuse to pay it with empowerment, then it is permissible. However, if their inability is proven, then punishing them is not permissible, because whoever is unable to pay the jizya is exempted from it. And the rich are not required to pay it on behalf of the poor. Abu Dawud narrated on the authority of Safwan bin Salim on the authority of several of the sons of the companions of the Messenger of God, may God bless him and grant him peace, on the authority of their fathers that the Messenger of God, may God bless him and grant him peace, said:

**Whoever wrongs a covenantor, or diminishes his rights, or burdens him beyond his capacity, or takes something from him against his will, I will be his opponent on the Day of Resurrection.**

Thirteenth - The Almighty said: **By hand.** Ibn Abbas said: He pays it himself without appointing anyone to

do so. Abu Al-Bukhtari narrated on the authority of Salman who said: Blameworthy. Muammar narrated on the authority of Qatada who said: By force. It was said: By hand, by a favor from you to them, because if you take the jizyah from them, then you have bestowed that favor upon them. Ikrimah: He pays it while standing and the taker is sitting. Saeed bin Jubair said the same. Ibn Arabi: This is not from his saying: By hand, but rather it is from his saying: **and they are humbled.**

Fourteenth - The Imams narrated on the authority of Abdullah bin Omar that the Messenger of God, may God bless him and grant him peace, said:

"The upper hand is better than the lower hand. The upper hand is the one that gives and the lower hand is the one that takes." It was also narrated, **The upper hand is the one that gives.** So He made the hand of the giver in charity upper, and He made the hand of the giver in jizyah lower. And the hand of the taker is upper, because He is the One who raises and lowers. He raises whomever He wills and lowers whomever He wills. There is no god but Him.

Fifteenth - On the authority of Habib bin Abi Thabit, he said: A man came to Ibn Abbas and said: The people of the land are unable to pay the tax. Should I cultivate it, farm it, and pay its tax? He said: No. Another man came to him and said that to him. He said: No, and he recited the words of God the Almighty: **Fight those who do not believe in God or in the Last Day** until His saying: **and they are humiliated.** Would any of you deliberately humiliate someone by snatching him and putting him around his neck? Kulayb bin Wa'il said: I said to Ibn Omar: I bought land. He said: The purchase is good. I said: I give for every yard of land a dirham and a bushel of food. He said: Do not put humiliation around your neck. Maymun bin Mihran narrated on the authority of Ibn Omar, may God be pleased with them both, that he said: I would not be pleased to have the entire land for a tax of five dirhams, in which I acknowledge humiliation upon myself.

#### Tafsir Ibn Kathir

God the Almighty commanded His believing servants who are pure in religion and in person to banish the polytheists who are impure in religion from the Sacred Mosque and not to approach it after the revelation of this verse. It was revealed in the year nine, and for this reason the Messenger of God (blessings and peace of God be upon him) sent Ali with Abu Bakr **may God be pleased with them both** that year and commanded him to announce to the polytheists that no polytheist should perform Hajj after this year and no one should circumambulate the House naked. So God completed that and decreed it by law and destiny. Abdul Razzaq said: Ibn Jurayj told us, Abu al-Zubayr told me that he heard Jabir ibn Abdullah say about the words of God the Almighty: **The polytheists are impure, so let them not approach the Sacred Mosque after this year of theirs** unless he is a slave or one of the People of the Covenant. It was narrated from another chain of transmission, and Imam Ahmad said: Hussain told us, Sharik told us, from Al-Ash'ath, meaning Ibn Suwar,

Fight those who do not believe in God or the Last Day and do not forbid what God and His Messenger have forbidden and do not adopt the religion of truth from among those who were given the Scripture - until they pay the jizyah out of hand while they are subdued.

from Al-Hasan, from Jabir, who said: The Messenger of God, may God bless him and grant him peace, said: **No polytheist will enter our mosque after this year of ours except the people of the covenant and their servants.** Imam Ahmad alone transmitted it from the Prophet, and the Mawquf narration is more authentic in its chain of transmission. Imam Abu Amr Al-Awza'i said: Umar ibn Abdul Aziz, may God be pleased with him, wrote to prevent the Jews and Christians from entering the mosques of the Muslims, and he followed his prohibition with the words of God, the Most High: **The polytheists are unclean.** Ata' said: The entire Haram is a mosque, because God, the Most High, said: **So let them not approach Al-Masjid Al-Haram after this year of theirs.** This noble verse indicates the impurity of the polytheist, as mentioned in the Sahih: **The believer does not become impure.** As for the impurity of his body, the majority are of the view that he is not impure in body and soul, because God, the Most High, permitted the food of the People of the Book. Some of the Zahiris held that their bodies are impure. Ash'ath said from Al-Hasan: Whoever shakes hands with them should perform ablution. Narrated by Ibn Jarir.

And His statement, **And if you fear poverty, God will enrich you from His bounty,** Muhammad ibn Ishaq said: This is because the people said that the markets will be cut off from us, trade will be destroyed, and the amenities we used to gain from them will be taken away from us. So God revealed, **And if you fear poverty, God will enrich you from His bounty,** from another source, **If He wills,** until His statement, **while they are humbled,** meaning this is in exchange for what you feared from the cutting off of those markets. So God compensated them for what He had cut off from the matter of polytheism by giving them from the necks of the People of the Book the jizya. And thus it was narrated from Ibn Abbas, Mujahid, Ikrimah, Saeed ibn Jubayr, Qatadah, Ad-Dahhak, and others: **Indeed, God is Knowing,** meaning what is good for you, *Wise*, meaning in what He commands and forbids, because He is perfect in His actions and words, just in His creation and command, blessed and exalted be He. For this reason, He compensated them for those earnings with the jizya money that they take from the People of the Covenant.

And the Almighty said: "Fight those who do not believe in God or in the Last Day and do not consider unlawful what God and His Messenger have made unlawful and do not adopt the religion of truth from among those who were given the Scripture - until they pay the jizyah with willing submission while they are subdued." In fact, when they disbelieved in Muhammad, may God bless him and grant him peace, they no longer had true faith in any of the messengers or in what they brought. Rather, they follow their opinions, their whims, and their fathers in what they are doing, not because it is the law of God and His religion. Because if they had true faith in what they had in their hands, it would have led them to believe in Muhammad, may God bless him and grant him peace, because all the prophets gave glad tidings of him and commanded them to follow him.

But when he came and they disbelieved in him, and he is the most honorable of messengers, it was known that they were not adhering to the law of the earlier prophets because it is from God. Rather, it is their luck and their whims, so their belief in the rest of the prophets does not benefit them, and they disbelieved in their master, the best of them, the last of them, and the most perfect of them. That is why He said: "Fight those who do not believe in God or in the Last Day and do not consider unlawful what God and His Messenger have made unlawful and do not adopt the religion of truth from among those who were given the Scripture." This noble verse is the first command to fight the People of the Book after the affairs of the polytheists were prepared and people entered the religion of God in droves and the Arabian Peninsula was set straight. God and His Messenger commanded to fight the People of the Book, the Jews and the Christians. That was in the year nine. That is why the Messenger of God, may God bless him and grant him peace, prepared to fight the Romans and called the people to that and showed it to them. He sent to the Arab tribes around Medina and urged them, so they prepared with him and about thirty thousand fighters gathered, and some people from the people of Medina and those around it from the hypocrites and others stayed behind. That was in a year of drought and a time of intense heat and scorching sun. The Messenger of God, may God bless him and grant him peace, went out intending to go to Syria to fight the Romans, so he reached Tabuk and settled there and stayed there for about twenty days. Then he sought God's guidance in returning, so he returned. This is generally due to the straitened circumstances and the weakness of the people, as will be explained later, God willing. This noble verse has been used as evidence by those who believe that the jizya should only be taken from the People of the Book or those similar to them, such as the Magians, as is authentically reported in the hadith that the Messenger of God, may God bless him and grant him peace, took it from the Magians of Hajar. This is the view of al-Shafi'i and Ahmad, according to the well-known view of Abu Hanifa, may God have mercy on him. Rather, it should be taken from all non-Arabs, whether they are People of the Book or polytheists, and it should not be taken from the Arabs except from the People of the Book.

Imam Malik said: Rather, it is permissible to impose the jizya on all infidels, whether they are people of the Book, Zoroastrian, pagan, or others. The sources of these doctrines and the mention of their evidence are not mentioned in this place, and God knows best. And his saying: **Until they pay the jizyah** means if they do not submit **by hand** meaning by force and domination **while they are humiliated** meaning humiliated, despised and disgraced. Therefore, it is not permissible to honor the People of the Covenant or raise them above the Muslims. Rather, they are humiliated, despised and miserable, as came in Sahih Muslim on the authority of Abu Hurayrah, may God be pleased with him, that the Prophet, may God bless him and grant him peace, said: "Do not initiate the greeting

of peace with the Jews and Christians, and if you meet one of them on the road, force him to its narrowest part." For this reason, the Commander of the Faithful, Umar ibn al-Khattab, may God be pleased with him, imposed on them those well-known conditions in humiliating, belittling and degrading them. This is what the imams and preservers of hadith narrated from the narration of Abd al-Rahman ibn Ghanim al-Ash'ari, who said: I wrote to Umar ibn al-Khattab, may God be pleased with him, when he made peace with the Christians of the people of Ash-Sham: In the name of God, the Most Gracious, the Most Merciful. This is a letter from Abdullah Umar, the Commander of the Faithful, from the Christians of such-and-such city. When you came to us, we asked you for safety for ourselves, our children, our wealth and the people of our religion, and we stipulated for you upon ourselves that we would not incite any evil in our city. Nor shall we have a monastery, church, cell, or monk's cell around it, nor shall we renew what has been destroyed in it, nor shall we revive what was planned for the Muslims, nor shall we prevent any Muslim from entering our churches, day or night, nor shall we widen their doors for passersby and wayfarers, nor shall we provide food for any Muslim who passes by us for three days, nor shall we shelter a spy in our churches or homes, nor shall we conceal any deception from the Muslims, nor shall we teach our children the Qur'an, nor shall we display polytheism, nor call anyone to it, nor shall we prevent any of our relatives from entering Islam if they wish to do so, nor shall we respect the Muslims, nor shall we stand up for them from our gatherings if they wish to sit, nor shall we resemble them in any of their clothing, in a skullcap, turban, sandals, or parting of the hair, nor shall we speak their language, nor shall we adopt their nicknames, nor shall we ride saddles, nor gird ourselves with swords, nor shall we take any weapon, nor carry it with us, nor engrave our rings in Arabic, nor shall we sell alcohol, nor shall we cut the front of our heads, nor shall we adhere to our dress wherever we are, nor shall we tie our belts on our heads, nor shall we be afraid of the evil ... Our midst and that we do not display the cross on our churches and that we do not display our crosses or our books in any of the roads or markets of the Muslims and that we do not ring our bells in our churches except lightly and that we do not raise our voices in reading in our churches in any of the presence of the Muslims and that we do not go out to the palm groves or the ba'oth and that we do not raise our voices with our dead and do not display fires with them in any of the roads or markets of the Muslims and that we do not live with them with our dead and that we do not take from the slaves what the arrows of the Muslims have been made upon and that we guide the Muslims and do not spy on them in their homes. He said: So when I brought the letter to Omar, he added to it and we do not strike any of the Muslims. We stipulated that for you on ourselves and the people of our religion and we accepted security on it. If we contradicted anything of what we stipulated for you and imposed on ourselves, then we have no covenant and what is permissible for you from us is permissible from the people of opposition and discord.

## Fath al-Qadir

His saying: 29- **Fight those who do not believe in God** the verse, in it is the command to fight those who combine these descriptions. Abu al-Wafa' bin Aqil said: His saying: *Fight* is a command to punish, then he said: **Those who do not believe in God** so he explained the sin that requires the punishment, then he said: **Nor in the Last Day** so he emphasized the sin in the aspect of belief, then he said: **And they do not forbid what God and His Messenger have forbidden** in it is an increase in the sin of violating actions, then he said: **And they do not follow the religion of truth** in it is an indication of emphasizing the disobedience by deviation, obstinacy and disdain for submission, then he said: **Of those who were given the Scripture** to emphasize the argument against them because they found it written with them in the Torah and the Gospel, then he said: **Until they pay the jizyah** so he explained the end to which the punishment extends. His saying: **Of those who were given the Scripture** is an explanation of the relative pronoun with what is in its predicate and they are the people of the Torah and the Gospel. His saying: **Until they pay the jizyah willingly**. The jizyah is of the form fa'lah from jaza ya'ji: if he recompenses for what was given to him, so it is as if they gave it as a reward for what they were granted of security. It was said: It was called jizyah because it is a group of what the People of the Covenant must reward: that is, they pay it, and in the Shari'ah it is what the covenantor gives according to his covenant. **'an id** is in the accusative case as a state. The meaning is: by a favorable hand that is not withheld. It was said that its meaning is: they give it with their own hands without appointing anyone to do it on behalf of them. It was said that its meaning is: cash, not deferred. It was said that its meaning is: by force. It was said that its meaning is: by a favor from you to them, because taking it from them is a type of favor to them. It was said that its meaning is: blameworthy. A group of scholars, including al-Shafi'i, Ahmad, Abu Hanifah and his companions, al-Thawri and Abu Thawr, held that the jizyah is not accepted except from the People of the Book. Al-Awza'i and Malik said: The jizyah is taken from all types of infidels, whoever they may be, and the People of the Book, according to the first opinion, include the Magians. Ibn al-Mundhir said: I do not know of any disagreement that the jizya should be taken from them.

Scholars have differed on the amount of the jizya. Ata' said: It has no amount, but is taken according to what they agree upon. Yahya bin Adam, Abu Ubaid and Ibn Jarir said the same, except that he said: The minimum is one dinar and the maximum has no limit. Ash-Shafi'i said: A dinar is due from the rich and the poor among the free adults, and nothing is reduced from it. Abu Thawr said the same. Ash-Shafi'i said: If they agree on more than one dinar, it is permissible, and if they increase and are willing to do so, it is accepted from them. Malik said: It is four dinars for those who own gold, and forty dirhams for those who own silver, the rich and the poor are equal, even if he is a Zoroastrian, it does not increase or decrease. Abu Hanifa and his companions, Muhammad bin al-Hasan and Ahmad bin Hanbal said: It is twelve, twenty-four and forty-eight. The discussion of the jizya is established in its proper places, and we have established the truth of these

Fight those who do not believe in God or the Last Day and do not forbid what God and His Messenger have forbidden and do not adopt the religion of truth from among those who were given the Scripture - until they pay the jizyah out of hand while they are subdued.

opinions in our explanation of al-Muntaqa and other works of ours. His saying: **and they are humiliated** is in the accusative case as a state, and humiliation means disgrace. Meaning: The dhimmi pays the jizya while he is humiliated. It was said: It means that he brings it himself, walking, not riding, and hands it over while standing, and the recipient is sitting. In short, the one who receives the jizya should make the one who receives it humiliated and submissive when he receives it.

Abd al-Razzaq, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and Ibn Mardawayh narrated on the authority of Jabir ibn Abdullah, regarding the verse: **The polytheists are unclean al-Baqarah 2:173**, he said: **Unless they are slaves or one of the People of the Covenant**. It has been narrated with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) from another source. It was narrated by Ibn Abi Hatim and Ibn Mardawayh on the authority of Jabir, who said: **No polytheist will enter this mosque of ours after this year of ours, except the people of the covenant and your servants**. Ibn Kathir said: Ahmad is the only one who narrated it with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him), but the chain of transmission traceable to the Prophet (peace and blessings of God be upon him) is more authentic. Sa'id ibn Mansur, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: The polytheists used to come to the House and bring food with them to trade with. When they were forbidden from coming to the House, the Muslims said: Where will we get food from? So God revealed: **But if you fear poverty, God will enrich you from His bounty, if He wills**. So God sent down rain upon them, and their goodness increased when the polytheists left them. Ibn Mardawayh narrated on his authority that he said: So God enriched them from His bounty and ordered them to fight the People of the Book. Abd bin Hamid, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ikrimah regarding his statement: **And if you fear poverty**, he said: Need. Ibn Abi Hatim narrated on the authority of Saeed bin Jubair regarding his statement: **Then God will enrich you from His bounty**, he said: With the jizyah. Ibn Abi Shaybah and Ibn Al-Mundhir narrated on the authority of Ad-Dahhak similarly. Abd Al-Razzaq narrated something similar on the authority of Qatadah. Abu Al-Shaykh narrated on the authority of Al-Hasan regarding his statement: **The polytheists are unclean**, he said: Dirty. Abu Al-Shaykh also narrated on his authority that he said: Whoever shakes hands with them should perform ablution. Abu Al-Shaykh and Ibn Mardawayh narrated on the authority of Ibn Abbas that the Messenger of God (peace and blessings of God be upon him) said: **Whoever shakes hands with a polytheist should perform ablution or wash his hands**. Ibn Abi Shaybah, Ibn Jarir, Ibn Abi Hatim, Abu Al-Shaykh and Al-Bayhaqi in his Sunan narrated on the authority of Mujahid regarding his statement: **Fight those who do not believe in God**, he said: This verse was revealed when Muhammad, may God bless him and grant him peace, and his companions were ordered to go on the

Battle of Tabuk. Ibn Al-Mundhir narrated on the authority of Ibn Shihab who said: It was revealed regarding the infidels of Quraysh and the Arabs: **And fight them until there is no more persecution**, and it was revealed regarding the People of the Book: **Fight those who do not believe in God**, the verse until His statement: **Until they pay the jizyah**, so the first to pay the jizyah were the people of Najran. Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Saeed bin Jubair regarding his statement: **Fight those who do not believe in God**, meaning those who do not believe in the Oneness of God, **and do not forbid what God and His Messenger have forbidden**, meaning wine and silk, **and do not adopt the religion of truth**, meaning the religion of Islam, **from among those who were given the Scripture until they pay the jizyah with willing submission**, meaning humiliated. Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Qatada regarding his statement: **with willing submission**, he said: by force. Ibn Abi Hatim narrated on the authority of Sufyan ibn Uyaynah regarding his statement: **by hand**, he said: From his hand and no one else sends it. Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Abu Sinan regarding his statement: **by hand**, he said: By power. Ibn al-Mundhir narrated on the authority of Ibn Abbas regarding his statement: **and they are humbled**, he said: They walk with it in a state of swaying motion. Ibn Abi Hatim narrated on his authority that he said: They pounce. Ibn al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Salman regarding the verse that he said: Not praised.

## Tafsir al-Baghawi

29-And that is: the Almighty's saying: **Fight those who do not believe in God**. Mujahid said: This verse was revealed when the Messenger of God, may God bless him and grant him peace, ordered the fighting of the Romans, so he went on a campaign after its revelation in the Battle of Tabuk.

Al-Kalbi said: It was revealed about the Qurayza and Nadir Jews, so he made peace with them. It was the first jizya imposed on the people of Islam, and the first humiliation that befell the People of the Book at the hands of the Muslims.

God the Almighty said: **Fight those who do not believe in God or the Last Day**. If it is said: Do the People of the Scripture believe in God and the Last Day? It is said: They do not believe as the believers do, for if they say Aziz is the son of God and the Messiah is the son of God, that is not belief in God. **And they do not forbid what God and His Messenger have forbidden, nor do they adopt the religion of truth**, meaning: they do not adopt the religion of truth, adding the name to the description. Qatada said: The truth is God, meaning: they do not adopt the religion of God, and His religion is Islam. Abu Ubaidah said: Its meaning is that they do not obey God the Almighty as the people



of truth do. **Of those who were given the Scripture**, meaning: the Jews and Christians. **Until they pay the jizyah**, which is the tax imposed on their necks, **by hand**, by force and humiliation. Abu Ubaidah said: It is said of anyone who gives something unwillingly and against his will: he gave it by hand. Ibn Abbas said: They give it by hand and do not send it by the hand of anyone else. It was said: by hand, meaning: in cash, not on credit. It was said: It is an acknowledgement of the Muslims' favor upon them by accepting the jizya from them, **while they are humbled**, humiliated and subjugated. Ikrimah said: They pay the jizya while standing, and the one who receives it is sitting. And Ibn Abbas said: It is taken from him and his neck is trampled on.

Al-Kalbi said: If he gives, he is slapped on the back of the neck.

It was said: He is taken by his beard and hit on his two sides.

It was said: He is pulled and dragged violently to the place of giving.

It was said: Giving it to him is the young ones.

Al-Shafi'i, may God have mercy on him, said: **Children are the ones who are subject to the rulings of Islam.**

The nation agreed on the permissibility of taking the jizya from the People of the Book, namely the Jews and Christians, if they are not Arabs.

They differed regarding the Arab People of the Book and the non-People of the Book from the non-Arab infidels. Al-Shafi'i held that the jizya is based on religions, not lineages. It is taken from the People of the Book, whether they are Arabs or non-Arabs, and it is not taken from the people of idols under any circumstances. He argued that the Prophet, may God bless him and grant him peace, took it from Ukaydir Dumah, a man from the Arabs who is said to be from Ghassan, and he took it from the People of the Covenant of Yemen, most of whom are Arabs.

Malik and Al-Awza'i said: It is taken from all infidels except the apostate.

Abu Hanifa said: It is taken from the People of the Book in general, and it is taken from the non-Arab polytheists, but it is not taken from the Arab polytheists. Abu Yusuf said: It is not taken from the Arab, whether he is a People of the Book or a polytheist, but it is taken from the non-Arab, whether he is a People of the Book or a polytheist.

As for the Magians: the Companions, may God be pleased with them, agreed to take the jizya from them.

Abdul Wahhab bin Muhammad al-Khatib told us, Abdul Aziz bin Ahmad al-Khalal told us, Abu al-Abbas al-Asamm told us, al-Rabi' told us, al-Shafi'i told us, Sufyan told us on the authority of Amr bin Dinar who heard Bajalah say: Umar bin al-Khattab, may God be pleased with him, did not take the jizya from the Magians until Abd al-Rahman bin A'waf witnessed that the Prophet, may God bless him and grant him peace, took it from the Magians of Hajar.

Abu al-Hasan al-Sarakhsi told us, Zahir ibn Ahmad

Abu Ishaq al-Hashemi told us, Abu Musab told us, on the authority of Malik, on the authority of Ja'far ibn Muhammad, on the authority of his father, "that `Umar ibn al-Khattab mentioned the Magians and said: I do not know what to do with them. `Abd al-Rahman ibn `A'waf said: I bear witness that I heard the Messenger of God, may God bless him and grant him peace, say: Treat them as you treat the People of the Book."

In the refusal of Omar, may God be pleased with him, to take the jizya from the Magians until Abd al-Rahman ibn A'waf witnessed that the Prophet, may God bless him and grant him peace, took it from the Magians of Hajar, this is evidence that the opinion of the Companions was that it should not be taken from every polytheist, but rather it should be taken from the People of the Book.

They differed as to whether the Magi were among the People of the Book or not. It was narrated on the authority of Ali, may God be pleased with him, who said: They had a book that they were studying, and in the morning they saw their book being carried on a night journey, and it was taken from among them.

They agreed to prohibit the sacrifices of the Magi and their marriage, unlike the People of the Book.

As for those who entered the religion of the Jews and Christians from among the polytheists, the following is considered: If they entered it before the abrogation and change, they acknowledge the jizyah, and their marriages and sacrifices are permissible. If they entered their religion after the abrogation with the coming of Muhammad, may God bless him and grant him peace, they do not acknowledge the jizyah, and their marriages and sacrifices are not permissible. And those about whom we doubt that they entered it after the abrogation or before it: they acknowledge the jizyah, to protect the blood, and their marriages and sacrifices are not permissible, to protect the prohibition. Among them are the Christians of the Arabs from Tanukh and Hira Banu Taghlib. Umar, may God be pleased with him, acknowledged them to pay the jizyah, and said: Their sacrifices are not permissible for us.

As for the amount of the jizyah: its minimum is a dinar, and it is not permissible to reduce it. The dinar is accepted from the poor, the rich, and the middle class, as Abu Uthman Saeed bin Ismail Al-Dhabi informed us, Abu Muhammad Abdul-Jabbar bin Muhammad Al-Jarrah informed us, Abu Al-Abbas Muhammad bin Ahmad Al-Mahboubi informed us, Abu Isa Al-Tirmidhi informed us, Mahmoud bin Ghailan informed us, Abdul-Razzaq informed us, Sufyan informed us, on the authority of Al-A'mash, on the authority of Abu Wa'il, on the authority of Masruq, on the authority of Muadh bin Jabal, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, sent me to Yemen and ordered him to take from every adult a dinar or its equivalent in Ma'afir. So the Prophet, may God bless him and grant him peace, ordered him to take from every adult, that is, an adult, a dinar or he did not differentiate between the rich, the poor, and the middle class. This is evidence that it is not obligatory on children, and likewise it is not obligatory on women. Rather, it is taken from free, sane, adult men.



Surat al-Tawbah 9:29

Fight those who do not believe in God or the Last Day and do not forbid what God and His Messenger have forbidden and do not adopt the religion of truth from among those who were given the Scripture - until they pay the jizyah out of hand while they are subdued.

Some people said that every wealthy person should pay four dinars, every middle-class person should pay two dinars, and every poor person should pay one dinar, which is the opinion of the people of opinion.

not a living person.

## Tafsir al-Baidawi

29. **Fight those who do not believe in God or the Last Day** meaning, they do not believe in them as they should, as we explained in **the beginning of Al-Baqarah**, for their belief is no belief. **And they do not forbid what God and His Messenger have forbidden** what has been proven to be forbidden by the Book and the Sunnah. It was said that His Messenger is the one they claim to follow, and the meaning is that they contradict the original abrogated religion in belief and action. **And they do not follow the religion of truth** the established religion that abrogates all other religions and invalidates them. **Of those who were given the Scripture** is a statement of those who do not believe. **Until they pay the jizyah** what is decided upon them to give is derived from the verb *jazi* which means to pay off his debt. **From his hand** is a state of the pronoun, meaning from the hand of those who are submissive, or from their hand, meaning Muslims with their own hands and not sending with the hands of others, and for this reason it is forbidden to delegate it, or from wealth, and for this reason it is said: it is not taken from the poor, or from a hand that is dominant over them, meaning helpless and humiliated, or from the jizyah, meaning cash paid from hand to hand, or from a favor to them, for keeping them with the jizyah is a great blessing. **And they are humiliated** humiliated. And on the authority of Ibn Abbas, may God be pleased with them both, he said: The jizyah is taken from the dhimmi and his neck is wound, and the meaning of the verse requires that the jizyah is specific to the People of the Book, and this is supported by the fact that Omar, may God be pleased with him, "that he, may God bless him and grant him peace, took it from the Magians of Hajar, and that he said: Establish a tradition with them."

The People of the Book: This is because they have a semblance of a book, so they are included with the People of the Book. As for the rest of the infidels, the jizya is not taken from them according to us. According to Abu Hanifa, may God have mercy on him, it is taken from them except for the polytheists of the Arabs, because al-Zuhri narrated that he, may God's prayers and peace be upon him, made peace with the idol worshippers except for those who were from the Arabs. According to Malik, may God have mercy on him, it is taken from every infidel except the apostate, and the minimum amount each year is a dinar, whether rich or poor. Abu Hanifa, may God have mercy on him, said that for the rich, it is forty-eight dirhams, for the average, half of it, and for the poor, who earns a living, a quarter of it, and nothing is due from the poor, who is

## Surat al-Tawbah 9:30

And the Jews say, **Ezra is the son of God**, and the Christians say, **The Messiah is the son of God**. That is their statement with their mouths; they imitate the statement of those who disbelieved before. God's destruction! How are they deluded?

## Tafsir al-Jalalayn

30 - **And the Jews said, Ezra is the son of God, and the Christians said, The Messiah Jesus (is the son of God.** That is their statement with their mouths.) They have no evidence for it, but rather **they imitate** they resemble in it **the statement of those who disbelieved before** from their fathers, imitating them. (God has cursed them. How) **how are they turned away from the truth** when evidence has been established.

## Tafsir al-Suyuti

As for the Almighty's saying, "And the Jews said, 'The verse.' Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said, 'Salam bin Mishkam, Nu'man bin Awfa, Muhammad bin Dihya, Shas bin Qais, and Malik bin Al-Saif came to the Messenger of God, may God bless him and grant him peace, and said, 'How can we follow you when you have abandoned our qiblah and you do not claim that Ezra is the son of God?' So God revealed the verse about that, 'And the Jews said,'

## Tafsir al-Tabari

Abu Jaafar said: The people of interpretation differed about who said: "Ezra is the son of God."

Some of them said: It was one man, Phinehas.

Who said that?

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj, who said, I heard Abdullah bin Ubayd bin Umair say: **And the Jews say, 'Ezra is the son of God.'** He said: One man said it. They said: His name is Phinehas. And they said: He is the one who said: **Indeed, God is poor, and we are rich.** (Al Imran 3:181)

Others said: Rather, that was the saying of a group of them.

Who said that?

Abu Kuraib narrated, Yunus bin Bakir narrated, Muhammad bin Ishaq narrated, Muhammad bin Abi Muhammad, the client of Zaid bin Thabit narrated, Saeed bin Jubair or Ikrimah narrated, on the authority of Ibn Abbas, who said: Salam bin Mishkam, Numan bin Awfa, Shas bin Qais, and Malik bin Al-Saif came to the Messenger of God, may God bless him and grant him peace, and said: How can we follow you when you have abandoned our qiblah, and you do not claim that Ezra is the son of God? So God revealed concerning that, in their statement: **And the Jews say, 'Ezra is the son of God,' and the Christians say, 'The Messiah is the son of God.'** to **How are they deluded?**

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 Jews say, 'Ezra is the son of God.'** They only said, **He is the son of God**, because Ezra was among the People of the Book, and they had the Torah, so they acted according to it as God willed them to act, then they lost it and acted unjustly, and the Ark was among them. So when God saw that they had lost the Torah and acted according to their whims, God lifted the Ark from them, and made them forget the Torah, and abrogated it from their chests, and God sent upon them a disease, so their stomachs became loose until a man could walk with his liver, until they forgot the Torah, and it was abrogated from their chests, and among them was Ezra. So they remained as long as God willed them to remain after the Torah was abrogated from their chests, and Ezra had previously been one of their scholars, so Ezra called upon God, and implored Him to return to him what had been abrogated from his chest of the Torah. While he was praying and supplicating to God, a light from God descended and entered his body, and what had been lost from his body of the Torah returned to him. He called out to his people, saying: O my people, God has given me the Torah and returned it to me! So he clung to them, teaching them. They stayed as long as God willed while he taught them. Then the Ark descended after that, after it had gone from them. When they saw the Ark, they showed what was in it to the one who Ezra was teaching them, and they found it to be the same. They said: By God, this Ezra was not given except that he is the son of God!!

Muhammad bin Al-Husayn told me, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: "And the Jews said, 'Ezra is the son of God.' They said that because the giants had defeated them and killed them, and they had taken the Torah, and their scholars who remained had gone, and they had buried the books of the Torah in the mountains. Ezra was a young boy who used to worship on the mountaintops, and he would not come down except on a feast day. So the young boy began to cry and say, 'O Lord, You have left the Children of Israel without a scholar!' He kept crying until his eyelashes fell off. Once he went down to the feast day, and when he returned, he saw a woman standing before him at one of those graves, crying and saying, 'O you who fed you, and O you who clothed you!' He said to her, 'Woe to you! Who fed you, or clothed you, or gave you drink, or benefited you before this man?' She said, 'God!' He said, 'Indeed, God is alive and has not died!' She said, 'O Ezra, who taught the scholars before the Children of Israel?' He said, 'God!' She said, 'Then why are you crying over them?' When he knew that he had been deprived, he turned back. She called him and said: O Ezra, when you wake up tomorrow, go to such and such a river and wash yourself in it, then go out and pray two rak'ahs, for an old man will come to you and whatever he gives you, take it. So when morning came, Ezra went to that river, washed himself in it, then went out and prayed two rak'ahs. The old man came and said: Open your mouth! So he opened his mouth and threw into it something like a huge coal, gathered together like bottles, three times. Then Ezra returned, and he was the most knowledgeable of people about

Surat al-Tawbah 9:30

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the Torah, and said: O Children of Israel, I have come to you with the Torah! They said: O Ezra, I was not a liar! So he tied a pen to each of his fingers and wrote with all of his fingers, and he wrote the entire Torah. When the scholars returned, they were told about Ezra. Those scholars extracted their books that they had buried from the Torah in the mountains, and they were buried in a hole. They compared them to the Torah of Ezra, and they found it to be similar. They said: God did not give you this except that you are his son!

There are different readings of this:

The majority of the people of Medina, some of the Meccans and the Kufians read it as: "And the Jews said, 'Ezra is the son of God.'" They do not add a tanween to *Ezra*.

Some of the Meccans and Kufians read it as: **Uzair ibn God**, with the tanween of *Uzair*. He said: It is a proper noun, even though it is foreign, because of its lightness. However, it is not attributed to God, so it is like saying: **Zayd ibn Abdullah**, and he put **the son** in the place of the predicate. If it was attributed to God, the correct way would be, if the son was the predicate, the procedure and the tanween, so how is it when it is attributed to someone other than his father? As for those who left the tanween of *Uzair*, then since the ba' of *ibn* was quiescent with the quiescent tanween, and two quiescent letters met, the first of them was deleted because it was too heavy to move. The rajaz poet said:

To find me with the prince outside and on the canal,  
trampled by cunning

If the peaceful one is covered, he will flee

The letter *noon* was deleted for the consonant that preceded it.

Abu Ja'far said: The more correct of the two readings in this regard is the reading of the one who read: **'Uzair, son of God**, with the tanween of *'Uzair*, because the Arabs do not add a tanween to nouns if **the son** is an adjective for the noun, but they add a tanween if it is a predicate, like their saying: **This is Zayd, son of 'Abdullah**, so they wanted to make the predicate of *Zayd* that he is **the son of 'Abdullah**, and they did not want to make **the son** an adjective for him, and **the son** in this instance is the predicate of *'Uzair*, because those whom God mentioned that they said that, only informed about *'Uzair* that he was like that, and if they were lying and fabricating against God by saying that.

**And the Christians say, 'The Messiah is the son of God.' That is their statement with their mouths; they imitate the statement of those who disbelieved before,** meaning the Jews' statement, **Ezra is the son of God**. He says: The statement of these people in lying about God and slandering Him and attributing the Messiah to God as a son is similar to the Jews' lie and slander against God in attributing Ezra to God as a son. It is not appropriate for God to have a son, glory be to Him. Rather, to Him belongs whatever is in the heavens and

the earth. All are obedient to Him.

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

Who said that?

Al-Muthanna told me, he said, Abu Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **They imitate the statement of those who disbelieved before,** meaning: they resemble.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **They imitate the statement of those who disbelieved before them,** the Christians imitated the statement of the Jews before 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: **They imitate the saying of those who disbelieved before,** the Christians imitate the saying of the Jews regarding *Ezra*.

Al-Qasim told us, Al-Hussein told us, Hajjaj told us, on the authority of Ibn Jurayj: **They imitate the saying of those who disbelieved before,** meaning: the Christians, they imitate the saying of the Jews.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **They imitate the statement of those who disbelieved before,** meaning: They said what the idolaters said.

It has been said that the meaning of this is: They are narrating with their words the words of the idolaters, who said: **Al-Lat, Al-Uzza, and Manat, the third, the other.**

There are different readings of this.

The general reading of the Hijaz and Iraq is: (*yadahun*), without a hamza.

Asim read it: **They imitate**, with a hamza, and it is the language of Thaqif.

They are two languages. It is said: **I competed with him on such-and-such, I competed with him,** and **I competed with him on it**, meaning I helped him and supported him.

Abu Jaafar said: The correct reading in this regard is to omit the hamza, because it is the widespread reading in the readings of the regions and the classical language.

As for his saying: **May God fight them**, its meaning, according to what was reported on the authority of Ibn Abbas, is:

Al-Muthanna told me, he said, Abu Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **May**

**God fight them**, meaning: May God curse them. And everything in the Qur'an that says *fight* is a curse.

Ibn Jurayj said about this:

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, his saying: **May God fight them**, meaning the Christians, is a word from the speech of the Arabs.

As for those who know the Arabic language, they say: It means: May God kill them. The Arabs say: **(May God kill you)** and **(May God kill her)**, meaning: May God kill you. They said: **(May God kill you)** is easier than **(May God kill him)**.

They mentioned that they say: **May God make him miserable as long as he lives**, meaning: May God make him miserable as long as he lives.

They said: The meaning of his saying, **May God kill them**, is like his saying, **The liars were killed**, (al-Dhariyat 51:10), and **The people of the trench were killed**, (al-Buruj 85:4), one meaning of astonishment.

If what they said is as they said, then it is one of the rare speeches that came in a way that is not analogical, because (*fa'ilat*) hardly comes as a verb except from two, like their saying: **(I quarrelled with so-and-so)**, and **(I fought him)**, and the like. And they claimed that their saying **(may God pardon you)** is from it, and that its meaning is: may God pardon you, in the sense of praying for the one who prayed for him to pardon him from evil.

His saying: **How are they deluded?** He says: What is the direction that leads them and makes them deviate? And how are they turned away from the truth? We have explained that with its evidence in what has passed before.

## Tafsir al-Qurtubi

It contains seven issues:

First: Asim and Al-Kisa'i read 'Uzair ibn God with the tanween of 'Uzair. The meaning is that 'ibn' according to this is the predicate of 'Uzair, and 'Uzair is declined whether it is a foreign or Arabic word. Ibn Kathir, Nafi', Abu 'Amr and Ibn 'Amir read 'Uzair ibn without the tanween because of the meeting of two quiescent letters. This is the reading of those who read "Say: He is God, the One \* God, the Self-Sufficient" (al-Ikhla 112:1-2). Abu 'Ali said: It is common in poetry. Al-Tabari recited in this regard:

You will find me on the ground with the prince and trampled on by the canal

If the peaceful one is covered, he will flee

Second: The Almighty's statement: **And the Jews said** This is a statement that is general in meaning but its meaning is specific, because not all Jews said that. This is similar to the statement of the Almighty: **Those to whom the people said** (Al Imran 3:173), and not all people said that. It was said: The one who said what was narrated about the Jews was Salam bin Mishkam, Nu'man bin Abi Awfa, Shas bin Qais, and Malik bin

Al-Saif, they said it to the Prophet, may God bless him and grant him peace. Al-Naqqash said: There is no Jew left who said it, rather they became extinct, so if one person said it, then it is appropriate for the group to be bound by the heinousness of the statement, because of the nobility of the one who said it about them. The statements of the noble are always famous among the people and are used as evidence. From here it is correct for the group to say the statement of its prophet. And God knows best. It has been narrated that the reason for that statement is that the Jews killed the prophets after Moses, peace be upon him, so God lifted the Torah from them and erased it from their hearts, so Ezra went out wandering in the earth, and Gabriel came to him and said: Where are you going? He said: I seek knowledge, so he taught him the entire Torah, so Ezra brought the Torah to the Children of Israel and taught them. It was said: Rather, God preserved it for Ezra as an honor from Him, so he said to the Children of Israel: God has preserved the Torah for me, so they began to study it from Him. The Torah was buried, their scholars had buried it when they were afflicted with tribulations, exile and disease, and Nebuchadnezzar killed them. Then the buried Torah was found and it was equal to what Ezra was studying, so they went astray at that and said, this was not prepared for Ezra except that he is the son of God, narrated by Al-Tabari. The apparent statement of the Christians that the Messiah is the son of God, they only meant the sonship of the lineage, as the Arabs said about the angels. This is also required by the statement of Ad-Dahhak, At-Tabari and others. This is the most heinous disbelief. Abu Al-Ma'ali said: The Christians agreed that the Messiah is a god and that he is the son of a god. Ibn Atiyyah said: It is said that some of them believe it is a sonship of compassion and mercy. This meaning also does not allow for the sonship to be attributed to him, and this is blasphemy.

Third: Ibn al-Arabi said: This is evidence from the words of our Lord, the Blessed and Most High, that whoever reports the disbelief of another, which no one is permitted to initiate, there is no blame upon him, because he only speaks about it in the sense of reverence for it and refuting it, and if our Lord had willed, no one would have spoken about it. So if He has enabled tongues to speak about it, then He has permitted reporting about it, in the sense of denying it with the heart and tongue, and refuting it with argument and proof.

Fourth: The Almighty's statement: **That is what they say with their mouths**. It was said: Its meaning is emphasis, as the Almighty said: **They write the Book with their hands** (al-Baqarah 2:79) and His statement: **Nor a bird that flies with its wings** (al-An'am 6:38) and His statement: **Then when the Trumpet is blown with a single blast** (al-Haqqah 69:13) and the like. It was said: The meaning is that since it is the statement of a simpleton with no clarification or proof, but rather it is a statement by the mouth, a mere claim with no meaning behind it, it is correct, because they acknowledge that God Almighty has not taken a wife, so how can they claim that He has a son? It is a lie and a statement of the tongue only, unlike the correct statements that are refuted by evidence and supported by proof. The scholars of meaning said: God Almighty did not mention a statement that was accompanied by mouths

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and tongues except that it was a false statement, such as His statement: **They say with their mouths what is not in their hearts** (Al Imran 3:167) and "A grave word is it that comes out of their mouths. They say nothing but a lie" (Al Kahf: 5) and **They say with their tongues what is not in their hearts** (Al Fath: 11).

Fifth: The Almighty's saying: **They imitate the saying of those who disbelieved before**. They imitate, they resemble, and from this comes the saying of the Arabs: a woman who does not menstruate or who has no breasts, as if she resembles men. And the scholars have three sayings regarding **the saying of those who disbelieved**: The first: the saying of the idol worshippers: Al-Lat, Al-Uzza, and Manat, the third other. The second: the saying of the infidels: the angels are daughters of God. The third: the saying of their ancestors, so they imitated them in falsehood and followed them in disbelief, as He informed us about them in His saying, the Almighty: **Indeed, we found our fathers upon a religion** (al-Zukhruf 43:22).

Sixth - Scholars differed on whether to pronounce the word *Dhya'a* in the long vowel or not. Ibn Walad said: **A woman who does not menstruate** is a woman who is not menstruating, with a hamza but not a long vowel. Some of them pronounce it in the long vowel, and this is Sibawayh, who makes it in the form of *fa'laa* with a long vowel, and the hamza in it is extra, because they say **nisa'a Dhya**, and they delete the hamza. Abu al-Hasan said: An-Najirmi told me: *Dhya'a* with a long vowel and the ha'. It combines two signs of femininity, as he narrated from Ibn Amr al-Shaibani in al-Nawadir. He recited:

Barren or inanimate

Ibn Atiyah: Whoever says: **They imitate** is taken from their saying: **A woman with a radiant complexion**, then his statement is wrong, Abu Ali said, because the hamza in *dahā'* is original, and in *dahā'* it is extra like *hamra'*.

Seventh - The Almighty's saying: **May God curse them, how they are deluded**. That is, may God curse them, meaning the Jews and Christians, because the cursed is like the killed. Ibn Jurayj said: **May God curse them** means astonishment. Ibn Abbas said: Everything in the Qur'an that is killed is a curse, and from this is the saying of Aban ibn Taghlib:

May God kill her, she insulted me, and she knew that I was the one who corrupted and reformed myself.

Al-Naqqash narrated that the origin of **Qatal God** is supplication, then they used it so much that they said it to express astonishment about good and evil, and they did not mean supplication. Al-Asma'i recited:

Oh God, kill Laila. How can I please you while I tell people that I don't care about her?

## Tafsir Ibn Kathir

This is an enticement from God Almighty to the believers to fight the infidels from the Jews and Christians for their heinous statement and slander against God Almighty. As for the Jews, they said about Ezra: He is the son of God, God is far above that. Al-Suddi and others mentioned that the doubt that occurred to them in that regard was that when the Amalekites defeated the Children of Israel and killed their scholars and took their elders captive, Ezra remained weeping over the Children of Israel and the loss of their knowledge until his eyelids fell out. While he was one day passing by a cemetery, he saw a woman weeping at a grave and saying: Oh, my food and vineyards! He said to her: Woe to you, who fed you before this? She said: God. He said: Verily, God is Ever-Living and does not die. She said: O Ezra, who taught the scholars before the Children of Israel? He said: God. She said: Then why are you weeping over them? He knew that it was something that he had been admonished about. Then he was told to go to such-and-such a river, wash in it, and pray two rak'ahs there, for you will meet an old man there. Whatever he feeds you, eat it. So he went and did what he was told. Then the old man said to him: Open your mouth. So he opened his mouth and threw something in it like a huge coal three times. Then Ezra returned, and he was the most knowledgeable of people about the Torah, and said: O Children of Israel, I have come to you with the Torah. They said: O Ezra, you are not a liar. So he tied a pen to one of his fingers and wrote the Torah with his entire finger. When the people retreated from their enemy and the scholars returned, they were informed about Ezra, so they extracted the copies that they had deposited in the mountains and compared them with them. They found what he had brought to be correct. Some of their ignorant ones said: He only did this because he was the son of God.

As for the Christians' misguidance regarding Christ, it is clear. That is why God Almighty denied the two groups, saying: **That is their statement with their mouths**, meaning they have no basis for what they claim except their fabrications and inventions. **They imitate**, meaning they resemble **the statement of those who disbelieved before**, meaning the nations before them who went astray just as these people went astray. **May God destroy them**, Ibn Abbas said: May God curse them. **How are they deluded?** meaning how do they go astray from the truth when it is clear and turn to falsehood? And his saying: **They have taken their rabbis and monks as lords besides God, and the Messiah, son of Mary**. Imam Ahmad, Al-Tirmidhi and Ibn Jarir narrated through various chains of transmission on the authority of Adi bin Hatim, may God be pleased with him, that when the call of the Messenger of God, may God bless him and grant him peace, reached him, he fled to Ash-Sham. He had become a Christian in the pre-Islamic era, and his sister and a group of his people were taken prisoner. Then the Messenger of God, may God bless him and grant him peace, took his sister and gave her a gift, so



she returned to her brother and encouraged him to convert to Islam and to come to the Messenger of God, may God bless him and grant him peace. Adi came to Madinah and he was a chief among his people, Tayy, and his father Hatim Al-Ta'i was famous for his generosity. The people talked about his arrival, so he entered upon the Messenger of God, may God bless him and grant him peace, and around Adi's neck was a silver cross, and he was reciting this verse: **They have taken their rabbis and monks as lords besides God.** He said: I said: They did not worship them. He said: **Yes, they made lawful for them what was lawful and made lawful for them what was unlawful, so they followed them, and that is their worship of them.** The Messenger of God, may God bless him and grant him peace, said: **O Adi, what do you say?** Does it harm you if it is said, **God is Greater?** Do you know anything greater than God? What harm does it harm you if it is said, **There is no god but God?** Do you know any god other than God? Then he called him to Islam, so he became Muslim and bore witness to the truth. He said, **I saw his face beaming with joy.** Then he said, **Indeed, the Jews have incurred wrath and the Christians are astray.** This is what Hudhayfah ibn al-Yaman, Abdullah ibn Abbas, and others said in the interpretation of **They have taken their rabbis and monks as lords besides God.** They followed them in what they permitted and prohibited. Al-Suddi said, **They sought advice from men and threw the Book of God behind their backs.** For this reason, God the Almighty said, **And they were commanded only to worship one God,** meaning, the One who, if He forbids something, it is forbidden, and what He permits is permissible, and what He legislates is followed, and what He rules is implemented. "There is no god but Him. Glory be to Him above what they associate with Him," meaning, He is exalted and sanctified and is free from partners, peers, helpers, opposites, and children. There is no god but Him and no lord but Him.

### Fath al-Qadir

His saying: 30- **And the Jews said, 'Ezra is the son of God'** is a new statement to explain the polytheism of the People of the Book. Ezra is the subject and the son of God is its predicate. Asim and Al-Kisa'i read *Ezra* with the tanween, and the rest read without the tanween because of the combination of foreignness and knowledge in it. Whoever reads with the tanween has made it Arabic. It was said that the tanween was dropped not because it is impossible, but because of the combination of two quiescent letters. From this is the reading of whoever reads: **Say, 'He is God, the One \* God, the Eternal Refuge.'** Abu Ali Al-Farisi said, and it is common in poetry, and Ibn Jarir Al-Tabari recited:

To find me with the prince on land and with the canal, I will be a sly man

If you cover the peaceful one, it will fly away

The apparent meaning of his statement: **And the Jews said** is that this statement is for all of them. It was said: It is a general expression, but its meaning is specific because only some of them said it. Al-Naqqash said: There is no Jew left who says it? Rather, they have become extinct. It was said: A group of them said that

to the Prophet, may God bless him and grant him peace, so the verse was revealed including the narration of that from the Jews, because the statement of some of them is binding on all of them. His statement: **And the Christians said, 'The Messiah is the son of God'** They said this when they saw him bringing the dead back to life despite not having a father, so that was the reason for this statement. It is better to say: They said this statement because the Gospel describes him sometimes as the son of God and sometimes as the son of man, as we have seen in many places in the Gospel, and they did not understand that this was for the purpose of honoring and glorifying, or it did not become clear to them that this was a distortion of their predecessors for a corrupt purpose. It was said: This statement is for some of the Christians, not all of them. His statement: **That is their statement with their mouths** refers to what they issued from this false statement. The justification for their saying **with their mouths** despite the knowledge that speech can only be done by the mouth is that since this statement is naive and does not contain any explanation or proof, it is merely a claim with no meaning underneath it, empty and issued by them, issuing meaningless statements that have nothing in them except that they come out of the mouths, not providing any benefit that can be relied upon. It was said that mentioning the mouths is for emphasis, as in **I wrote with my hand and I walked with my feet.** From this is the saying of God the Almighty: **They write the Book with their hands.** And His saying: **And no bird flies with its wings.** Some of the people of knowledge said: God the Almighty did not mention a statement coupled with mentioning the mouths and tongues except that it was a false statement, like His saying: **They say with their mouths what is not in their hearts.** And His saying: **A great word comes out of their mouths.** And His saying: **They say with their tongues what is not in their hearts.** His saying: **They imitate the saying of those who disbelieve.** Imitation means resemblance. It was said: And from this is the saying of the Arabs, a woman who does not menstruate, because she resembled men. Abu Ali al-Farisi said: Whoever said **They imitate** is taken from their saying a woman who is imitating men, then his statement is wrong, because the hamza in *Dahā* is original, and in *Dahīya* is extra like *Hamra*; and its original is *Yadhāhī'ūn* and **A woman who is imitating men.** And the meaning of their imitating the saying of those who disbelieve has been stated by the scholars: The first: That they imitated with this statement the idol worshippers in their saying, **Al-Lat, Al-Uzza, and Manat are the daughters of God.** The second statement: That they imitated their ancestors who said that Uzair is the son of God and that the Messiah is the son of God. His saying, **May God fight them** is a prayer for their destruction, because whoever God fights is destroyed. It was said: It is astonishment at the hideousness of their statement. It was said that the meaning of **May God fight them** is: May God curse them. And from this is the saying of Abaan bin Tha'lab:

May God kill her, she insulted me, and she knew that I was the one who corrupted and reformed myself.

Al-Naqqash narrated that the origin of **Qatal God** is supplication, then it became more common in their use until they said it to express astonishment about good

Surat al-Tawbah 9:30

And the Jews say, "Ezra is the son of God," and the Christians say, "The Messiah is the son of God." That is their statement with their mouths; they imitate the statement of those who disbelieved before. God's destruction! How are they deluded?

and evil, and they did not mean supplication. Al-Asma'i recited:

Oh God, kill Laila. How can I please you while I tell people that I don't care about her?

**How are they turned away from the truth to falsehood?**

## Tafsir al-Baghawi

30- The Almighty said: **The Jews say, 'Ezra is the son of God,' and the Christians say, 'The Messiah is the son of God.'** Saeed bin Jubair and Ikrimah narrated on the authority of Ibn Abbas that he said: A group of Jews came to the Messenger of God, may God bless him and grant him peace: Salam bin Mishkam, Al-Nu'man bin Awfa, Shas bin Qais, and Malik bin Al-Saif. They said: How can we follow you when you have abandoned our Qiblah and you do not claim that Ezra is the son of God? Then God Almighty revealed: **The Jews say, 'Ezra is the son of God.'**

Asim, Al-Kisa'i and Ya'qub read *Uzair* with tanween, and the others without tanween, because it is a foreign name and resembles a diminutive noun. As for the nun, he said: Because it is a light name, so its direction is to decline it, even if it is foreign like Noah, Hud and Lot. Abu Ubaidah chose the tanween and said: Because this is not attributed to his father, but rather it is like saying Zaid the son of the prince and Zaid the son of our sister, so Aziz is the subject and what comes after it is the predicate for it.

Ubaid bin Umair said: This statement was said by one Jewish man named Phinehas bin Azura, and he is the one who said: **God is poor and we are rich Al Imran - 181.**

Atiyah Al-Awfi narrated on the authority of Ibn Abbas, may God be pleased with them both, who said: The Jews said that Ezra was the son of God because Ezra was among them, and they had the Torah and the Ark, but they forgot the Torah and acted unjustly. So God lifted the Ark from them, made them forget the Torah, and abrogated it from their hearts. So Ezra called upon God and implored Him to return to him what had been abrogated from their hearts. While he was praying, imploring God Almighty, a light descended from the sky and entered his body, and the Torah was returned to him. He called out to his people and said: O my people, God has given me the Torah and returned it to me! So the people clung to him and taught them. They remained as long as God Almighty willed. Then the Ark descended after it had gone from them. When they saw the Ark, they showed what was in it to the one who taught them Ezra, and they found it to be the same. They said: This Ezra was not given except that he is the son of God.

The Christians said: The Messiah is the son of God. The reason for that was that they were Muslims for eighty-one years after Jesus, peace be upon him, was

raised up. They prayed towards the Qiblah and fasted Ramadan, until a war broke out between them and the Jews. There was a brave man among the Jews called Paul who killed a group of the companions of Jesus, peace be upon him. Then he said to the Jews: If the truth is with Jesus, then we have disbelieved in him and Hell is our destination. We are deceived. If they enter Paradise, we will enter Hell. I will scheme and lead them astray until they enter Hell. He had a horse called Al-Aqab on which he fought. He hamstring his horse and showed remorse, and put dirt on its head. The Christians said to him: Who are you? He said: Paul is your enemy. Then I was called from heaven: You have no repentance unless you are victorious, and that was proven. They brought him into the church, and he entered a house for a year, not leaving it day or night until he learned the Gospel. Then he came out and said: I was called that God has accepted your repentance, so they believed him and loved him. Then he went to Jerusalem, and made Nestorius swear an oath to them and taught him that Jesus, Mary, and God were three. Then he went to the Romans and taught them divinity and humanity, and said: Jesus was neither human nor body, but the son of God. He taught that to a man called Jacob. Then he called a man called Malka, and said: God has always existed and Jesus will never cease. When he had gained control of them, he called these three one by one, and said to each one of them: You are my salvation, and I saw Jesus in a dream and He was pleased with me. And he said to each one of them: Tomorrow I will sacrifice myself, so call the people to your sect. Then he entered the altar and slaughtered himself and said: I am only doing this to please Jesus. When the third day came, each one of them called the people to his sect, and each one of them followed a group of people, and they differed and fought, so God Almighty said: **And the Christians say, 'The Messiah is the son of God.'** "That is their statement with their mouths," meaning they say it with their tongues without knowledge. The scholars of meaning said: God Almighty did not mention a statement accompanied by mouths and tongues except that it was false.

**They imitate,** Asim read it with a kasra on the ha' with a hamza, and the others read it with a damma on the ha' without a hamza. They are two dialects. It is said: dahaita and daha'atahu, and their meaning is the same. Ibn Abbas, may God be pleased with him, said: they imitate. Imitation means resemblance.

Mujahid said: They agree. Al-Hasan said: They agree, **The statement of those who disbelieved before,** Qatada and Al-Suddi said: The Christians imitated the statement of the Jews before, so they said: The Messiah is the son of God, just as the Jews said: Ezra is the son of God. Mujahid said: They imitate the statement of the polytheists before, who used to say: Al-Lat, Al-Uzza, and Manat are the daughters of God. Al-Hasan said: He likened their disbelief to the disbelief of the disbelieving nations that came before, just as He said about the polytheists of the Arabs: "Thus said those before them like their statement.

Their hearts are alike.” **Al-Baqarah 2:188.** Al-Qutaibi said: He means that those Jews and Christians who were in the time of the Prophet, peace and blessings be upon him, said what the first of them said, **May God fight them**, Ibn Abbas said: May God curse them. Ibn Jurayj said: That is, may God kill them. It was said: It is not in the real sense of fighting, but rather in the sense of astonishment, **How are they turned away from the truth?** That is, they are turned away from the truth after the evidence for it has been established.

## Tafsir al-Baidawi

30. **And the Jews said, 'Ezra is the son of God.'** This was only said by some of their predecessors or those who were in Medina. They only said this because after the battle of Nebuchadnezzar, there was no one left among them who had memorized the Torah. When God revived him after a hundred years, He dictated the Torah to them by heart, so they were amazed by that and said, **This is none other than the son of God.** The evidence that this statement was among them is that the verse was read to them, and they did not lie, despite their insistence on lying. Asim, Al-Kisa'i, and Ya'qub read 'Aziz with the tanween, as if he were an Arab, being described by the word *son*, not described by it, and its deletion negates the other reading, either to prevent its being declined due to foreignness and definiteness, or because of the meeting of two quiescent letters, resembling the letter *nun* with soft letters, or because the son is a description and the predicate is deleted, like our god or our companion, which is false because it leads to accepting the lineage and denying the estimated predicate. **And the Christians said, 'The Messiah is the son of God.'** This is also the saying of some of them, and they only said it because it is impossible for Him to be born without a father or for Him to do what He did of healing the blind and the leper and raising the dead, who was not a god. **That is their saying with their mouths.** Either to confirm the attribution of this saying to them and to deny the metaphor for it, or to indicate that it is a saying devoid of proof and verification similar to the neglected that is found in mouths but its meaning is not found in objects. **They imitate the saying of those who disbelieve.** That is, their saying imitates the saying of those who disbelieve, so the complement was deleted and the complement to it was put in its place. *Before* means before them, and what is meant is their predecessors, meaning that disbelief is ancient among them, or the polytheists who said that the angels are daughters of God, or the Jews, since the pronoun refers to the Christians, and imitation is similarity and the hamza is a language in it. Asim read it, and from it is their saying, **a woman who is like men in that she does not menstruate.** **May God kill them** is a prayer for their destruction, for whoever God kills will perish, or it is amazement at the hideousness of their words. **How are they turned away?** How are they diverted from the truth to falsehood?

Surat al-Tawbah 9:31

They have taken their rabbis and their monks as lords besides God, and the Messiah, the son of Mary. And they were not commanded except to worship one God. There is no god except Him. Exalted is He above what they associate with Him.

## Surat al-Tawbah 9:31

They have taken their rabbis and their monks as lords besides God, and the Messiah, the son of Mary. And they were not commanded except to worship one God. There is no god except Him. Exalted is He above what they associate with Him.

## Tafsir al-Jalalayn

31 - **They have taken their rabbis** the Jewish scholars **and their monks** the Christian worshippers **as lords besides God** as they followed them in making lawful what God has forbidden and prohibiting what He has made lawful (and the Messiah, the son of Mary. And they were not commanded) in the Torah and the Gospel **except to worship** that is, to worship (one God; there is no god but Him. Glory be to Him) purifying Him **from what they associate with Him**

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Jaafar said: God Almighty says: The Jews took their rabbis, who are the scholars.

I have explained the interpretation of this with its evidence in the previous part of this book of ours. The singular of them is (*Habr*), and (*Habr*) with the letter ha' broken or opened.

Yunus al-Jarmi, as mentioned about him, claims that he only heard it as *Habr* with a kasra on the *ha*. He uses as evidence the saying of the al-Nas 114: **This is the ink of a scholar**, meaning the ink of a scholar.

Al-Farra' mentioned that he heard it as *Habra* and *Habra* with a kasra or a fatha on the *ha*.

And the Christians (**their monks**), who are the owners of the monasteries and the people of diligence in their religion among them, such as:

Ibn Wakee' told us, he said, my father told us, on the authority of Salamah, on the authority of Ad-Dahhak, **They took their rabbis and monks**, he said: their readers and scholars.

**Lords besides God**, meaning: masters for them besides God, whom they obey in disobeying God, so they make lawful for them what they make lawful of what God has forbidden for them, and they forbid what they forbid for them of what God has permitted for them, such as:

Al-Husayn bin Yazid Al-Tahan told me, he said, Abd Al-Salam bin Harb Al-Mala'i told us, on the authority of Ghatif bin A'yan, on the authority of Mus'ab bin Sa'd, "On the authority of Adi bin Hatim, he said: I came to the Prophet, may God bless him and grant him peace,

while he was reciting in Surat Bara'ah: "They have taken their rabbis and their monks as lords besides God," so he said: As for them, they did not worship them, but they were permissible for them and they were permissible for them."

Abu Kurayb and Ibn Wakee' narrated to us, they said: Malik bin Ismail narrated to us, and Ahmad bin Ishaq narrated to us, he said: Abu Ahmad narrated to us, all of them, on the authority of Abd al-Salam bin Harb, he said: Ghatif bin A'yan narrated to us, on the authority of Mus'ab bin Sa'd, "On the authority of Adi bin Hatim, he said: I came to the Messenger of God, may God bless him and grant him peace, and I had a cross of gold around my neck, and he said: O Adi, throw this idol off your neck! He said: So I threw it away, and I came to him while he was reciting Surah Bara'ah, and he recited this verse: "They have taken their rabbis and their monks as lords besides God." He said: I said: O Messenger of God, we do not worship them! He said: Do they not forbid what God has permitted and you forbid it, and they permit what God has forbidden and you permit it? I said: Yes! He said: That is their worship." The wording is from the hadith of Abu Kurayb.

Saeed bin Amr Al-Sakuni told me: Baqiyah told us, on the authority of Qais bin Al-Rabi', on the authority of Abd Al-Salam bin Harb Al-Nahdi, on the authority of Ghadif, on the authority of Mus'ab bin Sa'd, on the authority of Adi bin Hatim, who said: I heard the Messenger of God, may God bless him and grant him peace, reciting Surat Al-Bara'ah. When he recited: **They have taken their rabbis and their monks as lords besides God**, I said: O Messenger of God, did they not pray to them? He said: You have spoken the truth, but they used to make lawful what God made unlawful and consider it lawful, and they used to forbid what God made lawful for them and consider it unlawful.

Muhammad bin Bashar told us, he said: Abd al-Rahman bin Mahdi told us, he said: Sufyan told us, on the authority of Habib bin Abi Thabit, on the authority of Abi al-Bukhtari, on the authority of Hudhayfah: That he was asked about His statement: **They have taken their rabbis and their monks as lords besides God**, did they worship them? He said: No, if they made something permissible for them, they made it permissible, and if they made something forbidden for them, they made it forbidden.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Habib, on the authority of Abu Al-Bukhtari, he said: It was said to Abu Hudhayfah, and he mentioned something similar, except that he said: But they made permissible for them what was forbidden, so they made it permissible, and they made forbidden for them what was permissible, so they made it forbidden.

Ibn Wakee' told us, he said, Yazid bin Harun told us, on the authority of Al-Awam bin Hawshab, on the authority of Habib, on the authority of Abu Al-Bukhtari, he said: It was said to Hudhayfah: What do you think of

the statement of God: **They took their rabbis as their own?** He said: They did not fast for them nor pray for them, but if they made something permissible for them, they made it permissible, and if they made something forbidden for them that God had made permissible for them, they made it forbidden. That was their lordship.

... He said, Jarir and Ibn Fadil told us, on the authority of Ata', on the authority of Abu al-Bukhtari: **They took their rabbis and monks as lords besides God.** He said: They went to what God had made lawful and made it unlawful, and they went to what God had made unlawful and made it lawful, so they obeyed them in that. So God made their obedience their worship. If they had said to Him: **Worship Us**, they would not have done so.

Al-Hasan bin Yahya told me, he said, Abd al-Razzaq told us, he said, al-Thawri told us, on the authority of Habib bin Abi Thabit, on the authority of Abu al-Bukhtari, he said: A man asked Hudhayfah and said: O Abu Abdullah, what do you think of His statement: **They have taken their rabbis and their monks as lords besides God**, did they worship them? He said: No, if they made something permissible for them, they made it permissible, and if they made something forbidden for them, they made it forbidden.

Ibn Wakee' told us, he said, Ibn Adi told us, on the authority of Ash'ath, on the authority of Al-Hasan: **They took their rabbis and monks as lords**, he said: in obedience.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **They have taken their rabbis and their monks as lords besides God**, meaning: They made their obedience seem attractive to 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: **They took their rabbis and their monks as lords besides God.** Abdullah bin Abbas said: They did not order them to prostrate to them, but they ordered them to disobey God and they obeyed them, so God called them lords for that.

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-Aaliyah: **They took their rabbis and monks as lords.** He said: I said to Abu al-Aaliyah: How was the lordship that existed among the Children of Israel? He said: They did not curse our rabbis for anything that had passed. Whatever they commanded us to do, we obeyed, and whatever they forbade us from doing, we refrained from saying, and they found in the Book of God what they commanded and what they forbade, so they sought advice from men and threw the Book of God behind their backs.

Bishr bin Suwaid told me, he said, Sufyan told us, on the authority of Ata bin Al-Sa'ib, on the authority of Abu Al-Bukhtari, on the authority of Hudhayfah: **They took their rabbis and monks as lords besides God**, he said: They did not worship them, but they obeyed them in committing sins.

As for his saying: **And the Messiah, son of Mary**, its meaning is: They took their rabbis and monks and the Messiah, son of Mary, as lords besides God.

As for his statement: **And they were commanded only to worship one God**, what he means by it is: And these Jews and Christians who took the rabbis, monks, and the Messiah as lords were commanded only to worship one God, and to obey only one Lord, without various lords, and He is God to whom all things are to be worshipped, and all creation is to be obeyed, and who deserves judgment from all His creation for His Oneness and Lordship, **There is no god but Him.** The Most High says: Divinity is only due to the One Whom creation was commanded to worship, and all servants are obligated to obey Him. **Glory be to Him above what they associate with Him**, meaning: To purify and sanctify God from what they associate with Him in His obedience and Lordship, those who say: **Ezra is the son of God**, and those who say: **The Messiah is the son of God**, those who take their rabbis as lords besides God.

## Tafsir al-Qurtubi

The Almighty said: **They have taken their rabbis and their monks as lords besides God, and the Messiah, the son of Mary.** Ahbar is the plural of habbar, which is the one who speaks well, organizes it, and perfects it with good expression. And from this comes the word thawb muhbar, meaning the plural of adornment. It has been said about one of the ahbar: habbar with a kasra on the ha. The commentators say it with a fatha, and the linguists say it with a kasra. Yunus said: I have not heard it except with a kasra on the ha, and the evidence for that is that they said: madad habbar, meaning the ink of a scholar, then the usage became widespread until they said for the ink habbar. Al-Farraa said: kasra and fatha are two languages. Ibn al-Sikkit said: habbar with a kasra is ink, and habbar with a fatha is the scholar. And monks are the plural of monk, taken from awe, which is the one who fears God Almighty to be sincere in intention to Him without people, and to devote his time to Him, his work to Him, and his enjoyment with Him.

The Almighty said: **Lords besides God.** The scholars of meaning said: They made their rabbis and monks like lords since they obeyed them in everything. From this is the Almighty's saying: **He said, 'Blow,' until when he had made it a fire** (al-Kahf 18:96) meaning like fire. Abdullah ibn al-Mubarak said:

Did anyone corrupt the religion except the kings, the bad rabbis, and the monks?

Al-A'mash and Sufyan narrated on the authority of Habib bin Abi Thabit on the authority of Abu Al-Bukhtari who said: Hudhayfah was asked about the statement of God Almighty: **They have taken their rabbis and their monks as lords besides God.** Did they worship them? He said: No, but they made lawful for them what was unlawful so they made it lawful, and they made unlawful for them what was lawful so they made it unlawful. Al-Tirmidhi narrated on the authority of Adi bin Hatim who said:



## Surat al-Tawbah 9:31

They have taken their rabbis and their monks as lords besides God, and the Messiah, the son of Mary. And they were not commanded except to worship one God. There is no god except Him. Exalted is He above what they associate with Him.

"I came to the Prophet, may God bless him and grant him peace, and I had a cross of gold around my neck. He said: What is this, O Adi? Throw away this idol. I heard him recite in Surat Bara'ah: They have taken their rabbis and monks as lords besides God, and the Messiah, son of Mary. Then he said: They did not worship them, but when they made something lawful for them, they considered it lawful, and when they made something unlawful for them, they considered it unlawful." He said: This is a strange hadith that is only known through the hadith of Abd al-Salam ibn Harb. Ghutayf ibn A'yan is not well-known in hadith.

The Almighty's saying: **And the Messiah, the son of Mary.** The discussion of its derivation has already been mentioned in Al Imran. Messiah is the sweat flowing from the forehead. Some of the later scholars did well and said:

Be happy, for you will be familiar with sorrows when you witness the resurrection and the scales.

And Christ flowed from your forehead like flowing streams.

And he continued in the women the meaning of adding it to his mother Mary.

## Tafsir Ibn Kathir

This is an enticement from God Almighty to the believers to fight the infidels from the Jews and Christians for their heinous statement and slander against God Almighty. As for the Jews, they said about Ezra: He is the son of God, God is far above that. Al-Suddi and others mentioned that the doubt that occurred to them in that regard was that when the Amalekites defeated the Children of Israel and killed their scholars and took their elders captive, Ezra remained weeping over the Children of Israel and the loss of their knowledge until his eyelids fell out. While he was one day passing by a cemetery, he saw a woman weeping at a grave and saying: Oh, my food and vineyards! He said to her: Woe to you, who fed you before this? She said: God. He said: Verily, God is Ever-Living and does not die. She said: O Ezra, who taught the scholars before the Children of Israel? He said: God. She said: Then why are you weeping over them? He knew that it was something that he had been admonished about. Then he was told to go to such-and-such a river, wash in it, and pray two rak'ahs there, for you will meet an old man there. Whatever he feeds you, eat it. So he went and did what he was told. Then the old man said to him: Open your mouth. So he opened his mouth and threw something in it like a huge coal three times. Then Ezra returned, and he was the most knowledgeable of people about the Torah, and said: O Children of Israel, I have come to you with the Torah. They said: O Ezra, you are not a liar. So he tied a pen to one of his fingers and wrote the Torah with his entire finger. When the people retreated from their enemy and the scholars returned,

they were informed about Ezra, so they extracted the copies that they had deposited in the mountains and compared them with them. They found what he had brought to be correct. Some of their ignorant ones said: He only did this because he was the son of God.

As for the Christians' misguidance regarding Christ, it is clear. That is why God Almighty denied the two groups, saying: **That is their statement with their mouths**, meaning they have no basis for what they claim except their fabrications and inventions. **They imitate**, meaning they resemble **the statement of those who disbelieved before**, meaning the nations before them who went astray just as these people went astray. **May God destroy them**, Ibn Abbas said: May God curse them. **How are they deluded?** meaning how do they go astray from the truth when it is clear and turn to falsehood? And his saying: **They have taken their rabbis and monks as lords besides God, and the Messiah, son of Mary.** Imam Ahmad, Al-Tirmidhi and Ibn Jarir narrated through various chains of transmission on the authority of Adi bin Hatim, may God be pleased with him, that when the call of the Messenger of God, may God bless him and grant him peace, reached him, he fled to Ash-Sham. He had become a Christian in the pre-Islamic era, and his sister and a group of his people were taken prisoner. Then the Messenger of God, may God bless him and grant him peace, took his sister and gave her a gift, so she returned to her brother and encouraged him to convert to Islam and to come to the Messenger of God, may God bless him and grant him peace. Adi came to Madinah and he was a chief among his people, Tayy, and his father Hatim Al-Ta'i was famous for his generosity. The people talked about his arrival, so he entered upon the Messenger of God, may God bless him and grant him peace, and around Adi's neck was a silver cross, and he was reciting this verse: **They have taken their rabbis and monks as lords besides God.** He said: I said: They did not worship them. He said: **Yes, they made lawful for them what was lawful and made lawful for them what was unlawful, so they followed them, and that is their worship of them.** The Messenger of God, may God bless him and grant him peace, said: **O Adi, what do you say?** Does it harm you if it is said, **God is Greater?** Do you know anything greater than God? What harm does it harm you if it is said, **There is no god but God?** Do you know any god other than God? Then he called him to Islam, so he became Muslim and bore witness to the truth. He said, **I saw his face beaming with joy.** Then he said, **Indeed, the Jews have incurred wrath and the Christians are astray.** This is what Hudhayfah ibn al-Yaman, Abdullah ibn Abbas, and others said in the interpretation of **They have taken their rabbis and monks as lords besides God.** They followed them in what they permitted and prohibited. Al-Suddi said, **They sought advice from men and threw the Book of God behind their backs.** For this reason, God the Almighty said, **And they were commanded only to worship one God**, meaning, the One who, if He forbids something, it is forbidden, and what He permits is permissible, and what He legislates is followed, and

what He rules is implemented. "There is no god but Him. Glory be to Him above what they associate with Him," meaning, He is exalted and sanctified and is free from partners, peers, helpers, opposites, and children. There is no god but Him and no lord but Him.

### Fath al-Qadir

His statement: 31- **They have taken their rabbis and monks as lords besides God.** Al-Ahbar: the plural of habbar, which is the one who speaks well, and from it is a robe called muhbar, and it was said: the plural of habbar with a kasra on the ha. Yunus said: I did not hear it except with a kasra on the ha. Al-Farraa said: The fatha and the kasra are two languages. Ibn Al-Sikkit said: The habbar with a kasra is the scholar, and the habbar with a fatha is the scholar. And the monks are the plural of rahib, taken from fear, and they are the scholars of the Christians, just as the rabbis are the scholars of the Jews. The meaning of the verse is that when they obeyed them in what they commanded them to do and what they forbade them from, they were in the position of those who took them as lords because they obeyed them as lords are obeyed. His statement: **And the Messiah, son of Mary** is conjoined with their monks: meaning the Christians took him as a lord who is worshipped, and in it is an indication that the Jews did not take Ezra as a lord who is worshipped. In this verse there is what deters whoever has a heart or listens attentively and is a witness from imitating the religion of God and the influence of what the predecessors say over what is in the Noble Book and the pure Sunnah. For the obedience of the follower of a doctrine to the one whose words he follows and whose Sunnah he follows from the scholars of this nation, while contradicting what the texts have brought and what God's proofs and evidences have established and what His books and prophets have spoken of, is like the Jews and Christians taking the rabbis and monks as lords besides God, because it is certain that they did not worship them, but rather obeyed them and forbade what they forbade and permitted what they permitted. This is the action of the imitators of this nation, and it is more similar to it than comparing an egg to an egg, a date to a date, and water to water. O servants of God and followers of Muhammad ibn Abdullah, why have you left the Book and the Sunnah aside and turned to men who are like you in God's worship of them through them and His request of them to act upon what they have indicated and benefited from? You have done what they have brought of opinions that are not based on the pillar of truth and are not supported by the arm. Religion and the texts of the Book and the Sunnah call out in the most eloquent voice and raise your voice in the loudest voice that contradicts and opposes that. So you have given them deaf ears, sealed hearts, sick understandings, exhausted minds, dull intellects, and sick thoughts. You have chanted in the language of the situation:

I am only from Ghazia, if it goes astray, I go astray, and if Ghazia is guided, I am guided.

So, may God guide you and me, leave the books that were written for you by the dead among your ancestors, and replace them with the Book of God,

their Creator and your Creator, their worshipper and your worshipper, their object of worship and your object of worship, and replace the sayings of those you call your imams and the opinions they brought you with the sayings of your imam and their imam and your role model and their role model, who is the first imam, Muhammad ibn Abdullah, may God bless him and grant him peace.

Leave every saying when Muhammad says, for I do not take risks in his religion.

O God, Guide of the lost, Instructor of the astray, Clarifier of the path, guide us to the truth and show us what is right, and make clear to us the path of guidance. His statement, **And they were commanded not but to worship one God** This sentence is in the accusative case as a state: that is, they took their rabbis and monks as lords, while the fact is that they were not commanded except to worship God alone, or those rabbis and monks whom they took as lords were not commanded except with that, so how can they be fit for what He has qualified them to do by taking them as lords? His statement, **There is no god but He** is a second description of His statement, **Glory be to Him above what they associate with Him** meaning, He is far removed from associating partners with Him in His obedience and worship.

### Tafsir al-Baghawi

31- **They took their rabbis and monks as lords,** meaning: their scholars and reciters. The rabbis are the scholars, and one of them is rabbi, and habbar with kasra or fatha on the har, and the monks from the Christians are the owners of monasteries. If it is said: Did they not worship the rabbis and monks? We say: Its meaning is that they obeyed them in disobeying God and made permissible what they made permissible and forbade what they forbade, so they took them as lords. It was narrated on the authority of Adi bin Hatim, may God be pleased with him, who said: "I came to the Messenger of God, may God bless him and grant him peace, and I had a cross of gold around my neck. He said to me, 'O Adi, throw this idol off your neck.' So I threw it off and then I came to him while he was reciting: 'They have taken their rabbis and their monks as lords besides God,' until he finished. I said to him: 'We do not worship them.' He said: 'Do they not forbid what God has permitted, so you forbid it, and permit what God has forbidden, so you permit it?' I said: 'Yes.' He said: 'That is their worship.'"

Abdullah bin Mubarak said:

And has religion been changed except by kings, evil rabbis and monks?

**And the Messiah, the son of Mary,** meaning: they took him as a god, "and they were commanded only to worship one God. There is no god but Him. Exalted is He above what they associate with Him."

Surat al-Tawbah 9:31

They have taken their rabbis and their monks as lords besides God, and the Messiah, the son of Mary. And they were not commanded except to worship one God. There is no god except Him. Exalted is He above what they associate with Him.

### Tafsir al-Baidawi

31. **They have taken their rabbis and their monks as lords besides God** by obeying them in forbidding what God has permitted and permitting what God has forbidden or by prostrating to them. **And the Messiah, the son of Mary** by making him the son of God. **And they were not commanded** meaning what those who took or those who are taken as lords were not commanded, so it is like evidence of the invalidity of taking. **except to worship** to obey. **One God** which is God the Most High. As for obeying the Messenger and all those whom God has commanded to be obeyed, it is in reality obedience to God. **There is no god but Him** is a second attribute or a new statement of monotheism. **Glory be to Him above what they associate with Him** purifying Him from having a partner.

## Surat al-Tawbah 9:32

They want to extinguish the light of God with their mouths, but God refuses except to perfect His light, although the disbelievers dislike it.

## Tafsir al-Jalalayn

32 - **They want to extinguish the light of God** His law and His proofs **with their mouths** with their statements about Him **but God refuses except to perfect** to make manifest **His light, even though the disbelievers dislike it**

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: These people who take their rabbis, monks, and Jesus, son of Mary, as lords, **want to extinguish the light of God with their mouths**, meaning that they try, by denying the religion of God with which He sent His Messenger, and by turning people away from it with their tongues, to invalidate it, which is the light that God made a radiance for His creation. **But God refuses except to perfect His light**, so that His religion is elevated, His word is made manifest, and the truth with which He sent His Messenger Muhammad, may God bless him and grant him peace, is completed. **Even though the disbelievers dislike** God's completion of it, meaning those who deny it and reject it.

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

Who said that?

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **They want to extinguish the light of God with their mouths**, he said: They want to extinguish Islam with their words.

## Tafsir al-Qurtubi

The Almighty said: **They want to extinguish the light of God** meaning His evidence and proofs of His Oneness. He made the proofs like light because of the clarity they contain. It was said: The meaning is the light of Islam, meaning that they extinguish the religion of God by their denial. **With their mouths** is the plural of *fuwwah* according to the original, because the original in *mouth* is *fuwwah*, like *hawd* and *hawds*. **And God refuses except to perfect His light** It is said: How did you enter except when there is no particle of negation in the speech, and it is not permissible to hit except Zayd. Al-Farra' claimed that except only entered because there is an end of denial in the speech. Al-Zajjaj said: Denial and verification do not have ends. The tools of denial are: ma, la, in, and laysa, and these do not have ends that are pronounced with them, and if the matter was as he wanted, it would have been

permissible to hate except Zayd, but the answer is that the Arabs delete with abi. The meaning is: And God refuses everything except to perfect His light. Ali bin Suleiman said: This is permissible in the case of 'Abi' because it is a prohibition or refusal, so it is similar to negation. Al-Nahhas said: This is good, as the poet said:

And do I have another mother if I leave her? God wills that I be her only son.

## Tafsir Ibn Kathir

God the Almighty says: These infidels from the polytheists and the People of the Book want to **extinguish the light of God** that is, what the Messenger of God, may God bless him and grant him peace, was sent with of guidance and the religion of truth, simply by their arguments and fabrications. Their example in this is like someone who wants to extinguish the sun's rays or the light of the moon by blowing on it, and there is no way to do this. Likewise, what the Messenger of God, may God bless him and grant him peace, was sent with must be completed and made apparent. For this reason, God the Almighty said, in response to what they sought and wanted: **But God refuses except to perfect His light, although the disbelievers dislike it.** The disbeliever is the one who conceals and covers something, and from this the night is called a disbeliever because it conceals things, and the farmer is called a disbeliever because he covers the seed in the ground, as He said: **The disbelievers marvel at its growth.** Then God the Almighty said: **It is He who has sent His Messenger with guidance and the religion of truth.** Guidance is what he brought of true report, correct faith, and beneficial knowledge, and the religion of truth is the righteous, correct deeds that are beneficial in this world and the hereafter.

**To make it prevail over all religions**, meaning over all other religions, as is proven in the Sahih on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **God has folded the earth for me, its easts and its wests, and the kingdom of my nation will reach what He folded for me of it.** Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of Muhammad ibn Abi Ya'qub, I heard Shaqiq ibn Hayyan narrating on the authority of Mas'ud ibn Qubaysah or Qubaysah ibn Mas'ud saying: This tribe of Muharrib prayed the dawn prayer, and when they had prayed, a young man from among them said: I heard the Messenger of God, may God bless him and grant him peace, say: **The easts and wests of the earth will be opened to you, and its workers will be in the Fire, except for those who fear God and fulfill their trust.** Imam Ahmad said: Abu al-Mughira told us, Safwan told us, Salim ibn 'Amir told us, on the authority of Tamim al-Dari, may God be pleased with him, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "This matter will reach as far as the night and day reach, and God will not leave a house of mud or hair except that He will make this religion enter it, honoring the honorable and humiliating the humiliated, honor by which God honors Islam and humiliation by which God humiliates." Disbelief." So Tamim al-Dari used to say:

## Surat al-Tawbah 9:32

They want to extinguish the light of God with their mouths, but God refuses except to perfect His light, although the disbelievers dislike it.

"I have known that, my family. Those of them who converted to Islam were granted goodness, honor, and glory, while those of them who were disbelievers were granted humiliation, degradation, and tribute."

Imam Ahmad said: Yazid bin Abd Rabbah told us, Al-Walid bin Muslim told us, Ibn Jabir told me, I heard Salim bin Aamer say, I heard Al-Miqdad bin Al-Aswad say, I heard the Messenger of God, may God bless him and grant him peace, say, "There will not remain on the face of the earth a house of mud or hair except that the word of Islam will enter it, honoring the honorable and humiliating the humiliated. Either God will honor them and make them among its people, or He will humiliate them and they will submit to it." Also in Al-Musnad, Muhammad bin Abi Uday told us, on the authority of Ibn Awn, on the authority of Ibn Sirin, on the authority of Abu Hudhayfah, on the authority of Uday bin Hatim, who heard him say, "I entered upon the Messenger of God, may God bless him and grant him peace, and he said, 'O Uday, convert to Islam and you will be safe.' I said, 'I am of the people of religion.' He said, 'I know more about your religion than you.' I said, 'Do you know more about my religion than I?'" He said: **Yes, aren't you from the Rukousiyyah and you eat the food of your people?** I said: *Yes!* He said: **This is not permissible for you in your religion.** He said: He did not say it again, so I humbled myself to it. He said: "As for me, I know what prevents you from Islam. You say that only the weak and the powerless follow it, and the Arabs have attacked them. Do you know Al-Hirah?" I said: I have not seen it, but I have heard of it. He said: "By the One in Whose hand is my soul, God will complete this matter until a woman travels from Al-Hirah and circumambulates the House without being protected by anyone, and the treasures of Kisra bin Hurmuz will be opened." I said: Kisra bin Hurmuz? He said: **Yes, Kisra bin Hurmuz, and money will be spent until no one will accept it.** Adi bin Hatim said: This woman travels from Al-Hirah and circumambulates the House without being protected by anyone. I was among those who opened the treasures of Kisra bin Hurmuz. By the One in Whose hand is my soul, it will be the third time because the Messenger of God, may God bless him and grant him peace, said it. Muslim said: Abu Ma'n Zaid bin Yazid al-Raqashi told us, Khalid bin al-Harith told us, Abdul Hamid bin Ja'far told us, on the authority of al-Aswad bin al-Ala', on the authority of Abu Salamah, on the authority of Aisha, may God be pleased with her, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **Night and day will not pass until al-Lat and al-'Uzza are worshipped.** So I said: O Messenger of God, I used to think when God Almighty revealed the verse, **It is He who has sent His Messenger with guidance and the religion of truth,** that that would be complete. He said: "Indeed, there will be of that what God Almighty wills, then God will send a good wind and take the souls of everyone in whose heart there was the weight of a mustard seed of faith, and there will remain those in whom there is no good, and they will return to the religion of their fathers."

## Fath al-Qadir

His saying: 32- **They want to extinguish the light of God with their mouths** This is a statement that includes mentioning another type of their misguidance and distance from the truth, which is what they sought to invalidate the truth with their false statements that are nothing but simple words and false arguments. This is a representation of their state in trying to invalidate the religion of truth and the prophethood of the Prophet of Truth, like the state of someone who wants to blow on a great light that has illuminated the world and dispelled the darkness, in order to extinguish it and extinguish its lights. **But God refuses except to perfect His light** meaning His upright religion. It has been said: How did the exception enter into ya'bā, and it is not permissible to hate or hate except Zayd. Al-Farra' said: It only entered because there is a touch of denial in the speech. Al-Zajaj said: The Arabs delete with aba, and the meaning is and God refuses everything except to perfect His light. Ali bin Sulayman said: This is only permissible in aba, because it is a prevention or refusal, so it resembles negation. Al-Nahhas said: This is better, as the poet said:

And do I have another mother if I leave her? God wills that I be nothing but her son.

The author of Al-Kashshaf said: "Abra has been treated as if he did not want: that is, he does not want anything but that his light should be completed." His statement: **Even if the disbelievers dislike it** is connected to the implied sentence before it: that is, God refused except that his light should be completed, even if the disbelievers did not dislike it, even if they disliked it.

## Tafsir al-Baghawi

32- **They want to extinguish the light of God with their mouths**, meaning: to invalidate the religion of God with their tongues and their denial of it. Al-Kalbi said: The light is the Qur'an, meaning: they want to reject the Qur'an with their tongues by denying it, **but God refuses except to perfect His light**, meaning: to exalt His religion, make His word manifest, and complete the truth with which He sent Muhammad, may God bless him and grant him peace, **even though the disbelievers dislike it.**

## Tafsir al-Baidawi

32. **They want to extinguish** to put out **the light of God** His proof of His Oneness and His sanctity from having a son, or the Qur'an or the prophethood of Muhammad, may God bless him and grant him peace **with their mouths** with their polytheism or their denial. **But God refuses** that is, He is not pleased **except to perfect His light** by exalting monotheism and glorifying Islam. It was said that it is a metaphor for their situation in their seeking to invalidate the prophethood of Muhammad,



may God bless him and grant him peace, by denial, in the situation of someone seeking to extinguish a great light spread in the horizons that God wants to increase by blowing it. The empty exception is correct and the verb is affirmative because it is in the meaning of negation. **Even if the disbelievers hate it** The answer is omitted because what preceded it indicates it.

Surat al-Tawbah 9:33

It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, although they who associate others with God dislike it.

### Surat al-Tawbah 9:33

It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, although they who associate others with God dislike it.

### Tafsir al-Jalalayn

33 - **It is He who has sent His Messenger** Muhammad, may God bless him and grant him peace **with guidance and the religion of truth to manifest it** to make it superior **over all religion** all religions that oppose it **even though the polytheists dislike it** that.

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says: God is He who refuses except to perfect His religion, even though those who deny and reject it hate it, **Who has sent His Messenger**, Muhammad, may God bless him and grant him peace, **with guidance**, meaning: with an explanation of God's obligations to His creation, and all that is necessary for them, and with the religion of truth, which is Islam, **to make it prevail over all religions**, meaning: to make Islam prevail over all religions, **even though the polytheists hate it**, with God making it prevail over them.

The people of interpretation differed regarding the meaning of his saying: **So that He may make it prevail over all religions**.

Some of them said: That will be when Jesus comes out, when all religions will become one.

Who said that?

Muhammad bin Bashar told us, Yahya bin Saeed Al-Qattan told us, Shaiq told us, Thabit Al-Haddad Abu Al-Muqaddam told me, on the authority of a sheikh, on the authority of Abu Hurairah, regarding his statement: **That He may make it prevail over all religions**, he said: When Jesus, son of Mary, comes out.

Ibn Wakee' told us, he said, Hamid bin Abd al-Rahman told us, on the authority of Fadil bin Marzouq, he said, someone who heard Abu Jaafar tell me: **To make him prevail over all religions**, he said: When Jesus, peace be upon him, comes out, the people of every religion will follow him.

Others said: The meaning of this is: to teach him all the laws of religion, and to inform him of them.

Who said that?

Al-Muthanna told me, he said, Abu Salih told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **That He may make him prevail over all religions**, he said:

So that God may make His Prophet prevail over all matters of religion, so that He may give it all to him, and nothing of it may be hidden from Him. The polytheists and the Jews hated that.

### Tafsir al-Qurtubi

The Almighty said: **It is He who has sent His Messenger** meaning Muhammad, may God bless him and grant him peace. **With guidance** meaning with the Criterion. **And the religion of truth that He may make it prevail over all religion** meaning with argument and proofs. And He made it prevail over the laws of religion so that nothing of it would be hidden from Him, according to Ibn Abbas and others. It was said: **To make it prevail** means to make the religion of Islam prevail over all religions. Abu Hurairah and Ad-Dahhak said: This is when Jesus, peace be upon him, descends. As-Suddi said: That is when the Mahdi emerges, no one will remain who has not entered Islam or paid the jizyah. It was said: The Mahdi is Jesus only, and this is incorrect, because the authentic narrations have been transmitted in succession that the Mahdi is from the family of the Messenger of God, may God bless him and grant him peace, so it is not permissible to apply it to Jesus. The hadith that was reported in which he said:

There is no Mahdi except Jesus is not correct. Al-Bayhaqi said in the book of Baath and Resurrection. Because its narrator is Muhammad ibn Khalid al-Jundi, who is unknown. He narrates on the authority of Abaan ibn Abi Ayyash - who is rejected - on the authority of al-Hasan on the authority of the Prophet, may God bless him and grant him peace, and it is disconnected. The hadiths before it that explicitly state the emergence of the Mahdi, and in them is a statement that the Mahdi is from the family of the Messenger of God, may God bless him and grant him peace, have more authentic chains of transmission.

I said: We have mentioned this and added more clarification in our book **The Book of Remembrance** and we have mentioned the report of the Mahdi in full, praise be to God. It was said that he meant **to make him prevail over all religions** in the Arabian Peninsula, and he did so.

### Tafsir Ibn Kathir

God the Almighty says: These infidels from the polytheists and the People of the Book want to **extinguish the light of God** that is, what the Messenger of God, may God bless him and grant him peace, was sent with of guidance and the religion of truth, simply by their arguments and fabrications. Their example in this is like someone who wants to extinguish the sun's rays or the light of the moon by blowing on it, and there is no way to do this. Likewise, what the Messenger of God, may God bless him and grant him peace, was sent with must be completed and made apparent. For

this reason, God the Almighty said, in response to what they sought and wanted: **But God refuses except to perfect His light, although the disbelievers dislike it.** The disbeliever is the one who conceals and covers something, and from this the night is called a disbeliever because it conceals things, and the farmer is called a disbeliever because he covers the seed in the ground, as He said: **The disbelievers marvel at its growth.** Then God the Almighty said: **It is He who has sent His Messenger with guidance and the religion of truth.** Guidance is what he brought of true report, correct faith, and beneficial knowledge, and the religion of truth is the righteous, correct deeds that are beneficial in this world and the hereafter.

**To make it prevail over all religions,** meaning over all other religions, as is proven in the Sahih on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **God has folded the earth for me, its easts and its wests, and the kingdom of my nation will reach what He folded for me of it.**

Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of Muhammad ibn Abi Ya'qub, I heard Shaiq ibn Hayyan narrating on the authority of Mas'ud ibn Qubaysah or Qubaysah ibn Mas'ud saying: This tribe of Muharrib prayed the dawn prayer, and when they had prayed, a young man from among them said: I heard the Messenger of God, may God bless him and grant him peace, say: **The easts and wests of the earth will be opened to you, and its workers will be in the Fire, except for those who fear God and fulfill their trust.** Imam Ahmad said: Abu al-Mughira told us, Safwan told us, Salim ibn 'Amir told us, on the authority of Tamim al-Dari, may God be pleased with him, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "This matter will reach as far as the night and day reach, and God will not leave a house of mud or hair except that He will make this religion enter it, honoring the honorable and humiliating the humiliated, honor by which God honors Islam and humiliation by which God humiliates." Disbelief." So Tamim al-Dari used to say: "I have known that, my family. Those of them who converted to Islam were granted goodness, honor, and glory, while those of them who were disbelievers were granted humiliation, degradation, and tribute."

Imam Ahmad said: Yazid bin Abd Rabbah told us, Al-Walid bin Muslim told us, Ibn Jabir told me, I heard Salim bin Aamer say, I heard Al-Miqdad bin Al-Aswad say, I heard the Messenger of God, may God bless him and grant him peace, say, "There will not remain on the face of the earth a house of mud or hair except that the word of Islam will enter it, honoring the honorable and humiliating the humiliated. Either God will honor them and make them among its people, or He will humiliate them and they will submit to it." Also in Al-Musnad, Muhammad bin Abi Uday told us, on the authority of Ibn Awn, on the authority of Ibn Sirin, on the authority of Abu Hudhayfah, on the authority of Uday bin Hatim, who heard him say, "I entered upon the Messenger of God, may God bless him and grant him peace, and he said, 'O Uday, convert to Islam and you will be safe.' I said, 'I am of the people of religion.' He said, 'I know more about your religion than you.' I said, 'Do you know more about my religion than I?'" He said: **Yes, aren't you from the Rukousiyah and you eat the food of your people?** I said: *Yes!* He said: **This**

**is not permissible for you in your religion.** He said: He did not say it again, so I humbled myself to it. He said: "As for me, I know what prevents you from Islam. You say that only the weak and the powerless follow it, and the Arabs have attacked them. Do you know Al-Hirah?" I said: I have not seen it, but I have heard of it. He said: "By the One in Whose hand is my soul, God will complete this matter until a woman travels from Al-Hirah and circumambulates the House without being protected by anyone, and the treasures of Kisra bin Hurmuz will be opened." I said: Kisra bin Hurmuz? He said: **Yes, Kisra bin Hurmuz, and money will be spent until no one will accept it.** Adi bin Hatim said: This woman travels from Al-Hirah and circumambulates the House without being protected by anyone. I was among those who opened the treasures of Kisra bin Hurmuz. By the One in Whose hand is my soul, it will be the third time because the Messenger of God, may God bless him and grant him peace, said it. Muslim said: Abu Ma'n Zaid bin Yazid al-Raqashi told us, Khalid bin al-Harith told us, Abdul Hamid bin Ja'far told us, on the authority of al-Aswad bin al-Ala', on the authority of Abu Salamah, on the authority of Aisha, may God be pleased with her, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **Night and day will not pass until al-Lat and al-'Uzza are worshipped.** So I said: O Messenger of God, I used to think when God Almighty revealed the verse, **It is He who has sent His Messenger with guidance and the religion of truth,** that that would be complete. He said: "Indeed, there will be of that what God Almighty wills, then God will send a good wind and take the souls of everyone in whose heart there was the weight of a mustard seed of faith, and there will remain those in whom there is no good, and they will return to the religion of their fathers."

### Fath al-Qadir

Then he confirmed this by saying: 33- **It is He who has sent His Messenger with guidance** meaning with what he guides people with from proofs, miracles, and rulings that God has legislated for His servants **and the religion of truth** which is Islam **to make it manifest** meaning to make His Messenger manifest, or the religion of truth with what it contains of arguments and proofs, and this has happened, praise be to God, **even though the polytheists dislike it** the discussion of it is like the discussion of **even though the disbelievers dislike it** as we have mentioned before.

Ibn Ishaq, Ibn Jarir, Ibn Abi Hatim, Abu Sheikh and Ibn Mardawayh narrated on the authority of Ibn Abbas that he said: Salam bin Mishkam, Nu'man bin Awfa, Abu Anas, Shas bin Qais and Malik bin Al-Saif came to the Messenger of God (peace be upon him) and said: How can we follow you when you have abandoned our Qiblah and you do not claim that Ezra is the son of God? So God revealed: **And the Jews say, 'Ezra is the son of God'** (Al-Baqara 2:17). Ibn Abi Shaybah and Ibn Al-Mundhir narrated on his authority that he said: The women of the Children of Israel used to gather at night to pray, isolate themselves and remember what God had bestowed upon the Children of Israel and what He had given them. Then the worst of His creation, Nebuchadnezzar, was sent over them. He burned the Torah and destroyed the Temple in Jerusalem, and

## Surat al-Tawbah 9:33

It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, although they who associate others with God dislike it.

Ezra was a young boy at that time. Ezra said: Was this it? So he went to the mountains and the wilderness and began to worship there, and he began to avoid mixing with people. Then one day he came across a woman at a grave and she was crying. He said: O mother, fear God and seek reward and be patient. Do you not know that the path of people is death? She said: O Ezra, do you forbid me to cry when you have left behind the Children of Israel and have gone to the mountains and the wilderness? Then she said: I am not a woman, but I am the world. A spring will gush forth in your place of prayer and a tree will grow, so drink from the water of the spring and eat from the fruit of the tree, for two angels will come to you and let them do what they want. The next day, the spring gushes forth and the tree grows, so he drank from the water of the spring and ate from the fruit of the tree. Two angels came with a bottle containing light and they made him flow with what was in it, so God inspired him with the Torah. He came and dictated it to the people, at which point they said, 'Ezra is the son of God. God is exalted above that.' Ibn Abi Hatim also narrated from him a story in which he said: After Ezra had made the Children of Israel forget the Torah and abrogated it from their hearts, he asked God to restore what had been abrogated from his heart. While he was praying, a light from God, the Almighty, descended and entered his stomach, and what had been removed from his stomach of the Torah returned to him. He announced to his people, saying: O my people, God has given me the Torah and restored it to me. Abu Al-Shaykh narrated on the authority of Ka'b who said: Ezra supplicated to his Lord to place the Torah in his heart as it was revealed to Moses, so God revealed it to him. After that, they said: Ezra is the son of God. Ibn Mardawayh and Ibn Asakir narrated on the authority of Ibn Abbas who said: There are three things about which I have doubts: I do not know whether Ezra was a prophet or not? I do not know whether he cursed Tubba or not? He said: I forgot the third. Ibn Jarir and Ibn Abi Hatim narrated on his authority regarding his statement: **They imitate** he said: They resemble. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on his authority regarding his statement: **May God fight them** he said: May God curse them and everything in the Qur'an that is killing is a curse. Ibn Sa'd, Abd ibn Humayd, Al-Tirmidhi **who authenticated it**, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Al-Shaykh, Ibn Mardawayh and Al-Bayhaqi in his Sunan narrated on the authority of Adi ibn Hatim who said: I came to the Prophet (peace and blessings of God be upon him) while he was reciting in Surat Bara'ah the verse: **They have taken their rabbis and their monks as lords besides God**. He said: They did not worship them, but when they made something permissible for them, they considered it permissible, and when they made something forbidden for them, they considered it forbidden. Ahmad and Ibn Jarir also narrated it. Abd Al-Razzaq, Al-Firyabi, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Al-Shaykh and Al-Bayhaqi in his Sunan narrated on the authority of Abu Al-Buhturi who said: A man asked Hudhayfah and said: Tell me about the words of God: **They have taken their rabbis and their monks as lords besides God**, did they worship

them? He said: No, but when they made something permissible for them, they considered it permissible, and when they made something forbidden for them, they considered it forbidden. Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ad-Dahhak who said: Their rabbis were their reciters and their monks were their scholars. Ibn al-Mundhir narrated on the authority of Ibn Jurayj who said: The rabbis are from the Jews, and the monks are from the Christians. Ibn Abi Hatim narrated on the authority of al-Suddi something similar. He also narrated on the authority of al-Fudayl ibn Iyad who said: The rabbis are the scholars, and the monks are the worshippers. He also narrated on the authority of al-Suddi regarding his statement: **They want to extinguish the light of God with their mouths**, he said: They want to extinguish Islam with their words. Ibn Abi Hatim narrated on the authority of al-Dahhak regarding his statement: **They want to extinguish the light of God with their mouths**, he said: They want to destroy Muhammad and his companions. Abd ibn Hamid and Ibn al-Mundhir narrated on the authority of Qatadah regarding the verse, he said: They are the Jews and Christians. Abu al-Shaykh narrated on the authority of al-Suddi, **It is He who has sent His Messenger with guidance**, meaning with monotheism, Islam, and the Qur'an.

## Tafsir al-Baghawi

33- **It is He who has sent His Messenger**, meaning: the one who insists on completing His religion. He is the one who sent His Messenger Muhammad, may God bless him and grant him peace, **with guidance**, it was said: with the Qur'an. It was also said: with an explanation of the duties, **and the religion of truth**, which is Islam, **to make it manifest**, to make it supreme and support it **over all religion**, to all other religions, **even though the polytheists hate it**.

They differed about the meaning of this verse. Ibn Abbas said: The letter *ha* refers back to the Messenger of God, may God bless him and grant him peace, meaning: to teach him all the laws of the religion and make them clear to him so that nothing of them is hidden from him.

Others said: The letter *ha* refers to the religion of truth, and its appearance over religions is that God Almighty is not to be worshipped except through it.

Abu Hurairah and Ad-Dahhak said: When Jesus, son of Mary, descends, there will not remain any people of a religion except that they will enter Islam. We narrated on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, regarding the descent of Jesus, peace be upon him, he said: **And in his time all religions will perish except Islam**.

Al-Miqdad narrated that he heard the Messenger of God, may God bless him and grant him peace, say: **There will not remain on the face of the earth a house of mud or hair except that God will enter it with the word of Islam, either by the glory of the glorious or the**

**humiliation of the humiliated.** Either God will honor them and make them among His people, and He will be glorified by them, or He will humiliate them and they will submit to Him.

over their people so that He abandons them.

Abu Saeed Al-Sharahi told us, Abu Ishaq Al-Tha'labi told us, Abu Al-Qasim Al-Hasan bin Muhammad bin Habib told us, Abu Ja'far Muhammad Sulayman bin Mansur told us, Abu Muslim bin Ibrahim bin Abdullah Al-Kaji told us, Abu Asim Al-Nabil told us, Abdul Hamid told us - he is Ibn Ja'far - on the authority of Al-Aswad bin Al-Ala', on the authority of Abu Salamah, 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: **Night and day will not pass until Al-Lat and Al-Uzza are worshipped.** She said: I said, "O Messenger of God, I did not think that would happen after God Almighty revealed to you: 'It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, even though they who associate others with God dislike it.' " Then he said: "That will happen as long as God wills, then God Almighty will send a good wind that will take away whoever had an atom's weight of good in his heart, then whoever has no good in him will remain, and the people will return to the religion of their fathers."

Al-Hussein bin Al-Fadl said: The meaning of the verse is to make it prevail over all religions with clear arguments.

It was said: To make him prevail over the religions around the Prophet, may God bless him and grant him peace, and defeat them.

Al-Shafi'i, may God have mercy on him, said: God made His Messenger, may God bless him and grant him peace, prevail over all religions by making clear to everyone who heard him that he was the truth, and that any religion that contradicted him was false. He said: And He made him prevail by the fact that the sum of polytheism is two religions: the religion of the People of the Book and the religion of the illiterate. So the Messenger of God, may God bless him and grant him peace, subdued the illiterate until they converted to Islam willingly or unwillingly. He killed the People of the Book and took them captive until some of them converted to Islam, and some of them paid the jizya in humiliation, and his rule was applied to them. This is his victory over all religion, and God knows best.

## Tafsir al-Baidawi

33. **It is He who has sent His Messenger with guidance and the religion of truth to make it prevail over all religions** as an explanation of His statement: **But God refuses except to perfect His light** and for this reason He repeated **even though the polytheists dislike it** except that He put the polytheists in place of the disbelievers to indicate that they combined disbelief in the Messenger with polytheism in God, and the pronoun in **to make it prevail** refers to the true religion, or to the Messenger, peace and blessings be upon him, and the lam in *religion* refers to the genus, meaning over all other religions so that He abrogates them, or



## Surat al-Tawbah 9:34

O you who have believed, indeed many of the rabbis and the monks devour the wealth of people unjustly and avert [people] from the way of God. And those who hoard gold and silver and do not spend it in the way of God - give them tidings of a painful punishment.

## Surat al-Tawbah 9:34

O you who have believed, indeed many of the rabbis and the monks devour the wealth of people unjustly and avert [people] from the way of God. And those who hoard gold and silver and do not spend it in the way of God - give them tidings of a painful punishment.

## Tafsir al-Jalalayn

34 - **O you who have believed, indeed many of the rabbis and monks devour take the wealth of people unjustly** such as bribery in judgment **and avert people from the way of God** His religion **and those** subject **who hoard gold and silver and do not spend it** that is, the hoards **in the way of God** that is, they do not pay its due for zakat and charity **so give them tidings** inform them **of a painful punishment** painful

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: O you who have believed in God and His Messenger, and have acknowledged the Oneness of your Lord, indeed many of the scholars and reciters from among Israel, from the Jews and Christians, **devour the wealth of people unjustly**, meaning: they take bribes in their rulings, and they distort the Book of God, and they write with their own hands and then say: **(This is from God)**, and they take a small price for it from their lowest people, **and they hinder [people] from the way of God**, meaning: and they prevent whoever wants to enter Islam from entering it, by forbidding them from it.

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

Who said that?

Muhammad bin Al-Husayn told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **O you who have believed, indeed many of the rabbis and the monks devour the wealth of people unjustly**. As for **the rabbis**, they are from the Jews. As for **the monks**, they are from the Christians. As for **the path of God**, it is Muhammad, may God bless him and grant him peace.

The statement in the interpretation of His saying: **And those who hoard gold and silver and do not spend it in the way of God - give them tidings of a painful punishment**.

Abu Ja'far said: God Almighty says: **Indeed, many of the rabbis and monks devour the wealth of people unjustly**, and He also consumes it with them: **Those who hoard gold and silver and do not spend it in the way of God - give them tidings of a painful punishment**,

meaning: Give tidings to many of the rabbis and monks who devour the wealth of people unjustly, and who hoard gold and silver and do not spend it in the way of God, of a painful punishment for them on the Day of Resurrection, painful from God.

Scholars differed about the meaning of *treasure*.

Some of them said: It is all money on which zakat is due, but its zakat is not paid. They said: What he meant by his statement: **and they do not spend it in the way of God** is that they do not pay its zakat.

Who said that?

Ibn Bashar told us, he said, Abdul Wahhab told us, he said, Ayoub told us, on the authority of Nafi', on the authority of Ibn Umar, he said: All wealth on which zakat has been paid is not a treasure, even if it is buried. And all wealth on which zakat has not been paid is the treasure that God mentioned in the Qur'an, and its owner will be branded with it, even if it is not buried.

Al-Hasan bin Al-Junaid narrated to us, he said: Saeed bin Muslimah narrated to us, he said: Ismail bin Umayyah narrated to us, on the authority of Nafi', on the authority of Ibn Umar: He said: All wealth from which zakat has been paid is not a treasure, even if it is buried. And all wealth from which zakat has not been paid, even if it is not buried, is a treasure.

Abu Al-Saib told me, he said, Ibn Fadil told us, on the authority of Yahya bin Saeed, on the authority of Nafi', on the authority of Ibn Umar, who said: Any wealth on which zakat has been paid is not a treasure, even if it is buried in the ground. Any wealth on which zakat has not been paid is a treasure with which its owner is branded, even if it is on the surface of the earth.

Ibn Wakee' told us, he said, Abu Jarir told us, on the authority of Al-A'mash, on the authority of Ibn Omar, he said: That which you pay zakat on is not a treasure.

... He said, my father told us, on the authority of Al-Amri, on the authority of Nafi', on the authority of Ibn Umar, who said: That which you have paid zakat on is not a treasure, even if it is under seven earths. And that which you have not paid zakat on is a treasure, even if it is visible.

... He said, Jarir told us, on the authority of Al-Shaibani, on the authority of Ikrimah, who said: What you pay zakat on is not a treasure.

Muhammad bin Al-Hussein told us, he said, Asbat told us, on the authority of Al-Suddi, he said: As for **those who hoard gold and silver**, these are the people of the Qiblah, and *treasure* is that which has not been paid its zakat, even if it is on the surface of the earth, even if it is little. And if it is a lot and its zakat has been paid, then it is not a treasure.

Ibn Wakee' told us, he said, my father told us, on the authority of Israel, on the authority of Jabir, he said: I said to Amer: There is money on a shelf between the

sky and the earth, and its zakat is not paid. Is it being hoarded? He said: It will be branded on the Day of Resurrection.

Others said: Any money that exceeds four thousand dirhams is a treasure, whether zakat is paid from it or not.

Who said that?

Ibn Wakee' told us, he said, Abu Bakr bin Ayyash told us, on the authority of Abu Haseen, on the authority of Abu Ad-Dhaha, on the authority of Ja'dah bin Hubayrah, on the authority of Ali, may God have mercy on him, who said: Four thousand dirhams or less is *expenses*, and whatever is more than that is *treasure*.

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 Abu Ad-Dhaha, on the authority of Ja'dah ibn Hubayrah, on the authority of Ali, similarly.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Al-Sha'bi told us, he said: Abu Hasin told me, on the authority of Abu al-Dhaha, on the authority of Ja'dah bin Hubayrah, on the authority of Ali, may God have mercy on him, regarding his statement: **And those who hoard gold and silver**, he said: Four thousand dirhams or less is spending, and anything above that is a treasure.

Others said: *Treasure* is all the money that is left over from what its owner needs.

Who said that?

Muhammad ibn al-Muthanna told us, Ubayd God ibn Muadh told us, my father told us, Shu'bah told us, on the authority of Ibn Abd al-Wahid: that he heard Abu Mujib say: "The hilt of Abu Hurayrah's sword was made of silver, but Abu Dharr forbade him from it and said: The Messenger of God, may God bless him and grant him peace, said: Whoever leaves yellow or white, it will be branded with it."

Muhammad ibn Bashar told us, Muammil told us, Sufyan told us, on the authority of Mansur, on the authority of Al-A'mash and Amr ibn Murrah, on the authority of Salim ibn Abi Al-Ja'd, who said: When the verse: **And those who hoard gold and silver and do not spend it in the way of God** was revealed, the Prophet, may God bless him and grant him peace, said: **Destroy the gold! Destruction of the silver!** He said it three times. He said: This was difficult for the companions of the Messenger of God, may God bless him and grant him peace, and they said: What kind of wealth should we acquire? Umar said: I know that for you! He said: O Messenger of God, your companions were distressed and they said: What kind of wealth should we acquire? He said: A tongue that remembers God, a grateful heart, and a wife who helps one of you in his religion.

Ibn Bashar told us, he said, Muammil told us, he said, Israel told us, on the authority of Mansur, on the authority of Salim bin Abi al-Ja'd, on the authority of Thawban, similarly.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Ath-Thawri told us, on the authority of Mansur, on the authority of Amr bin Murrah, on the authority of Salim bin Abi al-Ja'd, he said: "When this

verse was revealed: 'And those who hoard gold and silver and do not spend it in the way of God', the Muhajirun said: What kind of wealth should we acquire? Umar said: Ask the Prophet, may God bless him and grant him peace, about it! He said: I caught up with him on a camel and said: O Messenger of God, the Muhajirun said: What kind of wealth should we acquire? The Messenger of God, may God bless him and grant him peace, said: A tongue that remembers God, a grateful heart, and a believing wife who helps each one of you in his religion."

Al-Hasan told us, he said, Abd al-Razzaq told us, he said, Muammal told us, on the authority of Qatada, on the authority of Shahr ibn Hawshab, on the authority of Abu Umamah, he said: "A man from the people of the Suffa died, and a dinar was found in his waistband, so the Messenger of God, may God bless him and grant him peace, said: A cautery! Then another died, and two dinars were found in his waistband, so the Prophet, may God bless him and grant him peace, said: Two cautery!"

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, on the authority of Shahr bin Hawshab, on the authority of Sadi bin Ajan Abu Umamah, he said: "A man from the people of the Suffa died, and a dinar was found in his waistband, so the Messenger of God, may God bless him and grant him peace, said: A cautery! Then another died, and two dinars were found in his waistband, so the Prophet of God said: Two cautery!"

Ibn Humayd narrated to us, he said, Jarir narrated to us, on the authority of Mansur, on the authority of Salim, "On the authority of Thawban, he said: We were on a journey, and we were traveling with the Messenger of God, may God bless him and grant him peace, and the emigrants said: We wish we knew which wealth is best so we could take it, since what was revealed about gold and silver was revealed! So Umar said: If you wish, I will ask the Messenger of God, may God bless him and grant him peace, about that! They said: Yes! So he set out, and I followed him and put my camel on, and he said: O Messenger of God, when God revealed what was revealed about gold and silver, the emigrants said: We wish we knew which wealth is best so we could take it? He said: Yes! So one of you should take a tongue that remembers God, a heart that is grateful, and a wife who helps one of you in his faith."

Abu Ja'far said: The most correct of the sayings on this matter is the saying mentioned on the authority of Ibn `Umar: that every wealth on which zakat has been paid is not a treasure that its owner is forbidden to hoard, even if it is a lot, and that every wealth on which zakat has not been paid is subject to punishment and deserving of God's threat, unless God favors him with His forgiveness, even if it is little, since it is something on which zakat is due.

This is because God has made obligatory on five ounces of silver, through the tongue of His Messenger, a quarter of a tenth, and on twenty mithqals of gold, the same, a quarter of a tenth. So since this is what God has made obligatory on gold and silver through the tongue of His Messenger, it is known that a lot of money, even if it reaches thousands upon thousands,

## Surat al-Tawbah 9:34

O you who have believed, indeed many of the rabbis and the monks devour the wealth of people unjustly and avert [people] from the way of God. And those who hoard gold and silver and do not spend it in the way of God - give them tidings of a painful punishment.

if it were - and its zakat is paid - from the treasures for which God has threatened its people with punishment, then the zakat we mentioned of a quarter of a tenth would not be due on it. This is because what was obligatory to give out in its entirety from the money, and it is forbidden to take it, its zakat is to give out all of it to its people, not a quarter of a tenth. This is like usurped money, which is forbidden for the usurper to keep, and it was made obligatory for him to take it out of his hand and return it to his hand, to purify himself from it: to return it to its owner. If the excess of the money was more than four thousand dirhams, or what was left over from the inevitable need of its owner, which its owner deserves by acquiring it - if he pays the people of the two shares their rights from it in charity - and God's threat, then his Lord would not be required to pay him a quarter of a tenth of it, rather what was required of him was to give all of it to its people, and spend it on what he must spend it on, like what we mentioned about the obligation of the usurper of a man's money to return it to its owner.

And then, in what follows:

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, he said, Muammar told me, Suhayl ibn Abi Salih told me, on the authority of his father, on the authority of Abu Hurayrah: The Messenger of God, may God bless him and grant him peace, said: "There is no man who does not pay the zakat of his wealth, except that on the Day of Resurrection, plates of fire will be made with which his forehead, his brow, and his back will be branded, and on a day the length of which will be fifty thousand years, until judgment is passed between the people, then he will see his path. And if they are camels, a flat, gurgling plain will be spread out for them, trampling him with their hooves - I think he said: and biting him with their mouths - returning the first to the last, until judgment is passed between the people. And if they are sheep, it is the same, except that they butt him with their horns and trample him with their hooves."

In similar reports that we did not want to prolong mentioning, there is clear evidence that the threat is from God only for the money that did not fulfill the duties imposed on its owners from charity, not for its acquisition and hoarding. And in what we have explained of that, there is clear evidence that the verse is specific, as Ibn Abbas said, and that is what:

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas: **And those who hoard gold and silver and do not spend it in the way of God - give them tidings of a painful punishment**, he said: They are the People of the Book. And he said: It is specific and general.

Abu Ja'far said: What he meant by his saying: **(It is specific and general)** is that it is specific to Muslims, to those among them who did not pay the zakat on their wealth, and general to the People of the Book, because they are infidels and their expenditures are

not accepted from them if they spend. This indicates the correctness of what we said in interpreting this statement of Ibn 'Abbas, which is:

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 those who hoard gold and silver and do not spend it** until his statement: **This is what you hoarded for yourselves, so taste what you used to hoard**, he said: They are those who do not pay the zakat on their wealth. He said: Every wealth on which zakat is not paid, whether it is on the surface of the earth or in its depths, is a treasure. And every wealth on which zakat is paid is not a treasure, whether it is on the surface of the earth or in its depths.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And those who hoard gold and silver**, he said: **The treasure** is what is hoarded out of obedience to God and His obligation, and that is **the treasure**. He said: Zakat and prayer were both made obligatory, there was no distinction between them.

Abu Ja'far said: We only said: **That is specific**, because *treasure*, in the speech of the Arabs, means: everything that is gathered together, whether in the belly of the earth or on its surface. This is indicated by the words of the poet:

I don't know if I feed their guests the filth of the earth while I have wheat stored away

He means by this: I have the wheat, some of it gathered together. And the Arabs also say about a gathered body: **heaped up**, because some of it is joined together.

If that is the meaning of *treasure* for them, and his statement, **And those who hoard gold and silver**, means: And those who gather gold and silver together and do not spend it in the way of God, and it is general in recitation, and there was no statement in the verse about how much of that amount of gold and silver is that if gathered together, it would deserve the threat, it was known that the specificity of that was only realized, because the Messenger stopped at it, and that is as we explained that it is the money from which God's right of zakat was not paid, and not anything else, because of what we have explained of the evidence for its correctness.

Some of the Companions used to say: It is general for every treasure, but it is specific to the People of the Book, and God meant them by it.

Who said that?

Abu Hasin Abdullah bin Ahmad bin Yunus told me, he said, Hisham told us, he said, Hasin told us, on the authority of Zaid bin Wahb, he said: I passed by Ar-Rabadha and met Abu Dharr, so I said: O Abu Dharr, what brought you to this land? He said: I was in Ash-Sham, so I read this verse: **And those who hoard**

**gold and silver 3:100.** Muawiyah said: This verse is not about us, rather this verse is about the People of the Book! I said: It is for us and for them! He said: So the talk was raised between me and him, so he wrote to Uthman complaining about me, so Uthman wrote to me to come to me! I came, and when I arrived in Madinah, the people rode me as if they had never seen me before that day, so I complained about that to Uthman, so he said to me: Move away quickly. I said: By God, I will never give up what I was saying!

Abu Kuraib, Abu al-Sa'ib, and Ibn Wakee' told us, they said, Ibn Idris told us, he said, Hisham told us, on the authority of Zaid ibn Wahb, he said: We passed by al-Rabdhah, then he mentioned something similar on the authority of Abu Dharr.

Abu Al-Sa'ib told me, he said, Ibn Idris told us, on the authority of Ash'ath and Hisham, on the authority of Abu Bishr, he said, Abu Dharr said: I went out to Ash-Sham and read this verse: **And those who hoard gold and silver and do not spend it in the way of God.** Mu'awiyah said: It only refers to the People of the Book! I said: It is for us and among them.

Yaqub ibn Ibrahim told me, Hisham told us, Hisham told us, on the authority of Zaid ibn Wahb, who said: I passed by Ar-Rabadha and there I saw Abu Dharr. I said to him: What brought you to this place? He said: I was in Ash-Sham, and Muawiyah and I differed about this verse: **And those who hoard gold and silver and do not spend it in the way of God.** He said: It was revealed about the People of the Book! I said: It was revealed about us and them. Then he mentioned something similar to the hadith of Hisham, on the authority of Hisham.

If someone says: How is it said: **And they do not spend it in the way of God**, so the *ha* and the *alif* were used as a metaphor for one of the two types?

It was said: This has two possible meanings:

One of them is that **gold and silver** refers to treasures, as if it were said: And those who hoard treasures and do not spend them in the way of God, because gold and silver are *treasures* in this context.

The other: that he dispensed with the report of one of them in the return of their mention, from the report of the other, because the speech indicates that the report of the other is like the report about it, and this is often found in the speech of the Arabs and their poetry, and from it the saying of the poet:

We are satisfied with what we have and you are satisfied with what you have, and the opinion is different

He said: *satisfied*, and did not say: *satisfied*. The other said:

The crack of youth and black hair, unless disobeyed, is madness.

He said: **He disobeys**, and he did not say: **He disobeys** in many things. And from this is the saying of God: **And when they see a transaction or amusement, they disperse to it** (al-Jumuah 62:11), and he did not say: **to them**.

## Tafsir al-Qurtubi

It contains eleven issues:

First: The Almighty's saying: **To devour the wealth of people unjustly.** The lam is used on the verb *yaf'ala* and does not enter on the verb *fa'ala* because it is similar to the nouns *yaf'ala*. The rabbis are the scholars of the Jews. The monks are the Christians who strive hard in worship. It was said that they used to take taxes and duties from the wealth of their followers in the name of churches and churches and other things, which they would make them believe that spending on it is from the Sharia and to curry favor with God the Almighty. During that, they would withhold that wealth, like what Salman al-Farsi mentioned about the monk who extracted his treasure, mentioned by Ibn Ishaq in al-Seer. It was also said that they used to take taxes from their crops and wealth in the name of protecting the religion and implementing the Sharia. It was also said that they used to accept bribes in rulings, as many governors and rulers do today. His saying: *unjustly* includes all of that. **And they hinder [people] from the path of God** means they prevent the people of their religion from entering the religion of Islam and following Muhammad, may God bless him and grant him peace.

Second: The Almighty's saying: **And those who hoard gold and silver.** The root of the word *treasure* in the language is **to gather** and **to pluralize**, and it is not limited to gold and silver. Do you not see his saying, peace be upon him:

"Shall I not tell you of the best thing a man can treasure: a righteous woman." That is, by adding it to himself and gathering it together. He said:

And she was not provided with all the treasure except threads and thread of rags.

Another said:

I don't know if I feed their hungry ones even if I have stored up wheat

Qarf al-Hati is the barley gruel. He says: He stayed with a people and his hospitality was to them, the barley gruel, which is al-Hati. When they stayed with him, he said: May you not have a pearl... the house. Gold and silver were mentioned specifically because they are not seen, unlike other wealth. Al-Tabari said: A treasure is anything that is gathered together, whether in the depths of the earth or on its surface. Gold was called gold because it disappears, and silver because it is shaken and dispersed, and from this is the saying of God Almighty: **They dispersed to it** (al-Jumuah 62:11) - **They would have dispersed from around you** (Al Imran 3:159). This meaning was mentioned in Al-Imran.

Third: The companions differed about what was meant by this verse. Muawiyah thought that it meant the People of the Book, and Al-Asamm thought the same, because his statement: **And those who hoard** is mentioned after his statement: **Indeed, many of the rabbis and monks devour the wealth of people unjustly.**



O you who have believed, indeed many of the rabbis and the monks devour the wealth of people unjustly and avert [people] from the way of God. And those who hoard gold and silver and do not spend it in the way of God - give them tidings of a painful punishment.

Abu Dharr and others said: What is meant by it are the People of the Book and other Muslims. This is correct, because if he had meant the People of the Book specifically, he would have said: and hoard, without **and those**. So when he said: and those, he started a new meaning that clarifies that he connected one sentence to another. So those who hoard is a new statement, and it is raised as a subject. Al-Suddi said: He meant the people of the Qiblah. So these are three opinions. According to the statement of the companions, it is evidence that the infidels are addressed in their view with the branches of the Shari'ah. Al-Bukhari narrated on the authority of Zaid bin Wahb, who said:

I passed by Ar-Rabdhah and there I met Abu Dharr and said to him: What brought you to this place? He said: I was in Ash-Sham and Muawiyah and I differed about {And those who hoard gold and silver and spend it not in the way of God}. Muawiyah said: It was revealed about the People of the Scripture. I said: It was revealed about us and them, and there was a dispute between me and him about that. He wrote to Uthman complaining about me, so Uthman wrote to me to go to Madinah, so I went and the people crowded around me as if they had never seen me before. I mentioned that to Uthman and he said: If you wish I can move away and be close, and that is what brought me to this place, and if they had appointed an Abyssinian over me I would have listened and obeyed.

Fourth: Ibn Khuwayzmandad said: This verse includes zakat on money, and it is obligatory with four conditions: freedom, Islam, a year, and a minimum amount of money free from debt. The minimum amount is two hundred dirhams or twenty dinars. Or the minimum amount of one of them is completed by the other. A quarter of a tenth is taken from this and a quarter of a tenth is taken from this. We said that freedom is a condition because the slave lacks ownership. We said that Islam is a condition because zakat is a purification and the infidel is not purified, and because God the Almighty said: **And establish prayer and give zakat** (al-Baqarah 2:43), so the one who was addressed with prayer was addressed with zakat. We said that a year is polytheism because the Prophet, may God bless him and grant him peace, said:

**There is no zakat on wealth until a year has passed.** We only said that the minimum amount is a condition because the Prophet, may God bless him and grant him peace, said:

**There is no zakat on less than two hundred dirhams, and there is no zakat on less than twenty dinars.** The completion of the nisab is not taken into consideration at the beginning of the year, but rather it is taken into consideration at the end of the year, because they agreed that the profit is subject to the ruling of the original. Evidence for this is that if someone has two hundred dirhams and trades with them, and at the end of the year it becomes a thousand, he must pay zakat on the thousand, and he does not start a new year for the profit. If this is the case, the ruling on the profit

does not differ, whether it was issued from the nisab or less. They also agreed that if he had forty sheep, and they gave birth at the beginning of the year, then the mothers died except for one of them, and the young goats were the completion of the nisab, then zakat is paid from them.

Fifth: Scholars differed about the money whose zakat has been paid, is it called a treasure or not? Some people said: Yes. Abu Ad-Dhaha narrated it on the authority of Jahda bin Hubayrah on the authority of Ali, may God be pleased with him. Ali said: Four thousand or less is a provision, and whatever is more is a treasure even if its zakat has been paid, but this is not correct. Some people said: Whatever its zakat has been paid from it or from someone else on its behalf is not a treasure. Ibn Omar said: Whatever its zakat has been paid is not a treasure even if it is under seven earths, and everything whose zakat has not been paid is a treasure even if it is above the earth. The same was narrated on the authority of Jabir, and this is correct. Al-Bukhari narrated on the authority of Abu Hurayrah that the Messenger of God, may God bless him and grant him peace, said:

"Whoever God gives wealth to, and he does not pay its zakat, it will be presented to him on the Day of Resurrection as a bald-headed serpent with two tufts of hair. It will encircle him on the Day of Resurrection, then seize him by his two jaws and say, 'I am your wealth, I am your treasure.'" Then he recited, **And let not those who are stingy think** (Al Imran 3:180), the verse. And in it also on the authority of Abu Dharr, he said: I went to him - meaning the Prophet, may God bless him and grant him peace - and he said:

"By Him in Whose Hand is my soul - or by Him besides Whom there is no god - or as he swore - no man who has camels, cows or sheep and does not pay their dues will be brought on the Day of Resurrection with them as big and fat as they can be, trampling him with their lightest ones and butting him with their horns. Whenever the last one passes, the first one returns to him until judgment is passed between the people." The evidence of the discourse of these two hadiths indicates the correctness of what we have mentioned. Ibn Umar explained this meaning in Sahih al-Bukhari. A Bedouin said to him: Tell me about the statement of God the Most High: **And those who hoard gold and silver**. Ibn Umar said: Whoever hoards it and does not pay its zakat, woe to him. This was before zakat was revealed, but when it was revealed, God made it a purification for wealth. It was also said: Hoarding is what is in excess of need. It was narrated from Abu Dharr, and it is among what was transmitted from his school of thought, and it is among his most severe and what he alone narrated, may God be pleased with him.

I said: It is possible that the summary of what was narrated from Abu Dharr in this regard is that the verse was revealed at a time of great need, weakness of the emigrants, and the inability of the Messenger of God (peace and blessings of God be upon him) to provide for them, and there was not enough in the treasury for



them, and the years of calamities were attacking them, so they were forbidden to keep anything of the money except what was needed, and it is not permissible to save gold and silver at such a time. So when God opened up to the Muslims and made things easy for them, the Prophet (peace and blessings of God be upon him) made it obligatory for them to give five dirhams for two hundred dirhams, and half a dinar for twenty dinars, and he did not make it obligatory for all of them, and he considered the period of masturbation, so that was a clarification from him (peace and blessings of God be upon him). It was said: Treasure is that from which urgent rights have not been paid, such as freeing a prisoner, feeding the hungry, and other things. It was said: Treasure in language is the sum of the two currencies, and other money is applied to them by analogy. It was said: The sum of them is that which is not jewelry, because jewelry is permitted to be taken and there is no right to it. What is correct is what we began by mentioning, and that all of that is called treasure in language and in Sharia. And God knows best.

Sixth: Scholars differed regarding the zakat on jewelry. Malik and his companions, Ahmad, Ishaq, Abu Thawr, and Abu Ubaid held that there is no zakat on it. This is the opinion of Al-Shaff'i in Iraq, and he later stopped in Egypt and said: I seek God's guidance regarding it. Al-Thawri, Abu Hanifa and his companions, and Al-Awza'i said: There is zakat on all of that. The first scholars argued and said: The intention of growth requires zakat on merchandise, which is not the subject of zakat. Abu Hanifa argued with the generality of the words regarding the obligation of zakat on both types of cash, and he did not differentiate between jewelry and other things. Al-Layth ibn Sa'd made a distinction and required zakat on what was made into jewelry to avoid zakat, and he dropped it on what was worn or loaned. There are details regarding jewelry in the doctrine, which are explained in the books of branches.

Seventh: Abu Dawood narrated on the authority of Ibn Abbas, who said:

When this verse was revealed: **And those who hoard gold and silver**, he said: This was hard on the Muslims. Umar said: I will relieve you. He went and said: O Prophet of God, this verse was hard on your companions. He said: **God did not impose zakat except to purify what remains of your wealth, and He only imposed inheritances - and he mentioned one word - to be for those who come after you.** Umar said: Then the Messenger of God, may God bless him and grant him peace, said to him: **Shall I not tell you of the best thing that a man hoards? A righteous woman, when he looks at her she pleases him, when he commands her she obeys him, and when he is away from her she guards him.** At-Tirmidhi and others narrated on the authority of Thawban that the companions of the Messenger of God, may God bless him and grant him peace, said:

God the Almighty has condemned gold and silver. If only we knew which money is best, we would earn it. Omar said: I will ask the Messenger of God, may God bless him and grant him peace, for you. So he asked him and he said: **A tongue that remembers God, a**

**heart that is grateful, and a wife who helps a man in his religion.** He said: A good hadith.

Eighth - The Almighty's saying: **And they do not spend it in the way of God** and did not say they spend them both, so there are six answers to this: First - Ibn Al-Anbari said: He meant the most common and general, which is silver. Similar to this is His saying: **And seek help through patience and prayer, and indeed, it is difficult** (al-Baqarah 2:45) He returned the metaphor to prayer because it is more general. Similar to this is: **And when they see a transaction or amusement, they disperse to it** (Al-Jumu'ah: 11) He returned the *ha* to the transaction because it is more important, and left amusement, as many commentators said. Some of them rejected it and said: It does not resemble it, because *or* has separated the transaction from amusement, so it is good to return the pronoun to one of them. Second - The opposite, which is that they spend it for the gold and the second is conjoined to it. The Arabs feminize gold, they say: it is red gold. It can be masculine, but the feminine is more common. Third - That the pronoun refers to the treasures. Fourth - To the treasured money. Fifth - To the zakat, the meaning is and they do not spend the zakat of the treasured money. Sixth: Sufficiency with the pronoun of one instead of the pronoun of the other if the meaning is understood. This is common in the speech of the Arabs. Sibawayh recited:

We are satisfied with what we have and you are satisfied with what you have, but the opinion differs

Radwan did not say.

Another said:

He accused me of something that my father and I were innocent of, and for the sake of the long term he accused me of it

He did not say innocent. Similar to this is the statement of Hassan bin Thabit, may God be pleased with him:

The crack of youth and black hair, unless disobeyed, is madness.

He did not say disobedient.

Ninth: If it is said: Whoever does not hoard and does not spend in the way of God, but spends in sins, is his ruling in terms of the threat the same as the ruling of someone who hoards and does not spend in the way of God? It is said to him: That is more severe, because whoever squanders his money in sins has disobeyed in two ways: by spending and consuming, such as buying and drinking alcohol. Rather, in two ways if the sin is one that is transgressed, such as someone who helps in oppressing a Muslim by killing him or taking his money or something else. The hoarder has disobeyed in two ways, which are by withholding zakat and withholding the money, nothing more. And withholding the money may not be taken into consideration, and God knows best.

Tenth - The Almighty's saying: **Then give them tidings of a painful punishment.** The meaning of this has already been presented. The Prophet, may God bless him and grant him peace, explained this punishment by saying:

O you who have believed, indeed many of the rabbis and the monks devour the wealth of people unjustly and avert [people] from the way of God. And those who hoard gold and silver and do not spend it in the way of God - give them tidings of a painful punishment.

**The hoarders will be given glad tidings of a weeping on their backs that will come out of their sides, and a weeping on the nape of their necks that will come out of their foreheads.** Narrated by Muslim. Narrated by Abu Dharr in one narration: "The hoarders will be given glad tidings of a hot coal that will be placed on the top of one's breast until it comes out of the crease of his shoulder, and it will be placed on the crease of his shoulder until it comes out of the nipple of his breast, and he will shake." Our scholars said: The coming out of the coal from the nipple of his breast to the crease of his shoulder is to torment his heart and his stomach when he is filled with joy at the abundance of wealth and happiness in this world, so he will be punished in the Hereafter with worry and torment.

Eleventh - Our scholars said: The apparent meaning of the verse is that the threat is attached to the one who hoards and does not spend in the way of God, and exposes himself to the obligatory and other things. However, the description of the hoard should not be taken into consideration, for the one who does not hoard and prevents spending in the way of God must be like that. However, the one who hides under the ground is the one who prevents spending it on obligatory things according to custom, and therefore the threat was specifically directed at him. And God knows best.

## Tafsir Ibn Kathir

Al-Suddi said: The rabbis are from the Jews and the monks are from the Christians, and it is as he said, for the rabbis are the scholars of the Jews, as God the Almighty said: **Why do not the rabbis and the priests forbid them from their sinful speech and their consumption of what is unlawful?** The monks are the worshippers of the Christians and the priests are their scholars, as God the Almighty said: **That is because among them are priests and monks.** The purpose is to warn against the evil scholars and worshippers of misguidance, as Sufyan ibn Uyaynah said: Whoever among our scholars became corrupt had some resemblance to the Jews, and whoever among our worshippers became corrupt had some resemblance to the Christians. And in the authentic hadith: **You will follow the ways of those who came before you, step by step.** They said: The Jews and the Christians? He said: **Then who?** And in the narration: The Persians and the Romans. He said: **Then who are the people except these?** The result is a warning against imitating them in their words and actions. That is why God Almighty said: **To devour the wealth of people unjustly and avert [people] from the way of God.** This is because they devour the world with religion, and their positions and leadership over people, they devour their wealth with that, just as the Jewish rabbis had honor over the people of ignorance, and they had tribute, gifts, and taxes that came to them. So when God sent His Messenger, may God bless him and grant him peace, they continued in their misguidance, disbelief, and

stubbornness, hoping that those leaderships would remain for them, so God extinguished them with the light of prophethood and took them away from them and replaced them with humiliation and disgrace, and they incurred the wrath of God Almighty.

God the Almighty says: **And they hinder [people] from the way of God** meaning that along with their eating what is forbidden, they hinder people from following the truth and they mix truth with falsehood and they appear to those who follow them from the ignorant that they are calling them to goodness, but they are not as they claim. Rather, they are callers to the Fire and on the Day of Resurrection they will not be helped. God the Almighty says: **And those who hoard gold and silver and do not spend it in the way of God - give them tidings of a painful punishment** These are the third group of leaders of the people, for the people are dependent on the scholars, the servants and the wealthy. So if the conditions of these people are corrupted, the conditions of the people will be corrupted, as Ibn al-Mubarak said:

Did anyone corrupt the religion except the kings, the bad rabbis, and the monks?

As for the treasure, Malik said on the authority of Abdullah bin Dinar on the authority of Ibn Umar, it is the money for which zakat is not paid. Al-Thawri and others narrated on the authority of Ubaidullah on the authority of Nafi' on the authority of Ibn Umar, who said: That which zakat is paid on is not a treasure even if it is under seven earths, and that which is visible and zakat is not paid on it is a treasure. This has been narrated on the authority of Ibn Abbas, Jabir, and Abu Hurairah, both with and without chains of transmission. Umar bin Al-Khattab said something similar: Any money for which zakat is paid is not a treasure even if it is buried in the ground, and any money for which zakat is not paid is a treasure with which its owner is branded even if it is on the surface of the earth. Al-Bukhari narrated on the authority of Al-Zuhri on the authority of Khalid bin Aslam, who said: We went out with Abdullah bin Umar, and he said: This was before zakat was revealed, but when it was revealed, God made it a purification for wealth. Umar bin Abdul Aziz and Arak bin Malik said the same, and it was abrogated by the words of God the Almighty: **Take from their wealth a charity verse.**

Saeed bin Muhammad bin Ziyad said on the authority of Abu Umamah that he said: The adornment of swords is from treasure. I will not tell you except what I heard from the Messenger of God, may God bless him and grant him peace. Al-Thawri said on the authority of Abu Hasin on the authority of Abu Ad-Dhaha on the authority of Ja'dah bin Hubayrah on the authority of Ali, may God be pleased with him, who said: Four thousand or less is a provision, and anything more than that is a treasure. This is strange. There are many hadiths that praise the small amount of gold and silver and condemn the large amount of them. We will mention here a part that indicates the rest. Abdul Razzaq said: Al-Thawri told us, Abu Hasin told me on

the authority of Abu Ad-Dhaha on the authority of Ja'dah bin Hubayrah on the authority of Ali, may God be pleased with him, regarding the verse: **And those who hoard gold and silver** the verse. The Prophet said: **Perish the gold, perish the silver**, he said it three times. This upset the companions of the Messenger of God, may God bless him and grant him peace, and they said: What kind of money should we take? Omar, may God be pleased with him, said: I know that for you. He said: O Messenger of God, your companions have found it difficult and they said: What kind of wealth should we acquire? He said: **A tongue that remembers God, a grateful heart, and a wife who helps each one of you in his religion.**

**Another Hadith** Imam Ahmad said: Abdullah bin Amr bin Murrah told us, on the authority of Abu Muhammad Ja'far, Shu'bah told us, Salim bin Abdullah told us, Abdullah bin Abi Al-Hudhayl told us, a friend of mine told me that the Messenger of God, may God bless him and grant him peace, said, **Perish gold and silver.** He said, and my friend told me that he went with Umar bin Al-Khattab and said: O Messenger of God, your saying, **Perish gold and silver**, what should we save? The Messenger of God, may God bless him and grant him peace, said: **A tongue that remembers God, a grateful heart, and a wife who helps in the Hereafter.**

**Another hadith** Imam Ahmad said: Waki' narrated to us, Abdullah bin Amr bin Murrah narrated to us, on the authority of his father, on the authority of Salim bin Abi al-Ja'd, on the authority of Thawban, who said: When what was revealed about gold and silver was revealed, they said: What kind of wealth should we acquire? Umar said: I will tell you that. So he put it on a camel and caught up with him, and I was following him. He said: O Messenger of God, what kind of wealth should we acquire? He said: **A grateful heart, a remembering tongue, and a wife who helps one of you in the matter of the Hereafter.** At-Tirmidhi and Ibn Majah narrated it through other chains of transmission on the authority of Salim bin Abi al-Ja'd, and at-Tirmidhi said: It is hasan. It was narrated on the authority of al-Bukhari that Salim did not hear it from Thawban. I said: That is why some of them narrated it from him as a mursal. And God knows best.

**Another hadith** Ibn Abi Hatim said: My father told us, Hamid bin Malik told us, Yahya bin Ya'la al-Maharibi told us, my father told us, Ghailan bin Jami' al-Maharibi told us, on the authority of Uthman Abi al-Yaqzan, on the authority of Ja'far bin Abi Iyas, on the authority of Mujahid, on the authority of Ibn Abbas, who said: When this verse was revealed, **And those who hoard gold and silver**, the verse, it was difficult for the Muslims and they said: None of us can leave money for his children that will last after him. So Umar said: I will relieve you. So Umar set out and Thawban followed him and came to the Prophet, may God bless him and grant him peace, and said: O Prophet of God, this verse has been difficult for your companions. So the Messenger of God, may God bless him and grant him peace, said: **God did not impose zakat except to purify what remains of your wealth, and He only imposed inheritance from the wealth that will remain after you.** He said: Umar said: **God is great**, then the Prophet, may God bless him and grant him peace, said to him: **Shall I not tell you of the best thing that a**

**man hoards? A righteous woman who pleases him when he looks at her, obeys him when he commands her, and protects him when he is away from her.**

Narrated by Abu Dawud, al-Hakim in his Mustadrak, and Ibn Mardawayh from the hadith of Yahya bin Ya'la, and Al-Hakim said: It is authentic according to their conditions, but they did not include it.

**Another hadith** Imam Ahmad said: Ruh told us, Al-Awza'i told us, on the authority of Hassan bin Atiyah, who said: Shaddad bin Aws, may God be pleased with him, was on a journey and stopped at a place, so he said to his servant: Bring us a knife so we can play with it. She objected to him, so he said: I have not spoken a word since I became Muslim except that I have stopped and restrained it except for this word of mine, so do not keep it to myself, but keep what I say to you. I heard the Messenger of God, may God bless him and grant him peace, say: "When people hoard gold and silver, then hoard these words: O God, I ask You for steadfastness in the matter and determination to follow the right path, and I ask You for gratitude for Your blessings, and I ask You for the best of Your worship, and I ask You for a sound heart, and I ask You for a truthful tongue, and I ask You for the best of what You know, and I seek refuge in You from the worst of what You know, and I ask Your forgiveness for what You know, for You are the Knower of the unseen."

And the Almighty said: "On the Day when it will be heated in the fire of Hell, and their foreheads, their flanks, and their backs will be branded with it. This is what you hoarded for yourselves, so taste what you used to hoard." That is, this statement will be said to them as a rebuke, rebuke, and mockery, as in His statement: "Then pour over his head from the punishment of scalding water. Taste. Indeed, you are the mighty, the noble." That is, this is for that, and this is what you used to hoard for yourselves. For this reason it is said that whoever loves something and gives it precedence over obeying God will be punished with it. And these people, since collecting this wealth was more important to them than pleasing God with them, they were punished with it, just as Abu Lahab, may God curse him, was striving in his enmity towards the Messenger of God, may God bless him and grant him peace, and his wife helped him in that. On the Day of Resurrection, she will also be an aid to his punishment. Around her neck, that is, her neck, will be a rope of palm fiber, that is, she will gather firewood in the fire and throw it over him, so that this will be more effective in his punishment than the one who was most compassionate toward him in this world. Just as this wealth, since it was the most precious thing to its owners, was the most harmful thing to them in the Hereafter, so it will be heated with it in the fire of Hell. And its sea is enough for their foreheads, sides and backs to be branded with it. Sufyan said on the authority of Al-A'mash on the authority of Abdullah bin Amr bin Murrah on the authority of Masruq on the authority of Abdullah bin Masoud: By the One besides whom there is no god, no servant will be branded with a treasure, touching dinar by dinar or dirham by dirham, but his skin will be spread out and each dinar and dirham will be placed separately. Ibn Mardawayh narrated it on the authority of Abu Hurayrah with a chain of transmission traceable back to the Prophet,

## Surat al-Tawbah 9:34

O you who have believed, indeed many of the rabbis and the monks devour the wealth of people unjustly and avert [people] from the way of God. And those who hoard gold and silver and do not spend it in the way of God - give them tidings of a painful punishment.

but its chain of transmission traceable back to the Prophet is not authentic, and God knows best.

Abdul Razzaq said: Muammar told us, on the authority of Ibn Tawus, on the authority of his father, who said: It has reached me that on the Day of Resurrection, the treasure will turn into a brave man, following its owner while he flees from him and saying: I am your treasure, and he will not attain anything from it except that he takes it. Imam Abu Ja'far Ibn Jarir said: Bishr told us, Yazid told us, Sa'id told us, on the authority of Qatada, on the authority of Salim Ibn Abi al-Ja'd, on the authority of Ma'dan Ibn Abi Talhah, on the authority of Thawban, that the Messenger of God, may God bless him and grant him peace, used to say: "Whoever leaves behind a treasure, it will appear to him on the Day of Resurrection as a bald-headed serpent with two raisins, following him and saying: Woe to you, what are you? It will say: I am your treasure that you left behind, and it will continue to follow him until it puts its hand in it and he bites it, then the rest of his body will follow it." Ibn Hibban narrated it in his Sahih from the hadith of Yazid from Sa'id with it. The origin of this hadith is in the two Sahih from the narration of Abu al-Zinad from al-A'raj from Abu Hurayrah, may God be pleased with him. In Sahih Muslim from the hadith of Suhayl Ibn Abi Salih from his father from Abu Hurayrah that the Messenger of God, may God bless him and grant him peace, said: "There is no man who does not pay the zakat of his wealth except that plates of fire will be made for him on the Day of Resurrection, with which his sides, forehead, and back will be branded on a day the length of which is fifty thousand years, until judgment is passed among the servants, then he will see his path, either to Paradise or to Hell." And he mentioned the rest of the hadith. Al-Bukhari said in his interpretation of this verse: Qutaybah bin Saeed told us, Jarir told us, on the authority of Hisin, on the authority of Zaid bin Wahb, who said: I passed by Abu Dharr in Ar-Rabdah and I said: What brought you to this land?

He said: We were in Ash-Sham and I read: **And those who hoard gold and silver and do not spend it in the way of God, give them tidings of a painful punishment.** Muawiyah said: This is not for us. This is only for the People of the Book. He said: I said: It is for us and for them. Ibn Jarir narrated it from the hadith of Abthar bin Al-Qasim from Hisin from Zaid bin Wahb from Abu Dharr, may God be pleased with him, and he mentioned it and added, so the talk rose between me and him, so he wrote to Uthman complaining about me, so Uthman wrote to me to come to him. He said: So I came to him, and when I arrived in Madinah, the people rode me as if they had never seen me before that day, so I complained about that to Uthman, so he said to me: Move away quickly. I said: By God, I will not abandon what I used to say. **I said** It was from the school of thought of Abu Dharr, may God be pleased with him, that it was forbidden to save what is in excess of the expenses of one's family, and he used to issue fatwas to that effect and urge them to do so and command them to do so and be strict in contradicting it,

so Muawiyah forbade him, but he did not stop, so he feared that this would harm the people, so he wrote complaining to the Commander of the Faithful, Uthman, and that he should take him to him. Uthman summoned him to Madinah and housed him alone in Ar-Rabdah. And he died there, may God be pleased with him, during the caliphate of Uthman. And Muawiyah, may God be pleased with him, tested him while he was with him to see if his actions would agree with his words, so he sent him a thousand dinars and distributed them that day, then he sent to him the one who brought them to him and said: Muawiyah sent me to someone other than you and I made a mistake, so bring the gold. He said: Woe to you, it has gone out, but when my money comes, we will hold you accountable for it. And thus Ali bin Abi Talhah narrated on the authority of Ibn Abbas that it is general. Al-Suddi said: It is for the people of the Qiblah. Al-Ahnaf bin Qais said: I came to Medina and while I was in a circle in which there were a group of Quraysh, a man with rougher clothes, a rougher body, and a rougher face came and stood over them and said: Give the treasurers good report of a hot coal that will be heated in the fire of Hell and placed on the nipple of one of them until it comes out of the hollow of his shoulder and is placed on the hollow of his shoulder until it comes out of the nipple of his breast and he shakes. He said: So the people lowered their heads and I did not see any of them respond to him with anything. He said: He turned away, so I followed him until he sat by a pillar and I said: I did not see these people except that they disliked what I said to them. He said: These people do not know anything. And in the Sahih it is narrated that the Messenger of God, may God bless him and grant him peace, said: And he said to Abu Dharr: **It would not please me to have as much gold as Mount Uhud for three days and still have nothing of it except a dinar that I set aside for a debt.** And God knows best, this is what prompted Abu Dharr to say this.

Imam Ahmad said: Affan told us, Hammam told us, Qatada told us, on the authority of Saeed bin Abi Al-Hasan, on the authority of Abdullah bin Al-Samit, may God be pleased with him, that he was with Abu Dharr and his stipend went out and with him was a slave girl. She began to attend to his needs and she had seven left over, so he ordered her to buy some money with it. I said: Why don't you save it for the needs of your homes and for the guest who comes to you? He said: My friend commanded me that any gold or silver that I put on it is like live coals for its owner until he spends it in the way of God Almighty. And he narrated it on the authority of Yazid on the authority of Hammam, and he added **spending it**.

Al-Hafiz Ibn Asakir said, on the authority of Abu Bakr al-Shibli, in his biography, on the authority of Muhammad ibn Mahdi, who said: Umar ibn Abi Salamah told us, on the authority of Sadaqah ibn Abdullah, on the authority of Talhah ibn Zayd, on the authority of Abu Farwah al-Rahawi, on the authority of Ata', on the authority of Abu Sa'id, may God be



pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **Meet God poor, and do not meet Him rich.** He said: O Messenger of God, how can I do that? He said: **Whatever you are asked for, do not refuse, and whatever you are provided with, do not hide.** He said: O Messenger of God, how can I do that? The Messenger of God, may God bless him and grant him peace, said: **That is it, otherwise Hellfire.** Its chain of transmission is weak.

Imam Ahmad said: Affan told us, Jaafar bin Sulaiman told us, Uyyaynah told us, on the authority of Yazid bin Al-Saram, who said: I heard Ali, may God be pleased with him, say: A man from the people of the Suffah died and left behind two dinars or two dirhams, so the Messenger of God, may God bless him and grant him peace, said: **Two qirats, pray for your companion.** This has been narrated through other chains of transmission. Qatada said, on the authority of Shahr bin Hawshab, on the authority of Abu Umamah Sidi bin Ajlan, who said: A man from the people of the Suffah died and a dinar was found in his waistband, so the Messenger of God, may God bless him and grant him peace, said: **A cautery.** Then a man died and two dinars were found in his waistband, so the Messenger of God, may God bless him and grant him peace, said: **Two qirats.** Ibn Abi Hatim said: My father told us, Abu Al-Nadr Ishaq bin Ibrahim Al-Faradisi told us, Muawiyah bin Yahya Al-Atrabli told us, Artah told me, Abu Amir Al-Hawzani told me, I heard Thawban, the freed slave of the Messenger of God, may God bless him and grant him peace, say: **There is no man who dies and he has red or white except that God makes for every qirat a page of fire with which he cauterizes from his feet to his chin.** Al-Hafiz Abu Ya'la said: Mahmud bin Khidash told us. Saif bin Muhammad al-Thawri told us, al-A'mash told us, on the authority of Abu Salih, on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "A dinar will not be placed on top of a dinar, nor a dirham on top of a dirham, but its skin will be spread out and their foreheads, their sides, and their backs will be branded with it. This is what you hoarded for yourselves, so taste what you used to hoard." This Saif is a liar and should be abandoned.

## Fath al-Qadir

When God finished mentioning the state of the followers of the rabbis and monks who take them as lords, He mentioned the state of those who are followed, saying: 34- **Indeed, many of the rabbis** to the end. The meaning of their eating people's money unjustly is that they take it through false means, such as bribery. He established this for many of them, because among them are those who did not engage in that, but rather remained as their religion requires without distorting or changing or leaning towards the debris of this world. And countless scholars of Islam followed the example of these rabbis and monks in every age, so God is the One sought for help. **And they hinder [people] from the way of God** meaning from the path to Him, which is the religion of Islam, or from what was true in their Shari'ah before it was abrogated, because of their eating people's money unjustly. His

saying: **And those who hoard gold and silver.** It was said: They are the rabbis and monks mentioned earlier, and that they used to do this. It was also said: They are those Muslims who do that. The first is to interpret the verse in general terms, as it is broader than that. The root of the word *kanz* in the language is to join and gather, and it is not limited to gold and silver. Ibn Jarir said: A treasure is everything that is gathered together, whether in the belly of the earth or on its back. And from this is a she-camel that is *kanaz*, meaning full of meat. And *kanaz* means to gather something.

Scholars differed about the money on which zakat has been paid, is it called a treasure or not? Some people said: It is a treasure, and others said: It is not a treasure. Among those who said the first opinion was Abu Dharr, and he limited it to what is in excess of need. Among those who said the second opinion were Omar bin Al-Khattab, Ibn Omar, Ibn Abbas, Jabir, Abu Hurairah, Omar bin Abdul Aziz and others, and this is the truth because of the evidence that will come that clearly states that what zakat has been paid is not a treasure. His statement: **nor do they spend it in the way of God.** There is a difference of opinion about the reason for singling out the pronoun when the two things mentioned before it are gold and silver. Ibn al-Anbari said: He intended the most general, which is silver. He said: And similar to it is the saying of God Almighty: **And seek help through patience and prayer, and indeed, it is difficult.** He referred the metaphor to prayer because it is more general. And similar to it is His saying: **And when they see a transaction or amusement, they disperse to it.** He referred the pronoun to trade because it is more important. And it was said that the pronoun refers to gold and silver, conjoined with it. The Arabs feminize and masculinize gold. And it was said that the pronoun refers to the treasures indicated by His saying: **they hoard.** And it was said to money. And it was said to zakat. And it was said that He was satisfied with the pronoun of one of them instead of the pronoun of the other with understanding the meaning, and it is common in the speech of the Arabs. And Sibawayh recited:

We are satisfied with what we have and you are satisfied with what you have, but the opinion differs

He did not say satisfied, and the same is said by another:

He threw me into a matter that my father and I were innocent of, and for the sake of the long life he threw me into it

And he did not say Brian, and the same is true of Hassan's saying:

The crack of youth and black hair, unless it is treated, is crazy.

He did not say *ya'adha*, and it was said that the singular pronoun is for the sake of going to the meaning rather than the word, because each one of gold and silver is a sufficient sentence, and a large number, and dinars and dirhams, so it is like his saying: **And if two parties among the believers should fight** and gold and silver were mentioned specifically without the rest of the money because they are the prices of things, and most of what is hoarded, even though other than



Surat al-Tawbah 9:34

O you who have believed, indeed many of the rabbis and the monks devour the wealth of people unjustly and avert [people] from the way of God. And those who hoard gold and silver and do not spend it in the way of God - give them tidings of a painful punishment.

them has their ruling in the prohibition of hoarding. His saying: **Then give them tidings of a painful punishment** is the report of the relative pronoun, and it is from the category of mocking them as in his saying:

Greetings between them are painful

It was said: Good report is the report that changes the color of the skin due to its effect on the heart, whether in joy or sorrow.

## Tafsir al-Baghawi

34- The Almighty said: **O you who have believed, indeed many of the rabbis and monks**, meaning: the scholars and reciters of the People of the Book, **devour the wealth of people unjustly**, (meaning: take) bribes in their rulings, and distort the Book of God, and write with their own hands books saying: This is from God, and they take a small price for it from their lowest ones, which is the food that they obtain from them in order to change the description of the Prophet, may God bless him and grant him peace. They fear that if they were to believe them, those food would go away from them, **and they turn away**, and divert people, **from the way of God**, the religion of God Almighty.

**And those who hoard gold and silver and do not spend it in the way of God - give them tidings of a painful punishment.** Ibn Umar, may God be pleased with him, said: All wealth on which zakat is paid is not a treasure, even if it is buried. And all wealth on which zakat is not paid is a treasure, even if it is not buried. And the same was reported from Ibn Abbas.

Ismail bin Abdul Qahir told us, Abdul Ghafir bin Muhammad told us, Muhammad bin Isa Al-Jaludi told us, Ibrahim bin Muhammad bin Sufyan told us, Muslim bin Al-Hajjaj told us, Suwaid bin Saeed told us, Hafs bin Maysarah told us on the authority of Zaid bin Aslam that Abu Salih Dhakwan told him that he heard Abu Hurairah, may God be pleased with him, say: The Messenger of God, may God bless him and grant him peace, said: "There is no owner of gold or silver who does not pay its due from it except that on the Day of Resurrection, plates of fire will be beaten out for him and heated in the fire of Hell and his forehead and back will be branded with them. Whenever they cool, they will be returned to him in a day the length of which is fifty thousand years, until judgment is passed among the servants, and he will see his path either to Paradise or to Hell. And there is no owner of camels who does not pay their due from it, and their due from it is milking them on the day they come back, except that on the Day of Resurrection, a vast plain will be spread out for them, the most abundant of them, and not a single young foal will be missing, trampling it with their hooves and biting it with their mouths. Whenever the first of them passes by, it will be returned." "Then he will be given the last of it, on a day the length of which will be fifty thousand years, until God judges between the servants, and he will see his path, either

to Paradise or to Hell. And no owner of cows or sheep will not pay their dues, except that on the Day of Resurrection, a flat, swollen plain will be spread out for him, and he will not miss a thing of it, in which there will be no hornless, bald, or rough-footed sheep. They will butt him with their horns and trample him with their hooves. Whenever the first of them passes by him, the last of them will return to him, on a day the length of which will be fifty thousand years, until God judges between the servants, and he will see his path, either to Paradise or to Hell."

We 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: "Whoever God gives wealth and does not pay its zakat, his wealth will be presented to him on the Day of Resurrection as a bald-headed serpent with two tufts of hair. It will encircle him on the Day of Resurrection, and he will seize his two jaws and say: 'I am your wealth, I am your treasure.' Then he recited: 'And let not those who withhold what God has given them think...'" *10:10.*

It was narrated on the authority of Ali bin Abi Talib, may God be pleased with him, that he said: All wealth that exceeds four thousand dirhams is a treasure, whether zakat is paid from it or not, and anything less than that is expenses.

It was said: What is left over from what is needed is a treasure. Ismail bin Abdul Qahir told us, Abdul Ghafir bin Muhammad told us, Muhammad bin Isa Al-Jaludi told us, Ibrahim bin Muhammad bin Sufyan told us, Muslim bin Al-Hajjaj told us, Abu Bakr bin Abi Shaybah told us, Wakee told us, Al-A'mash told us, on the authority of Al-Ma'rur bin Suwaid, on the authority of Abu Dharr, who said: "I came to the Messenger of God, may God bless him and grant him peace, while he was sitting in the shade of the Kaaba. When he saw me, he said: They are the greatest losers, by the Lord of the Kaaba. He said: So I came and sat down, and I was not able to stand up, so I said: O Messenger of God, may my father and mother be sacrificed for you, who are they? He said: They are the ones with the most wealth, except for those who said: This way, this way, and this way, in front of him, behind him, to his right, and to his left, and they are few."

It was narrated on the authority of Abu Dharr, may God be pleased with him, that he used to say: Whoever leaves white or red, will be cauterized with it on the Day of Resurrection.

It was narrated on the authority of Abu Umamah that he said: "A man from the people of the Suffa died, and a dinar was found in his loincloth, so the Prophet, may God bless him and grant him peace, said: 'Caution.' Then another man died, and two dinars were found in his loincloth, so the Prophet, may God bless him and grant him peace, said: 'Two cauteries.'"

The first statement is more correct, because the verse prohibits zakat, not the accumulation of lawful money.

The Prophet, may God bless him and grant him peace, said: **Good money is good for a righteous man.**

Mujahid narrated on the authority of Ibn Abbas, may God be pleased with them both, who said: When this verse was revealed, it was difficult for the Muslims and they said, **None of us can leave anything for his children.** So Omar mentioned that to the Messenger of God, and he said, **God Almighty did not impose zakat except to purify what remains of your wealth.**

Ibn Omar, may God be pleased with him, was asked about this verse. He said: That was before zakat was revealed, but when it was revealed, God made it a purification for wealth.

Ibn Omar said: I would not care if I had gold equal to Mount Uhud, and I knew its number, so I could pay zakat on it and act in obedience to God.

God the Almighty said: **And do not spend it in the way of God,** and He did not say: **And do not spend them both.** He mentioned both gold and silver. It was said: He meant treasures and gold and silver objects. It was also said: He referred the metaphor to silver because it is more general, as God the Almighty said: **And seek help through patience and prayer, and indeed, it is difficult.** (al-Baqarah 2:45), referring the metaphor to prayer because it is more general, and as God the Almighty said: **And when they see a transaction or amusement, they disperse to it.** (al-Jumu'ah 62:11), referring the metaphor to trade because it is more general, **Then give them tidings of a painful punishment.** That is, warn them.

him: "There is no owner of gold or silver who does not pay its due except if he is On the Day of Resurrection, plates of fire will be spread out for him, and his forehead, sides, and back will be branded with them. "So give them tidings of a painful punishment," meaning branding with them.

## Tafsir al-Baidawi

34. **O you who have believed, indeed many of the rabbis and the monks devour the wealth of people unjustly.** They take it through bribery. In the rulings, taking money is called consuming because it is the greatest purpose of it. **And they hinder [men] from the way of God** His religion. **And those who hoard gold and silver and do not spend it in the way of God** may mean many of the rabbis and monks, so it is an exaggeration in describing them as greedy and stingy with money, and it may mean the Muslims who collect money and acquire it and do not pay its due, and its association with the bribe-takers from the People of the Book is for the sake of severity. Evidence for this is that when it was revealed, it became difficult for the Muslims, so Umar, may God be pleased with him, mentioned it to the Messenger of God, may God bless him and grant him peace, and he said: **God did not impose zakat except to purify what remains of your wealth.** And his saying, may God bless him and grant him peace: **Whatever zakat is paid is not a hoard,** meaning a hoard that has been threatened, because the threat is for hoarding without spending in what God has commanded to be spent in. As for his saying, may God bless him and grant him peace: **Whoever leaves a yellow or white thing, brand it with it,** and the like, what is meant by it is what has not been paid its due, according to his saying, may God bless him and grant him peace, in what the two sheikhs reported on the authority of Abu Hurayrah, may God be pleased with